

Paris '68

◀ CONTINUED FROM PG. 4

through Paris, chanting goodbye to the president. However, on that same day, the president called for a new election and ordered the strikers back to work under threat of military intervention. The union leaders and communist politicians agreed to a new election, hoping they would win. This faith in democracy was the end of the moment.

The leftist parties would severely lose the election, and the last of the occupations were crushed by June 1968, and everyone returned to normality. The SI soon disbanded, moving on to other countries and other struggles. May 1968 will forever be a moment when everything was possible, just like this one. One slogan the SI wrote on walls sums up the spirit of all rebellion quite well:

Run, comrade, the old world is behind you!



Ragged Robin, King Mob, and an anonymous anarchist celebrate the successful occupation of Seattle Central Community College in Capitol Hill, October 29.

pugetsoundanarchists.org
anarchistinternational.org
anarchistnews.org

theanarchistlibrary.org
continualwar.wordpress.com
waronsociety.noblogs.org



issue #9 | early nov 2011
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Who will revive the
violent whirlpools
of flame
if not us and those
that we consider
brothers?
Come!
New friends: this will
please you.
We will never work,
oh tides of flame!

**This world
will explode.**

A. Rimbaud

LETTER from CAIRO

To all those in the United States currently occupying parks, squares and other spaces, your comrades in Cairo are watching you in solidarity. Having received so much advice from you about transitioning to democracy, we thought it's our turn to pass on some advice.

Indeed, we are now in many ways involved in the same struggle. What most pundits call "The Arab Spring" has its roots in the demonstrations, riots, strikes and occupations taking place all around the world, its foundations lie in years-long struggles by people and popular movements. The moment that we find ourselves in is nothing new, as we in Egypt and others have been fighting against systems of repression, disenfranchisement and the unchecked ravages of global capitalism (yes, we said it, capitalism): a System that has made a world that is dangerous and cruel to its inhabitants. As the interests of government increasingly cater to the interests and comforts of private, transnational capital, our cities and homes have become progressively more abstract and violent places, subject to the casual ravages of the next economic development or urban renewal scheme.

An entire generation across the globe has grown up realizing, rationally and emotionally, that we have no future in the current order of things. Living under structural adjustment policies and the supposed expertise of international organizations like the World Bank and IMF, we watched as our resources, industries and public services

were sold off and dismantled as the “free market” pushed an addiction to foreign goods, to foreign food even. The profits and benefits of those freed markets went elsewhere, while Egypt and other countries in the South found their immiseration reinforced by a massive increase in police repression and torture.

The current crisis in America and Western Europe has begun to bring this reality home to you as well: that

as things stand we will all work ourselves raw, our backs broken by personal debt

and public austerity. Not content with carving out the remnants of the public sphere and the welfare state, capitalism and the austerity-state now even attack the private realm and people’s right to decent dwelling as thousands of foreclosed-upon homeowners find themselves both homeless and indebted to the banks who have forced them on to the streets.

So we stand with you not just in your attempts to bring down the old but to experiment with the new. We are not protesting. Who is there to protest to? What could we ask them for that they could grant? We are occupying. We are reclaiming those same spaces of public practice that have been commodified, privatized and locked into the hands of faceless bureaucracy, real estate portfolios, and police ‘protection’. Hold on to these spaces, nurture them, and let the boundaries of your occupations grow. After all, who built these parks, these plazas, these buildings? Whose labor made them real and livable? Why should it seem so natural that they should be withheld from us, policed and disciplined? Reclaiming these spaces and managing them justly and collectively is proof enough of our legitimacy.

In our own occupations of Tahrir, we encountered people entering the Square every day in tears because it was the first time they had walked through those streets and spaces without being harassed by police; it is not just the

ideas that are important, these spaces are fundamental to the possibility of a new world. These are public spaces. Spaces for gathering, leisure, meeting, and interacting – these spaces should be the reason we live in cities. Where the state and the interests of owners have made them inaccessible, exclusive or dangerous, it is up to us to make sure that they are safe, inclusive and just. We have and must continue to open them to anyone

It is not our desire to participate in violence, but it is even less our desire to lose.

that wants to build a better world, particularly for the marginalized, excluded and for those groups who have suffered the worst.

What you do in these spaces is neither as grandiose and abstract nor as quotidian as “real democracy”; the nascent forms of praxis and social engagement being made in the occupations avoid the empty ideals and stale parliamentarianism that the term democracy has come to represent. And so the occupations must continue, because there is no one left to ask for reform. They must continue because we are creating what we can no longer wait for.

But the ideologies of property and propriety will manifest themselves again. Whether through the overt opposition of property owners or municipalities to your encampments or the more subtle attempts to control space through traffic regulations, anti-camping laws or health and safety rules. There is a direct conflict between what we seek to make of our cities and our spaces and what the law and the systems of policing standing behind it would have us do.

We faced such direct and indirect violence, and continue to face it. Those who said that the Egyptian revolution was peaceful did not see the horrors that police visited upon us, nor did they see the resistance and even force that revolutionaries used against the police to defend their tentative occupations and spaces: by the government’s own admis-

sion; 99 police stations were put to the torch, thousands of police cars were destroyed, and all of the ruling party’s offices around Egypt were burned down. Barricades were erected, officers were beaten back and pelted with rocks even as they fired tear gas and live ammunition on us. But at the end of the day on the 28th of January they retreated, and we had won our cities.

It is not our desire to participate in violence, but it is even less our desire to lose.

If we do not resist, actively, when they come to take what we have won back, then we will surely lose. Do not confuse the tactics that we used when we shouted “peaceful” with fetishizing nonviolence; if the state had given up immediately we would have been overjoyed, but as they sought to abuse us, beat us, kill us, we knew that there was no other option than to fight back. Had we laid down and allowed ourselves to be arrested, tortured, and martyred to “make a point”, we would be no less bloodied, beaten and dead. Be prepared to defend these things you have occupied, that you are building, because, after everything else has been taken from us, these reclaimed spaces are so very precious.

By way of concluding then, our only real advice to you is to continue, keep going and do not stop. Occupy more, find each other, build larger and larger networks and keep discovering new ways to experiment with social life, consensus, and democracy. Discover new ways to use these spaces, discover new ways to hold on to them and never give them up again. Resist fiercely when you are under attack, but otherwise take pleasure in what you are doing, let it be easy, fun even. We are all watching one another now, and from Cairo we want to say that we are in solidarity with you, and we love you all for what you are doing.

*Comrades from Cairo
24th of October, 2011*

My So-Called Life:

An irregular column detailing the misery, banality, and absurdity of everyday life in capitalist society.



We tediously walk in patterns and know the way to work very well. Our pattern solidifies, grows more complex, and includes drinks after work, drug habits, and other assorted distractions such as art, sports, or reading. Our rent is paid on time. Perhaps, once or twice, we have had to drift aimlessly and live without money for long periods, dependent on the few good relationships we have. But most often, we have looked for a job while living on someone’s couch, saved up enough to begin renting again, and then fell into another pattern.

It is not unfair to say our generation rarely questions the idea of rent. While we may hate paying rent (as every reasonable person would), we fail to question the system that makes rent a seemingly unchangeable fact of life. The majority of us continue to pay rent, work random jobs, and participate in the economy. Few of us refuse, and we largely cannot even fathom what refusal would look like.

But I think it looks like the chaos I saw two Saturdays ago in Westlake Park. Hundreds of people were there, in

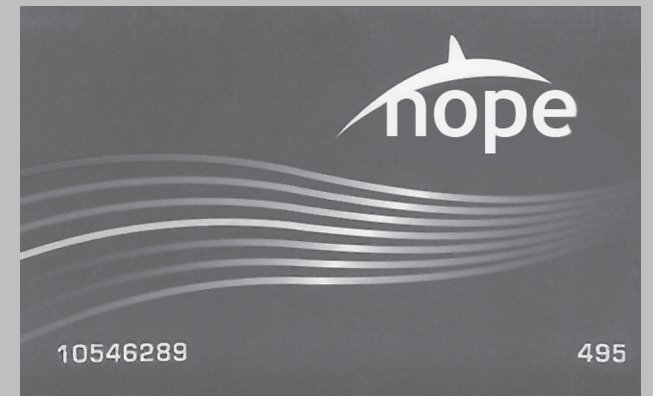
the middle of the night, playing chess, smoking weed, drinking, laughing, singing, doing whatever they wanted. They were doing it illegally, living illegally, and having fun. I know that what was going on down there wasn’t going to destroy this system, but if what happened there on Saturday happened everywhere, it would. People broke the law, lived for free, and built a new world for a moment. Perhaps I’d discount everything if I hadn’t seen that one taste of freedom bring everyone together. It infected everyone and made them want more.

I’ve already broken the law and want to continue. Not on principle, not because it is a duty, but because the life I want to live is illegal. And unless we all really want to live forever in a world like this one, we have to break the law in a thousand different ways. To stop paying rent and to have a home, to create a village out of nothing, to create a liberated zone, free from law: that is what I want. The old world is so blasted apart and ruined that any attempt to destroy it would necessitate the creation of a

place to inhabit, a place to survive. Destruction and creation go together, they aren’t separate. I’d like us all to blast everything apart and create as many free areas as possible. We all seem pretty sick of everything. I can’t imagine how this can carry on, these patterns, this job, the bills. Fuck it. I don’t give a shit about any of it. Let it burn.

I want the chaos of a free life. I want to watch people reinvent their existences, to change life around them, to warp the lenses of reality and create something new and beautiful amongst the wreckage. The more people that do this, the bigger chance we have to actually pull it off. I know it might take some time. I only wrote this to talk to you, because that’s what this column is for. So take it for what it’s worth, and consider throwing yourself into the next little fissure you see—a bank disruption, an occupation, a street altercation between police and demonstrators, whatever it may be—wedge your body in there, widen it, and keep the fissure open. Whatever you do, just keep it open. 🐦

Things We Like:
Refusing to pay to ride the bus.



A group called the **Seattle Free Riders** has been handing out these cute little faux Orca cards to transit riders recently. Word on the street is that people use them to ride the bus for free, simply showing them to their driver when they get on or off. A lot of bus drivers are themselves upset about fare-hikes, the potential demise of the transfer system, and the end of the Free Ride Zone and are thus pretty sympathetic.

This kind of activity is known as “auto-reduction” and is a type of direct action that has been used by revolutionary social movements for decades. Instead of lobbying or petitioning for lower prices on necessities, people impose their own prices or simply refuse to pay. In recent years, Greeks have occupied tolls to let drivers pass freely and have engaged in Robin Hood-style supermarket expropriations. And in cities throughout the world, people have come together to form fare-dodging unions that collectively cover union members’ fare-evasion citations. Clever indeed. What won’t we pay for next? >>> www.seattlewontpay.org // freeriders@riseup.net

Recent Attacks *in the* Seattle Area

There was a lull but it appears that acts of property destruction and vandalism against capitalism and its stooges have once again begun to take place sporadically throughout the city, and thus, once again, reports of those acts will grace these pages.

US Bank Attacked in Capitol Hill

The first act took place on Saturday, October 15th, and the target was a US Bank on Capitol Hill. An eye-witness described the following scene:

Here I am smoking out the window and this anonymous looking motherfucker in a black hoodie and a backpack comes running up Denny and smashes out the windows with an ice pick or something and runs off towards Dick's. It took a half an hour before the cops even showed up. That dude was way gone before I could even call my friends over to be like "some crazy shit is happening come look at this."

We find it humorous that, thanks to past anarchist attacks on banks, the fine residents of Capitol Hill now find such events common and understandable. This action was not claimed.

Yuppies' House Vandalized, CD

Four days later on October 19th, someone threw containers filled with paint at a house across the street from the old Autonomia Social Center in the Central District. The residents discovered 20 foot streaks of red paint on the walls of their large house and alerted the authorities. Based on their reaction (claiming to the media that it was anarchists that did it), it is clear that the residents of the house were involved in having the social center closed. However, given that plenty of information was put on the internet during the battle to maintain the social center, anyone in the neighborhood could have been behind this act. Contrary to the police, the media, and the gentrifiers, the social center was well liked by portions of the surrounding neighborhood.

Bank of America Attacked in Fremont

The most bizarre of these events took place the next night (presumably) on October 20th. A Bank of America somewhere in Fremont was attacked by anonymous individuals. The next day, a communique appeared on the internet that read as follows:

mic check!!! we got a little tired of the drama in the GA [General Assembly] and decided to take some direct actions and smash out the windows of a bank so maybe think of doing it yourself. spread this info everywhere in seattle and at the GA. were against the bank right? we love you all.

The communique was signed "anarchistcrabpplz." The authors of the communique are referring to the General Assembly of Occupy Seattle. With the intention of the movement being to punish the big banks, it is no surprise that some grumpy anarchists took it upon themselves to physically damage a bank. But seriously, anarchists in Fremont? Who knew?



Two of the recruiting vehicles in Everett, totally destroyed. Heh.

Army Recruitment Vehicles Torched, Everett

Lastly, and most seriously, is the burning of three Army recruitment vehicles in Everett on the night of Wednesday, October 26th. A van used by the recruiting center was set on fire and the flames quickly spread to two other military vehicles. The authorities have been trying to make the case that the fire was caused by people attempting to siphon gasoline, but we find that unlikely. The Seattle area is filled with veterans who have every reason to despise the petty hustlers that recruited them. It is an immense relief to know that there are still people who remember the role the US military plays in forcibly imposing and promoting the capitalist economy across the world. We salute the arsonist with the entirety of our hearts and wish them good luck in evading capture.

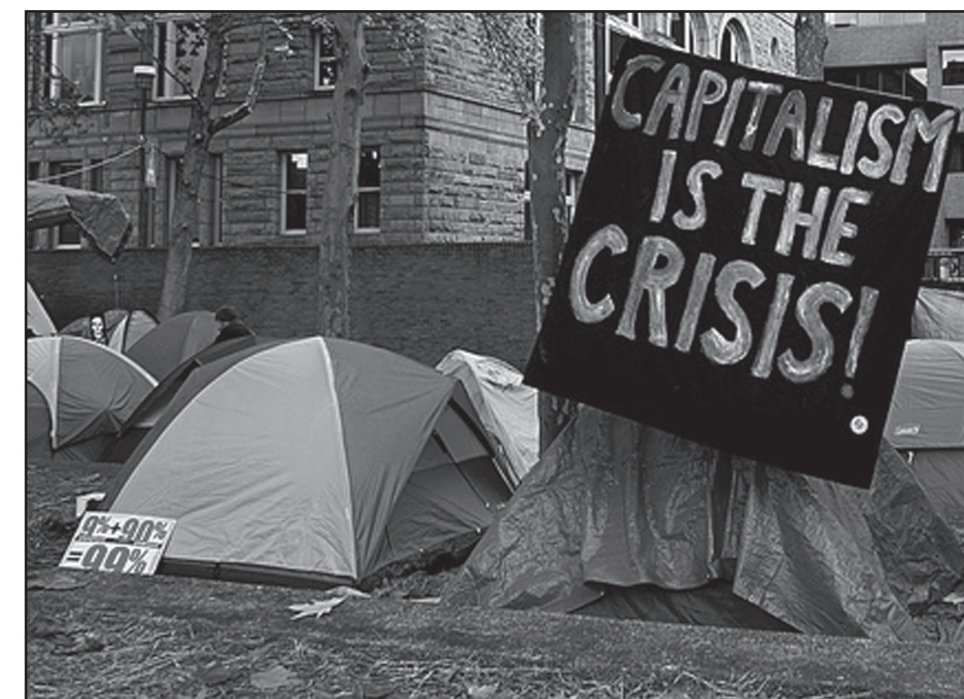
All of these attacks took place within an eleven day period. Keep it up, Seattle (and Everett)! 🐾

CAPITAL HELL COMMUNE: 🌀 Nazi Beatdown and Joyous Revelry 🌀

On the night of October 29th, the Occupy Seattle group moved to the campus of Seattle Central Community College. The idea of moving to the college had been circulating for over two weeks with the administration getting wind of the rumors. They immediately issued a statement saying that the occupiers would be neither welcome nor allowed to set up an encampment. However, after the General Assembly voted to officially move, it became clear that hundreds of people would swarm the college. With the occupiers being supported by the faculty union, members of student government, and hundreds of students, the administration found itself in a bind. Just a few days before the 29th, the president of the college "officially" allowed a move that would have happened anyway.

By 9:00 PM, a kitchen and over forty tents were set up in the tree shrouded plaza on the corner of Broadway and Pine, one of the busiest intersections in the most densely populated neighborhood in Seattle. There was a carnivalesque, celebratory atmosphere with campers indulging in all manner of merriment and debauchery.

Sometime around bar closing, three nazis came into the camp after being told to leave. One of them had "Sieg Heil" written on his chin. The three were surrounded and still refused to leave. But very soon punches and cracks with sticks began to land on their heads and the nazis were pushed out by a crowd of arguing people, bloodied and bruised. This should have been a simple matter, but soon all of the pathologies and contradictions of liberal thought exploded into a two hour marathon of yelling, fighting, and discussion. By 5:00 AM, everyone went to bed and the rain chilled everyone out.



Despite the rough start to the occupation, there is much promise in this new base camp. Unlike Westlake Park, people will finally be able to sleep and build a village.

A sense of community does not exist because we declare it so. The communities we desire come through shared experiences of struggle. Living in an alienated capitalist society, we have no real sense of community that isn't mediated by an institution or state apparatus. The disagreements brought to the surface by Occupy Seattle's encounter with fascists is an example of people learning how to become a community. Growing pains are often uncomfortable and tumultuous, but the confrontation that took place reveals the potential for forming an anti-fascist, anti-racist, autonomous space. This potential is worth nurturing and defending.

The president and the administration of the college will face severe political consequences should anything resembling the violent police assaults on the

occupations in Oakland or Denver take place at the occupation here in Seattle. Not only is a large segment of the faculty supportive, but the school is facing budget cuts and many students are finding much resonance with the anarchist ideas that have been saturating Capitol Hill. It will not be very long before Seattle Central Community College is a teeming bed of rebellion. 🐾

HERE'S TO THE FUTURE!

For updates check out
occupyseattle.org
or find Occupy Seattle
on facebook and twitter.

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Paris, Mai 68'

All of this happened before, far away, in a similar manner. First in Italy, then crossing the Alps to France. The spring of 1968, heralding a tide of rebellion, revolt, and struggle that was to last for a decade. Forget the myths you have learned of the 1960's and ignore the images of movies that pop up in your mind before reading any further.

It started, oddly enough, at a university. A group of revolutionary agitators called the Situationist International (SI) had been subverting universities across France for the past several years, starting official clubs, receiving school funds, and printing thousands of pamphlets. In 1966, a Tunisian member of the SI wrote the infamous pamphlet *On the Poverty of Student Life*, and, using laundered school funds, quickly printed 10,000 copies. This immediately caused a controversy, given that the pamphlet illuminated and denounced the misery and pointlessness of being a student. The administration expelled the students and banned the club but it was far too late. The pamphlet spread and proceeded to infect the minds of many young people in France, especially a small group at the Nanterre University who, in May 1968, triggered an insurrection.

Their method was simple enough: start yelling at a campus administrator during a lecture, take over the administration offices, get threatened with expulsion, and encourage all the other students to agitate in support of them. This led the administrators of Nanterre to close the campus on May 2nd. In response, the students of the Sorbonne University in the center of Paris demonstrated in support of their comrades the following day. When students continued to meet at the Sorbonne, the police invaded the school and shut it down. In response, 20,000 students and teachers marched to retake their school on May 6th. The police attacked with their truncheons, cobblestones rained down

on the police, tear gas filled the air, and hundreds were arrested. The members of the Situationist International saw the effects of their words and ideas growing beyond their expectations and quickly moved to make the most of this moment in time.

On May 10th, thousands of people assembled to retake the Sorbonne. When they attempted to cross the Seine, the police blocked them. In response, the crowd built barricades which the police attacked in the middle of the night. Molotov cocktails burst around police, tears gas clouds expanded, and the fighting lasted until dawn of the 11th. The



La beauté est in the streets.

Beauty is dans la rue.

fight was so brutal and evoked such sympathy from the public that the main trade unions called a one day general strike on May 13th. A million people filled the streets of Paris and ten million stopped working, causing the president to remove the police from the Sorbonne, leaving it open for the students to do what they liked with it. Thus, the occupation of the Sorbonne began, with

the occupiers having their first general assembly almost immediately.

Inspired by the students and the SI literature that had been circulating widely throughout the conflict, the workers of various factories began to occupy their workplaces. By May 17th, 50 giant factories were occupied and 200,000 workers were on strike. These were wildcat strikes, meaning that they were not approved by the union leaders. The SI went on to form the Council for Maintaining the Occupations and encouraged these wild workers to disobey all instructions from their leaders and to form workers councils.

The union leadership went above the rank-and-file's heads and began to negotiate with the government for a higher minimum wage. The workers were enraged. The factories and the schools remained occupied. On May 29th, French president Charles de Gaulle fled to Germany in fear of a revolution. On May 30th, 500,000 people marched

CONTINUED ON PG. 8 ▶

COPS BRUTALLY EVICT #OCCUPIOAKLAND, OCCUPIERS UP THE ANTE WITH GENERAL STRIKE

OAKLAND, CA - At approximately 2am on Tuesday, October 25th, expecting a police raid at Occupy Oakland in Oscar Grant Plaza, occupiers began to erect barricades along the perimeter and access ways to the plaza. At 4:30am, over 500 police surrounded the plaza. Oakland police were backed up by fifteen other police departments. Several occupiers linked arms at the edge of the barricades in the front of the plaza.

As police approached the barricades at the plaza entrance at 14th Street and Broadway, at least one occupier dis-

appeared and ran through a gap in the barricades to an escape route on the opposite side of the plaza that police had left open temporarily.

Police proceeded to march through the camp tearing down tents, knocking over shelving, and pulling down almost everything that stood in the plaza. Police closed their encirclement of the plaza on all sides and announced that those who remained were under arrest. Over 70 people were arrested within the plaza during the raid, several reporting that they were shoved down to the ground and hit with batons before they were

later by hundreds of police. Six people were arrested. Occupiers and supporters who were not arrested protested at both Snow Park and Oscar Grant Plaza through the morning, several of whom were also arrested.

At 4pm, well over one thousand supporters gathered at the main Oakland public library to decry the police raid and to emphasize the importance of continuing with Occupy Oakland. After rallying for over an hour with multiple speakers, the large crowd marched through downtown and attempted to show support for arrestees at North County jail on 7th Street. Police blocked the marchers path and began to make arrests and use tear gas after marchers attempted to push through a police line. The march returned to 14th and Broadway where Alameda County Sheriff's deputies and other Bay Area police forces repeatedly deployed massive amounts of tear gas and fired projectiles into the crowd throughout the night. Numerous people were injured, some seriously when projectiles were fired at the heads of protesters.

On October 26th, a vigil was held for Scott Olsen, a US Marine veteran who remains in a medically-induced coma in "stable but critical condition" at Highland Hospital. Occupy Oakland announced plans to reconvene at 14th and Broadway: "We will do this everyday until we #RetakeThePlaza." At 6pm, occupiers removed fencing and again took Oscar Grant Plaza, holding their daily General Assembly. The General Assembly voted 1484 to 46 for an Oakland general strike on Wednesday, November 2nd. Since then, several unions have expressed support for the general strike and are expected to participate. 🐦

STAY UPDATED:
bayofrage.com // indybay.org



charged two small fire extinguishers in the direction of the police line. Police responded by firing projectiles and tear gas shells and hand-lobbing at least one flash-bang grenade over the barricades. As police moved forward and began to disassemble the barricades on the Broadway and 14th Street sides of the plaza, occupiers moved deeper into the plaza, many leaving the plaza through

handcuffed and transported to either North County or Santa Rita jail. Within twenty minutes from the time police first fired into the camp, the occupation site was flattened, the plaza was cleared of all occupiers, and police began to disperse from the center of the plaza. Police proceeded to set up metal barricades around the plaza. Occupation Oakland at Snow Park was raided two hours