

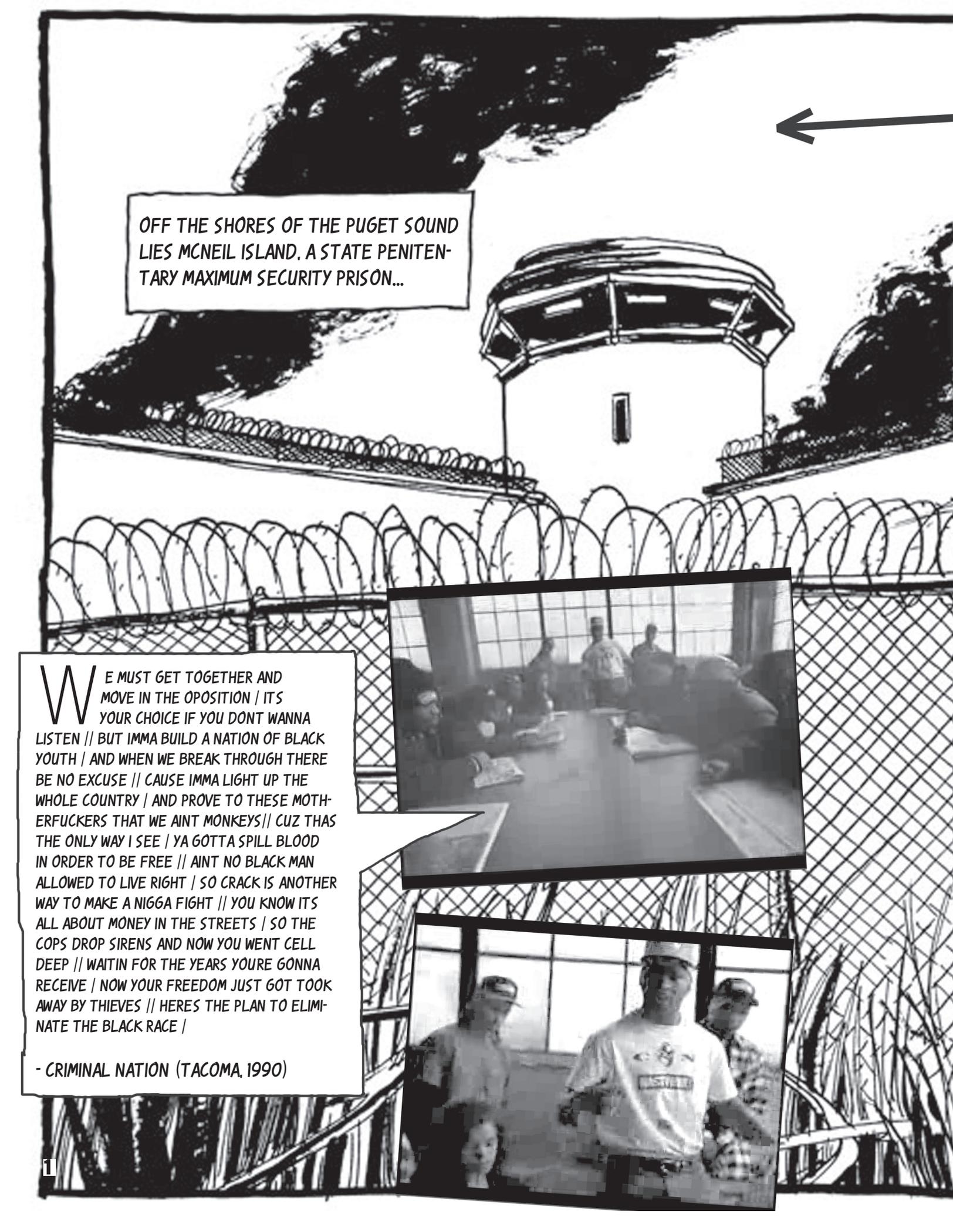
autonomy

Autonomy//253 is an anarchist anti-authoritarian magazine for theory and practice, news and commentary, written from the Tacoma, WA area and for a regional audience.

//253



PHOTO: View from Tacoma of Mt. St. Helens eruption: May 18th, 1980

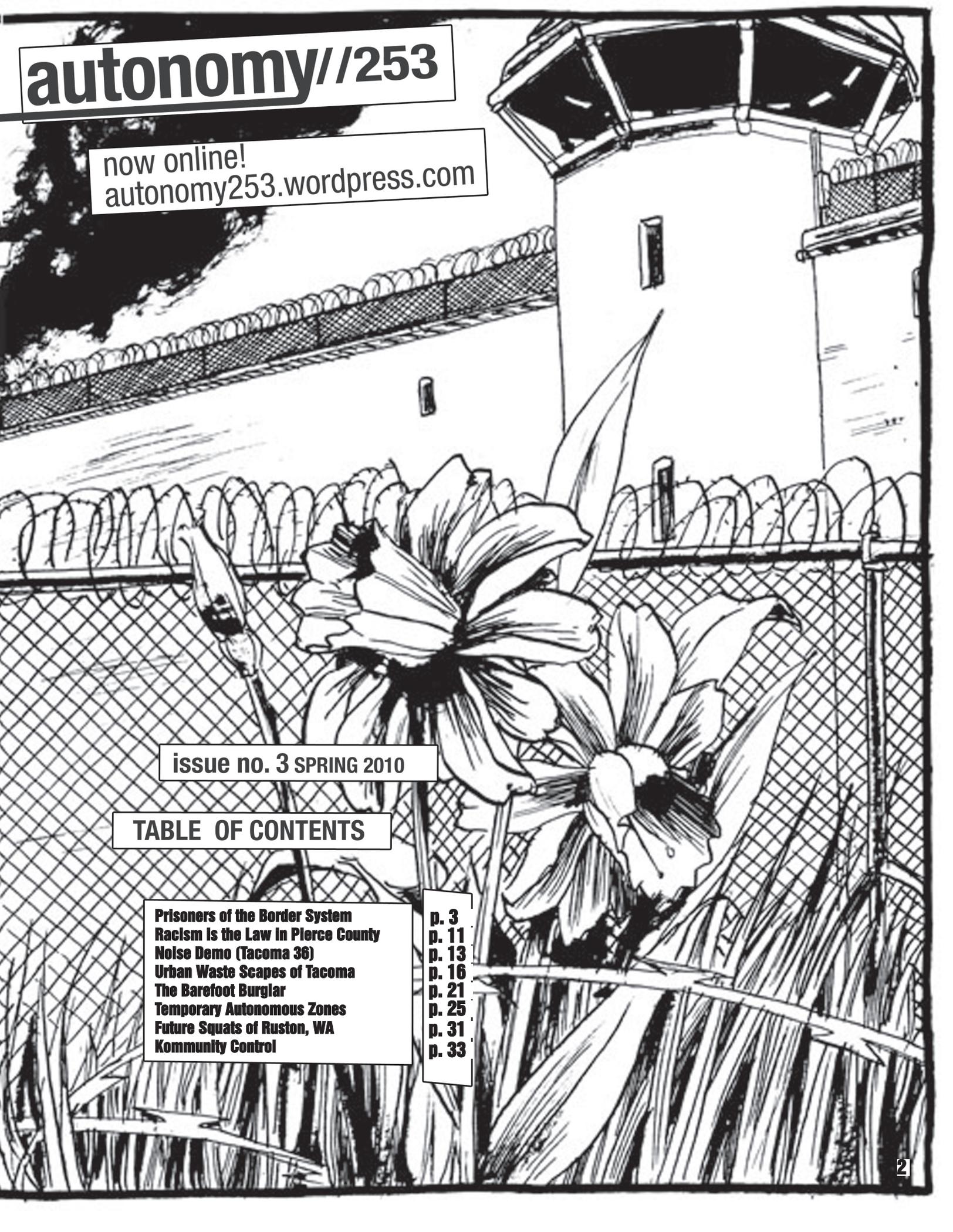


OFF THE SHORES OF THE PUGET SOUND
LIES MCNEIL ISLAND, A STATE PENITEN-
TARY MAXIMUM SECURITY PRISON...

WE MUST GET TOGETHER AND
MOVE IN THE OPOSITION / ITS
YOUR CHOICE IF YOU DONT WANNA
LISTEN // BUT IMMA BUILD A NATION OF BLACK
YOUTH / AND WHEN WE BREAK THROUGH THERE
BE NO EXCUSE // CAUSE IMMA LIGHT UP THE
WHOLE COUNTRY / AND PROVE TO THESE MOTH-
ERFUCKERS THAT WE AINT MONKEYS// CUZ THAS
THE ONLY WAY I SEE / YA GOTTA SPILL BLOOD
IN ORDER TO BE FREE // AINT NO BLACK MAN
ALLOWED TO LIVE RIGHT / SO CRACK IS ANOTHER
WAY TO MAKE A NIGGA FIGHT // YOU KNOW ITS
ALL ABOUT MONEY IN THE STREETS / SO THE
COPS DROP SIRENS AND NOW YOU WENT CELL
DEEP // WAITIN FOR THE YEARS YOURE GONNA
RECEIVE / NOW YOUR FREEDOM JUST GOT TOOK
AWAY BY THIEVES // HERES THE PLAN TO ELIMI-
NATE THE BLACK RACE /

- CRIMINAL NATION (TACOMA, 1990)





autonomy//253

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issue no. 3 SPRING 2010

TABLE OF CONTENTS

Prisoners of the Border System
Racism Is the Law in Pierce County
Noise Demo (Tacoma 36)
Urban Waste Scapes of Tacoma
The Barefoot Burglar
Temporary Autonomous Zones
Future Squats of Ruston, WA
Kommunity Control

p. 3
p. 11
p. 13
p. 16
p. 21
p. 25
p. 31
p. 33

PRISONERS OF THE BORDER SYSTEM



an interview with **Timothy Smith**

A/253: How did you first become involved in working against the Northwest Detention Center?

Timothy Smith: I'm the chairperson for the Bill of Rights Defense Committee, so we had been working in 2003 to get the city of Tacoma to pass a resolution that would place some limits on the things we were seeing post 9/11 in regards to civil liberties. One big chunk of that was the knowledge that part of the process in xenophobia would be focused at people from other countries. We had a series of things that we wanted in the resolution that would have constrained the government's involvement in detaining or screening individuals based on their country of origin. In the process of negotiating resolution, one of the sponsors of the resolution, Bill Evans, sort of pushed us to take that language out. All this was being worked on in City Council in fall of 2003 and we took that language concerning detention and detaining people and immigration out of the resolution in order to get it to pass. Then in February there was a little snippet in the local business daily that this detention center would be opening in Tacoma, which was exactly the thing that we were trying to keep Tacoma from having. That really began the involvement. We were told it was going to open in April of 2004, so the timeline was pretty short. We went forth to get key documents for the construction of the facility to try to find out what this was all about. That's when this all really started.

A/253: The NWDC was initially portrayed as a temporary, short-term facility and it now is one of the most quickly-growing facilities in the U.S. Based on your experience with it, how did this expansion come to be?

TS: It was originally portrayed as being a facility that would only hold about 250 people—that this facility would be very transitory and people would only be here for 2 to 3 days while they were processed to be shipped back to wherever they came from. However, that language and that characterization is very typical for these types of facilities across the country anywhere. That's how they sell it.





PHOTO: Inside the Northwest Detention Center



PHOTO: Feb 2010 march: "No One Is Illegal," & "No More Deportations! Justice!"

Once we began to look at the actual documentation, once we began to look at the available blueprints from the size of the facility, it was very clear that the facility wasn't going to be for just 250 people. It was clear that the facility had the capacity to house many more than that. We were able to estimate that the facility could actually house about 1,000 people.

We had no confirmation about that, but we were trying to approach the city and bring those things up, saying, 'Look, there is no way the process can be this short-term.' And at that point, we were repeatedly told by the developer and by the government and by the city, "No, no, you don't know what you're talking about. You're just trying to raise issues." However, then we got the contract. The contract was a typical government contract, with the possibility for extensions. Over time, as we monitored the facility, we began to see that growth. As the contracting rules were put in place, as the wave of detentions increased, the facility slowly crept up and over time ICE jumped to 500, then to 850, then up to 1,025, which was its maximum capacity up until October 24th of last year. The number of days people were being held also began to creep up. It went from two-to-three days, to a week, now to 35 days, although that number is skewed by instances of long-term incarceration. One individual, for example, has been there for over 7 years. That person actually came from Seattle and has been in a 23-hour lockdown from that time. That does affect the numbers.

The 5-year contract expired in April 23, 2004. So we were very aware in the summer of 2008 that that this expansion was going to happen. We began to watch for contracts to come out about the facility and that's when we realized that they were asking for an increase of over 50% to boost its total capacity to 1,575 people. That's what the current capacity is. We also know from getting the blueprints of the expanded facility and doing a tour of the facility that it has the capacity to grow over the next five years. The current capacity according to the air conditioning schematics and floor plan—they could probably fit about 2,000 people.

A/253: Can you talk a little more about Tacoma City Council's role in wooing the GEO Group (the corporation that operates the NW Detention Center) into the area?

TS. One thing that the city council members will often refute is that they didn't have any choice in the matter. That is often stated by the people who brought it here. And that's just not true. The City passed very specific resolution in favor of the site. Kevin Phelps was one of those individuals. Their claim was that they had no choice—they had

to accept it because it's what the government wanted. That's really not the case. They did everything in their power to accept the facility, to streamline and expedite the permitting process.

This is from the city of Tacoma, July 10, 2000, from Kevin Phelps, who was a city council member: "Writing your office about the support for the new INS detention center facility. The City Council has reviewed the proposal plans and has passed a resolution in support of the facility if located at the current location. Additionally, I have asked our city staff to make every possible effort to ensure a smooth and expedient permitting process."

So, they clearly did do it. And they say they didn't do it. There's a resolution they passed in support of it. What can I say? They did everything in their power to make that happen. Now there's another side of this, and this has to do with the developer and their correspondence with the City. You see them hiding behind this federal contract that this is an INS (Immigration and Naturalization Service) detention facility. There's a constant drumbeat from all of the attorneys and everyone involved in this process for using that federal status as a way to convince the city that this is not something being done at the behest of the federal government. This was a private development done by a private corporation, and only once the facility existed could they compete and win the contract. So, all through this process they were trying to leverage the city to give them the opportunity to build so they could then win the contract.

A/253: Can you speak some about GEO Group and the overall push to privatize the detention centers?

TS: Well, privatization in the federal government got its start as a way to save money. The private prison corporation and private prison industry took the lead on this because it was one of those things that they felt was easy to do. The Northwest Detention Center started out being built by the Correctional Facilities of America, and was afterward bought by the GEO Group. GEO, along with other private prison companies across the country, is making a lot of money—not only off of people from other countries but from state prisons and bureau prisons. It's a massive industry, and the money's good. They get paid roughly \$100 a day per prisoner and their corporate expenses are right under \$50 a day per prisoner. So, as long as they can keep their costs below \$50, they're doing well.

A/253: The privatization of the prison system and health centers has been a hugely, and overall, silently, growing industry for years. Can you talk about this commodity relationship a little more?



PHOTO: Feb. 2010 march on 21st St. Bridge



PHOTO: November 2007 anarchist march against ICE Wells Fargo Bank, heavy investor of the GEO group, in the background.

TS: The government, in this way, gets a service provided without having to invest in all of the infrastructure. It's hard to build a prison. It should always be hard to build a prison. It's difficult—then you have to staff that prison with employees, which are probably going to become union employees. You're assuming all the costs of housing and detention of people. In the case of privatization, what they're doing is simply casting off the liability onto a corporation. The corporation has to comply with local, state, federal laws. The corporation has to provide the facility and the staffing and the food and the cleanliness of the facility. So the government can use a series of standards and oversight and get the service that it wants without the liability. From the government's perspective, it is advantageous for them to do that. However, it becomes like a self-licking ice cream cone. From the corporation's outlook, they're paying for a certain number of beds and they've got to find people to put in those beds...They're only going to do what the government is going to reimburse them for. There is no incentive to make the food any better than it has to be, provide medical care any more than they minimally need to, to do anything that's rehabilitated in any way. It's a way to take a real touchy problem and to make no one responsible.

A/253: Immigration and Customs Enforcement is notorious for its massive raids on businesses employing undocumented workers who have committed no offenses. Due to the obvious inability to deport all of these workers, as well as the government's lack



PHOTO: Noize Demo at NWDC, April 2010

of enforcement for these employers, where do the detention centers fit in their strategy?

TS: Wow, that's a big one. The nature of our country has always been one of attempting at times to accommodate growth—to accommodate the most growth. At times when it is economically convenient, we welcome immigrants. At times when economics are not so welcoming, we remove them. Tacoma, for example, is the only West Coast city that doesn't have a China Town. The reason we don't have a China Town is because in 1885 people decided that Chinese workers were stealing their jobs, were a burden on society, weren't American and didn't speak English—every same argument that you can hear today was used then. The Tacoma method then was to round these people up, literally, and drive these people out. That's the Tacoma method that's known in history for dealing with immigration issues. Shortly after the Japanese bombed Pearl Harbor, we had same wave of this xenophobia. 60 years later, the new Tacoma method is still economically-based. It's an economic engine that drives them. We asked for this place because we thought it would bring in some economic value. Jobs and all of the selling points that the corporation levied on, we believed. But we did not accept the moral cost that would entail when we got past the misconceptions and lies of the business model and realized that 20% of these people will be allowed to stay here. If the laws were not as draconian as they are, that would probably be expanded even upward to 60 to 70%. We make a detention system that is so harsh that individuals who might have some relief in the process, that might have some way to either get an exemption to the law or demonstrate that they are allowed to be here, are driven out because their choices are either to stay inside this detention system until they win their case, or go back to where they came from. We create an oppressive system that tends to push out anyone that's not willing to fight it and doesn't have the economics to do so.

A/253: The detention center is built on some seriously fucked up tide flats. From being built on top of a landfill, the potential for earthquakes or flooding, also the high levels of soil toxicity, it's a mess. What are the effects these elements have upon exposure, particularly for people who have been detained for longer periods of time?

TS: When we speak of simply the soil contamination, the answer is "We don't know." We don't know because we haven't tested it. We haven't studied. Sadly, there is not enough data to truly understand what the impact would be of the vapors coming up from the soil into the facility. Things weren't tested, things haven't been

monitored. During construction, things weren't monitored. So, they're making a lot of assumptions. Mostly, they stay to the conservative side—they mean to the, "we are assuming that the company did all the right things to come up with their figures" side. The bottom line is, we don't know environmentally whether there is any impact from vapor solvents such as Benzene or the other aromatics underneath the site.

The other issues are also intangible. The requirement for these detention centers is that they create a safe and secure environment. It's definitely secure—there's no doubt about that. The question is, is it safe? And the safety issues relate to its physical location. Just last year in February, we had major rain and lots of flooding. In that area, the water was like 6 inches over the levee. The question is, would they be safe inside? Yes. But could they evacuate? That's the bigger issue. Mount Rainier—the third most dangerous volcano in the U.S.—if it were to go, and there is no warning time for it, that would inundate the detention center. If they got some notice or warning to evacuate, how does one evacuate? Today, there are 1,282 people. How do you evacuate that many people? Think of the buses. How many buses do you need? You've got 2 hours.

Those are things we've been trying to get from the city and GEO. All we are told is that "the plans exists." Well, if you make an agreement, you have to make a signed agreement with the City of Tacoma about your emergency evacuation plans. I can understand security-wise, you might not want me to know the details of your plan, but who's responsible for signing off on the plan? We've never seen that.

There are also industrial safety issues. The facility sits right across the street from a propane storage facility. The propane tanks are half the size of this building and if they blow the blast radius is about 1,000 feet. It's a serious issue. One tank blew up a year ago and created a gigantic fireball. Also, because it's the tar pit site, the railroad stores its most toxic chemicals and parts right there. You're placing these people's lives and safety in serious jeopardy. I guess you would have to consider the range of threats.... There are a whole series of safety issues that we just haven't taken into consideration.



PHOTO: banner near Wells Fargo Bank plaza



PHOTO: banner hung from Luzon building



PHOTO: Noize Demo, April 2010: "Against Prisons Solidarity with all Prisoners"



PHOTO: GEO Group security, immigration buses in background.

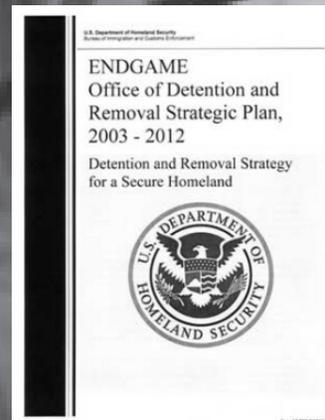


PHOTO: Operation "End Game"- Homeland Security's plan to remove all undocumented migrants from the US by the year 2012.

A/253: Then there's also the issue of people's safety inside the facility.

TS: Inside, you have a lot of issues because of the nature of the facility. You have three levels of persons that are held there. Level 3 individuals are serious criminals—rape, murder, human trafficking. They've done their time in the federal justice system and when that time is served they go here to be taken out of the country. You have Level 2 persons that cover a range of offenses, domestic violence, robbery, or bad checks. And then you have Level 1 persons, who are just here for some problem with their documentation. Level 3s are generally supposed to be kept by themselves, but generally people end up being mixed together. Women are generally kept all in the same pod, so 1-s, 2-s and 3-s are all mixed together. You can take someone who is simply a person who came from Guatemala and suddenly realize there's a problem with her citizen status, and she is in there with someone who's a serial killer. That's a safety issue I don't think the facility has done a good job resolving.

And then you have the trading of the guards. We had a serious issue last year where GEO was taking shortcuts on hiring—weren't doing proper background checks. You have a whole series of guards then who got a job there because they couldn't get a job elsewhere doing security. That's another issue that's of concern.

A/253: There seems to be a real cycle of employment through police, military, and security positions. Is that something we're seeing here?

TS: There's a serious revolving door that floats military police, national guards, military police persons, retired military, security folks, GEO Group and ICE—that's a real incestuous-type organization. They sort of float through that system, because those are the people who can get the backgrounds, who may have had a prior security check or prior enforcement backgrounds. They're the ones who are going to get hired.

A/253: You mentioned that many people in the facility are not there under criminal offenses. What are your thoughts on workers' struggle in relation to detainment?

TS: It's real interesting. One of the things they talked about in bringing the facility here was jobs. What we also have in the corporation, the business model, people who have jobs on the outside getting detained. They can't work out here, they aren't supposed to be working out here, they got caught up in one of these workplace raids, etc. Yet when they go inside the facility, GEO then offers them the opportunity to work for \$1 a day in the kitchen or laundry facilities. Then, GEO doesn't have to pay those wages to maintain the services that they get paid for under the contract. And the government's bringing their work in.

A/253: You hear a lot of politicians, right and left-wing alike, pointing to immigration reform as a central issue in the state of the economy. What would you say to the actual validity of this back-and-forth?

TS: It's an easy issue for people to be for or against. Sadly, we've got such a convoluted set of immigration law that trying to revise it would make the whole healthcare thing look like deciding where we're going to sit in a restaurant. It's so complex, and so interlinked. What I think happens is it becomes the bullfighter's cape. The core issue is detention and privatization and the prison industrial complex. These are human people, human beings, and I tend to think that we throw up the immigration cape here when we as a city need to look at what it is we've created.

GEO is very clear that if they were to lose this contract from ICE, or someone gave them a variance line, they would fill that place with prisoners. That's what they do. So, my concern is trying to look at it from the totality of it. Yes, there happen to be immigrants there, and they have less rights than we do in many ways, but they have the same rights as we do in many ways. The underlying issue, for me, is the leverage point. GEO is a business, they have restrictions and restraints, and trying to get the city to understand that they have power, just as this business has controls and levies of power over how it operates, so does that organization.

A/253: You have been a part of the monthly vigils outside of the detention center for years now. What are your personal aims with them?



PHOTO: Noize Demo, April 2010: "ICE = SS"



PHOTO: Noize Demo, April 2010: "Fire to the Prisons" in Spanish.

TS: There's a couple things. Because of the nature of the vigil, there is a chance to make contact with people who are visiting. So there's an intelligence collection operation that goes on—we can find out what's going on inside. There is an outreach program, an education program that lets people who are coming to visit know resources and you get literature that covers their rights and resources for them. Also, every time there is a vigil, because of the contractual requirements, GEO has to report that. They would prefer there be no stories about the detention center, that there would be no vigils, because then they would get a higher rating. So, anytime we can be there or do something that shines a light on that, that has to be reported. It's seen as a negative thing about their operation. The more negative things I can bring up about their operation, I will.

Then, I think it's a matter of true solidarity. If the end of J Street is the end of these people's chance at the American dream, they need to know that there are people out here who don't agree with that system, and that aren't their enemies and are trying to make it better for them. I think that over the years since we've started that, it's helped educate citizens, too. It helps people become more aware of the facility. Most people don't even know its here. If you walked around and asked people, 'do you know where the detention center is in Tacoma?' Most people don't. Fortunately, more and more, we are getting the word out. But I don't think its fast enough.

A/253: You mentioned that a lot of people in Tacoma don't know about NWDC. Is it just unawareness? Apathy? What do you think drives this lack of engagement?

TS: This is another dilemma, too, because in this area and in this region, you would think you would have people involved. The situation on the West Bank, poverty, free trade—all these sort of issues that are all external. And not seeing the elephant that's in their own room—everything people are concerned about. If you are in this area and you believe in the environment, you believe in civil liberties, you believe in citizen oversight, you believe in immigration affairs, fair treatment for women, all of those issues are contained in one place—it's right there. It shocks me that there is no collective shock about it. I have a term for it called Dachau Syndrome. Dachau was the city near Munich where one of the first concentration camps was built. At that time it was for foreigners, homosexuals, political dissidents, for people to get re-educated. That's how it first started. The citizens of Dachau just refused to believe what was happening behind that fence. It's the same thing. The city of Tacoma, the leadership, the major newspaper just will not talk about it. They think it's not their responsibility.

A/253: Would you say that it feels more comfortable for people to rally around individual experience than to force themselves to recognize and confront the institutional oppression behind it?

TS: There's a pattern to how we think about it—there's an easy template. A story about one individual person and their horrible situation will come out and people will mobilize to try to help that one person. That's wonderful, I'm not mocking it. But it's almost like a 'check the box'. The 1,199 other people down there going through struggles. We tend to focus on the one person that's being held, when through our corrective detention, we are destroying people's lives. We are completely disrupting family units every single day. We are blowing apart any sort of ability people may have built to try to be responsible parts of our community. We literally blow it apart. The costs aren't even captured by what we are doing. That's permanent damage. That can't be repaired. Tonight, there's a man who's going to be released. This guy is going get out, he's going need to spend a night somewhere because his bus doesn't leave until tomorrow. He can't fly because he doesn't have any documents to fly. So, we're hoping that he's going to be able to get on a bus to California... He doesn't have any documents. He can't even go to a shelter to stay. ■

**BORDERS ARE
PRISONS // BOSSES
ARE GUARDS**

**SMASH THE
SYSTEMS of
SOCIAL CONTROL**



RACISM IS THE LAW in PIERCE COUNTY

The Case of the Tacoma 36

We are anarchists passing out these fliers. We are here at the Pierce County Jail today to show support for families and victims of the legal justice system and its police state. Specifically we are gathering here with families and community members who are supporting 36 black men from the Hilltop rounded up in gang raids this past February. These individuals, the Tacoma 36, are charged with conspiracy and gang-affiliation.

Why the Charges are Racist

A disproportionate amount of blacks already fill the US prison system today. A black person will serve more time for the same crime a whiter person is found guilty of. Why is this? Consider the Tacoma 36. These men are charged with being members of a “gang”. But what is a gang? A gang is an association. In America we are taught we can freely associate with other people because we are “free to choose” these things. We are taught we can freely associate with any religions we want, any political group we want, and even join a militia.

But these freedoms do not actually exist. Today, it is legal for murderously racist organizations like the KKK to exist, and for racist people to join that organization and even demonstrate in the public realm. They are protected under the First Amendment. The law does not see KKK membership as criminal or evidence of criminal intent, but it sees street gang affiliation when black men from the Hilltop are involved in it as “criminal.” The state disapproves of their affiliations because the state is a racist organization. These gang affiliations become “criminal” because of the people involved. The rich and powerful who make the laws fear their gang affiliations, and so the charges against young black men are enhanced to reflect this. That is why these charges are racist.

Consider what Pierce County Prosecuting Attorney Mark Lindquist said at a news conference with the Tacoma News Tribune: “What we’re charging is that when you join a gang, you’re joining a conspiracy to commit crimes and taking a substantial step in that direction.” This means anyone can be charged with nothing other than being a member of a gang. The only “conspiracy” is being affiliated with the gang, however loosely. These laws are used against black youth in Pierce County, and



Pierce County Prosecuting Attorney Mark Lindquist

against communities like ours across the country. The law criminalizes any group in order to make the rich and powerful feel "safe". When the criminal justice system and its police state have the ability to regulate peoples' freedom to associate with whomever they want, we have to ask ourselves an important question. What are we going to do about the system we live under?

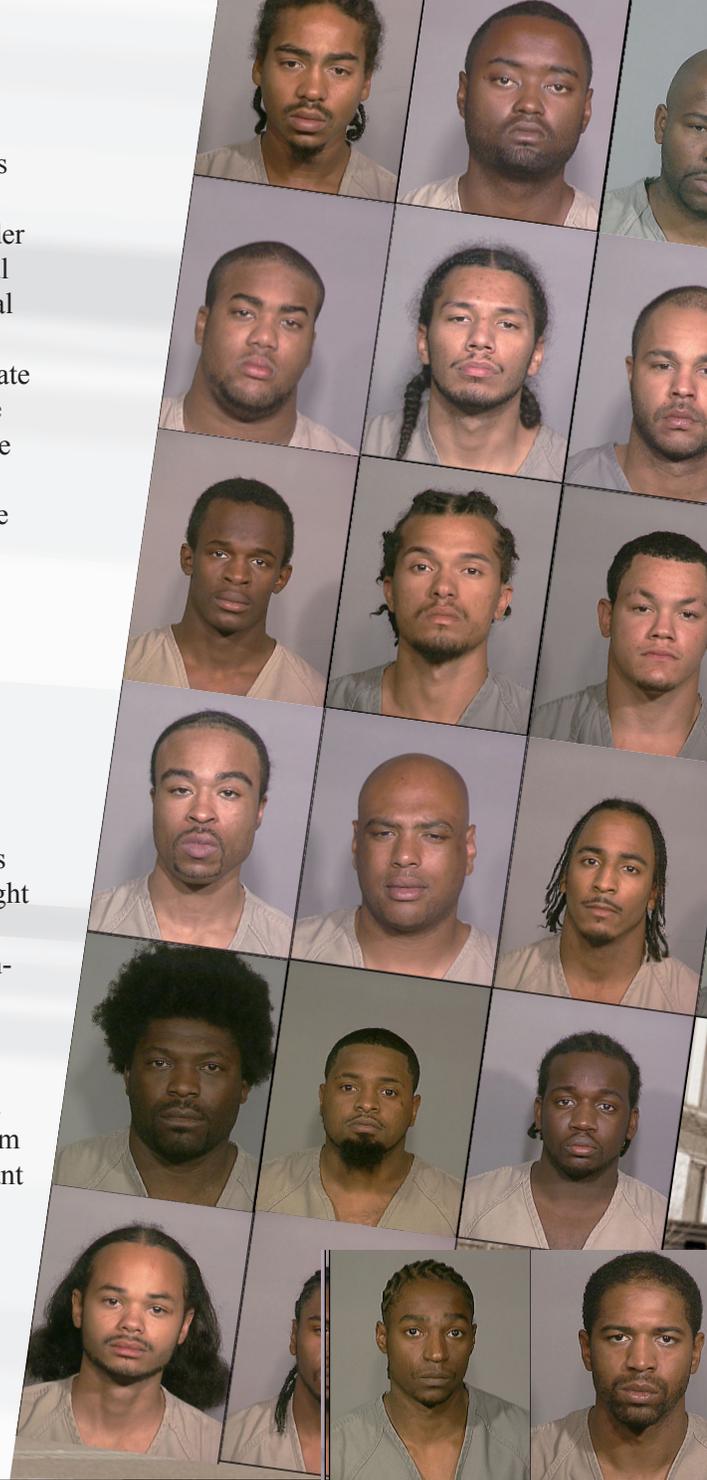
The Future is Unwritten

We are not here only because we think these charges are racist. It goes beyond a bigoted police force and a broken justice system. The justice system was never broken in the first place, because legal justice always serves the rich and powerful. We are not here today to make things "right again" or "like they used to be," and we are not here today because we are "pro-justice." So we are not protesting anything. We are not demonstrating for legal justice because as we said legal justice always serves the rich and powerful.

The legal system is never there for us. We are here today for ourselves. We are here because we see our struggle reflected in yours. The freedom to associate is something we want to defend. We think other people want this just as much as we do. Our goal is to find each other: to find other people who want the same things we want, a common point of anti-authoritarian struggle against capitalism and the state. Our friends and allies. we are existing beside you.

Toward an unwritten future,

County City Building, Tacoma, March 29th, 2010



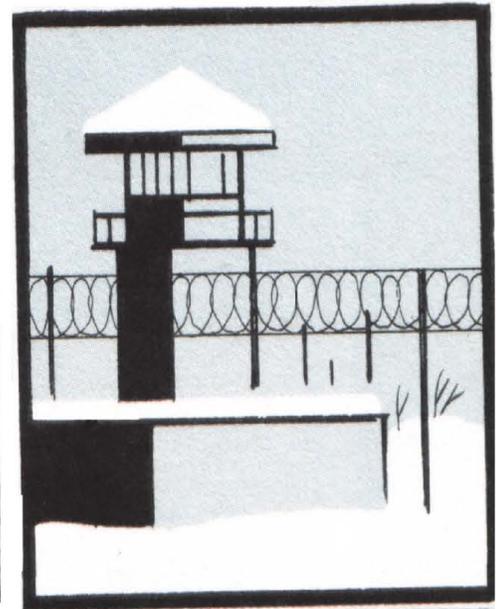
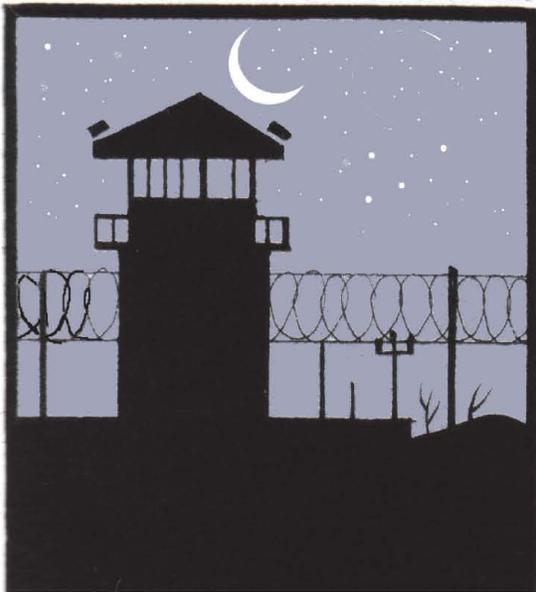
MLK Jr. Way,
Hilltop, Tacoma

Noise Demonstration Freedom for the Tacoma 36 *Freedom for all Prisoners*



Bring:

- Drums
& buckets
- Instruments
& music
- Air horns
& bull horns



Pierce County Jail
Meet at S. 9th St. & S. Yakima Ave
May 15th 2:00 PM

“So prison is the ideal kind of death, because it eliminates en masse those whom society could only physically kill in very small numbers.”

- Catherine Baker, *Against Prisons*

This noise demo is to show solidarity with all those on the inside. We see that the 36 supposed CRIPS charged under criminal conspiracy can be anyone of us. We see our struggle connected to the many types of actions that the state and capital take against people by imprisoning them.

The experts of these institutions say prison “fixes” the delinquent, the illegal, the undesired, the very idea it created to place them behind these walls. With rehabilitation programs, fines, electric collars, road side crews, work-release and piss tests. They say these processes will help cure this “plagued victim” or some how be able to turn them into a better citizen, through a process of discipline, for capital and states use for their prison on the outside. When in actuality this fuels our rage and hatred of an entire prison society that kills us. From the routine of school and work on the outside, to a routine of imprisonment on the inside, where life is regulated by meals and the opening of a cell for recreation. The times and routines they make for us.

There is an innate connection between prison and the prison world on the outside. We trade this false idea of freedom for a life of a mere human cog in a machine. We give up our happiness for a wage. Paying rent after spending long hours at a shit job that pays minimum wage, saving food stamps or stealing while not having enough at the end of the month and the looming fear of imprisonment. This prison society requires many to live a life of illegality, for its ability to maintain prisons and the whole social system of domination and control. The police, the prisons guard and the politicians are all part of the same system of domination and control on over bodies and lives. The media will try to claim prisoners are a threat to society, when society is a threat to the individual freedom of each and everyone of us. A prison sentence is hell in itself, locked up and away from friends and family. Living for months, years, at a time in a box the size of a large closet. The confinement throws many people into an emotional spiral. Its time we take our lives back into our own hands and fight back.

We desire no reform of laws. No compromises with a prison society that has imprisoned everyone of us. Nor the idea that if we take one portion of this society away, for example prison, that this world will be any better.

For the Destruction of all prisons and the prison world that maintains them!

For freedom and anarchy!

**MAY DAY MAY DAY
MAY DAY MAY DAY**

1st of May

May 1 March and Festival

Music, Games, Dance, Art

3pm Lincoln Park, Tacoma

3pm Lincoln Park, Tacoma

4pm Tollefson Plaza

March from Lincoln Park (Thompson & South 37th)
To festival at Tollefson Plaza (Pacific & 17th)

**IMAGINE THE WORLD WE
COULD BUILD WITH THE TOOLS
WE'VE ALREADY MASTERED**

demonstrate253.org

**MAY DAY MAY DAY
MAY DAY MAY DAY**

1ro de Mayo

Una marcha y fiesta

en honor de May Day

Musica , Juegos, Baile, Arte y Mas

A las 3 por la tarde en Lincoln Park

A las 4 por la tarde en Tollefson Plaza

Marchamos del Lincoln Park

al festival en Tollefson Plaza

**IMAGINA UN MUNDO QUE PODAMOS
CONSTRUIR CON LAS HERRAMIENTAS
QUE YA HEMOS DOMINADO**

demonstrate253.org

A Blog For None And All...

 Utopia or Bust

utopiaorbust.wordpress.com

Alienated
Ad Council
PROPAGANDA
COLLECTIVE



Amiable Outlaws
amiableoutlaws.wordpress.com

TACOMA ANARCHIST DISTROS:
A&R//T

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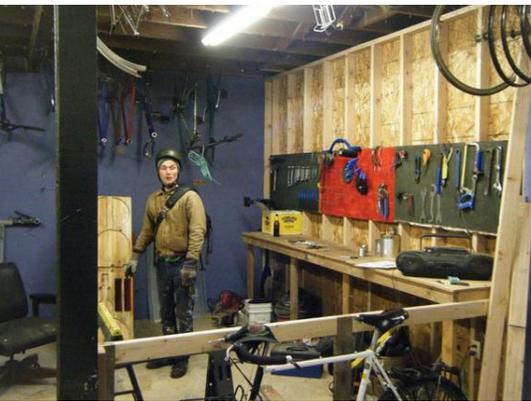
abscissa
insurrectionary anarchist distro



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Darling —

do hand me a
molotov cocktail



2ND CYCLE
TACOMA BIKE SHOP
REPAIRS - PARTS - TRADES
MLK & So. 11th

The Tacoma Anarchist Network



**FIND OUT WHAT IS GOING ON IN TACOMA
THROUGH THE TACOMA ANARCHIST NETWORK BLOG:
TAN.ANARCHYPLANET.ORG
SHOWS - DEMOS - EVENTS - FILMS - CONFERENCES**



URBAN WASTE SCAPES

To understand this city you have to take to the walkways and waterways. You have to completely disappear in your own backyard. Go out in search of cultural Tacoma. But the Tacoma of the grainy, absolute destiny of the waterways. Not banal and alienated Tacoma.

Deep down, Tacoma, with its space, its industrial refinement, its bluff of good conscience, even in the spaces which open it up to liveliness, is only a dead society. A society of dead things, the crystallizations of life. No, Tacoma should not be "beautified" with more commodity art and concrete. She has a kind of natural beauty, in which industrial waste and nature's preserve live peaceably together, respecting one another's life-affirming and life-exterminating qualities. Like the Yin and the Yang, sludge and stickerbush learn to live and love one another in harmony. Pure industrial harmony. There are no pedestrians here. No mimes, no walkers, in Tacoma. The most passionate expressions here are the graffiti on walls, that underground explosion of the arts which knows no authority. This is "downtown". The warplanes from the military bases pass overhead, silently at first, then uproariously. The glass windows of every building and skyscraper shake when the bombers fly to the military complexes outside the city. No people. There is only human capital. Silence.

Then the density of the concrete accumulates to a crescendo effect...

THE URBAN WASTE SCAPES

OF TACOMA

bureau of taking back public space

It's always like this the closer you get to the center of the universe - the points of origin for capital and alienation.

There may be a form of Tacoma-centricity. But people are not conscious of its space as in other cities.

Everyone is cubicalized, even on the sidewalk. A city advertisement says to shop downtown and become "a

tourist in your own backyard." But why tour Tacoma for commodities? Why not wander her streets and ascend

her torrid hilltops instead. Cruise these local, familiar streets, fully grasping the meaning of every roadsign and

billboard, and speak to one another about your existences. Why feed scenery into a hungry one-eyed camera,

eager to eat the world of bourgeois art one monument at a time? Tacoma - our world of commodities.

You can tell that by the spacey streets. As soon as you set foot in Tacoma, you feel the empty presence

of reflective windows and tinted sunglasses, even when the sun is not shining. There is a heightened

sense of privacy: no one is talking. The glass just continues reflecting. During lunch hour, people

trickle out of glass monuments to get a cup of coffee down below. Routine. Routine.

All around is Indian land, but where are all the whales, the canoes, the utopian dream of a hellenis-

tic city on the edge of the Cascades? Tacoma, Tacoma! Why do people live in Tacoma? Are you

still trying to figure that out? Well, stop! There is no relationship between anyone here

except exploitation. People are here because capital is here - it is a self-attracting

universe. Tacoma. Its name comes from a mispronounced Nisqually word, Tacobet, mean-

ing "Mother of the Waters". The White Man slaughtered the people of Nisqually,

eventually hanging their chief, Leschi, in 1858. A few years ago a historical

court ruled, "As a legal combatant of the Indian War, Chief Leschi

should not have been held accountable under law for the

death of an enemy soldier." The Nisqually and Puyallup

tribes revolted against the White Man's treaties

communiqué no.4



reservation was rocky, and unacceptable to the Nisqually, who were riverside fishing people. Their rivers and their lands have been stolen by acres of land, in exchange for reservations, cash payments, and native rights. The original Nisqually imposed on them. The new society gave itself 2.5 million

the expansion of the city and its military bases. The City's motto is officially "The City of Destiny," - the Manifest Destiny. Its goal was to triumph over nature, oust the savages, and claim the land for industry and military. Unless one were to tell the story of the train, or the papermill, or arsenic and lead, Tacoma has no history besides exploitation and the production of commodities. But every White Man's city has a similar history in North America. Our history is a history of utility. Or utilities—the water and electric kind. Our cities are a random connection of wires, tubes, and plumbing. In a word, capital. So capital-connected are we in Tacoma that a few years back the city changed the motto briefly to "The Most Wired City" -- which is true, we smoke a lot of crack cocaine here. But the only connections we have are the wires. The city's motto is still, secretly, "Onward and Upward!" The motto of the Industrial Revolution.

The only alive person in Tacoma at the moment is a man reading a book in Tollefson Plaza. He is humming the tune of a song by Grandmaster Flash.

"... I'm in a concrete jungle -- sometimes it makes me wonder how I keep from going under..."

Human Capital.

How Capitalism Views Us.



Human capital is the accumulated skills of an individual that make up their economic value in the economic system. The human body and mind is just one more input in the capitalist system, just like the raw capital goods that keep the capitalist system growing and growing. But the human being does not determine the outcome of the system it is creating. The outcome is determined by capital, and society does what capital wants: to accumulate. Capitalist societies are not built for the human being; they are built for capital. Everything exists for capital, so human capital can flow in and out as quickly and easily as possible. Differences in human capital can benefit individuals relative to others under the capitalist system, but they are all still dependent on the owners of capital to keep living within it. Once human capital accumulates to a certain threshold, once we are smart enough and conscious enough, will we be able to create society for ourselves - instead of existing only for capital?



the story of
Colton Harris-Moore AKA

“The Barefoot Burglar”

of Washington State

written by

Amiable Outlaws

amiableoutlaws.wordpress.com



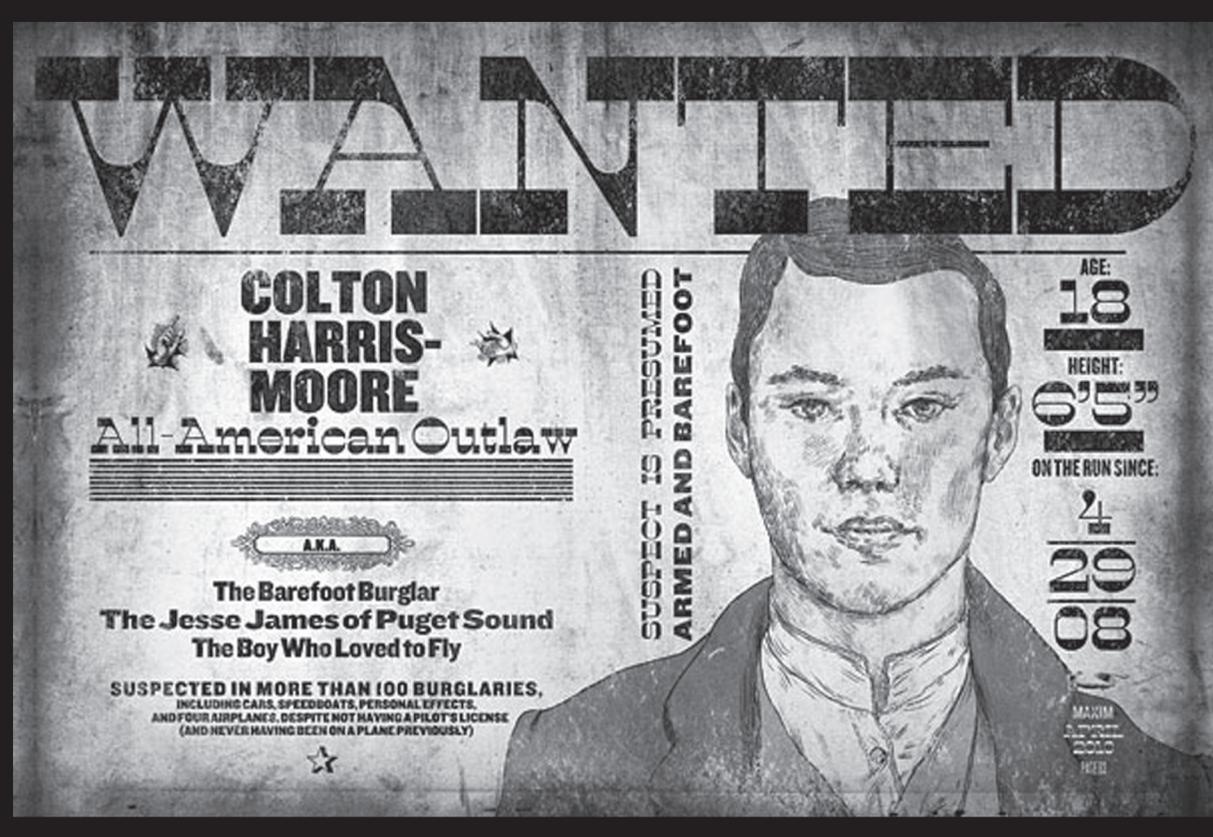
Still on the run today Colton Harris-Moore is a young, alleged genius and thief from Washington State who has already become a folk hero. He has escaped from jail, evaded sheriffs, the Royal Canadian mounted police, and the FBI, is only 18 and suspected to have stolen three airplanes, numerous cars and boats. For 22 months, Colton Harris-Moore has been playing “Grand theft auto: the reality version” as one reporter put it. The same reporter stated, “Hell yeah this looks like the birth of a outlaw legend.”

Born into a working class family and raised in a mobile home on Camano Island he ran into trouble with the law at an early age. He was caught after breaking into his middle school with friends and was given the nickname Klepto Colt by his schoolmates. Soon he skipped out on a court date and lived on the lam in the woods of Camano Island - while artfully using survival skills (which he is considered to be a natural in) and breaking into empty vacation homes. These homes he used as way to obtain supplies, credit cards, and the occasional shower. Colt was eventually apprehended and spent a year in a maximum-security juvenile prison only to escape upon being transferred to a lower security lock up. Since then he has continued to live on the run in the northwest.

Police allege Harris-Moore is responsible for more than 100 burglaries in Washington, Idaho, and Canada. He has ordered, with stolen credit cards, night vision goggles, bear mace, and importantly flight manuals as well as other supplies, which he then returns to pick up in empty houses. Having no experience

flying, Colt allegedly stole a \$500,000 Cessna and flew 300 miles - crash landing on a native reservation, and walking away unharmed. His mother later stated, "I hope to hell he stole those planes. I'd be so proud. But next time I want him to wear a parachute."

Even among the cops chasing him he is legendary for his ability to escape and evade. On July 17, 2008 he loses the police on

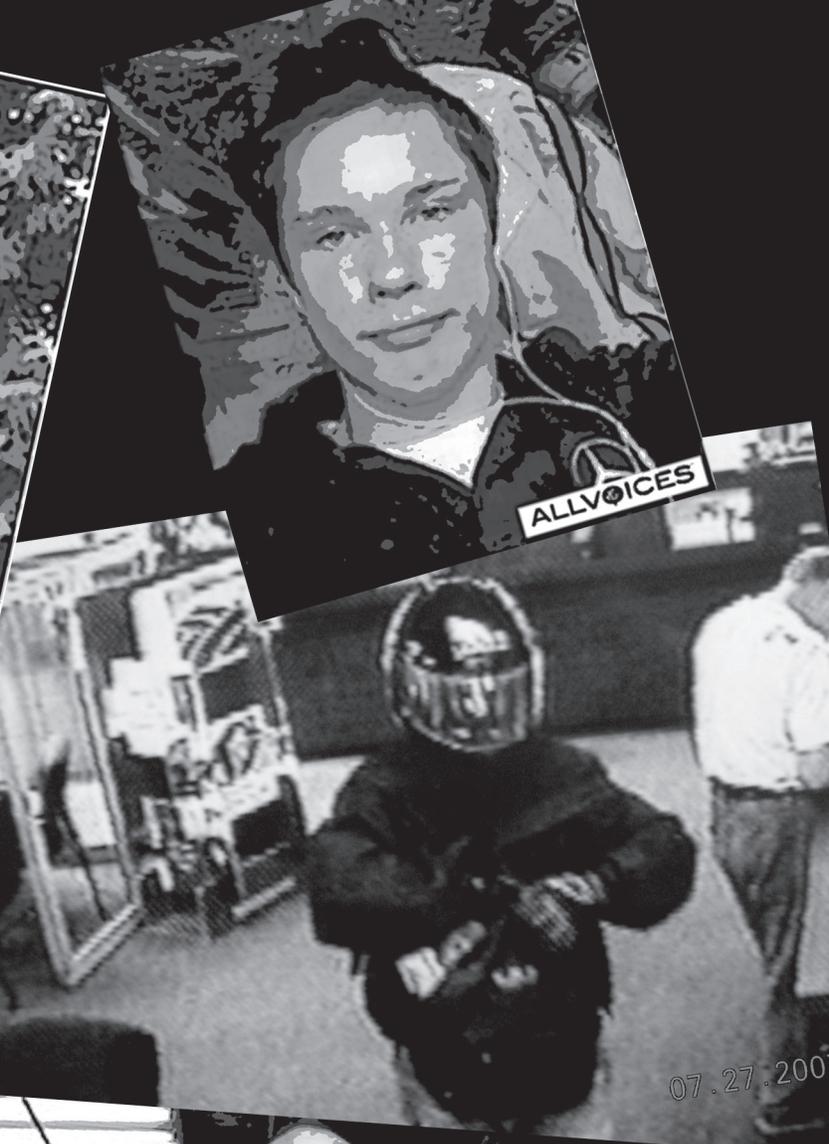


Camano Island by leaping from a stolen Mercedes and running into the woods. In one run-in with the cops, Harris-Moore kicked off his shoes to better evade police chasing him through the forest - earning the nickname some of his fans call him "the barefoot burglar." Supposedly he has also stealthily broken into a sheriff's vehicle and stolen a assault rifle. Cops on numerous occasions say Colt has "vaporized," "vanished," and, "ran like lightning." On September 13, 2009, Orcas deputies identified Colton and in hot pursuit and claimed, "We could hear him laughing," Colt ran through a churchyard and eventually circled around to a dock where he stole a boat and rode off into the sunrise, escaping to Point Roberts on the mainland. On another occasion of pursuit, police mobilized two counties' worth of SWAT armored personnel carriers, canine units, a sheriff's helicopter, and a Department of Homeland Security Blackhawk Helicopter, only to have Colton once again disappear into the woods. Still another incident led to the police finding one of Harris-Moore's camps in the woods including his dog. This prompted Colt to leave a letter for his mother, stating "Cops wanna play huh!? Well its no lil game....It's war! & tell them that."

Perhaps the most interesting aspect of Colton Harris-Moore's ballad is the popular support he has garnered. One fan even made lucid statements about his support on network TV, proclaiming, "He could either learn how to fly from the internet and go on a crime spree or go get a job at McDonalds. I think he made a good decision." There are support websites, t-shirts, stickers, and 15,000 members in his facebook fan club. One support t-shirt says, "fly Colton fly," below a stencil of his face, another t-shirt says, "momma tried momma tried" and yet another has an image of billy club-wielding cop chasing a running Colton - with the word "OWNED" stamped on the cop.

The residents of these Washington islands - his stomping ground - seem divided. Some cheer him on stating roughly that during hard economic times why not support a working class kid who steals from the islands' vacation homes of Seattle's millionaires. Another proclaimed, "I'm glad he's sticking it to the cops." Other locals want to help the powers that be by forming a search party to catch him. His mother has only his safety at heart, and wants to buy him a bullet-proof vest. She said, "I don't care if he wants it or not. I'm getting him one and he's going to wear it. Sometimes a mother has to put her foot down."

She has also said, "He always did just what he wanted, like now with him running from the cops; he's doing it because he likes to see if he can. He thinks it's easy... and he's sure making them look like fools." ■



Sources:

Time magazine December 21 2009

TV news

The Ballad of Colton Harris Moore by Bob Friel
Outside magazine



**autonomous spaces &
anti-capitalist struggle**

TEMPORARY AUTONOMOUS ZONES

**interview with an
anonymous anarchist squatter**

A

anti-capitalist // anti-authoritarian



A//253: What has been your experience with autonomous spaces and squats?

I lived for seven years in Europe, most of the time spent in Amsterdam. I lived in 4 different squats, 3 of them I helped start, and two of them had public floors/ public spaces. I think its really interesting that you said "autonomous spaces" instead of "liberated spaces" because that's a big distinction people are trying to flush out now, especially in Europe where squatting scenes have become insular and closed off and have for a long time subscribed to the idea that people can build alternative spaces to capitalism rather than trying to destroy capitalism. To me the more interesting spaces are the liberated spaces, and that can be a squat, but a squat isn't necessarily a liberated space unless part of its project is to fight capitalism. There are plenty of squats that just want to have free or cheap food for their friends and want to live their alternative lifestyle. Its like a drop-out culture, similar to North America during the 60's there was the "back to the land" movement. People think they can escape by creating this alternative network or whatever.

A//253: So you were in Europe for 7 years and lived at 4 different squats?

Yeah, and most of the time was in Holland. About six years.

A//253: So would you say that they were autonomous or liberated spaces? Where would they fit on the spectrum you were describing?

When I first got to Amsterdam I was looking to move into a squatted church that had just started. And that was done by a really strange mix of people that didn't work very well. It was a mix of art, Dutch art students, and homeless people, and some radicals and anarchists as well. So this mix caused a lot of internal tension about what people wanted to use this giant space for because we had the whole church. That experience lasted a year before I moved out. I couldn't handle it anymore - the group dynamics. But the space lasted about a year and a half and uh... I don't know if I would call that a "liberated space." I definitely felt that the majority of the people there barely even wanted to create an autonomous space. They would have been happy with legalization and cheap rent and to have art studios there. But there are people that were just too crazy and wouldn't be able to integrate into that system there. Then there were also people like me that wanted it to be a more anarchist space. But there was another space that I squatted that lasted two-and-a-half years -- that had a social center on the top floor and that was more interesting because we were able to use that space for bigger meetings, for actions.

A253: ...Like demonstrations or.. ?

Yeah demonstrations or also illegal actions like targeting surveillance cameras and as a meeting point so people knew that actions would start from there. And people knew that there would be someone there behind the door to open it for them if they were having problems with the police...like running from the police or whatever. And we had a very big trap door that we could lower and the house was seriously barricaded. So the cops also knew that they wouldn't be getting inside the house without a lot of riot police and tools. So ... but that was not a true liberated space... I mean, I don't think it was as conflictual as it could have been, but I like to think that it was more of a liberated space than an autonomous space.

A//253: And how would you define autonomous space versus liberated space?

I think the words describe themselves well. "Autonomous" would be trying to be separate from society whereas a "liberated" space would be part of a project of liberation which would require attacking society. So I guess just the word "autonomous" for me doesn't always imply conflictuality.

A//253: So you don't feel like theres an inherently anti-hierarchical or anti-capitalist element to the creation of autonomous spaces?

Well it could be anti-hierarchical. Likely it would be to be autonomous within itself. It could be anti-hierarchical and anti-capitalist. For example, things that are done in squats are by donations, and a lot of things are a gift economy, and that's an internal example of anti-capitalism. But a liberated space is something that tries to spread outward towards greater struggles.

A//253: Have you had any experience with autonomous or liberated spaces in North America?

Yeah I have briefly in San Francisco. And in Vancouver. Well, I wouldn't know if Vancouver... see with a liberated space it doesn't necessarily have to be a squat in my mind. In Vancouver theres this 12th & Clark space that's trying to be more conflictual, but that's rented... it's not squatted. But everything that happens in that space should have as part of its project getting rid of capitalism and the state. It isn't like, "Oh here's free space you can come here and use it for painting," you know what I mean. It's a space that we want to use for something and there is a group of people that actually decided what events would be there and what wouldn't.

A//253: Can you talk about the formation of 12th & Clark? I know that theres been years of anti-Olympic organizing in the area and I'm wondering about how that might have played into the creation of the space.

I wouldn't say it was a direct link with anti-Olympic organizing although the people that were involved in it... I mean obviously it was used for anti-Olympic stuff but I wouldn't say it came out of the anti-Olympic movement. It came more out of the anarchist scene in Vancouver. It was like a coming together of a few people from the anarchist scene in Vancouver with a very uh,

“People can live together without money”

“They liked the atmosphere.”

it was thought about, its intentions were thought about and discussed a lot, and it was very different from a lot of squats I was a part of. For example in Amsterdam, where it's like everyone is vaguely on the same page but people don't discuss precisely what they want, or they aren't able to express themselves with an analysis of society and the state, and analyzing what they're against. They just know they're against something and they come together, and things are a lot more vague and open. Whereas the 12th & Clark space was more interesting for me because it was more focused. Although it wasn't squatted, which is an element that... it's just... it's a different country. There's a different situation. It's harder to squat in Canada than it is in Europe. There are some elements of squatting that force you to be conflictual with the state which is really good.

A//253: From your experience what role do you feel autonomous spaces, squats, liberated spaces, all these, lend towards an anti-capitalist struggle? What have you seen them do that has worked, and what else could they be doing?

Well, one example is that when you are squatting and living autonomously you're giving an example of how people can live together without money and without capitalist relations to each other. Which, your only doing that to a limited extent because you're still in society, your still surrounded by society, so its kind of a strange situation where you want to get rid of capitalist relationships, but you still are surviving in a capitalist society. Another example is... the best examples of how squats contribute to it is this analogy that they can be like rebel bases that people know they can retreat to, and people know they can launch attacks from. And they know that they can use it to do something that is illegal, that is conflictual, that they will be supported in doing that there,

and people won't be worried about, “Oh, my name's on the lease and if the cops come here I'm going to get evicted and fined and...” you know? “It's all going to be on me and you guys will be fine.” It's like, “No, this place is taken, and its anonymous to a certain extent.” So I think that the best squats are places that feel like outposts and bases where people can attack from. Also really importantly that people who aren't already into radical ideas can come there and be exposed to certain anarchist ideas. So it isn't just for people who are already anarchists to use but it also has an informational purpose, you know, like we always have a lot of informational events in our squats -- about different things going on in the city and other places.

A//253: How have the squats you've been apart of been perceived by the neighborhoods around them? Are there neighborhoods that are more friendly or hostile?

Your street and your neighborhood -- that is what makes or breaks a squat when it's time, when repression comes down. Cause there are quite some squats that end up having really bad relations with their neighborhood and their neighbors -- because they bring a lot of drugs, or partying, and a lot of noise. Then there are also quite a few squats that are used by people from the neighborhood for different events. For example, we had by donation, meals and a bar once a week where neighbors would actually come that weren't squatters and they came because they liked

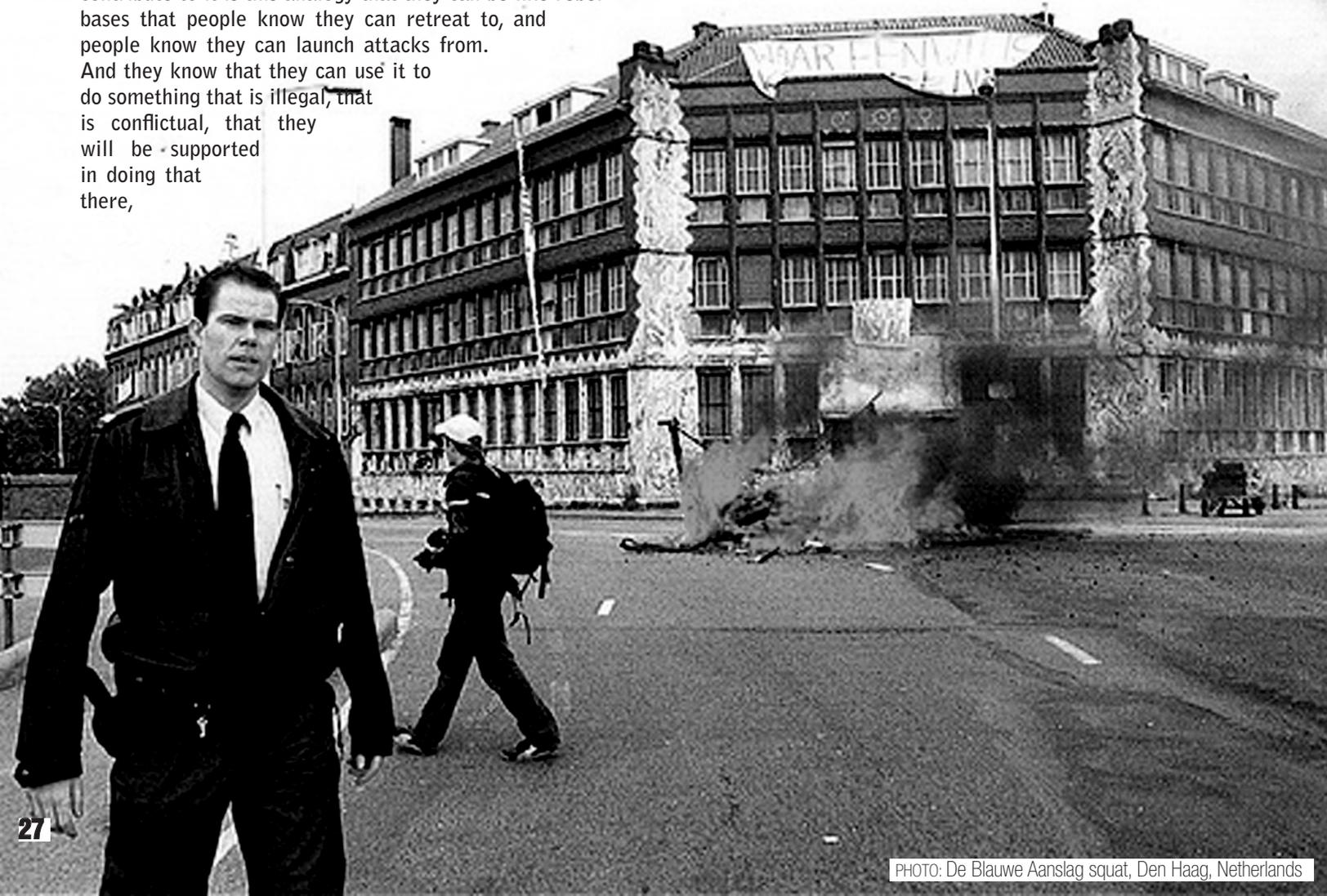


PHOTO: De Blauwe Aanslag squat, Den Haag, Netherlands

"It's beyond neighborhoods."

the atmosphere and they wanted to see what it was like inside, and they would hang out there. Especially when we were evicted, we actually asked neighbors for help, and they did help us. After attacking the police with paint bombs we were able to jump over some roofs and hide in the neighbor's business. And obviously, if we'd had bad relations with our neighbors he'd have said, "Fuck you, you can't hide in my house from the cops." There was a kind of mutual understanding. But in Amsterdam, specifically, there are neighborhoods known to be more right-wing and less tolerant, and other neighborhoods that are known to be more friendly to squats. And even within neighborhoods there are streets like that because it's such an old city -- it's a medieval city, and there are people whose families have owned a house house and lived on a street for, you know, 400 years. So it's beyond neighborhoods in some European cities. You can go one street over and know it's a fascist street and the next street over is viewed as more of a leftist or autonomous street.

A//253: And these are both in poor or working-class neighborhoods?

Yeah. This example I'm talking about is in a neighborhood called the Jordaan which is originally a working-class neighborhood but it's mostly gentrified now. There are some pockets that are still working class but is mostly gentrified. It's been traditionally up until the last 20 years the working class neighborhood, or one of the big working class neighborhoods in Amsterdam. So you can have very different experiences, you can be greeted by cookies and beer by your neighbors when you squat a house or you can be greeted with baseball bats and have to fight depending on where you were. So it's a real tradition in Amsterdam while squatting to have real pride in the neighborhood because there is enough squats where different neighborhoods feel pride for what projects they're working on... and not just the squatters but normal people as well.

A//253: When you're interacting with people in the squats you've lived in, do you feel like there's a difference in the kind of interactions? Is there anything different about interacting in a place where capital isn't being exchanged?

Yeah. Usually people are shocked that you aren't charging money for anything and they don't understand how it works so you have to explain things, which is really positive. That's the experience I've had with people not used to that kind of stuff coming into that space. They're usually shocked. There is sometimes more negative reactions like, "Oh this is a squat... that means I can get wasted out of my head like I could never get wasted in a normal bar." Because there's no law so they think they can drink ten beers in ten minutes and act like an asshole. There's definitely that, but I don't have a problem or find anything authoritarian about kicking someone out who's abusing the space or being annoying. I know that a lot of people when they first squat think that this is by nature authoritarian and everything has to be friendly -- and that if there's some problem it has to be worked out. The other problem is that people think because it's not the owner's space, it's not anyone's space -- which is a false idea. That's totally contorted. Like there's no one else in the room with you. I think that's an absolutely authoritarian view of the world to believe that just because the "owner" or "authority" isn't present, people don't have to respect each other. Yeah - like I've had to kick people out with violence from a squat of mine, who told me I couldn't kick them out because it was a squat... even though I had squatted it with my friends, and they had come in as a guest and

"mutual understanding."

"autonomous street"

"false idea"



"I've had to kick people out with violence from a squat."

“really strong neighborhood identity”

“Capitalism and governments support each other.”

made problems. They decided they wouldn't leave. They had it in their head that, “Well you're not the owner so you don't have the right to kick me out. This no one's space.” Which I think is kind of sad when people can't think beyond that.

A//253: I think this view is something that anarchists specifically should be fighting, are fighting against. The whole identification with authority that allows one to say, “Well, no one owns this place so we can just tear it up,” is a horrible irresponsibility. I don't know what to say about it. It sounds fucking annoying.

Yeah. You'd be surprised by how often people think of it that way. I feel like I have more to say about the neighborhood thing. The phenomenon of people still feeling really rooted in their neighborhood is different than in the United States or Canada. People still do have that kind of identity with their city in the U.S. There are people who have lived for a long time in different cities and feel a strong regionalism or whatever. And this really is usually a positive thing. I mean, people can extrapolate and say, “It's the root of nationalism,” or whatever. But I don't agree with those arguments. That's a big jump from your street or your block to a national identity.

A//253: So do you think that people have a neighborhood identity in the areas you lived?

Yeah. A lot of people have a really strong neighborhood identity and what happens is that really works to the squatters' advantage when the police are seen as an invading force -- and especially because when you squat something and you can barricade it really well, then the police have to be an invading force, because they can't get into your place just looking like the friendly neighborhood beat cop or whatever. And that brings people out of their houses and brings a lot of anger in neighborhoods that don't like to feel like their neighborhood is being invaded by cops. There was this saying during the 80's in Amsterdam that “the revolution starts on our block” and there was a lot of time when squatters weren't even communicating with the international squatting scene at all. And Dutch is a pretty small

language group. A lot of other places in Europe wouldn't even know what's going on with the scene in Holland because people were so focused on, “No, none of that, all the rest of that doesn't matter, it's just what's going on on our street and our neighborhood and maybe our city.” “City” was like the biggest level people would take it to. Which sometimes would be a disadvantage. Sometimes I saw examples of squats like in Denmark for example where they did international call-outs which I went to for demonstrations and actions which was really beneficial for their city and defending their squat. So there definitely can be a balance between the opposite -- i.e. like a summit where everything is just international and no one's from there.

A//253: Like the G8 or WTO?

Yeah that's like the other extreme where Amsterdam in the 80's was the opposite extreme. It was like, “We don't even care what anyone who doesn't speak Dutch or live on the ten blocks around our squat thinks,” and they're both really limiting. For sure, everyone's seen how limiting just hopping to different summits is, and I think that older quatters I've talked to in Amsterdam did realize how limiting the other opposite extreme was too.

It's interesting that it came out in those extremes of the hyper-local regionalism versus this internationalist struggle, because those are two binaries that need to be synthesized. That's the medium that a very purposeful anti-capitalist struggle would require: a strong combination of those two. You have to know what's going on in your neighborhood. But it's also very helpful to be able to call on outside support for help in different situations. We're fighting really big forces that are also international. Capitalism and governments support each other. And your not going to win if you're only counting on the five blocks around you -- even if you have total support from them. There was a neighborhood in Amsterdam during the 80's that for three years was a police-free zone. About 30-50% of the houses were squatted and for 2 or 3 years police weren't able to come into the neighborhood without huge numbers of riot cops and a bunch of gear. They were able to create that space by being totally rooted there and also having communication networks and agreements where: if a cop was seen coming into that neighborhood everyone would come out of their homes and attack the cops. And that's how they were able to keep that neighborhood cop-free. And even when I was still there there was a squat that I knew was going to be evicted and they did a very funny thing which only Dutch squatters would think of doing something like this. They called out to the police and said, “Listen, we know we're going to be evicted in a couple months, so we don't feel safe with any police coming down our street ever, just to tell you that.” Afterwards the police just ignored them until they attacked cop cars that would randomly drive down their road 3 or 4 times. And then the cops stopped driving down the road in front of their house, therefore creating a tiny little liberated space, a police



“cop-free”

“Revolution starts on our block.”

“You have to know what's going on in your neighborhood.”

“Rave culture was in the beginning a reaction.”

free space. Things like that are only possible when you have neighbors that support that kind of stuff.

A//253: I know that you used to rave back in the day and there is the whole autonomous aspect of the rave counter-culture that was at least present in the inception of it. So I would just like to hear any correlation between your experiences in the rave scene and the things you saw in the squats you participated in, or even if there is anything to be said. Was there any sort of anti-capitalist or anti-authoritarian aspect or what did it mean to the people who were there? What did it allow them to do that they couldn't have if it was a rented space, and maybe you could explain the setting as well.

Well, raves a lot of the time were in squatted spaces. What I think a lot of time the power of raves was (when they were not very commercial) was that they could create very big crowds of young people which scared the authorities and that's the thing about a crowd: there's a lot of people in a crowd that wouldn't do things if they were an individual. But when a crowd starts doing it they feel like they have power and can do things they wouldn't normally do. But, I mean as far as rave culture and stuff, rave culture was in the beginning a reaction. It was trying to be autonomous and I don't know if it ever really was trying to be liberatory, but it for sure was autonomous in a lot of different places. Part of it was a reaction against the hierarchy, breaking down the hierarchy between the performer and the audience which I think was really important to rave culture which is lost now where DJ's are like super stars. A lot of DJ's in the beginning in Chicago when I first started to go (although it was already a little bit commercial) a lot of DJ's would refuse ever to play on a stage, and they always wanted the turntables and the speakers to be in the middle of the dance floor instead of something that people are looking up to. And also the aspect of a rave that breaks down gender dynamics where it's one of the few places that people could be openly queer and young and not be fucked with by other people their age -- and also it's one of the places where people don't pair up and dance, you know. People are dancing collectively or as a crowd and its not like a lot of other club things where it's like a meat market and people are looking to just find someone hot to hook up with, but it's actually about people interacting with each other as equals and being individuals in the crowd and

not dancing with a partner. That was kind of a new thing. Other sub-cultures have done that as well but it took it to the next level with trying to break down the division between the performer and the audience.

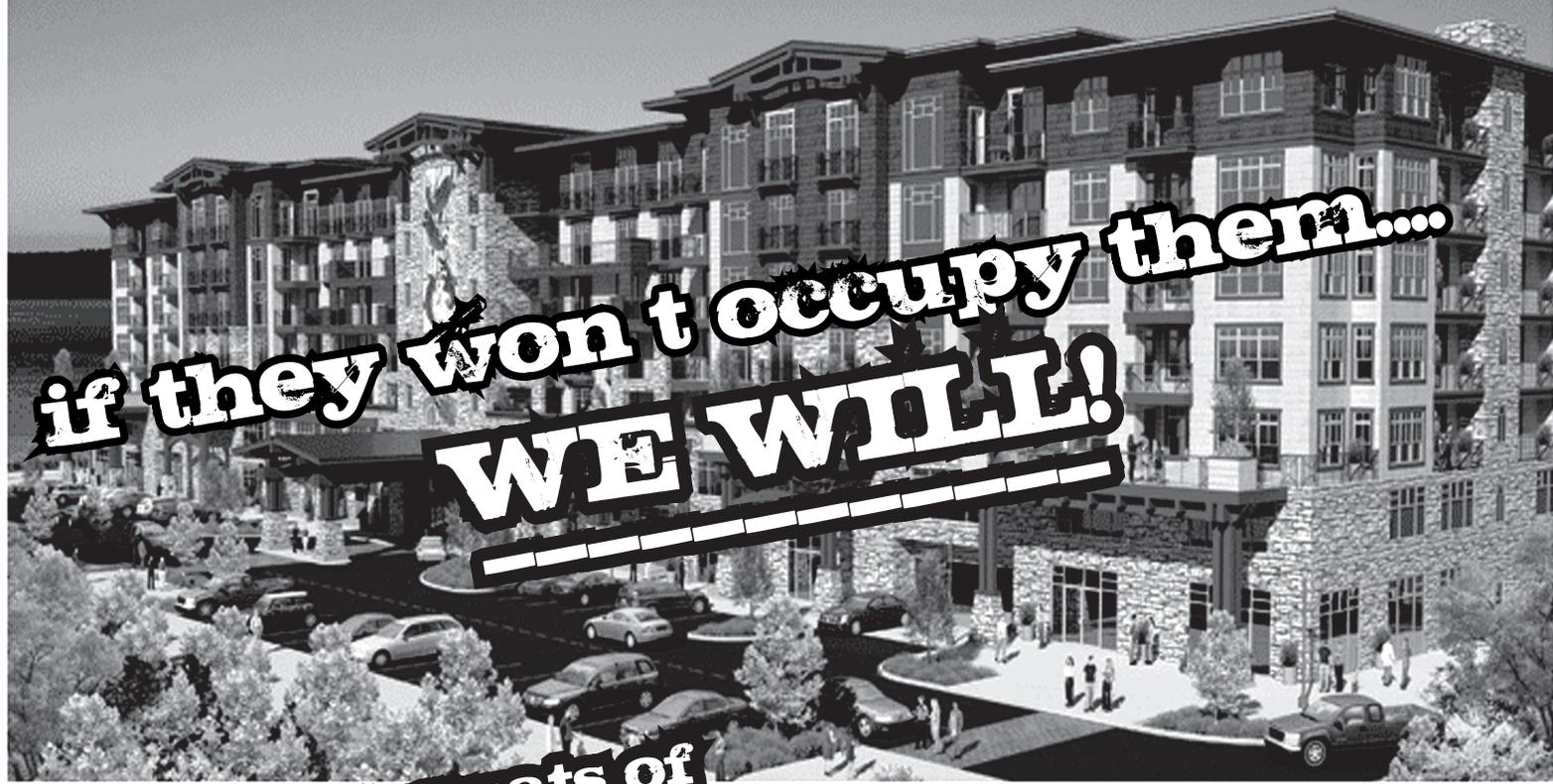
A//253: Is there anything else you'd like to say about any of the topics we discussed?

Being rooted in a specific place is definitely important. Never leaving out the conflictuality of the whole thing, because then it becomes an alternative instead of a threat.

I was always shocked about how organized people could be. Not in the sense of “being a part of an organization” but in the sense of how people could combine their skills so well in order to squat a house, which is an illegal act. For example, there would always be a bunch of people listening to police scanners, then theres a bunch of people really good at breaking doors very quickly and there is all these specialized techniques they have for breaking doors, then there's people that are good at negotiating with the cops and keeping them away from the squat until the doors are broken, And there are the people that are just intimidating which keep the police from attacking the crowd which is squatting. So one of the main things that surprised me was: there were people who were louder and had a bigger voice but there is no chain of command or anything. People were all coming together in a very highly organized way with a lot of skills that took a lot of work to learn, and coming together and getting a project done. That was one of the coolest things when I first got there. ■



COPPERLINE CONDOMINIUMS



**if they won't occupy them...
WE WILL!**

**the future squats of
RUSTON, WA**

THE DECADENT BOURGEOIS CONDOMINIUMS OF RUSTON WAY ARE OFFENSIVE TO THE EYES, EARS, AND NOSE. IF THE PRIVILEGED EDERLY AND YOUTH WILL NOT INHABIT THESE PLACES THEY WILL BE CLAIMED AND ESTABLISHED AS THE COMMONS, FOR THE DISCOVERY OF NEW JOYS AND TO EXERCISE OUR FRIVOLOUS PASSIONS. WE FIND NOTHING BUT DISDAIN IN THESE SHELVES OF CAPITAL AND THE PRISON-WORLD THEY REPRESENT. WE HAVE MOVED FROM THE MICHAEL COWEN OFFICE OF URBAN PLANNING TO THE MICHAEL COWEN OFFICE OF PLANNING URBAN WAR. EMPTY HOMES ARE THE BATTLEGROUND AND WE ARE HUNGRY FOR THE SPACES THEY HAVE YET TO FILL IN OUR HEARTS. THESE TOXIC SHORES FUEL SOCIETY'S CANCERS IN THE ALREADY-FERMENTING SORE OF LATE CAPITLAIST SOCIETY. THE ARSENIC IN THE SOIL IS LIKE THE COP IN OUR HEAD: WE MUST EXTRACT THESE MINERALS AND DISARM THEIR VOICES. EMPTY HOMES ARE DECLARATION OF WAR - WE SAY "WAR ON THEIR SOCIETY".



STACK HILL
at Point Ruston

occupy everything!

- SOME SURREALIST MOTHERFUCKERS

*Point
Ruston*



"Economy
Jim"

Says—

**"THIS SHIT IS
BANANAS"**

253anarchistreaddisc.blogspot.com
 anarchistreadanddisc@253anarchistreaddisc@gmail.com

Anarchist Reading and Discussion Group

the 12th Month of April - *Biopower*
 What is an Apparatus? - From What is an Apparatus? By Giorgio Agamben

the 19th *The Right of Death and Power Over Life* - Excerpt from The History of Sexuality
 by Michel Foucault

the 26th *Power and Strategies* - Excerpt from Power/Knowledge by Michel Foucault

Supplemental (Preliminary) Texts
 Metropolis - Giorgio Agamben
 Homo Sacer - Giorgio Agamben
 Society Must Be Defended - Michel Foucault

Mondays 6:30 PM
 Tullys on 764 Broadway
 Tacoma, WA 98406

CHECK READING GROUP
 BLOG FOR MONTH OF MAY:

253anarchistreaddisc.blogspot.com



The 4th Annual
TACOMA ANARCHIST BOOKFAIR

myspace.com/tacomabookfair



UPCOMING SHOWS @ COFFEE STRONG

15109 Union Ave. SW Lakewood (253) 581 1565



FROM ALEX GIBNEY, OSCAR® NOMINATED DIRECTOR OF "ENRON: THE SMARTEST GUYS IN THE ROOM"

Movie Night!
May 12th! 7pm!

In 2002, a young cab driver picked up a few passengers near his home in Afghanistan... He never returned.

TAXI TO THE DARK SIDE

@ Coffee Strong...15109 Union Ave
 SW...Lakewood, WA 98498...(253) 581-1565



Alex Gibney directs this Best Documentary Oscar winner that uses interviews, news footage & firsthand reports to examine the Bush administration's policy on torture. The film focuses on the case of an Afghan taxi driver who picked up 3 passengers & never returned home. Instead, he wound up dead at the Bagram Air Base, killed by injuries inflicted by U.S. soldiers.

Free Event!!!!

APRIL 29TH 2010 ALL AGES PUNK

MEDIA MIND (SEATTLE, WA)

7PM

BLEEDER (VANCOUVER, BC)

DEHUMANIZED (OLYMPIA, WA)

FUCK NO (VANCOUVER, BC)

WEIRD TV (OLYMPIA, WA)

\$6

FREE W/ ENLISTED ID

COFFEE STRONG
 15109 UNION AVE SW
 LAKEWOOD, WA

KOMMUNITY CONTROL

vol. 1



THE POLICE HAVE A NEW "COMMUNITY BASED SERVICES" OFFICE. BUT THIS AND THE NEIGHBORHOOD COUNCIL PROGRAMS ARE A BORE. AND EVERYONE KNOWS IT.

WHO WANTS TO PARTICIPATE IN DECISIONS THAT FUNDAMENTALLY CHANGE NOTHING!



IN THE SOCIETY OF THE SPECTACLE, A BUREAUCRATIC CLASS ACQUIRES POWER IN THE NAME OF RATIONALITY.

THE POLICE BECOME INSTRUMENTS OF THE RULING CLASS. PART OF THE BUREAUCRATIC MACHINE. THE BOURGEOISIE (CONFIDENT THAT THEIR PROJECT -- THE DEVELOPMENT OF THE COMMODITY ECONOMY -- IS BEING MAINTAINED) RETIRES TO THE SIDELINES AND ENCOURAGES THE BUREAUCRATIC CLASS TO

OPPRESS ALL SOCIETY.

BUT WHEN COP SHOOTINGS AND SABOTAGE REVEAL THE IRRATIONALITY OF THE CITY BUREAUCRACY AND THEIR SYSTEM OF CONTROL IN RELATION TO HUMAN DESIRES, BUREAUCRATS -- POLITICIANS AND MEDIATORS OF A FALSE SENSE OF PARTICIPATION -- ARRIVE TO JUSTIFY THE MAINTAINANCE OF THIS HIERARCHICAL POWER BY "CO-OPTING" OUR DESIRES FOR AUTONOMY AND SELF-CONTROL.



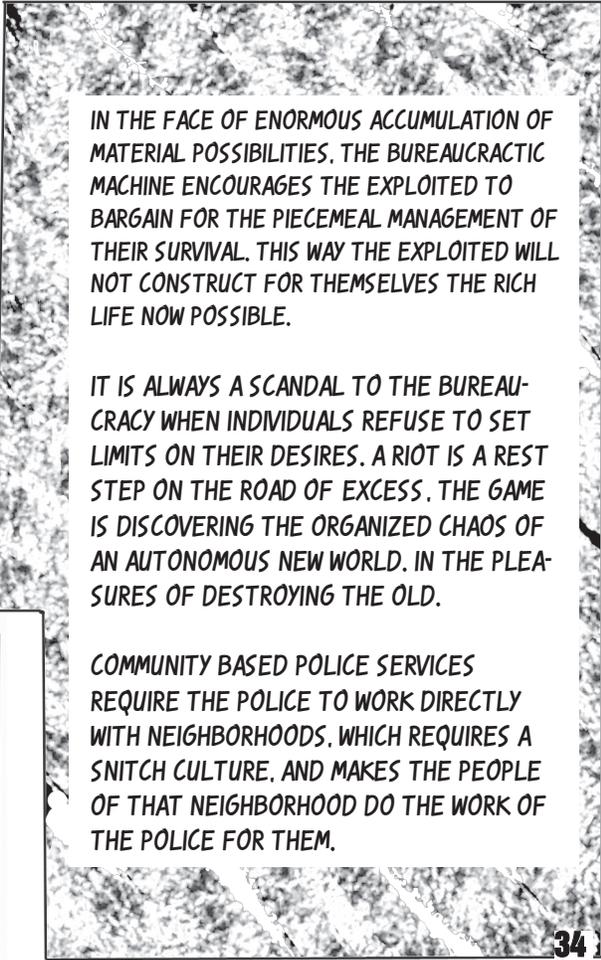
PEOPLE HAVE RIOTED IN THIS CITY FOR NEW PARKS, OR TO SAVE EXISTING ONES, AND HAVE GONE TO GREAT LENGTHS TO PERSERVE NEIGHBORHOOD INTEGRITY.



BUT BECAUSE WE NEVER DID GRASP THE SIGNICANCE OF OUR OWN ACTIONS.



THE JUSTIFICATIONS FOR OUR CRIMES BECAME TRAPPED IN THE LANGUAGE OF THEIR SYSTEM.



IN THE FACE OF ENORMOUS ACCUMULATION OF MATERIAL POSSIBILITIES, THE BUREAUCRATIC MACHINE ENCOURAGES THE EXPLOITED TO BARGAIN FOR THE PIECEMEAL MANAGEMENT OF THEIR SURVIVAL. THIS WAY THE EXPLOITED WILL NOT CONSTRUCT FOR THEMSELVES THE RICH LIFE NOW POSSIBLE.

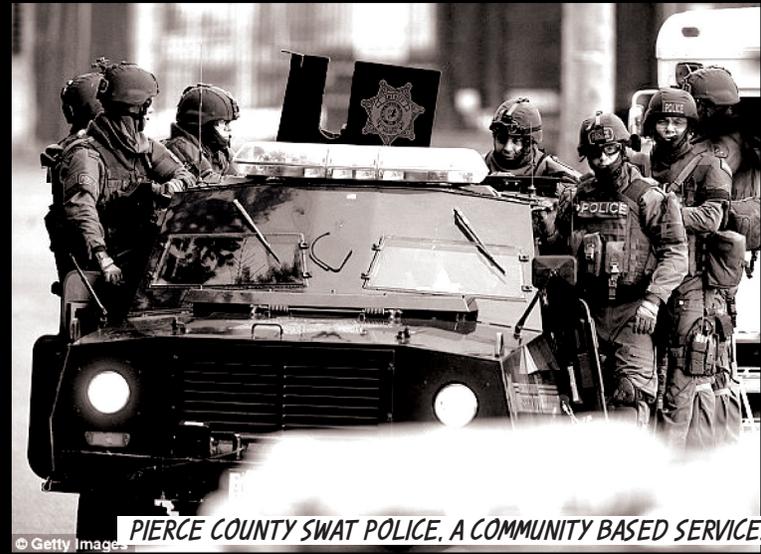
IT IS ALWAYS A SCANDAL TO THE BUREAUCRACY WHEN INDIVIDUALS REFUSE TO SET LIMITS ON THEIR DESIRES. A RIOT IS A REST STEP ON THE ROAD OF EXCESS. THE GAME IS DISCOVERING THE ORGANIZED CHAOS OF AN AUTONOMOUS NEW WORLD. IN THE PLEASURES OF DESTROYING THE OLD.

COMMUNITY BASED POLICE SERVICES REQUIRE THE POLICE TO WORK DIRECTLY WITH NEIGHBORHOODS, WHICH REQUIRES A SNITCH CULTURE, AND MAKES THE PEOPLE OF THAT NEIGHBORHOOD DO THE WORK OF THE POLICE FOR THEM.

POLICE CONTROL = SOCIAL CONTROL.



POLICE CHECKPOINT IN LAKEWOOD.

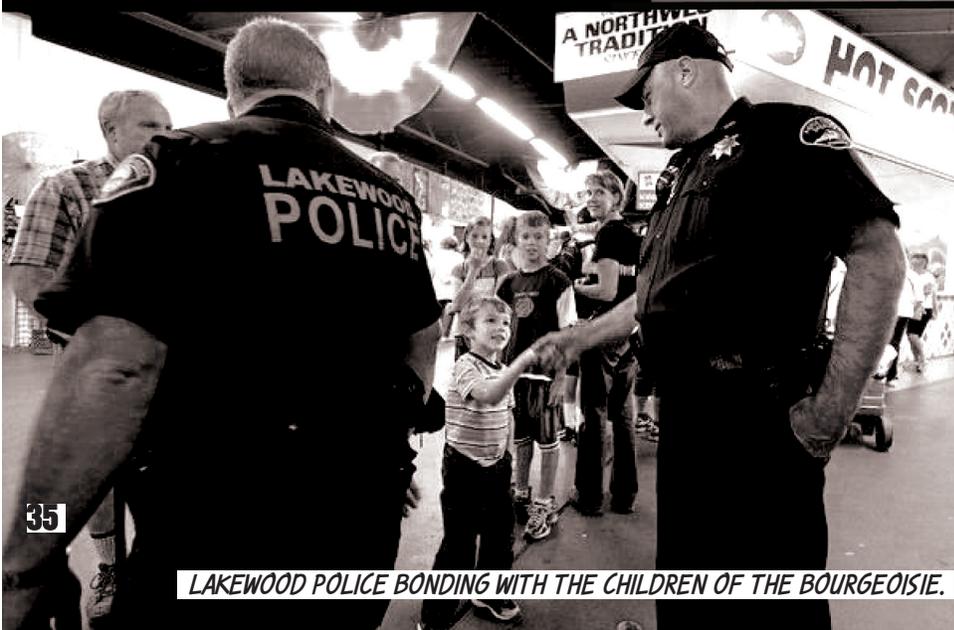


PIERCE COUNTY SWAT POLICE, A COMMUNITY BASED SERVICE.

ENTIRE NEIGHBORHOODS DIRECTLY CONTROLLED BY THE OWNERS AND OCCUPANTS OF THAT NEIGHBORHOOD CAN DECIDE THEIR OWN OUTCOMES AND MAKE THEMSELVES IMPENETRABLE TO FOREIGN INVADERS SUCH AS THE POLICE WHO COME TO TERRORIZE THEM. BUT THE CITY -- BY OFFERING "COMMUNITY POLICE" SERVICES -- DISGUISE SOCIAL CONTROL IN THE FORM OF AN ILLUSORY COMMUNITY CONTROL.



TACOMA POLICE MOTORCADE TO DEMONSTRATE SOCIAL CONTROL



LAKEWOOD POLICE BONDING WITH THE CHILDREN OF THE BOURGEOISIE.

WHAT IS A COP? THE COP IS THE ACTIVE SERVANT OF THE COMMODITY, THE COP IS IN COMPLETE SUBMISSION TO THE COMMODITY, WHOSE JOB IS TO ENSURE THAT ALL PRODUCTS OF HUMAN LABOR REMAIN A COMMODITY, THROUGH MILITARY METHODS. COMMODIFICATION ADDS THE MAGICAL PROPERTY OF HAVING TO BE PAID FOR, INSTEAD OF BECOMING A STORAGE FOR HUMAN USE -- INSTEAD OF BEING PASSIVE, INANIMATE OBJECTS, SUBJECT TO THOSE WHO CAN MAKE USE OF IT.

TACOMA POLICE SEARCH FOR SUSPECTS AFTER A BANK ROBBERY...

OFFICER, AS THEY ROBBED THIS BANK THEY SHOUTED "UP AGAINST THE WALL MOTHERFUCKERS! WE HAVE COME FOR WHAT IS OURS!"



LOOTING IS A NATURAL RESPONSE TO THE UNNATURAL AND INHUMAN SOCIETY OF COMMODITY ABUNDANCE. IT INSTANTLY UNDERMINES THE COMMODITY AS SUCH, AND IT ALSO EXPOSES WHAT THE COMMODITY ULTIMATELY IMPLIES--THE ARMY, THE NAVY, THE POLICE AND THE OTHER BUREAUCRACIES OF THE STATES MONOPOLY OF ARMED VIOLENCE.

THE PROBLEM IS NOT "A FEW CROOKED COPS." THE POLICE AS AN INSTITUTION ARE AN INSTRUMENT OF THE CAPITALIST SYSTEM - THE POLICE PROTECT CAPITAL THAT BELONGS TO THE RULING CLASS.

BUT WHAT IS THE RULING CLASS, AND WHO EXACTLY IS THE BOURGEOISE?



ILL TELL YOU WHO THE RULING CLASS IS...



WE ARE THE ONES WHO CONTROL LARGE AMOUNTS OF CAPITAL LIKE THIS BANK, AND THIS FACTORY, THIS NEWSPAPER, AND WE DIRECTLY PRODUCE CULTURAL VALUES THAT SUPPORT THE SYSTEM ITSELF - LIKE PATRIOTISM. WE ARE ALSO THE POLITICIANS WHO CREATED THIS ID CARD WHICH SAYS I CAN LEGALLY EXIST WITHIN THESE BORDERS...

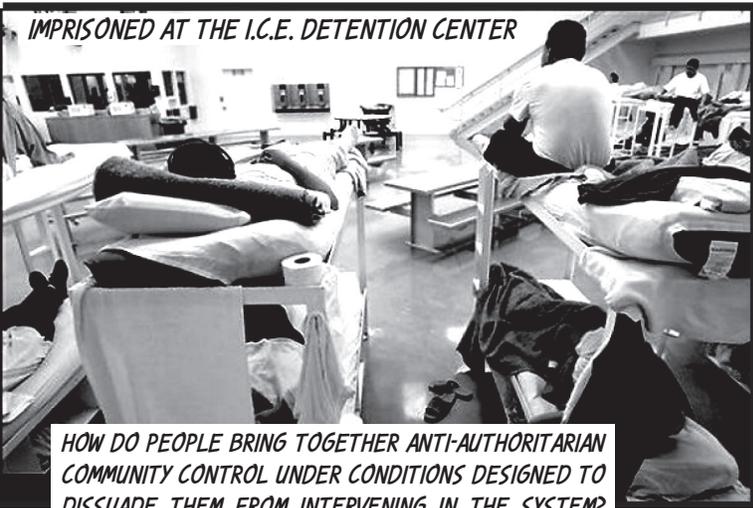


OUR DECISIONS AFFECT EVERYONE ELSE IN SOCIETY, EVEN THOUGH EVERYONE ELSE HAS LITTLESAY IN ANYTHING -- EXCEPT THROUGH REPRESENTATIONS THAT THE BOURGEOISIE OURSELVES CONTROL -- LIKE POLITICIANS.



EVEN THOUGH MILDLY EXPLOITED THEMSELVES - THE BOURGEOISIE GENEROUSLY SUPPORT THE CAPITALIST SYSTEM. THEY ARE WANNA-BE CAPITALISTS BUT WITH FEWER RESOURCES. THEY COLLECT COMMODIFIED ART AND CALL THE POLICE ON HOMELESS PEOPLE TO KEEP THEIR PROPERTY VALUES HIGH.

AT EACH LEVEL OF THE SOCIAL HIERARCHY, POLICE ACT ON BEHALF OF THE STATE. SINCE ALL SOCIETY IS ORGANIZED IN THE INTEREST OF CAPITAL AND THE OWNERSHIP OF IT (WHICH NECESSARY IMPLIES EXPLOITATION) IT HAS ALWAYS BEEN NECESSARY FOR SOCIETIES TO BE GOVERNED IDEOLOGICALLY BY A SYSTEM OF FRAUD.

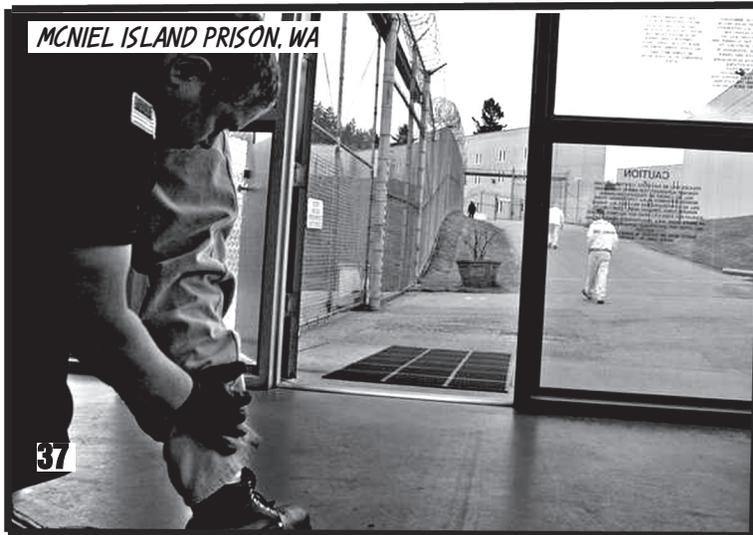


IMPRISONED AT THE I.C.E. DETENTION CENTER

HOW DO PEOPLE BRING TOGETHER ANTI-AUTHORITARIAN COMMUNITY CONTROL UNDER CONDITIONS DESIGNED TO DISSUADE THEM FROM INTERVENING IN THE SYSTEM?



STREET BARRICADE IN OLYMPIA, WA ...

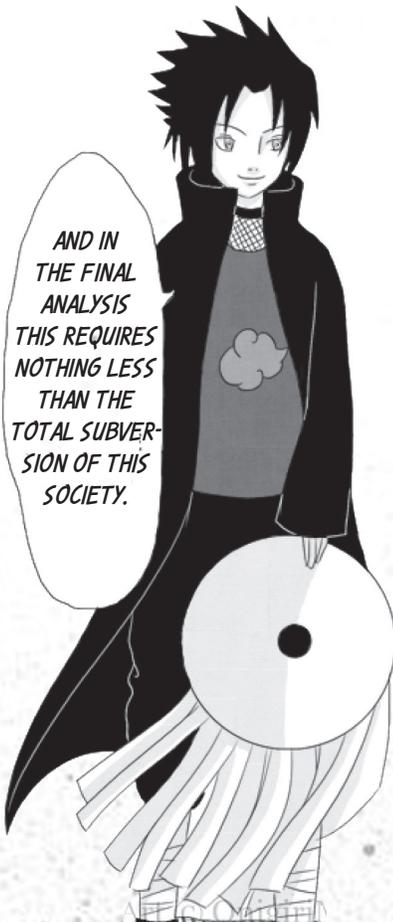


MCNIEL ISLAND PRISON, WA

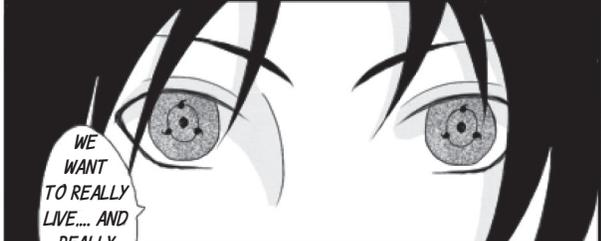


COMRADES IN GREECE FIGHT BACK AGAINST CROOKED SOCIETY.

THOUSANDS OF COMRADES HAVE THEIR BACK AS THEY WALK DOWN THEIR STREETS.



AND IN THE FINAL ANALYSIS THIS REQUIRES NOTHING LESS THAN THE TOTAL SUBVERSION OF THIS SOCIETY.



WE WANT TO REALLY LIVE... AND REALLY BEGIN LIVING



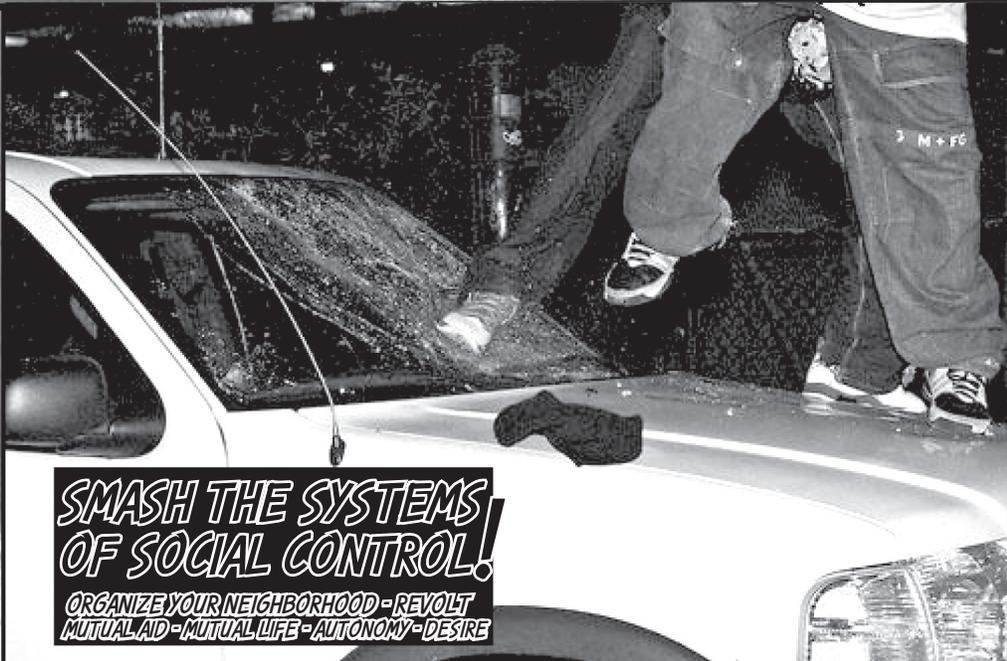
ESSENTIALLY WE CAN CONTROL EVERYTHING THAT WE ARE A PART OF... EVERYTHING THAT AFFECTS US LOCALLY. WHAT IS STOPPING US FROM BEING CREATORS OF OUR OWN LIVES?



-- THEN WE HAVE TO TOTALLY DESTROY WHAT DESTROYS US.



WHAT?! HOW?



SMASH THE SYSTEMS OF SOCIAL CONTROL!

ORGANIZE YOUR NEIGHBORHOOD - REVOLT
MUTUAL AID - MUTUAL LIFE - AUTONOMY - DESIRE

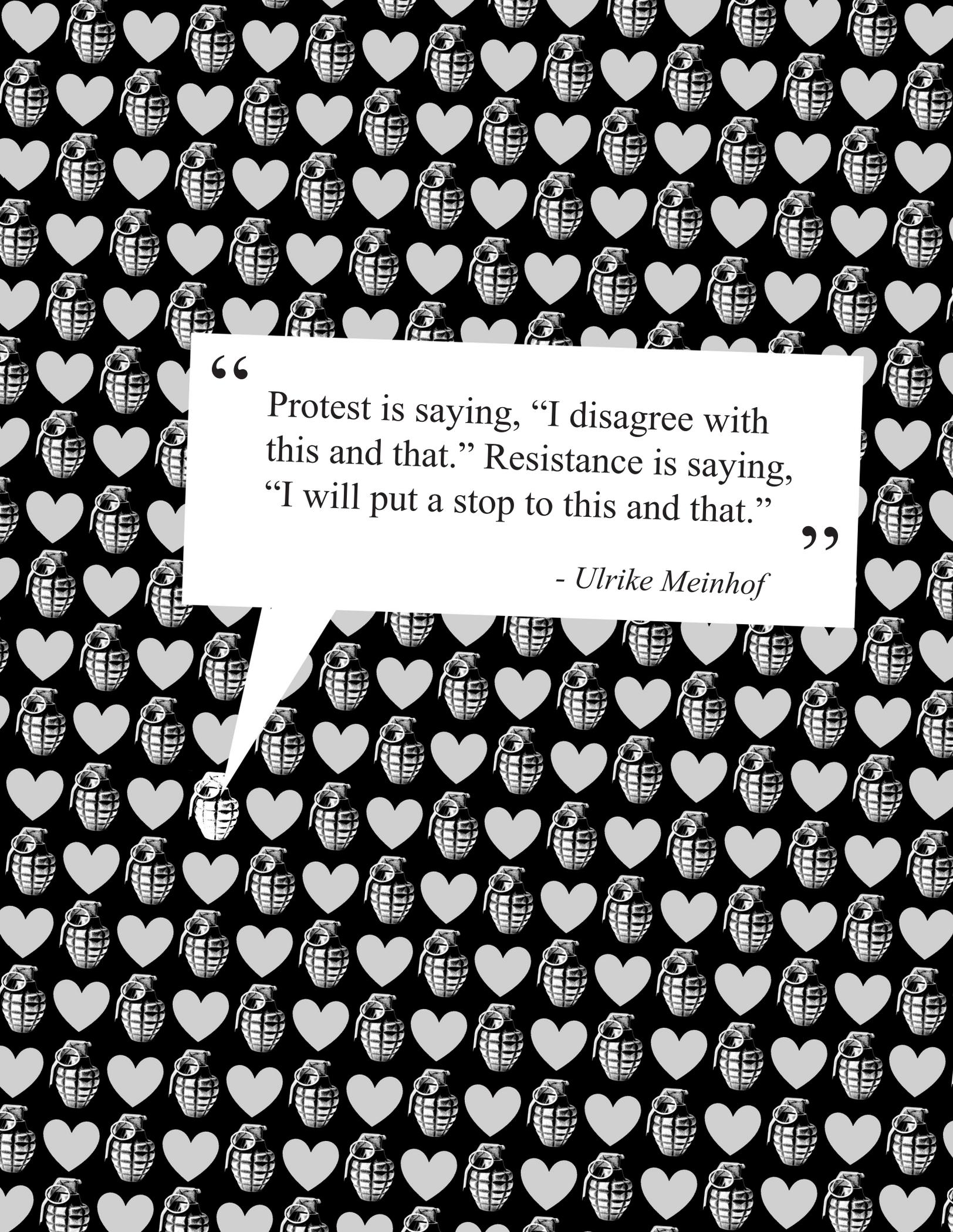
Commodified Bodies.



images of bodies are fed back to us as hyper-sexualized commodities. These images replace the reality of our bodies with the spectacular representation of a glorified oddity. We are divorced from ourselves and forced to identify with anthropomorphized capital. Images of our bodies become ghosts of our experience, replacing a tangible world with a 2-dimensional cut out, where we glorify the attempt to plug square pegs into round holes.

FUCK CONSUMER SOCIETY

Alienated Ad Council
~~**American Apparel**~~



“

Protest is saying, “I disagree with this and that.” Resistance is saying, “I will put a stop to this and that.”

”

- Ulrike Meinhof

