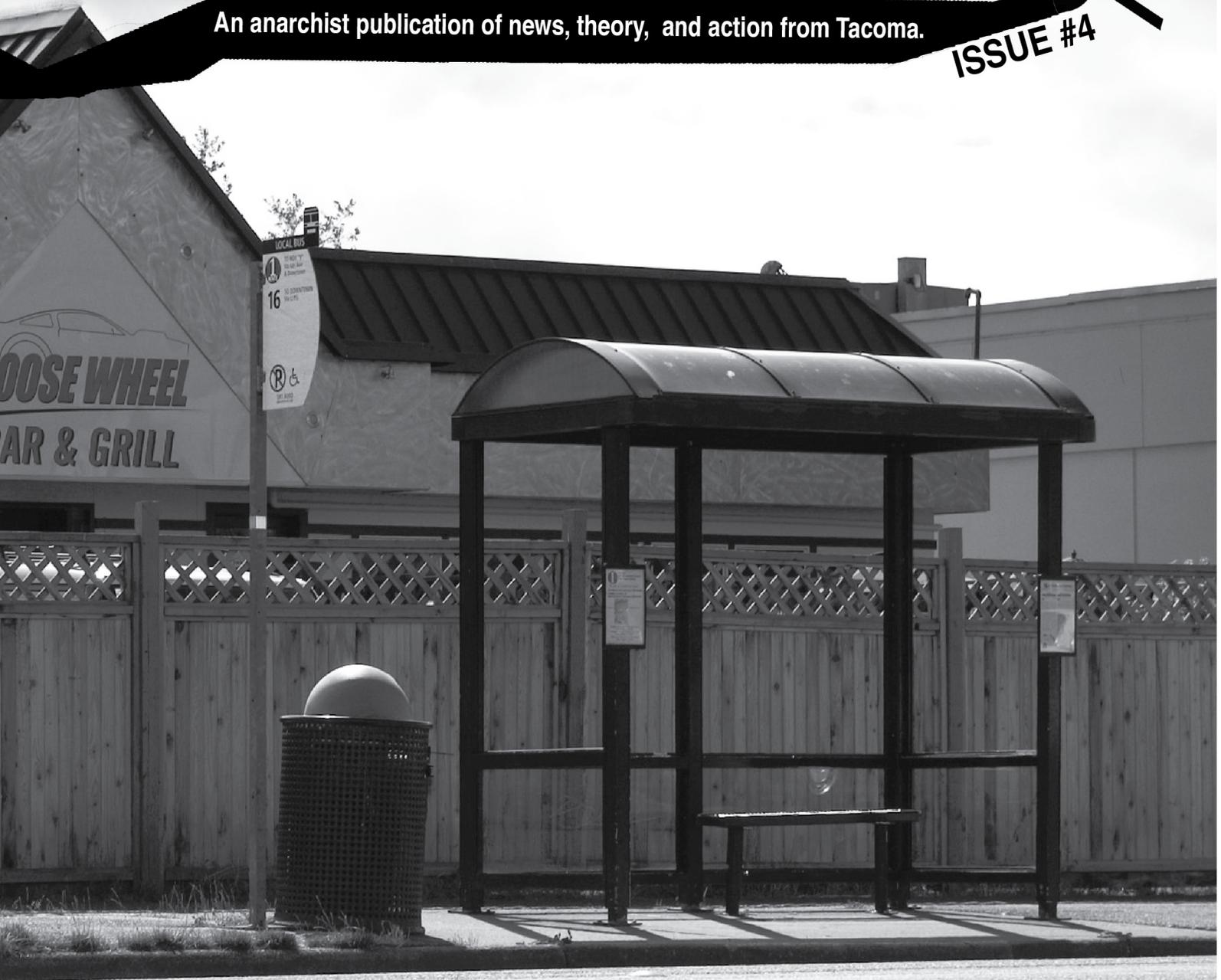


# autonomy

1/25/13

An anarchist publication of news, theory, and action from Tacoma.

ISSUE #4



## IN THIS ISSUE

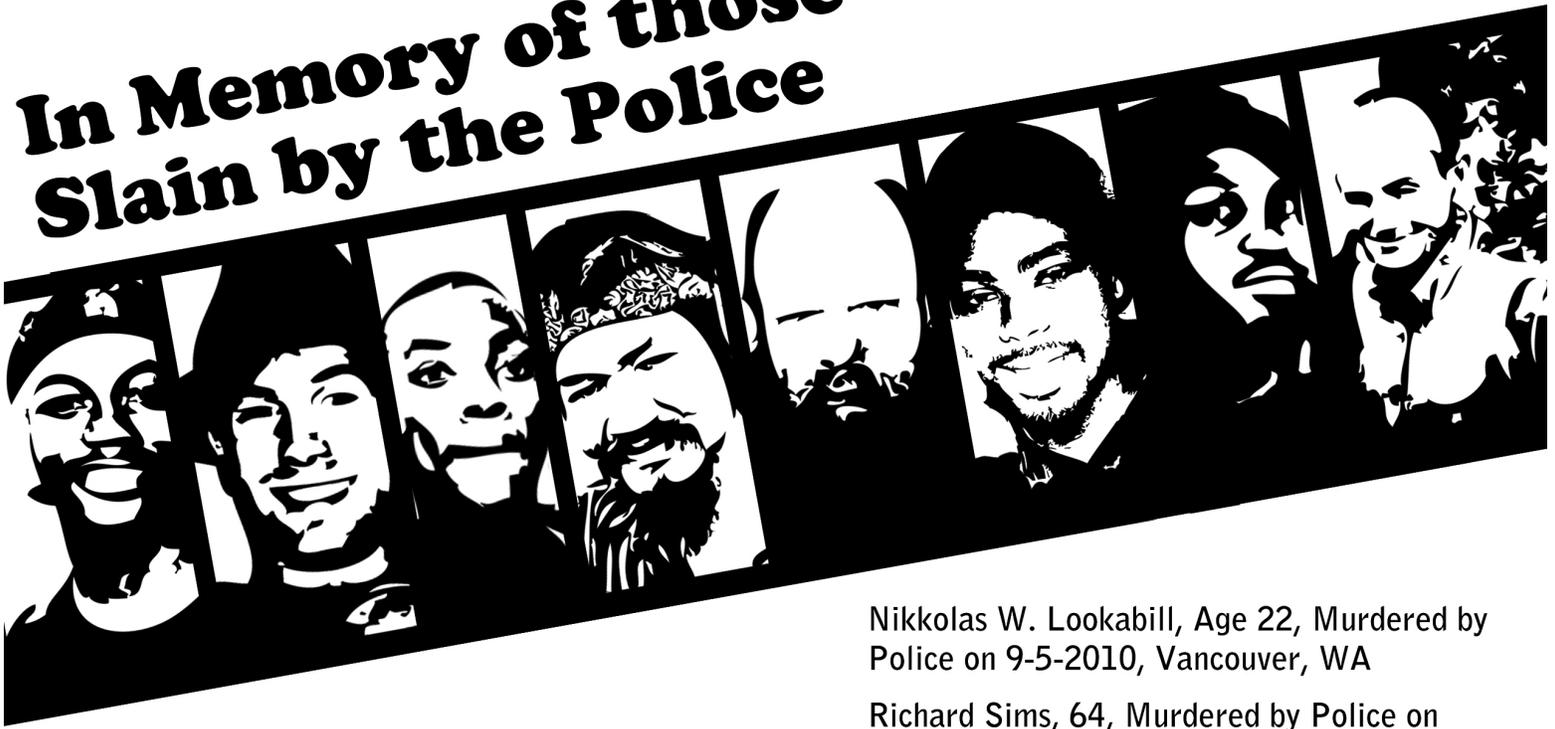
•The Hilltop Boys•

•Vivisect the Architect•

•Coffee, Corruption, Donuts, and Death•

And much more!

# In Memory of those Slain by the Police



## Pictured Above

Keaton Dupree Otis, 25, Murdered by Police on 5-12-2010 in Portland, OR

Adam Colliers, 25, Murdered by Police on 9-2-2010, Gold Bar, WA

King Ramses Hoover, 27, Murdered by Police on 8-31-2010, Spanaway, WA

John T. Williams, 50, Murdered by Police on 8-30-2010, Seattle, WA

Jackie Collins, 58, Murdered by Police on 3-22-2010, Portland, OR

Oscar Grant, 22, Murdered by Police on 1-1-2009, Oakland, CA

Aaron M. Campbell, 25, Murdered by Police on 1-29-2010, Portland, OR

Wayne John Creach, 74, Murdered by Police on 8-25-2010, Spokane Valley, WA

Nikkolas W. Lookabill, Age 22, Murdered by Police on 9-5-2010, Vancouver, WA

Richard Sims, 64, Murdered by Police on 9-1-2010, Tacoma, WA

David Charles Young, 23, Murdered by Police on 8-30-2010, Federal Way, WA

Christopher Villarreal, 39, Murdered by the Police on 9-14-2009, Kennewick, WA

Jason Poss, 23, Murdered by Police on 7-10-2009, Spokane, WA

Johnnie Laroy Longest III, 22, Murdered by Police on 3-12-2009, Deer Park, WA

Francisco Moran, 45, Murdered by Police on 9-6-2010, Modesto, CA

Manuel Ramirez, 37, Murdered by Police on 9-5-2010, Los Angeles, CA

Victoria Rodger-Vasselín, 62, Murdered by Police on 5-20-2010, Yuba City, CA

## And the list goes on....

We recognize all those slain by the police, many of whose deaths have gone unmentioned. Acknowledging these murders is only the first step in recognizing the problem we face daily. There are people on our streets that have the power to decide who lives and who dies with no questions asked. It's time we ask ourselves who poses the real threat.

*Cover image: The bus stop where Richard Sims was killed by Tacoma police on September 3rd.*

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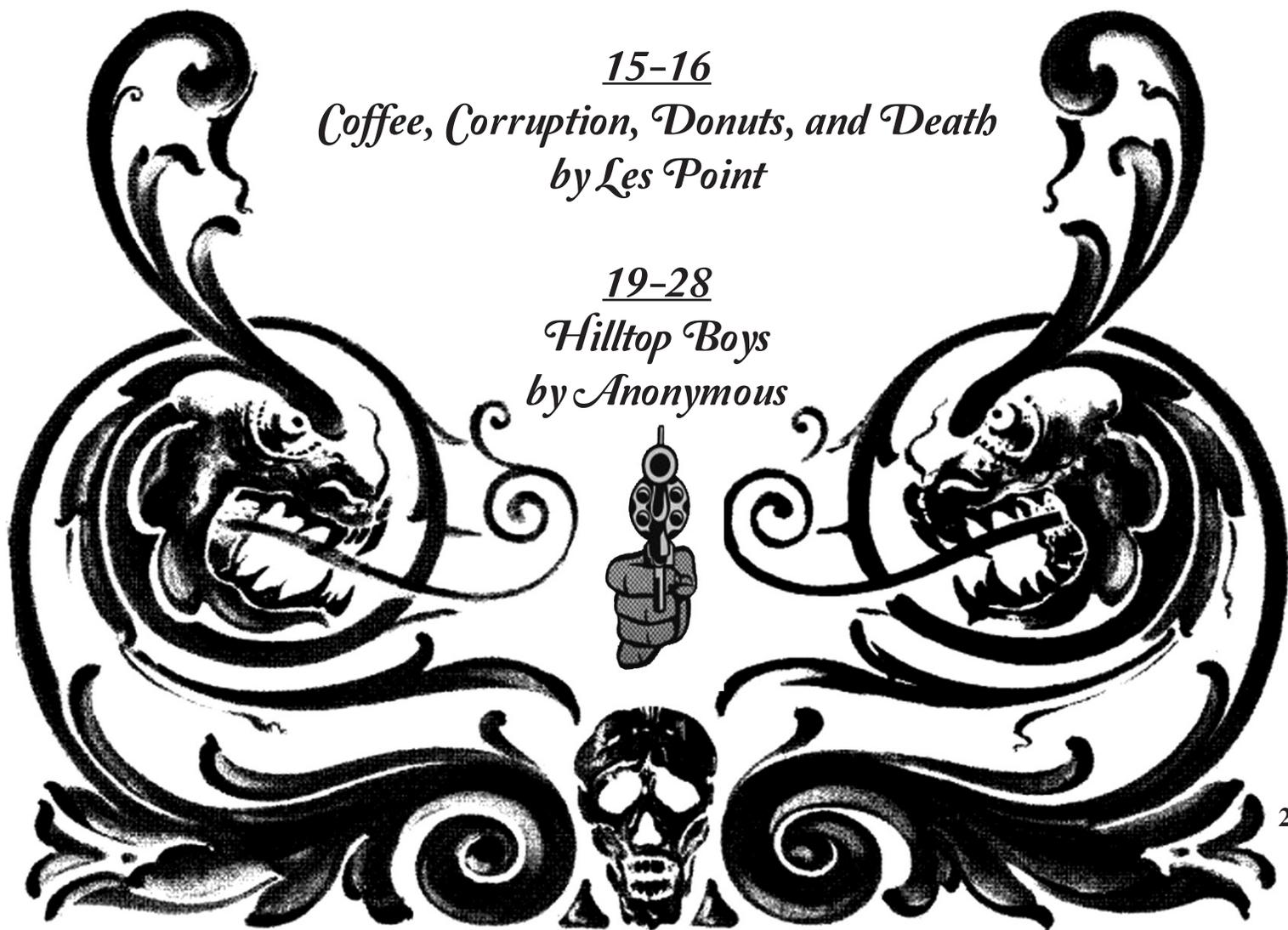
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# COPS = MURDERERS



Cops killed 7 people between the dates of August 25 - September 7th, 2010, in Washington alone. A Spokane pastor, Scott Creach, was shot by police on August 25th. In Seattle, on August 30th, John T. Williams, age 50, was shot dead by police while he was carving on the street. Family members of the Native American carver say he was deaf in one ear and likely did not hear the police officer address him. In Spanaway, on August 31, King Ramses Hoover, age 27, was tasered to death by police at a house where he was staying as a guest. Also on August 30, David Charles Young, age 23, was shot to death in Federal Way. On September 3rd, a Richard Sims was shot to death by Tacoma police on 6th Ave. Police say he was wielding a knife, although witnesses disagree. On September 4th, in Gold Bar, Adam Colliers, age 25, was tasered to death by cops for "causing a disturbance." On September 7th, 22-year-old Nikkolas W. Lookabill was shot to death by police in Vancouver. Police say he was making threatening gestures with a handgun, Lookabill's friends said that he was suffering from post-traumatic stress and was afraid of getting sent back to Iraq for another tour of duty.

In every society the police are the front line soldiers and occupying army. America itself is the product of the violent displacements, imprisonment and forced religious indoctrination of the Native American peoples. The police brutality and killing that make the headlines are only the tip of the iceberg. The root of the problem is a parasitic economic system they are paid to protect.

The cops target any one that doesn't fit into the idea of reality that power is trying to promote; a secure and prosperous society for all those who have the "privilege" to jam themselves into the cookie cutter model of citizen.

In reality, America is an oppressive, violent sham and none of us are safe. We can offer bribes for our precarious security as long as our rent or mortgage money lasts. But fundamentally we only receive the appearance of protection as long as we pay for it.

The minute we are homeless, jobless or can't handle the repetitious drone of everyday life, the pretense of police protection vanishes. We too become criminal. For many others; illegal immigrants, queers, or people of color the semblance of protection never exists.

Throughout history the police have enforced the laws of whatever state they serve under whether communist dictatorships or capitalist representative republics, fascist states or social democracies. In our case those with power in a capitalist system are those with money and property, the bosses and the rich. Therefore, it is easy to see that the cops remain dangerous to most of us because of what their fundamental role in society is, that of acting as the guard dogs of bosses, the rich, and their property.

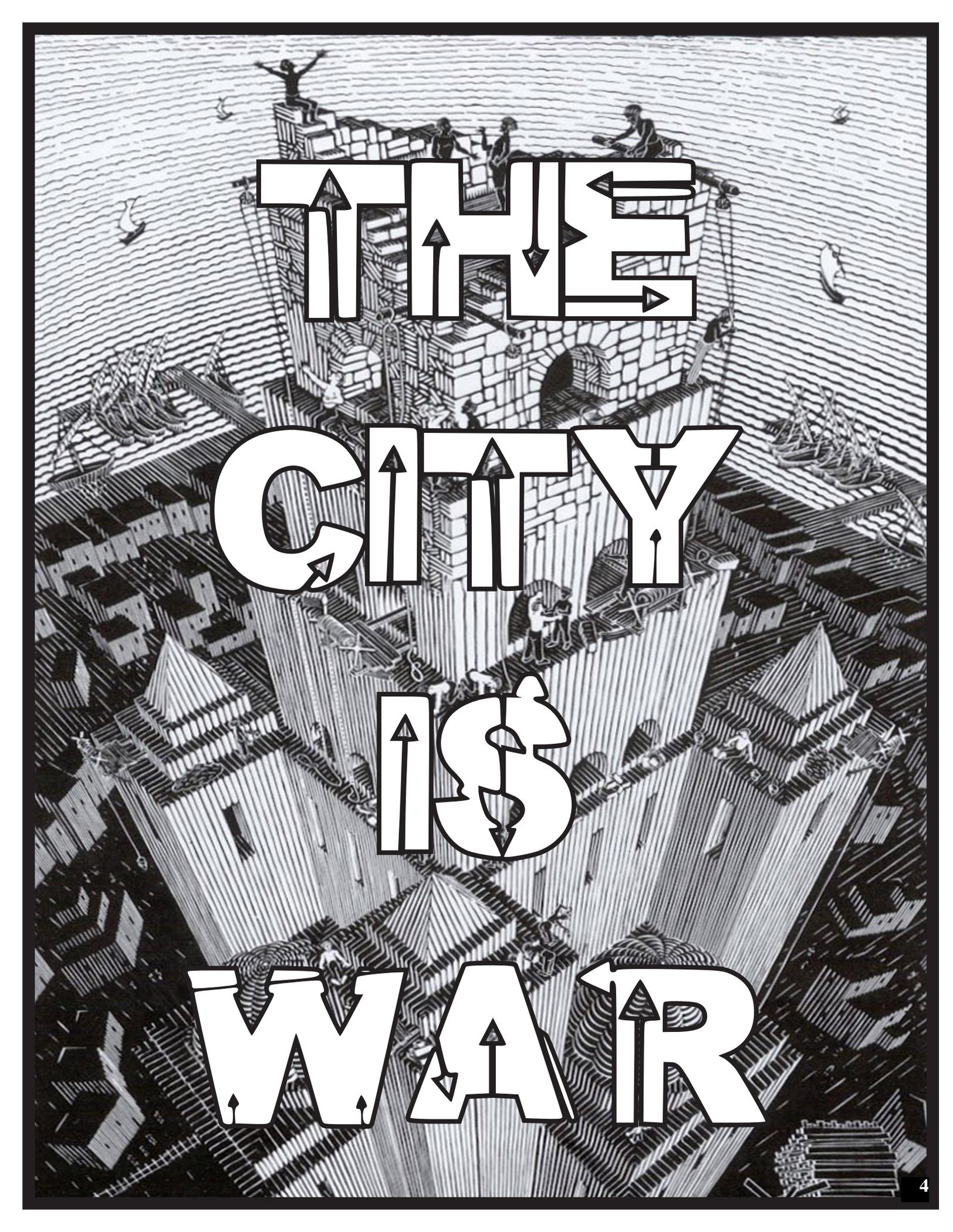
Police murder is a war on all those who won't follow their every order, and those who don't fit the cut-out copy of citizen. All these people become dehumanized explained-away statistics.

In the "best of situations," an inquest into police actions could result in information for grieving families, increased police diversity training, or possibly a tokenistic suspension of the officer. Overwhelmingly, police are acquitted of all charges. People are asked to calm down and wait for the public inquiry process, only to suppress their rage and then ultimately be dis-empowered by the failure of justice within the system.

Even after an inquest, police murder does not stop. And it won't until there are no more police in the streets.

Taking to the streets ourselves and helping each other out are steps towards building resistance to the police at a practical level.

NO PEACE IN THESE STREETS WITH POLICE IN THESE STREETS



THE

CITY

IS

WAR

# iBuy

culture raining down from the mind of an architect, vivisector, teacher, boss. A creative class of professionals are being payed to design our lives and identities by intertwining individuality and the images of commodities consumed until we become more invested in representations than material, lived conditions.



# Distraction



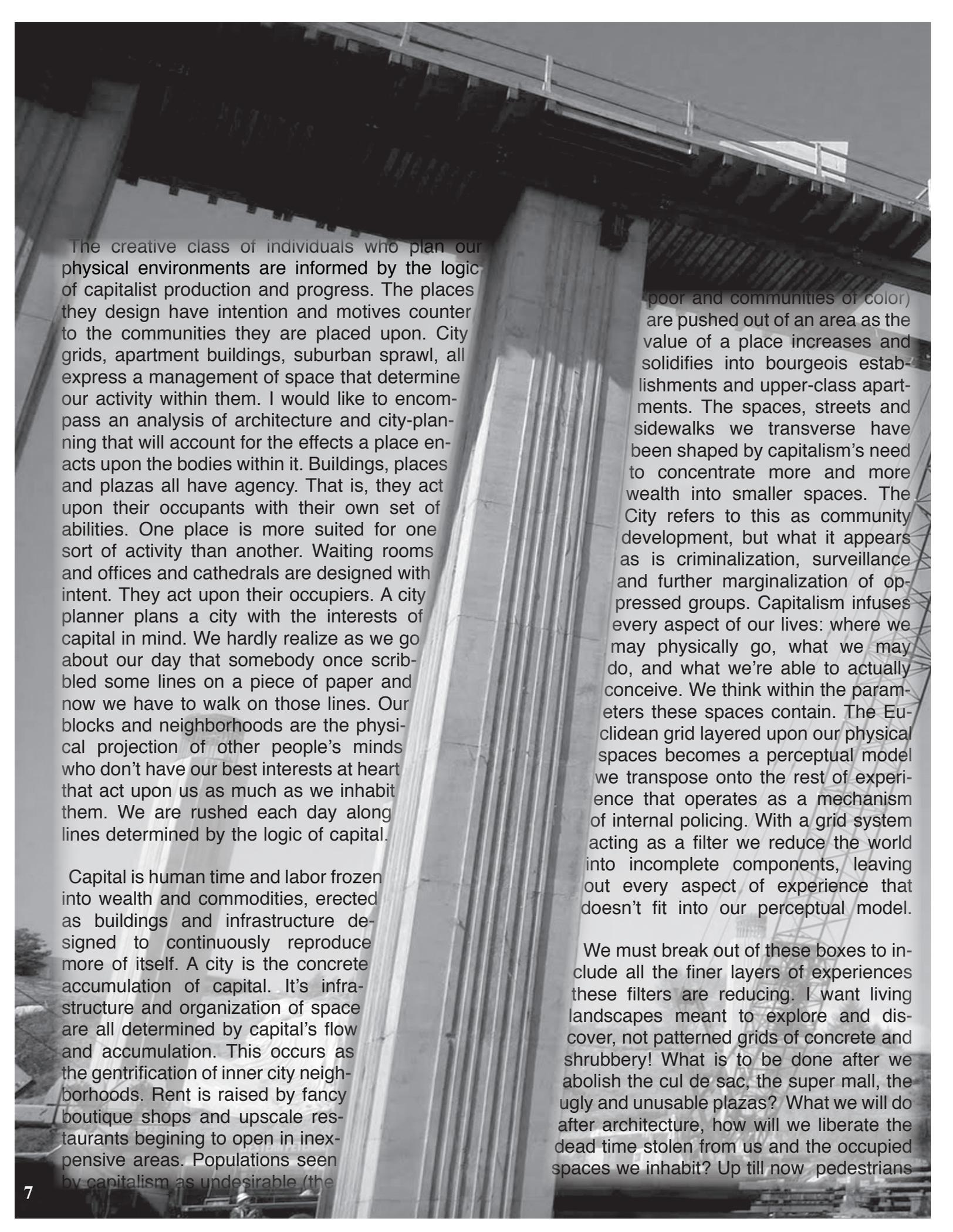
# V I V I S E C T T H E A R C H I T E C T

What can be done in a place as empty and barren as Tollefson Plaza? What kind of experiences are meant to occur here? This ugly, unusable place with its keen architectural aesthetics practically repulses any activity from occurring within it. There is space to sit and there is space to stand. The design of the “park” (as the city would have us consider it) encourages nothing but our passing. It is a place meant for us to leave, designed to be gazed upon. Recently there has been the placement of large wooden letters in assorted colors placed on the steps of the park. For a moment there seems purpose to this desolate place: to send a message to those other walkers, or to the art museum across the street. But how can we speak through such distance? Strangers sort the let-

ters into words, and leave feeling they have spoken. This is the way power and authority would hear our voices, as sparsely coherent garbled jargon written in crayons or wooden blocks, to be admired, cooed, and laughed at. Art is not a political statement, because it's been extracted from our activity and incarcerated into objects hidden in museums. Beauty is a rarity because our streets are so banal, so the historians and curators incarcerate it and charge others a fee to see it. Otherwise we can consume it in our music collection and movie theaters, because its not in the streets. The separation of art from everyday life and the specialization of creativity suppresses and isolates individuals into consuming the art of a creative class, with values corresponding to the systems that produced them



The Bureau of Taking Back Public Space

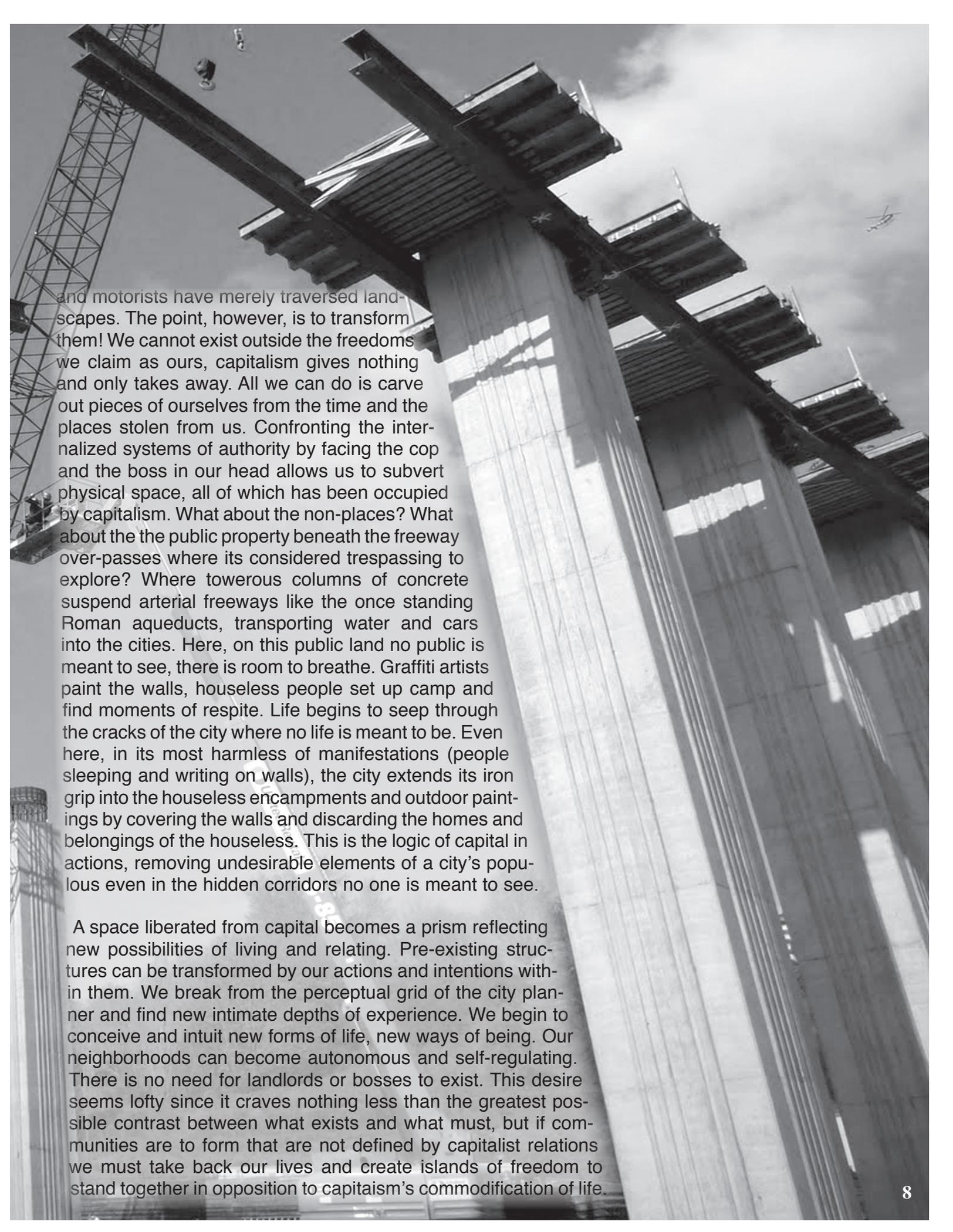


The creative class of individuals who plan our physical environments are informed by the logic of capitalist production and progress. The places they design have intention and motives counter to the communities they are placed upon. City grids, apartment buildings, suburban sprawl, all express a management of space that determine our activity within them. I would like to encompass an analysis of architecture and city-planning that will account for the effects a place enacts upon the bodies within it. Buildings, places and plazas all have agency. That is, they act upon their occupants with their own set of abilities. One place is more suited for one sort of activity than another. Waiting rooms and offices and cathedrals are designed with intent. They act upon their occupiers. A city planner plans a city with the interests of capital in mind. We hardly realize as we go about our day that somebody once scribbled some lines on a piece of paper and now we have to walk on those lines. Our blocks and neighborhoods are the physical projection of other people's minds who don't have our best interests at heart that act upon us as much as we inhabit them. We are rushed each day along lines determined by the logic of capital.

Capital is human time and labor frozen into wealth and commodities, erected as buildings and infrastructure designed to continuously reproduce more of itself. A city is the concrete accumulation of capital. It's infrastructure and organization of space are all determined by capital's flow and accumulation. This occurs as the gentrification of inner city neighborhoods. Rent is raised by fancy boutique shops and upscale restaurants beginning to open in inexpensive areas. Populations seen by capitalism as undesirable (the

poor and communities of color) are pushed out of an area as the value of a place increases and solidifies into bourgeois establishments and upper-class apartments. The spaces, streets and sidewalks we transverse have been shaped by capitalism's need to concentrate more and more wealth into smaller spaces. The City refers to this as community development, but what it appears as is criminalization, surveillance and further marginalization of oppressed groups. Capitalism infuses every aspect of our lives: where we may physically go, what we may do, and what we're able to actually conceive. We think within the parameters these spaces contain. The Euclidean grid layered upon our physical spaces becomes a perceptual model we transpose onto the rest of experience that operates as a mechanism of internal policing. With a grid system acting as a filter we reduce the world into incomplete components, leaving out every aspect of experience that doesn't fit into our perceptual model.

We must break out of these boxes to include all the finer layers of experiences these filters are reducing. I want living landscapes meant to explore and discover, not patterned grids of concrete and shrubbery! What is to be done after we abolish the cul de sac, the super mall, the ugly and unusable plazas? What we will do after architecture, how will we liberate the dead time stolen from us and the occupied spaces we inhabit? Up till now pedestrians



and motorists have merely traversed landscapes. The point, however, is to transform them! We cannot exist outside the freedoms we claim as ours, capitalism gives nothing and only takes away. All we can do is carve out pieces of ourselves from the time and the places stolen from us. Confronting the internalized systems of authority by facing the cop and the boss in our head allows us to subvert physical space, all of which has been occupied by capitalism. What about the non-places? What about the the public property beneath the freeway over-passes where its considered trespassing to explore? Where towerous columns of concrete suspend arterial freeways like the once standing Roman aqueducts, transporting water and cars into the cities. Here, on this public land no public is meant to see, there is room to breathe. Graffiti artists paint the walls, houseless people set up camp and find moments of respite. Life begins to seep through the cracks of the city where no life is meant to be. Even here, in its most harmless of manifestations (people sleeping and writing on walls), the city extends its iron grip into the houseless encampments and outdoor paintings by covering the walls and discarding the homes and belongings of the houseless. This is the logic of capital in actions, removing undesirable elements of a city's populous even in the hidden corridors no one is meant to see.

A space liberated from capital becomes a prism reflecting new possibilities of living and relating. Pre-existing structures can be transformed by our actions and intentions within them. We break from the perceptual grid of the city planner and find new intimate depths of experience. We begin to conceive and intuit new forms of life, new ways of being. Our neighborhoods can become autonomous and self-regulating. There is no need for landlords or bosses to exist. This desire seems lofty since it craves nothing less than the greatest possible contrast between what exists and what must, but if communities are to form that are not defined by capitalist relations we must take back our lives and create islands of freedom to stand together in opposition to capitalism's commodification of life.

# Why Do They Take So Much From Us?



**W**hy is it that a young child must labor in order to survive? Why is it that the lifestyle of a few needs to be maintained by the toil of children?

Why is it that so many work so hard and still suffer from want? Why is it that a few live so well at the expense of so many? Why is it that we suffer unsafe working conditions: injuries, diseases and death for higher profits from which we don't benefit? The farm workers exposed to toxic pesticides; the office workers with carpal tunnel syndrome and working in sick buildings; the workers on the fishing boats, so many lost at sea; the truck drivers driven to a state of weariness, so many dead upon the highways; the workers on the speedup line trying to keep up while slicing and dicing their own body parts; the miners buried in tombs far beneath the surface of the earth; the maritime workers left in the depths of the world's oceans.

Why are we forced to work long hours, while so much "labor saving" technology is being introduced into industry? What ever happened to the eight hour day? Why have we suffered for so long for so little? Why have we let the greedy few divide all the productive people in society into groups to be scorned? Who benefits

from the division of working people? We workers gain nothing. We only lose, while the few at the top make greater piles of wealth. Racism, sexism, ageism and other artificial divisions are all used to control us who do not control the means of production. Why is it that they are trying to execute Mumia Abu-Jamal<sup>1</sup>?

Why is it that the greedy seek to conquer all indigenous people by one means or another? Why is Leonard Peltier<sup>2</sup> still in prison? Rob their land. Try to destroy their ways. Genocide be thy name! Why are women in our society expected to do more and receive less? Why is their work as mothers, houseworkers, wage slaves and wives somehow all viewed as being less valuable than the labor of man? Less pay, fewer benefits, less control, less respect, but more work; why is that? Why is it that people on one side of a line learn to hate the people on the other side of that line? Did they just wake up one morning with hate burning in their bellies? Or did the orders come down from far above because there is much profit in conquest and battle? Why is it that this society kills people

Arthur J. Miller.  
Ship Builders IU 320

to teach others not to kill? Capital punishment is all about who has the capital and who does not. Why is it that our society builds weapons of annihilation, while claiming they are for self-defense? What kind of self-defense is it that also kills those that it seeks to defend? Why is it that so many homeless wander the streets while so much is spent on the mansions of a few?

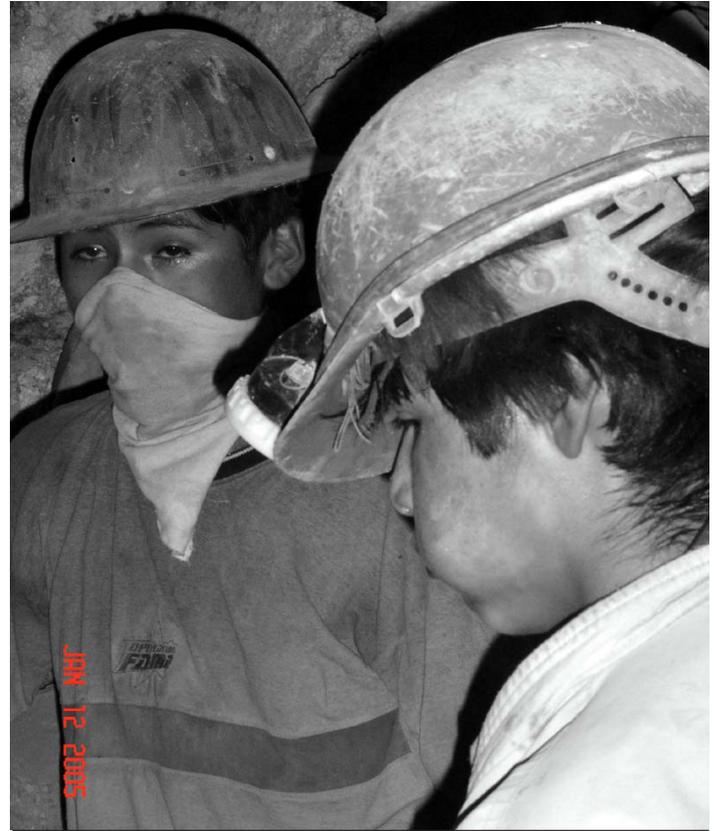
Why is it that industry is run for the profit of a few in such a way that the results have little value for the many? Why do they treat even our environment like dice on a crap table<sup>3</sup>? When their gamble with the earth does not pay off, are not even the bosses affected? But they are so much under the influence of their God's greed that to question the costs and risks of accumulating wealth would be an act of blasphemy. Why do they have so much power to control our society? What allows them to accumulate so much wealth, while so many go without?

The answer is that they are organized to protect their own self-interest. They control governments on the layaway plan. They control us with only their ownership papers which authorizes them to work us to produce profit; then to sell back to us that which we produced; charge us rent to live in homes that we built; and to do these things at the greatest amount of profit for them, at the expense of all the rest of us. No matter how much we work, they own what we produce. Without their approval we cannot buy our food and we cannot have shelter. Those little pieces of paper even tell us on which parts of the earth we cannot trespass.

Why is it that we allow our rulers to exercise the power of Gods? By setting off a blinding nuclear light, these rulers who are nothing more than school yard bullies could vaporize our world. Nuclear man, nuclear woman, nuclear child, may I ask you this: if there is no one left to remember, then did we in fact ever exist at all? Why is it that they have so much? Because we are not organized! They have massive organizations and joint agreements: WTO, IMF, OECD, regional block organizations, GATT, NAFTA, MAI, the Trilateral Commission, trade associations and so on. The only way we will ever make gains is by organizing in our common interests. The few did not gain all that they have by some proclamation from God. They got it through organized power.

If you are not of the owning class or their managing class, you are nothing more than something to be used. They don't care about your well-being, they don't care about your problems, they don't care if you live or die, for you can always be replaced with someone else that they don't care about. The government is not there for your benefit. The laws are not written with you in mind. The schools are not there to teach you the truth.

We do have power greater than the power of the few, but it is unorganized or misorganized for the most part. We have power in our communities and in our work places. Without us they have nothing. Without them we have everything. That is real power. Whether there is social change will be determined by the degree to which we are organized. When our organized power is greater than theirs, all their deeds, treaties and associations will become meaningless. In organizing we must not repeat the mistakes of the past. We must not hand over our resistance to would-be new rulers so that we only change the faces of the few in charge. We must act directly in our own interests and be



Silver mine in Potosí, Bolivia. Child labor is common, and some miners are only 12 years old.

our own liberators. If we are skilled enough to build all that is produced, then we are skilled enough to rebuild the world in our own interests.

In our work places we can develop international industrial unions controlled by the members only and built with universal solidarity, organized in the interests of all who work. Each job action is a part of the class struggle, thus making "an injury to one an injury to all". The goal should be to organize all work, without prejudice of race, sex, age, ethnicity, religion or any other division, into an organization of common interest in order to overcome the power of the greedy few. We have the power to deny all to the few on top. Without our labor they will be finished. The Communities: communities are made up of people living in the same area, or people of common backgrounds. The organized power of the few seeks to strip communities of their self-determination and self-management. The process of the return to self-control of our communities must come through the organization of self-determination and self-management, thus empowering the unempowered. That means these communities should organize within themselves, but also build bonds of solidarity with other communities for mutual aid in times of need. Solidarity does not mean control or imposing anything from the outside. Solidarity is a two way street of mutual aid in common cause against a common foe. With respect for diversity, and self-

determination, solidarity needs to be built among all communities, all work places and should become an inherited principle among all who wish to remove the parasitic few from the body of society. We must break the chains of our conditioning. For it is not, as we are taught, other powerless people who stand in the way of our own betterment. It is not people of another race, of another sex, another heritage or those from another land who keep us in want. The truth is we all have a common nemesis. Our freedom is only gained through the freedom of all. The protection of that freedom must be universal in order to be protection for any. We must organize around all the suffering, confront the greedy few by raising up out of our communities and work places in a massive strike of resistance. We must leave no one behind to ride to freedom on a later day. **NO SEPARATE PEACE!** We must learn to empower ourselves. That means dumping off our backs the power and authority of the intelligentsia to speak for us, to define our terms and the meaning of our struggles. We all must learn to speak for ourselves.

We must learn that we are not above the natural world but rather a dependent part of it. Thus, the damage we do to the environment we also do to ourselves. We will find that if we live in balance with the natural world it can sustain our needs; but it cannot sustain our greed. The issues of each of us are the issues of all; for all things are connected. Each of us is important; for our struggle is built one person at a time. The new world will be built with the developed skills and talents of each of us. We have the power to act directly to solve our problems, where ever they may be found. And with the organized solidarity of those with whom we share common interests, we have the power to reshape our world to promote the well-being of all.

We do not say to you that you should follow us, for we will lead you nowhere. Rather, we ask you to stand with us and together we will fight the battle that must be fought.

- 
1. A former political prisoner and former black panther and on death row since 1982, he was wrongfully sentenced for the shooting of a police officer.
  2. A.I.M (American Indian movement) activist and political prisoner, also wrongfully convicted of shooting an officer.



*This book is about real workplace experiences and issues in the maritime industry such as: workplace safety, general working conditions, environmentalism and how to begin to make earth safe ships, the bosses, the unions, different types of ships, the great danger to workers and the environment of FOC ships and more. All that from the viewpoint of a Wobbly shipyard worker*

“ The real purpose of my writing is not to get my views as an individual published, but rather to try to help encourage working people to speak for ourselves and to write about our direct workplace experiences. I believe strongly that this is a very important part in worker self-organization. Too often workers are talked down to as if we are just sheep to be led and that our only role is to be followers. I believe workers do understand our class situation and we understand industry and how to change it better than any would be leaders and that real workers' self-organization, that we control, is the only means to reach worker self-management. And to do that workers must speak for ourselves. Me, I am nothing more than a rebel Wobbly shipyard worker.

”

- Arthur

# YardBird Blues: 25 years of a Wobbly in the Maritime Industry.



**NEW BOOK!**

by Arthur J. Miller



*Borders  
are  
Prison  
Walls*

Hundreds of immigrants and refugees are forcibly deported everyday for doing what humans have done for thousands of years: moving in search of a better life, escaping poverty, abuse, discrimination, disasters, persecution, or war.

The ability of everyone to move freely and live where they want is denied for those without enough money, the wrong skin color or passport. Prisons are built with softer names, like the Northwest Detention Center, here in Tacoma. Behind deportation and detention lies a mixture of racism and nationalism within a global capitalist context. Money, goods, and the residents of “first world” countries are free to travel wherever they want or wherever the global market demands. Those on the wrong side of artificially erected borders, whose homelands are often torn apart by the same economic and political practices that define the “first world”, are illegalized and criminalized. For example, along the Mexican-American border indigenous people struggle to maintain their traditional territory; they become “illegal aliens.” Migrants in general simply cease to be people. They are dispensed with when their exploited labor is no longer needed, or when their lives don’t match a bureaucratic machine’s definitions of legitimacy.

The fear of immigrants, interwoven with racism, deploys an arsenal of social control that touches everybody.

No matter what steps the government takes with border militarization there are no real consequences apart from the increase in the cost of passage and the number of dead. Even most politicians are perfectly aware that closed borders are not only technically impossible, but also not even profitable. The raids, border walls, and detention centers do not primarily aim at deporting all people without the proper papers, but serve to terrorize all migrant workers into accepting their current conditions, just as prisons and police terrorize everyone into accepting the current order.

The fear of immigrants, interwoven with racism, deploys an arsenal of social control that touches everybody. It is the last trick – the dirtiest – played by those who would like to see us killing one another. Common struggles and communities are divided and a culture of suspicion prevails. It can only evaporate in moments of common revolt, when everyone recognizes our real enemy, the system, and all of us recognize ourselves as exploited individuals and wage slaves who no longer want to be so. This solidarity will only be realized in revolt. That’s why we feel like sisters and brothers, in action, with all the exploited that come to this country.



*Bosses  
are  
Guards*

Cada día, se expulsan cientos de inmigrantes y refugiados por hacer lo que han hecho los seres humanos durante miles de años: irse para buscarse la vida, escapando la pobreza, el abuso, la discriminación, los desastres, la persecución o la guerra.

La libre circulación y la elección del lugar para vivir son dos cosas que se le niegan a quienes no tienen dinero ni piel blanca, sin un buen pasaporte. Aquí en Tacoma, se construyen cárceles con nombres más (más que qué? el "más" en español compara) suaves, como el Centro de Detención del Noroeste. Trás las detenciones y expulsiones hay una mezcla de racismo y nacionalismo dentro un contexto del capitalismo mundial. Dinero, mercancía y los ciudadanos de los países del "primer mundo" pueden viajar libremente a donde quieran o a donde el mercado les haga falta. Aquellos del lado equivocado de las fronteras artificiales, cuyas tierras se encuentran devastadas por las mismas prácticas económicas y políticas que definen al "primer mundo," son ilegalizados y criminalizados. Por ejemplo en la frontera de Mexico y los EEUU, los pueblos indígenas luchan para mantener su territorio tradicional. A los migrantes en general no se les consideran seres humanos. Se convierten a "extranjeros ilegales" a quienes se liquida cuando su mano de obra explotada ya no es necesaria o cuando sus vidas no caben en la definición de legalidad escrita por las maquinas burocráticas.

El miedo de los inmigrantes, enlazado con el racismo, administra un arsenal de técnicas de control social que nos afecta a todos.

Las consecuencias de la militarización fronteriza por parte del Estado son el aumento del precio del pasaje y del número de muertos. Incluso la mayoría de los políticos saben bien que unas fronteras totalmente cerradas no sólo son imposibles en la practica: tampoco se les puede sacar provecho. Las redadas, los muros en la frontera y los centros de detención tienen como primer objetivo no la expulsión de todas las personas sin documentación, sino atemorizar a todos los trabajadores inmigrantes para que se resignen a sus condiciones actuales. Justo como las cárceles, en donde los pacos atemorizan a todos para que se sometan al orden existente.

El miedo de los inmigrantes, enlazado con el racismo, administra un arsenal de técnicas de control social que nos afecta a todos. Es la última trampa mezquina elaborada por quienes que quieren que nos matemos entre nosotros. Luchas comunes y comunidades se dividen y una cultura de sospecha y vigilancia florece. Sólo puede desaparecer en momentos de revuelta común, cuando todos reconozcamos a nuestro enemigo verdadero, el sistema, y todos nos reconozcamos como individuos explotados y esclavos a sueldo que no quieren seguir siéndolo. Esa solidaridad sólo la conseguimos en la revuelta. Es por eso que sentimos como hermanas y hermanos, en la acción, a todos los explotados que vienen a este país.

*Las  
Fronteras  
son como  
los Muros  
de la Carcel*

*Los  
Jefes  
son  
ta  
Guardia*





# Coffee Corruption



# Donuts and Death

## Recent activities of off-duty cops in Pierce County.

*“Look, there is someone standing in the middle of the street and he has a smoking weapon in his hand. Whoever could it be? —A dreadful terrorist, there is no doubt. —No, wait, he is wearing a uniform; he is a brave guardian of order...”*

Considering how relatively common it is for officers in Tacoma and Pierce County to get caught hypocritically breaking the law, it seems regretful that most people don't seem to know the history that the cops have of violent and contemptible actions while off duty. Below are just a few examples that came to light via the mainstream media; some well known, others more obscure.

- Most recently, in May of this year, John H. Parkes, a 16-year veteran of the Tacoma Police Department was formally accused by Pierce County prosecutors of molesting a young female relative several years ago. Parkes was put on paid leave for many months before resigning in June. Even though he was charged with three counts of first-degree child molestation, he was released on his personal recognizance.<sup>1,2</sup>

- Also in May, Pierce County Sheriff's Deputy Allen Myron shot his in-laws before killing himself. According to a police investigator during the course of the standoff and negotiations, Myron complained about his unhappiness with the Pierce County sheriff's department, how his marriage was

deteriorating, and how his in-laws had negatively influenced his wife against him.<sup>3</sup>

- In August 2009, Aaron James Joseph a Tacoma police officer, was charged by prosecutors after his wife accused him of putting a gun to her head and threatening to kill her and then himself. They also charged him with felony harassment for allegedly threatening to kill a fellow officer he suspected of having an affair with his wife. Later felony charges were dropped and he now faces only a single misdemeanor count of harassment.<sup>4</sup>

- In 2009, a Tacoma police assistant chief and lieutenant each were suspended for one day after a department investigation showed that Tacoma police officers were paid to play in a charity basketball

game that was a benefit for Hill-top Action Coalition, a reactionary home owners association in the neighborhood.<sup>5</sup>

- In 2005, a retired Tacoma cop, Capt. Walt Copland was arrested for the murder of his fishing buddy, a 64 year old grandfather of 13, Harvey Anthis.<sup>6</sup>

- In 2003, two Tacoma cops, Paul Brown and Joseph Mettler, were both charged with DUI. Brown allegedly tried to hide his police badge in his pants leg and was carrying a gun at his time of arrest. He was later given paid administrative leave.<sup>7</sup>

- Also in 2003, perhaps most famously David Brame's wife accused him of being controlling and jealous, refusing to let her use their credit card without permission and checking her car's odometer to monitor trips to the grocery store as well as pointing his service revolver at her, "telling me 'accidents happen.'" She also stated in court records that he tried to choke her during two

attending a police conference. They were suspended for three weeks without pay.<sup>8</sup>

Time and time again even the police and their supporters wring their hands and act outraged when cops commit some spectacular act of violence with or without their uniforms on. Off-duty violence by police should in fact be unsurprising, as it takes only a cursory look at what cops do on the job everyday to see where that violence comes from. As everyone knows, your job often spills over into your personal life and vice versa. So what are the day-to-day activities of the police? Part of a cop's job is to arrest people for breaking laws, which actually means kidnapping and then locking people in cages mostly for crimes against property or possession of drugs. Other duties include writing tickets for minor infractions, harassing the homeless, immigrants, or those with the wrong skin color and more rarely beating or shooting someone.

All the time police are acting as armed and obedient mercenaries

those with power in a capitalist system are those with money and property, the bosses and the rich. Therefore regardless of the cops real but relatively rare and sensationalized acts of ultra-violence and corruption off duty it is easy to see that they remain dangerous to most of us because of what their fundamental role in society is, that of acting as the guard dogs of bosses, the rich, and their property. Basically it should not surprise us that the mask of power and the monopoly on violence that police receive whenever they don a uniform can be difficult to remove when returning to civilian life.

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1. <http://blog.thenewstribune.com/crime/2010/06/09/tacoma-police-officer-charged-with-sex-crimes-resigns/#ixzz0xeVadO00>

2. <http://www.thenewstribune.com/2010/05/27/1202516/officer-allegedly-molested-relative.html#ixzz0xeWGOoMT>

3. <http://www.thenewstribune.com/2010/05/27/1203198/deputy-killed-in-laws-for-meddling.html#ixzz0slvRGQDg>

4. <http://www.thenewstribune.com/2010/05/21/1195205/pierce-prosecutor-dismisses-felony.html#ixzz0sgVPJHmS>

Therefore, regardless of the cops real but relatively rare and sensationalized acts of ultra-violence and corruption off duty it is easy to see that they remain dangerous to most of us because of what their fundamental role in society is....

separate incidents. In response, Tacoma's then police chief David Brame shot his wife and himself in front of their two children.

- In 2000, Lakewood Police Chief Larry Saunders and University Place Police Chief Pete Carder, were accused of being involved in a drunken brawl outside a bar in Ocean Shores, where they were

at the service of those with power, requiring more and more people to condemn in order to feed their careers. In fact that has always been their role in society - throughout history the police have enforced the laws of whatever state they serve under whether communist dictatorships or capitalist representative republics, fascist states or social democracies. In our case

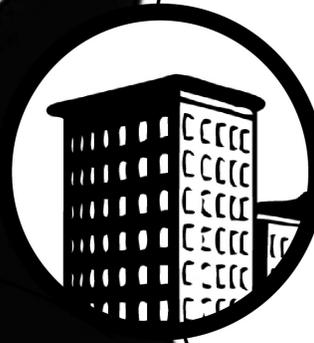
5. <http://blog.thenewstribune.com/crime/2010/04/20/two-tacoma-police-commanders-disciplined-after-officers-got-paid-to-play-in-charity-game/#ixzz0sm2esreP>

6. Tacoma officer held in fatal shooting -2005 The Seattle Times Company

7. <http://www.kirotv.com/news/2364231/detail.html>

8. <http://community.seattletimes.nwsources.com/archive/date=20000101&slug=A20000103010054>

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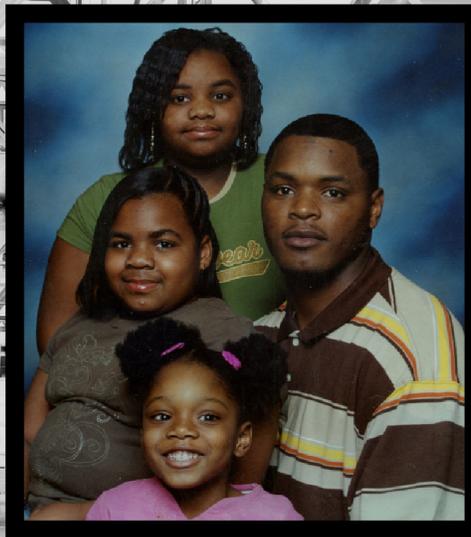
[tacomabookfair@gmail.com](mailto:tacomabookfair@gmail.com)

# THE HILLTOP BOYS

It was gray for a week, but on the day of the barbecue the sun had come out and there were no clouds in the sky. Dozens of people all relaxed at People's Park in the Hilltop neighborhood of Tacoma. Chicken and ribs cooked on the grills while people sat in the shade or the sun, talking to each other, smoking cigarettes, watching their children. The barbecue was meant to bring people in the Hilltop community together at a time when many of its young men were being sentenced to prison. At the barbecue were mothers and sisters and friends of the men in jail. Despite the sentences being handed down by the judges, the mood at the barbecue was positive and hopeful.

Before the food was served, I sat down at a bench with a woman named Elaine White. She told me that her son Michael White, 33 at the time of his arrest, was rounded up by the Tacoma Police Department in February along with other supposed Crip members. They came into Elaine's house with a search warrant but he wasn't there. They later found him in another house. He is being charged with criminal conspiracy, first-degree burglary, drive-by shooting, second-degree assault and riot. If he is convicted for any of these offenses, it will be his third strike.

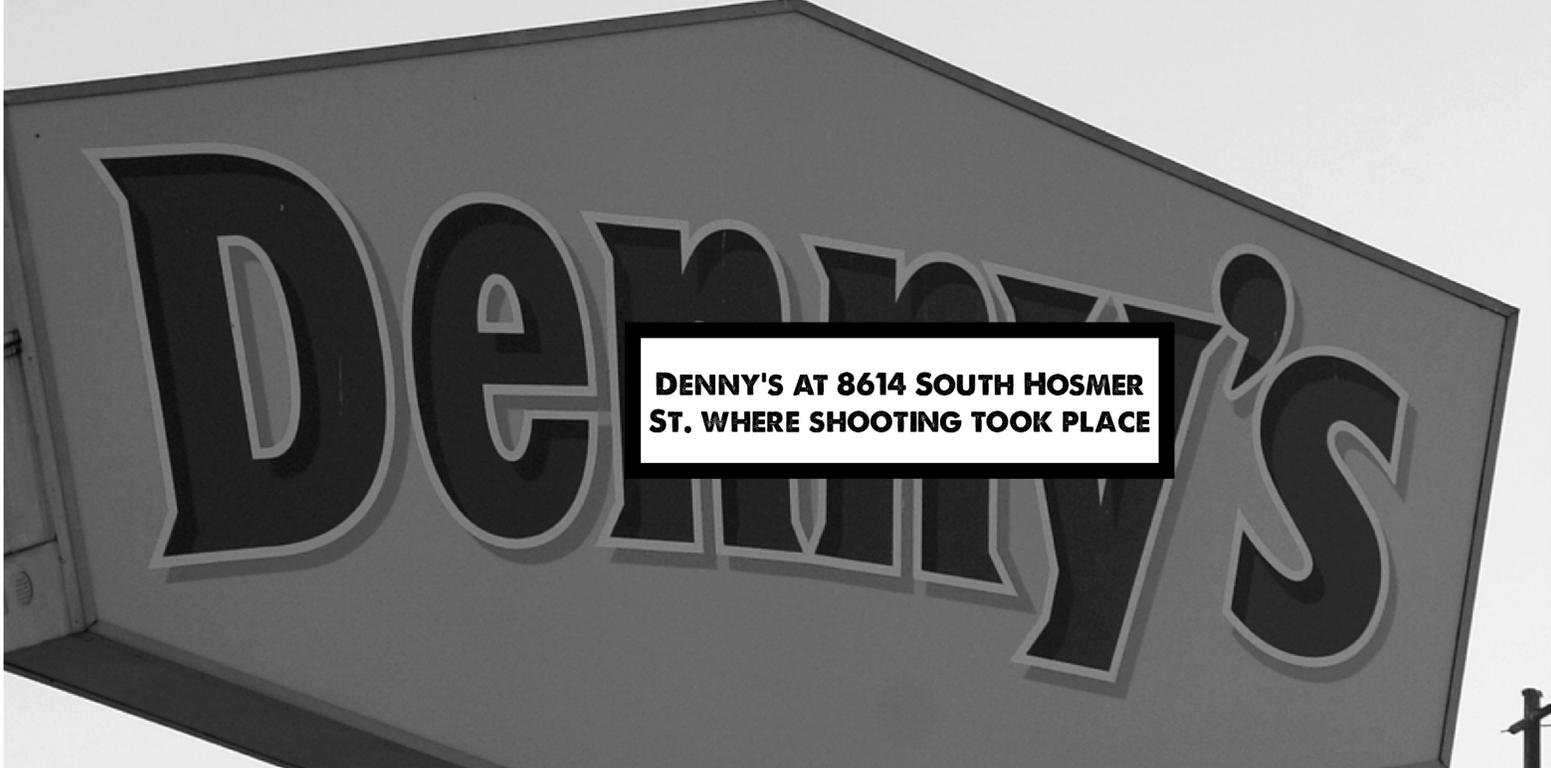
MICHAEL WHITE  
AND DAUGHTERS



Denny's is open twenty four hours. At night the parking lot is filled with cars and music and smoke. On this night, different groups of friends, different crews, began to yell at each other. A fight broke out, fueled by blind anger and alcohol. When the fight ended, several people were injured, including a security guard, gunshots were fired into the restaurant parking lot, and people fled in different directions.

"He went out by himself that night," his mother Elaine told me. "Everyone knew each other. He just went out with his friends."

Michael's bail was set at one million dollars. While his mother and I sat talking, Michael was trapped inside the Pierce County Jail just seven blocks down the hill. Michael was a Crip at 14. He may or may not have gone to his first year of high school at Wilson.



**DENNY'S AT 8614 SOUTH HOSMER ST. WHERE SHOOTING TOOK PLACE**

“When kids make up their mind, they make their own choices,” Elaine said, describing how her son was determined to live the life he chose for himself.

For three years he lived and ran with his friends until, at the age of 17, he was arrested for drugs. Walla Walla was his new home for the next five years. According to Elaine, when Michael was released he got “sucked back in” to life as a Crip. Two years later he was sent back inside for vehicular homicide. In total, he spent eleven years of his life inside a prison in Walla Walla. When he was thirty and out of prison, Michael tried to live what his mother called a normal life. He got his driver’s license and started working at Albert Lee Furniture where he drove appliances to consumer’s houses and installed them. He lived in a house with his girlfriend and three daughters.

Besides his children and his family, Michael also had his friends when he was released. These were the people he had grown up with, who he had known since he was a teenager. And then one night, at liberty and free, Michael decided to go out with those friends. It is impossible to give up ones friends, especially after being in jail for a third of your life. Michael refused to give up his friends. His mother Elaine does not understand why the authorities are trying to portray the 36 arrested men as being part of a tight-knit, structured conspiracy.

“How are they organized?” she asked me. “How? The cops think the older ones are giving orders. How is this organized crime? Where’s the money? If they’re so organized then where’s the money?”

According to her, the younger generations below her son are growing more ignorant and eager to shoot. The Crips are not organized, they all simply grew up together and Elaine has known them since they were children. “They call me mom,” she says. “I cook and they all come over.”

“These guys are just friends, then?” I ask.

“We’ve all known each other forever. Yeah. They were all friends.”

“Is there anyone who is specifically going after all these guys?” I ask.

“Ringer,” she replied. “Detective Ringer. He’s going to retire soon.”

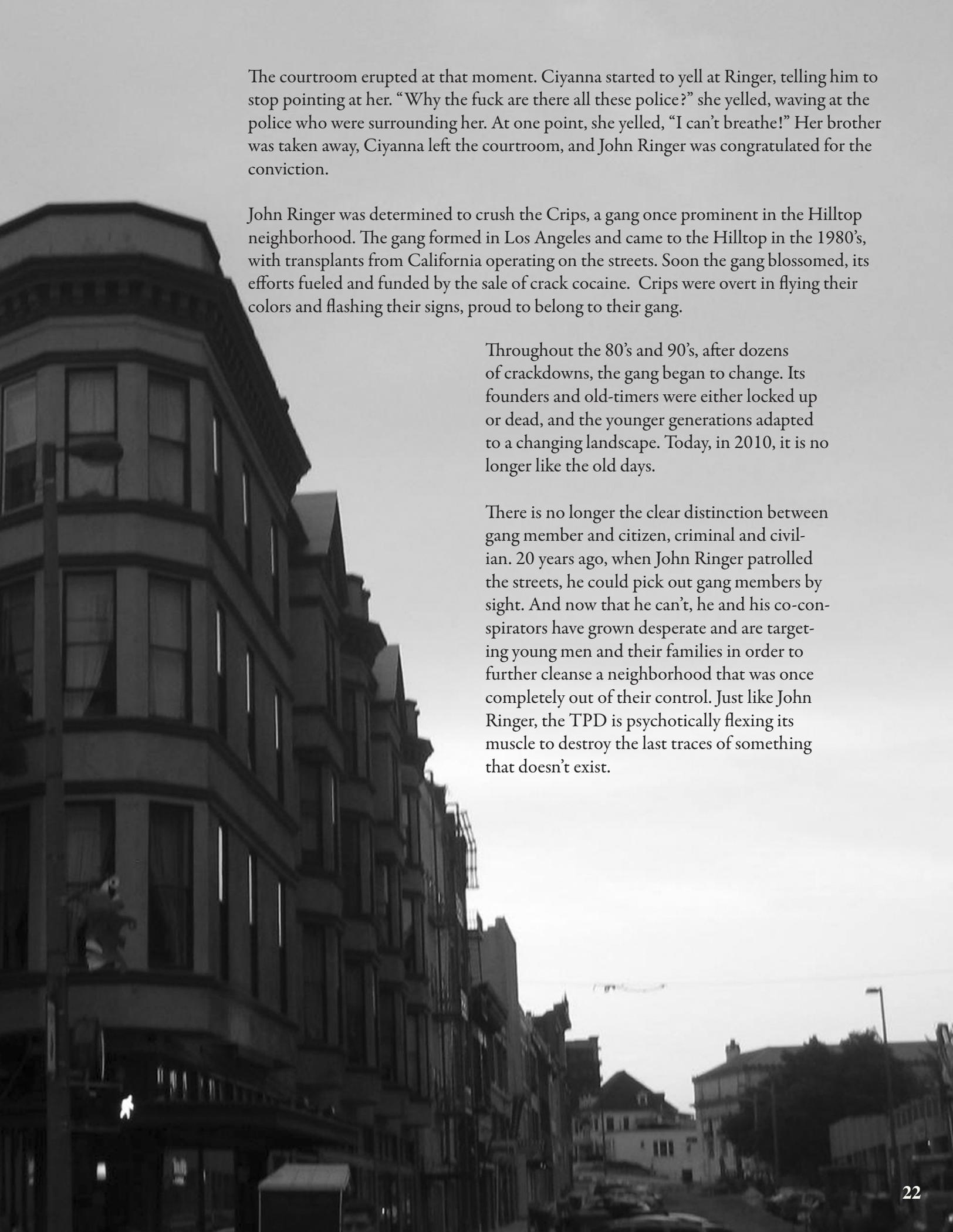
Elaine and I stop talking. She helps with the barbecue, has a cigarette with her friends, and talks with people she has known forever. Kids from the neighborhood stand in line to get food once it is ready. Everyone eats as much as they want. The stated purpose of this barbecue in People’s Park was to simply be together.

# CHRIS SIMMS AND JOHN RINGER

With the help of various snitches who were manipulated into cooperating, the authorities constructed a cabalistic conspiracy between everyone they rounded up. The prosecution portrayed a cohesive, deliberate structure through which crimes were decided on and executed. The war machine they portrayed in court and through the media was disciplined and rigid. In reality, the young men they targeted were disorganized and erratic, just like everyone else in Tacoma. There was no cohesion within the organization because there was no organization to begin with. The Tacoma Police Department, itself a vast conspiracy, was very eager to portray these young man as conspirators. Those who conspire always believe that others are conspiring against them.

John Ringer was one of the lead detectives conspiring against this circle of friends. He summed it up best when he said, "We were able to establish the conspiracy. When they join the group, they join the conspiracy." Ringer, 48, a soon to retire detective, went after the targeted young men with a degree of glee and psychosis that is unusual even in a police officer. For 20 years he has jailed and persecuted people he identified as being a Crip. At one point, he even kept a scrapbook filled with pictures of Crips he had known and targeted. With this latest operation, Ringer has come unhinged, hoping to lord this new victory over his victims.

When a young man named Christopher Simms was in court, accused of being a Crip, Ringer started pointing at his sister Ciyanna, telling the guards to watch her, implying that she was dangerous. Ringer did this just before Simms was found guilty of criminal conspiracy, attempted first-degree murder and first-degree unlawful possession of a firearm. When the judge said the word guilty, Ciyanna told her brother everything would be okay. And then his eyes rolled up into his head and he passed out.



The courtroom erupted at that moment. Ciyanna started to yell at Ringer, telling him to stop pointing at her. “Why the fuck are there all these police?” she yelled, waving at the police who were surrounding her. At one point, she yelled, “I can’t breathe!” Her brother was taken away, Ciyanna left the courtroom, and John Ringer was congratulated for the conviction.

John Ringer was determined to crush the Crips, a gang once prominent in the Hilltop neighborhood. The gang formed in Los Angeles and came to the Hilltop in the 1980’s, with transplants from California operating on the streets. Soon the gang blossomed, its efforts fueled and funded by the sale of crack cocaine. Crips were overt in flying their colors and flashing their signs, proud to belong to their gang.

Throughout the 80’s and 90’s, after dozens of crackdowns, the gang began to change. Its founders and old-timers were either locked up or dead, and the younger generations adapted to a changing landscape. Today, in 2010, it is no longer like the old days.

There is no longer the clear distinction between gang member and citizen, criminal and civilian. 20 years ago, when John Ringer patrolled the streets, he could pick out gang members by sight. And now that he can’t, he and his co-conspirators have grown desperate and are targeting young men and their families in order to further cleanse a neighborhood that was once completely out of their control. Just like John Ringer, the TPD is psychotically flexing its muscle to destroy the last traces of something that doesn’t exist.

Everyone waited in a conference room in the basement of Shiloh Baptist Church. Four Tacoma Police officers soon walked in, appearing slightly nervous. They greeted everyone, chatted about basketball, and then bowed their heads before god in prayer with everyone assembled. Among them was Don Ramsdell, the chief of the Tacoma Police Department. The four police officers volunteered to meet with this particular community group in order to improve their relations with the public. The community group, composed of the friends and mothers of the young men in jail, agreed to meet with the police in order to get answers. The police wanted good PR, the group wanted resolution

## MEETING WITH THE CHIEF



When chief Ramsdell was told that his police officers had violated the law, he didn't flinch. When he was asked how to file a complaint against the Tacoma Police Department, Ramsdell spent five minutes explaining in minute detail the bureaucratic labyrinth of filing a formal complaint. He never acknowledged that his officers had violated the law, sidestepped the accusation, and prattled on like a robot, emotionless and clear. The person who asked the question silenced themselves after this. It was under the shadow of authority that the meeting began.

The police spoke with benevolence, hiding behind their expertise whenever someone posed a difficult question. When asked how they dealt with habitual liars, the police responded by narrating their procedures when dealing with informants. They never responded emotionally. Chief Ramsdell was asked why detectives like John Ringer were allowed to micro-manage the cases from within the courtroom. "I don't think it's very productive to answer questions about this," he said in response. "It doesn't get us anywhere." When he was pressed further, all that Ramsdell could bring himself to say was, "That's our system. I know it's frustrating. I don't know..." Later on, he referred to the operation that robbed some of the women in the room of their loved ones as "the big takedown."

And then Lieutenant Sanford piped up. He told the people in the room that more was coming. The police know how to take out gangs quickly and effectively. There would be more operations targeting the gangs. "You have to go after the group, dismantle the network," he said. Someone asked why it was just the Hilltop that was targeted. Ramsdell responded that the Hilltop community wasn't targeted, only the Crips were. The police only went after the bad guys.

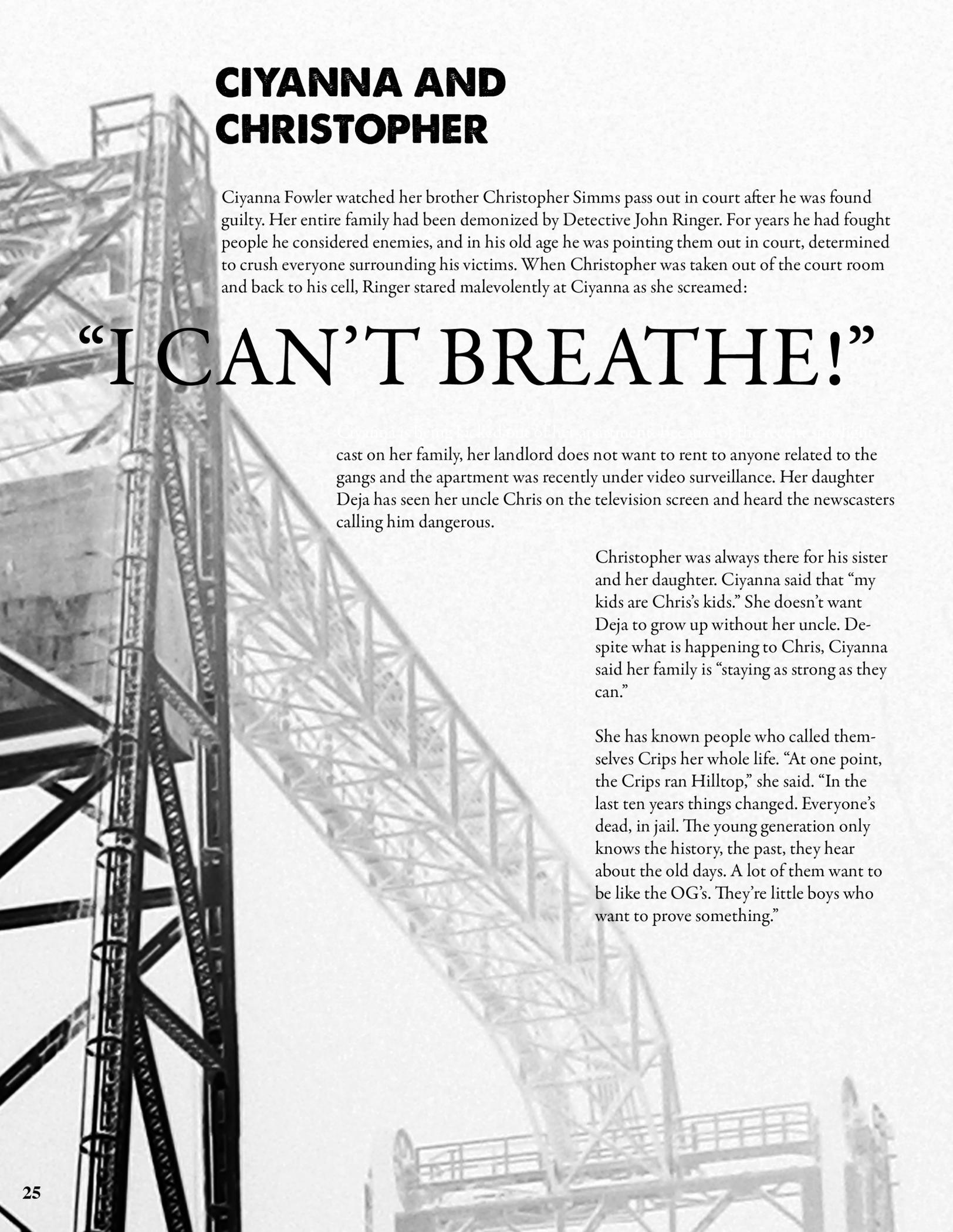


It was clear to some in the room that the latest operation against the young men was not a benevolent act to protect the Hilltop community. It was a final push to get rid of anyone who lived illegally, anyone who would not fit in with a Hilltop covered in condominiums. In response to the police and their feigned benevolence, a woman in the room said, “Hilltop was targeted for gentrification. It’s not fair for you all to sit there and pretend that’s not what happened.” The police had no response to this statement. All of them remained silent.

No one in the room had any illusions about what had happened to the Hilltop over the years. It has been slowly blasted apart and reconfigured, making way for new condominiums and apartments. The violence has subsided, but now the streets are empty at night and the police will detain anyone who dares to walk through an alley, sit on a ledge, or wander without a purpose. In order to pacify the streets, the police had to destroy all street life, all illegal life, all rebellious life.

It is no coincidence that the police substation on Hilltop is across the street from the People’s Community Center where they can keep a close eye on everything. The Tacoma Police Department wants to integrate everyone into its plans for the neighborhood. It wants to incorporate everyone, deputize everyone, and render everyone into good citizens. Ramsdell explained his department’s plans for the Hilltop neighborhood very simply when he said, “We need to get to these kids when they’re young. We need to go these kids right now. How do we get into your community?”





# CIYANNA AND CHRISTOPHER

Ciyanna Fowler watched her brother Christopher Simms pass out in court after he was found guilty. Her entire family had been demonized by Detective John Ringer. For years he had fought people he considered enemies, and in his old age he was pointing them out in court, determined to crush everyone surrounding his victims. When Christopher was taken out of the court room and back to his cell, Ringer stared malevolently at Ciyanna as she screamed:

“I CAN’T BREATHE!”

cast on her family, her landlord does not want to rent to anyone related to the gangs and the apartment was recently under video surveillance. Her daughter Deja has seen her uncle Chris on the television screen and heard the newscasters calling him dangerous.

Christopher was always there for his sister and her daughter. Ciyanna said that “my kids are Chris’s kids.” She doesn’t want Deja to grow up without her uncle. Despite what is happening to Chris, Ciyanna said her family is “staying as strong as they can.”

She has known people who called themselves Crips her whole life. “At one point, the Crips ran Hilltop,” she said. “In the last ten years things changed. Everyone’s dead, in jail. The young generation only knows the history, the past, they hear about the old days. A lot of them want to be like the OG’s. They’re little boys who want to prove something.”

“I had fun with them,” she said. “All the guys protected me. They told me to stay away from the boys, taught me all their tricks. They helped me with anything, watched over me when I was a girl. They’re just people, part of my family. We’ve all know each other forever. If they’re in for conspiracy, we all should be in jail for knowing them. I’ve fed half of them.”

Despite being protected, there was a night in 2001 when several other Crips broke into Ciyanna’s house and kept her family hostage at gunpoint while they searched for guns or drugs. They didn’t find anything, and soon after this Chris and Ciyanna’s mother Monica Fowler moved her family of thirteen women and one boy to Georgia, hoping to get out of Tacoma and keep her children out of gang life. The family stayed there until 2007. Gentrification of the Hilltop neighborhood intensified when they left in 2001. By the time they returned, the neighborhood was less black and something had changed.

Chris left Tacoma when he was thirteen and returned with his family when he was 19. Four months after returning, he was arrested for a picking a friend and spent a year and a half in jail for being an accomplice. Two months after being released for that crime he was picked up again, only this time he was now supposedly part of the conspiracy. His friend Anthony Smith had been coerced into collaborating with the police and implicated Christopher in a shooting where the authorities are saying he and three others shot a young man who is now paralyzed from the waist down. Christopher is being charged with criminal conspiracy, attempted first-degree murder, and first degree unlawful possession of a firearm. He has already been found guilty.

“Chris is a silly guy,” Ciyanna said. “He’ll always make you smile. He hadn’t even begun to live life. And you know...he can’t help who he knows. I know a lot of people, but not everyone knows each other. People don’t all even like each other.”

When asked how she felt about how her brother and friends were being portrayed, she replied that after reading the responses in newspapers and on their websites, “I couldn’t believe people are so fucked up and racist.” The comments section of the The News Tribune, for example, is filled with applause for the police and there are many comments that encourage the lynching of those arrested.

Now, after the trial and the media spectacle, Ciyanna doesn’t like leaving the house. Her brother has been implicated in being part of a large criminal conspiracy and because of this, Ciyanna has been implicated as well. “I feel uncomfortable,” she said. “It feels like everyone is staring at me, has something to say to me but won’t say it. Everyone thinks Chris is a murderer.”

During an interview with KOMO 4 News about the court cases, Monica Fowler, the mother of Chris and Ciyanna, said that “they’re trying them as a whole, as if they had a leader to the pack, like they’ve all come together to commit crimes, like they all sat down and plotted this. That didn’t happen.”

# STEVEN LOVELACE

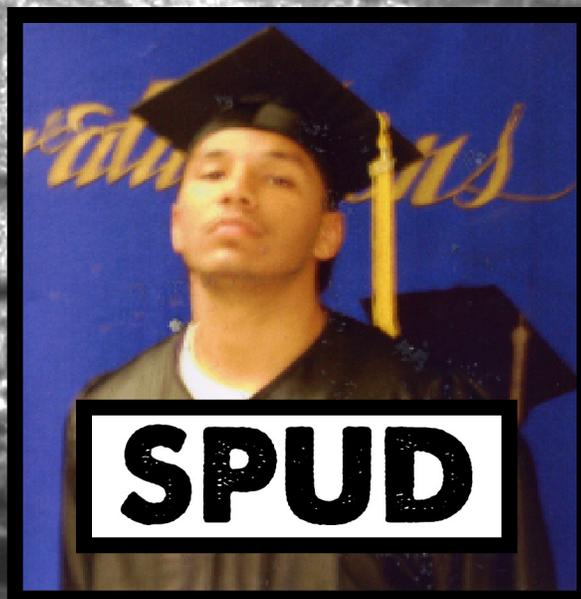
“They’ve come into my home three times in the last year,” Chastity Bryant told a KOMO 4 reporter. “They were searching for guns and drugs, and every time they haven’t found anything.” She said these last words directly to the camera, tears starting to form in her eyes. Her friend Steven Lovelace is also being implicated with Christopher Simms in the shooting that left a young man paralyzed.

In her house, Chastity Bryant told me about Steven Lovelace, who she had known since elementary school. Everyone called him Spud, a nickname given to him by his mother. When he was 9 years old, Stephen’s mother died. The only people he had as guardians were the older generation of Crips.

“He had no direction,” Chastity said. “All he had was the streets. You have to know better to do better.”

When he was 17 he was arrested for domestic violence and was put in jail until he was 21. While incarcerated, Steven was able to pass his GED exam and earn a high school equivalency. After getting out he got his driver’s license, started working through STG International and also did landscaping work. In March of 2009, he was arrested for allegedly shooting a man at McCabe’s Bar and Grill who is still in a coma. The charges of attempted murder were later dismissed without prejudice, meaning the charges could be brought up in the future.

On February 8th, 2010, Steven was arrested again. The old charges were brought up along with new charges of criminal conspiracy, first-degree burglary, drive-by shooting, second-degree assault, riot, another charge of attempted first-degree murder, and two counts of first-degree unlawful possession of a firearm. He was the first person to be arrested in the sweep that was described by the authorities as “one hell of a hammer.” Steven was called into to his probation office and when he arrived they arrested him. Chastity began to cry when they related this last detail to me. “If they really thought Spud had shot someone, if they knew he had shot someone, they wouldn’t have let him walk around. They don’t have any evidence.”



Chastity knows Steven is not responsible for the shooting at McCabe's Bar and Grill. The brawl that led to the shooting apparently started when one person stepped on another person's shoe. In the video of the incident, Steven can be seen leaving the area of the brawl with two girls. But despite the lack of evidence against him, Chastity said Steven will probably take a deal. "No one is fighting it," she said. "Everyone will take a deal. Its security, knowing you'll only be in jail twelve months, even if you're innocent." When I asked why the authorities are going after people who are innocent, she told me they wanted "easy convictions."

According to Chastity, the people who began to collaborate with the police and helped them build a case are also the ones who were the most reckless and brazen. "They were the ones pistol whipping people and robbing them," she said. Curtis Hudson, one of the informants, pled guilty to seventeen charges alone. The police put pressure on these people in order to get them to co-create a fictitious criminal conspiracy. They exploited the fact that the Crips are not a cohesive organization in order to make them appear as one. "Different Crips, different cliques, they don't even like each other," she said. "They're all Crips, but they're not together."

The police and the media are trying to invoke the turbulent history of the Hilltop Crips in order to strengthen their case against the defendants, but Hilltop has dramatically changed, the frame no longer fits the picture. "Everything is done," Chastity said. "It's not going down anymore. It's totally boring. It's less violent. I don't have to worry so much about my daughter, but it's boring. Spud didn't even recognize Hilltop when he got out. Everything changed."

There were bunches of people who would hang out together on street corners and entire apartment complexes that teemed with illegality, partying, and excitement. But the condos started coming and white kids in tight jeans, who Chastity said would have been jumped before, now "think they own Hilltop." Everyone in the neighborhood is being pushed to the south end of the hill where there is low-income housing waiting to contain the community. "They're trying to push everyone into those fancy looking Section 8 houses just so they can all be crammed together in one place, out of sight. They want everything to look nice."

There once used to be dances at the People's Community Center on Martin Luther King Jr. Way. During many of those dances there would be a fight. Sometimes there would be a shooting. The dances stopped when the police substation was built across the street from the Community Center. The substation is surrounded with cameras. There is no more dancing.

"Why were some of these guys doing what they were doing?" I ask Chastity.

"Some of them...some of them were paying their momma's mortgage, feeding their kids."

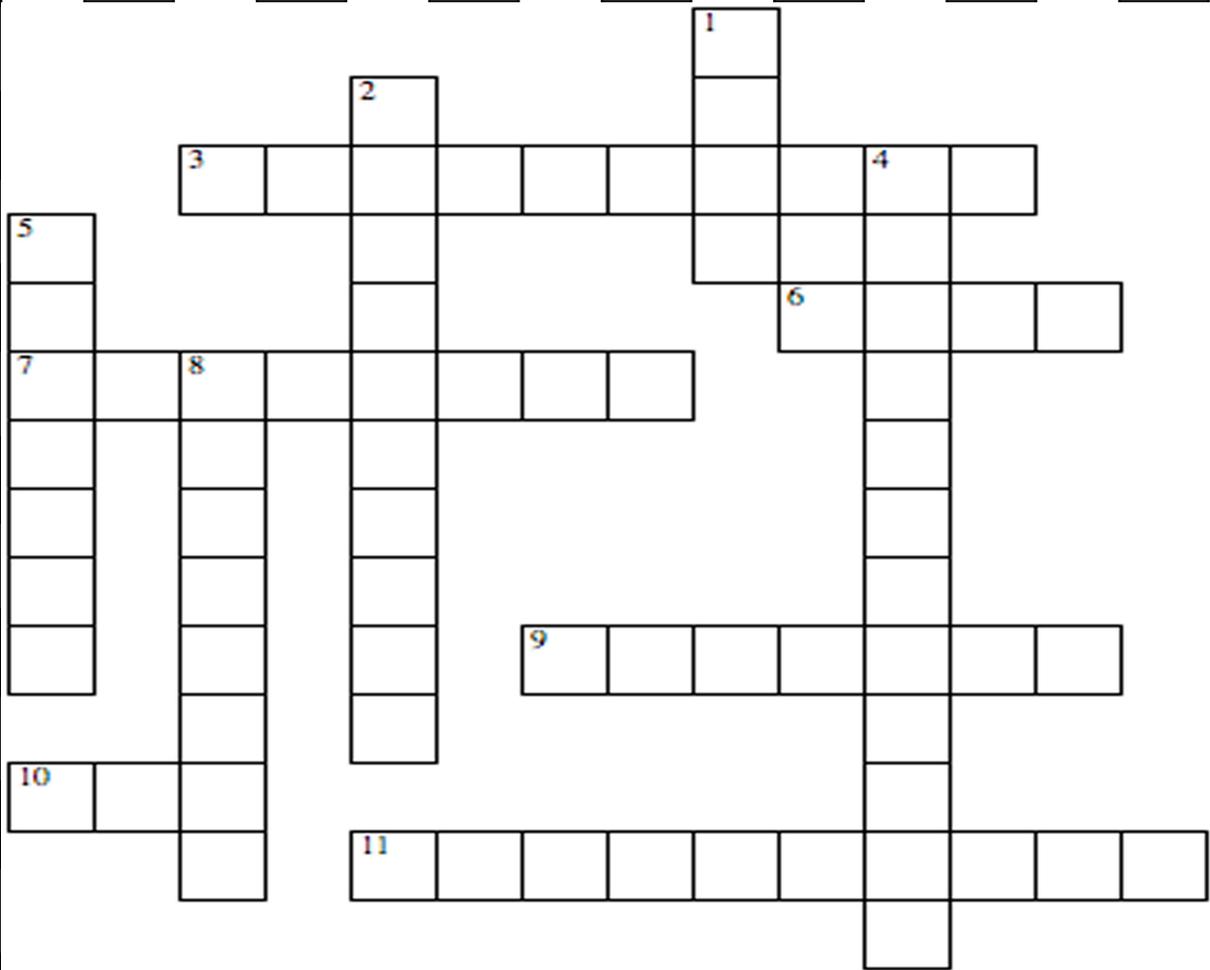
"Is there any way to stop what the city and the police are doing to the Hilltop?" I ask.

Chastity hesitates for a moment, unsure of what to say.



GENTRIE





ACROSS

DOWN

3) Standing together in the face of shared oppression.

6) Theft

7) Self determination, a state of free will.

9) "Dead labor, that, vampire-like, only lives by sucking living labor, and lives the more, the more labor it sucks."

10) A bourgeois decadence

11) A pyramid scheme.

1) Selling our time and energy to a boss in order to buy the things we need to survive.

2) Estrangement of individual from themselves, their community, society, and natural world.

4) A social relation between people that is mediated by images.

5) Opposition to all forms of domination.

8) The bureaucratic administration of

Answers.

- 1) Work
- 2) Alienation
- 3) The Spectacle
- 4) Anarchy
- 5) Capital
- 6) Art
- 7) Autonomy
- 8) Capitalism
- 9) Capital
- 10) Art
- 11) Capitalism

# MARK LINDQUIST



The last of the alleged conspiracy to remain free were Raphael Justice and Kerry Edwards. They eluded the police for three months. During the first hours of May 1st, the police captured Justice. He was 30 years old.

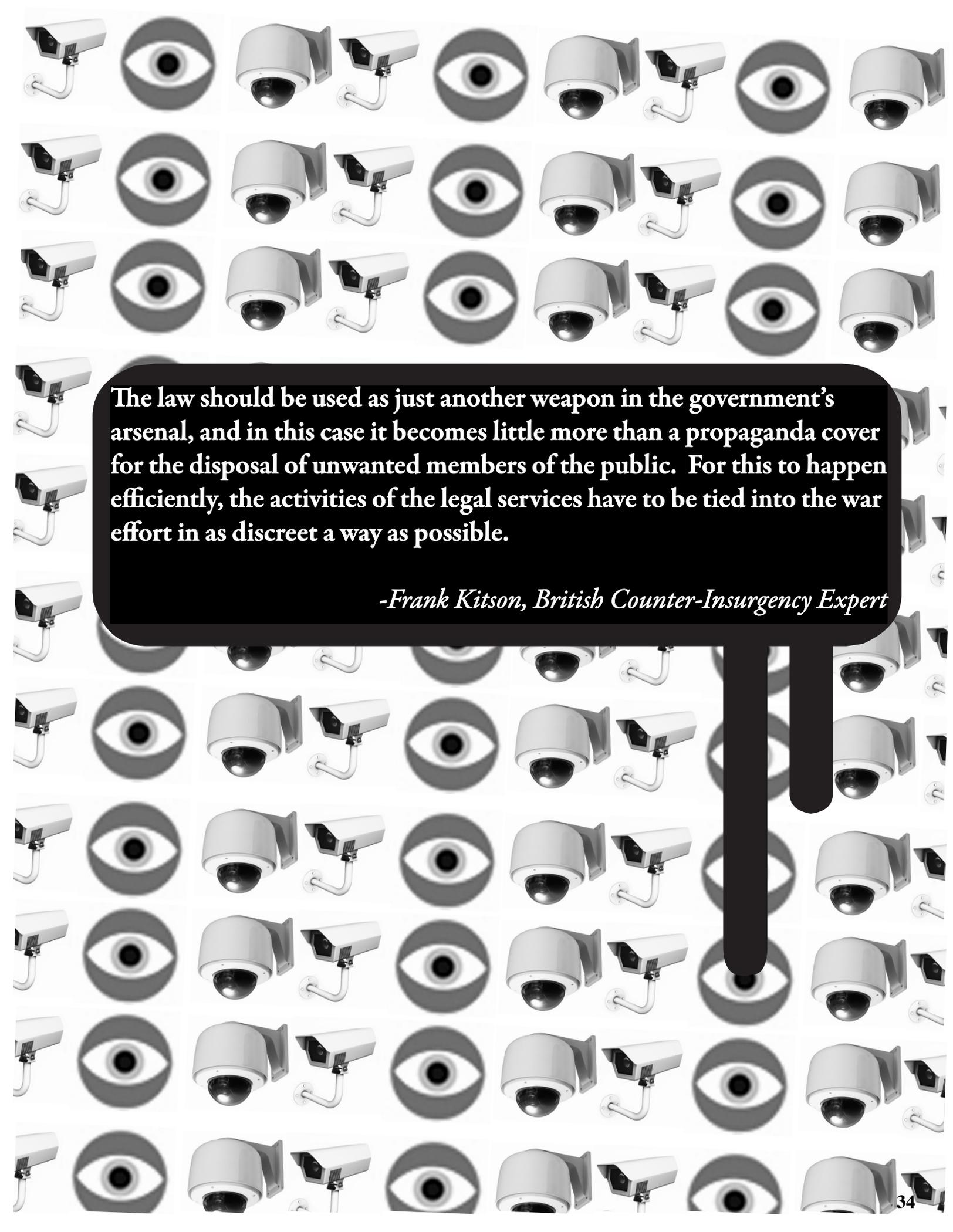
Kerry Edwards was captured three weeks later on May 21st. Kerry fled from the police but was stopped after a short chase. He was 17 years old. From February to the end of May, Kerry lived illegally, covertly, slyly. He was the last of the alleged conspiracy to be arrested.

**Neither of them should have been captured.**

If we want to take what we need from this crumbling society, we need to be smart. If we want to live illegally, we need to be invisible to the authorities. If we want to live a life without the police, we should never call them on anyone. We have to take care of ourselves.

**As anarchists, we are against the police.**

They are a hostile gang funded by the State. They are hostile to all of us, regardless of race or gender. Protect everyone you can from the police. Learn to view your neighbors as fellow soldiers in a long, protracted war against the police. Stop killing each other. There are greater enemies out there than yourselves.



**The law should be used as just another weapon in the government's arsenal, and in this case it becomes little more than a propaganda cover for the disposal of unwanted members of the public. For this to happen efficiently, the activities of the legal services have to be tied into the war effort in as discreet a way as possible.**

*-Frank Kitson, British Counter-Insurgency Expert*



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