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AGAINST THE POLICE AND THE FASCISTS WHO SUPPORT THEM

A preface to the battle of May 30th

Wednesday, May 20th

Two young black men, Bryson Chaplin and Andre Thompson are gunned down in the night. The shooter, a white cop named Ryan Donald is said to be a former loss prevention agent, boarder patrol officer, and US soldier. He was presumably carrying the hate and militaristic world view learned via prior engagement as a foreign occupying force, and a domestic enforcer of a racist apartheid in the Southwest. In the hours of that early morning he deploys this logic on a more local terrain.

The violence of counter-insurgency is surgically applied on the domestic front, in the interests of protecting property and the de facto reign of the white supremest status-quo. Two rebel youth, brothers, skateboarders, black men, seemingly not yet neutralized by the myth of social peace, not wholly subservient to the doctrine that property is sacred, are shot, pursued and shot again, Thompson once, Chaplin five times. Both are hospitalized, one in serious condition the other in critical. Both will likely live but it seems Chaplin will be left paralyzed.

The police claim they tried to steal beer and attacked the officer with skateboards. The lawyer representing the two men claims “They actually were shot in the back multiple times” and that “Obviously they weren’t assaulting the police officer at the time with their back to them”. Perhaps they did fight back. If so, we support them that much more.

The reality is that the state form doesn't matter so much as long as economic exploitation is operating efficiently. The more discipline the state needs to impose to maintain social peace, the more visibly brutal and authoritarian its operation becomes. One thing is consistent: At all costs, the rich and powerful must remain rich and powerful. Capital is God and the state—humanitarian or functionary— must serve it. Fascism is the emergency management plan of any state in crisis. Currently we are seeing its tenants gaining a renewed popularity as the liberal dream of progress can no longer offer solutions to fundamental and systemic problems.

After marching in the rain for three and a half hours, with no sign of the neo-Nazis, the size of the demo had dwindled and we regrouped in the park. From there most folks dispersed, although smaller groups remained on watch in the neighborhood into the night. Much like another recent call in Olympia the Nazi march on Capitol Hill never happened. It is clear that despite what the recent national upsurge in far-right activity may imply, neo-Nazis have still not been able to gain a foothold in these streets. This raises the concern of whether other right-wing extremists, such as the armed militia groups who have been appearing at anti-immigrant rallies, will pose a greater threat in the long-run (both to the struggle for autonomy specifically but also to society in general).

Nationally, the climate has shifted since the uprising in Ferguson. White supremacy and the institutions that uphold it have been under attack by both social movement pressure and full-scale insurrections. Those who feel affinity with this social order are responding. From Charleston to Olympia, Minneapolis and Seattle, we are again seeing fascists and militant racists coming out of hiding. As the far-right attempts to re-consolidate into a more palatable populism, we must oppose them while not letting this dilute or detract from our revolutionary aspirations.

Anonymous

December 18th, 2015

Thursday, May 21st

The word spreads quickly. The disgust reverberates through the small town. The politicians and responsible liberals call for restraint. “We must determine if beer is actually more valuable than two black lives before we react rashly.” is the basic reactionary narrative. But the first protest is almost immediate, a small gathering converges downtown to show opposition to silence in the face of police terror. Later in the day a several-hundred person demonstration brings numbers into the streets of Olympia, not seen in some years. “We appreciate the peaceful protest!” the Police department exclaims sincerely, immediately attempting to position themselves on the side of dialog and reconciliation (or more importantly the avoidance of conflict). Yet that night a third demo occurs, this time the message is against reconciliation and the police in general. There are a few dozen participants, many in black, who roam the streets chanting “This won't end until the last cop dies” in a blunt admission that police violence won't end until the police end.

There are several roaming altercations with racist bar patrons, however the police largely keep their distance until a fight erupts between the anti-police demonstrators and police supporters outside of city hall. A dispersal order is given and ignored as flash bang grenades are deployed on the streets of the small capital. People remain defiant and rocks are thrown at officers. When the crowd disperses it is only to reconvene behind the police. In one last show of contempt the crowd blockades the street with dumpsters and throws anti-police flyers into the air and then disperses on more agreeable terms.

Over the weekend and into the next week

There are several protests and counter-protests. On Monday, a small group of individuals mostly in black, hold another impromptu march against the police. There are small skirmishes with racist bystanders and a window is busted out of the storefront for the Olympia Downtown Association, a gentrifying force who states they want a “vibrant downtown where an eclectic community will flourish with unique shopping options”. Of course this means increased policing to make downtown appealing to the yuppies who will do this “unique shopping”.

During this time “All lives matter”, cop-supporters also begin making their presence more known. These de facto-racists start appearing around-town in a semi-organized manner, usually to be outnumbered by anti-racists. Among the apologists for racist police violence, a crew called Black Top Demon revealed themselves to be one of the largest and most

organized segments. They are a group who seem to primarily fashion themselves as a car-club and rally around a shitty rock band also called Black Top Demon. A local shit-bag named Joe Ty is seemingly the leader.

Tuesday, May 26th

“There are Nazis outside of city hall!”. The word spreads in a panic amongst a handful of anti-fascists who happen to be downtown. Friends are contacted, people go into bars to alert those inside of the threat and ask them to prepare to rally against the Nazis. Some people heed the call, but whether out of indifference, cowardice or complicity, most don't. There is a stand-off from opposite sides of the intersection as insults are exchanged. “Get the fuck out of our city you Nazi pieces of shit!” is the rally cry but a physical confrontation seems unwise at this point. It is noted from their dress and the symbols displayed on clothes and a large “life rune” flag, that they are Nazi skin-heads most likely associated with white-power prison gangs such as Volksfront. There are eleven initially, but their side eventually grows to around 15 Nazis. They are eventually outnumbered by about 30 anti-fascists.

There are pictures taken in an effort to identify them. Associated vehicles and license plate numbers are also documented. It is noted that a local taxi driver known as Matthew Craney is showing support and engaging in friendly interactions with the fascists. The Black Top Demon members make a coordinated show of support as reinforcements for the Neo-Nazis, by showing up in several cars, parking in the adjacent car lot, and visibly greeting, shaking hands and hugging them. When called out for affiliating with the Nazis, Joe Ty replied “I have a black drummer” and stated a desire to collaborate with any pro-police party. He is also friends with several of the racist skinheads on Facebook.

Saturday, May 30th

The call is made: “FLOOD THE STREETS. CHASE THE NAZIS OUT.” Anti-fascists begin preparing for a battle. The local media has been circulating a rumor that this demonstration was a counter-protest to a planned Nazi rally. This is false. There was no known Nazi rally planned for Saturday evening, or at any point, as far as we know. The Nazis showed up in response to the anti-fascist demonstration. Saturday night was a defensive action insofar as it was a militant show of force against the presence of Nazis specifically, but proactive in that it was against racist violence in general, including police violence.

We marched through Capitol Hill behind a banner reading “The Pacific Northwest United Against Fascism.” The demonstration was viably powerful, yet strange tensions presented themselves throughout the evening. There was the obvious (yet minor) tension between the pacifists and the more enthusiastic proponents of self-defense. There was also a tension between those who viewed the demonstration as a disruption to the functioning of the city (including the inconveniencing of the people stuck in traffic) and those who only wanted to run off the Nazis. Predictably, there were liberals who were against the Nazis but fine with the police. Yet the dynamic I found the most difficult that night was a sort of existential tension within the bloc itself.

It seemed difficult to balance between going on the offensive against the ordinary targets and practicing restraint so as to not provoke a police attack that could have caused a premature dispersal. In other words, we had to operate differently from the usual “hit as hard as possible for as long as possible and then disperse” model in order to prioritize sustaining our mobilization for the unknown amount of time necessary to oppose the Hammerskins, should they appear.

Despite what seemed like a general atmosphere of half-restraint, there were still dispersed attacks on property throughout the night. Some condos were fittingly spray painted with the words “Smash White Supremacy,” an Amazon box truck was spray painted (and lightly looted), a news van was smashed, and probably more.

Also this tension of restraint meant that we generally didn't engage with the racist murdering pigs before us. Hostility toward the police took a backseat to the Nazi threat. There was a bottle or insult thrown here and there but largely the crowd would not confront them. This was a dilemma. We had assembled this huge force of potentially liberatory violence and yet these enemies were hardly threatened at all. Was this restraint necessary?

Having attention detracted from attacking our enemies at hand, seems like a way that the far-right (sanctioned or not) acts in the interest of reinforcing the status-quo. They redirect revolutionary momentum into defensive activities. By representing the worst possible outcome of what a destabilization of the present order could result in (fascism), they terrify potential insurgents into resigned acceptance of the comparative security of the democratic state.

We should aim to be militantly anti-fascist while not allowing that to imply that we are pro-democracy. Anti-fascism is the lowest common denominator that brought us together that night but we should work to show that the racist authoritarianism Nazis represent is not only a fascist phenomenon but also a pillar of our capitalist democracy.

REFLECTIONS ON THE SEATTLE “SMASH THE HAMMERSKINS” MARCH OF DECEMBER 6TH

We showed up to Cal Anderson Park in Seattle just after the 5pm anti-fascist rally was set to begin. There were already hundreds of comrades gathered in the rainy evening, many in full black bloc and ready to fight. A number of people out that night were recently involved in the battles against Nazis in Olympia and although this experience gives us confidence, it also produces a feeling of dread that we are encountering an increase in fascist organizing. This raises some questions: Is there actually a greater presence of fascists in the area or are the long-standing fascists just newly emboldened? Is there a conscious effort to seize upon the racist and xenophobic atmosphere being fostered by the likes of Donald Trump and other opportunistic reactionaries? Or, are anarchists now just more aware of fascist activity?

Whatever the case, we're becoming familiar with the nervousness and uncertainty of dealing with these extra-legal enemies, who are even less predictable than the police. Much of this anxiety was eased for me once I saw the huge crowd at the park. Upon seeing our side assembled, I felt confident that the Hammerskins who threatened to “show these liberals, anarchists, antifa and fags that we are here and here to stay” didn't stand a chance. It seemed clear that the Nazi's couldn't have won a street confrontation, but the potential for them to resort to the kind of extreme violence seen in Minneapolis in late November was, and continues to be, a terrifying reality.

It must be admitted, that like many areas in this country, the Pacific Northwest has a Nazi problem. The overwhelmingly white population of the region is a direct testament to the brutal efficiency of the genocide against the peoples native to this area. Yet as an absurd display of the truly disgusting and endlessly entitled nature of white racism, Neo-nazis have repeatedly called for an “independent and sovereign White nation in the Pacific Northwest”. With seemingly total (and one would assume intentional) ignorance of their settler status, or open embrace of colonial privilege, these scumfucks unironically decry other (not white) immigrants for encroaching on what they view as their birthright.

Of course grandiose plans such as establishing an “Aryan homeland” may seem outrageous, but the hateful intent behind such posturing is real. If anyone doubts the seriousness of the threat posed by these racist extremists, we will remind everyone that in 1992, a young Asian-American man, Robert Buchanan Jr, was beaten to death in Olympia by two Nazi skinheads. In this context, anti-fascists take the threat of an organized Nazi presence seriously and prepare for Saturday accordingly.

It is anticipated that the Nazis will show up, but less certain when or in what capacity. There are murmurs about the demo online in fascist forums but no one knows exactly what to anticipate. However it seems a general understanding that folks should be prepared to physically defend themselves and each other. After 9 o'clock there are around 200 anti-fascists assembled, many in black, many masked up, many openly carrying weapons including baseball bats and steel rods. The size, militancy and diversity of the group is a pleasant surprise to even the most optimistic among us. This is not going to be a brawl between two sectarian groups. This is going to be an entire community coming together to physically neutralize a collective threat.

The crowd begins to move hesitantly, but with the building indignation of an angry mob. As people take over the main thoroughfare in downtown, the chant “Nazis out of Oly! Take the streets!” gains a powerful momentum. Flares burn to reflect a red light off of a crowd holding flags, bats and hammers above their heads. Any passerby's who doesn't agree that “Black lives matter” are dissuaded from voicing their opinion tonight.

The march goes from one side of downtown to the next, passing City Hall where some expected the Nazis would counter-rally. It isn't until the demonstration does a second pass through town that people toward the end of the march spot the Nazis. There are only about ten of them, lingering on a dark side street, seemingly unsure of whether they want to take on the powerful crowd of anti-fascists. Once they're spotted however, the decision is no longer theirs to make. A

confrontation begins immediately. A fire extinguisher sprays the Nazis in the front, as projectiles start to fly at them. Fist fighting starts while most of the black bloc is still arriving from the front of the march. The fighting is intense but the fascists are soon overwhelmed and begin running as if they believe their lives are in danger. The entire crowd chases them back to their vehicles a few blocks away. As they peel away, their cars and trucks are heavily attacked. Multiple windows are busted out as they try to escape. An elated cheer goes up from the entire crowd, with a sincerity and collective joy that even the more seasoned among us, have never experienced before. The chant "Whose streets? Our streets!" has never felt so appropriate. We won.

One battle of many to come

It is self-evident that Nazis are hopelessly out of touch with reality. They believe that there is an international conspiracy against white people. They believe the media is controlled by Communists. And beneficial to us, they also seem to believe that all anti-fascists are weak, hippie-pacifists. It is overwhelmingly clear by the fact that they even showed their faces on Saturday night that they were not anticipating such a massive and militant mobilization. There was no way they could have won that confrontation. The greatest thing the fascists could do for us, is to underestimate our violent hatred toward them, our numbers and our determination to destroy the world that they represent. However we should also be careful to not underestimate them and their ability to also learn from street confrontations. We won this battle, hard, but it will not be the last. Unfortunately people have been fighting these fuckers for generations.

We must also acknowledge one of the key functions the fascists are performing in their efforts. By attempting to have a public presence they divert energy from fighting the racists who are actually in power. Nazis pose a real violent threat, but it was an Olympia police officer who gunned down two black men less than three weeks ago. Nazis must be fought wherever they emerge, but we have to understand that this white-vigilante boogiemán is simply the crisis-arm of white supremacy. Where police violence is limited by the states need to maintain the illusion of legitimacy and rule of law, the fascist steps in to defend the same power-structure. This is why the battle against the police and the battle against Nazis are one in the same. And we wont stop until both are defeated.

Against white supremacy and all hierarchy. For total freedom.

-Some Olympia anarchists

June 5th, 2015

Conclusion

There has been a powerful community reaction to this shooting and a broad diversity of tactics in how we have responded together. We see all of these gestures of support and solidarity as valuable in the fight against systemic racism and brutality. We seek to foster the mutual respect and collaboration necessary to become a real threat to those in power. We embrace all those who are active in this movement, not to advance their careers, and not to power monger for political legitimacy and control, but to do whatever is necessary to make sure that this doesn't happen again.

A flyer distributed this week titled "Freedom Everywhere! Police Nowhere!" articulates our feelings well when it says "It must be made politically impossible for the city to prosecute Andre and Bryson." This is a goal we can only achieve together. It continues "Our rage and rebellion is our weapon against this hellworld. Fuck the police, here and everywhere. The city council will never make this a safe place for any of us to live. There is no safety in a world with police.

As the state continues to prove it was never there for us, we seek to recover ways of supporting each other. The economy continues to keep us chained to varying levels of misery. The city does nothing to protect any of us from white supremacists, and in fact often hires them to its police force. Events of the last few months in Olympia have shown us that we can care for one another better than the state ever could. Who has supported the Chaplin family? Who ran Nazi bigots out of town? Who continues to keep our spirits up while every day new names of those killed by cops cross our Facebook and Twitter feeds? No candidate or institution will ever provide for us what we provide for each other."

Fuck the Police forever.

-Some Olympia anarchists

September 28th, 2015

As the night progresses it seems that the lines between the anti-fascist rally and the scheduled anti-police march are blurry if they exist at all. One seems to meld into the other. Perhaps it is common knowledge among participants that white supremacy must be fought on all fronts. The group is heard chanting “Cops and Klan/Hand in hand” and “We want revenge” before attacking City Hall and the Police Station with bats, rocks and paint bombs, leaving its plate-glass windows splattered with red paint and spider-webbed with broken glass.

The police use pepper spray and shoot pepper balls in an attempt to disperse the crowd. The march stays together for another few blocks, where people disperse safely. No arrests are made.

Olympia Police later report on social media “We try to stay pretty positive with our Instagram posts however we wanted to share with you what OPD is dealing with regarding the protests. Last night approximately 50 protesters marched the streets of downtown Olympia masked up and dressed in all black carrying weapons ranging from baseball bats to sticks to socks with rocks in them... At one point the protesters turned towards a patrol vehicle that was blocking traffic and started swinging bats while approaching it. Later, we received word that the protesters assaulted a man on a motorcycle and was (sic) beating him with a bat. While we responded to the victim the protesters continued on to City Hall and proceeded to use their weapons to break multiple windows and vandalize the building and patrol vehicles.”

Sunday, September 6th

A hundred people march through Olympia in what is called a “March for Mothers” to show solidarity with the many families that have suffered at the hands of police violence and racism. They leave flowers behind the caution tape outside of the recently trashed city hall and place a sign reading “Justice must be served” in front of the boarded up entrance.

Tuesday, September 8th

15-20 people occupy Thurston County Prosecutor Jon Tunheim’s office, disrupting the mornings proceedings of business as usual. Protesters tape signs up in the office declaring “Black lives matter” and “Drop the charges” and chant “Justice for Andre and Bryson”. The office employees and police are hands off in handling the disruption, perhaps in recognition of the volatility surrounding its recent decision and in an effort to avoiding escalation.

REGARDING ANTI-POLICE EVENTS IN OLYMPIA

Context: This is a response to internet scandal over a demo that was called or at the home of the Olympia pig who shot Andre Thompson and Bryson Chaplin early Thursday morning. Several Olympia activists, professional allies, etc. got up in arms over the fact that this was not organized by the management of yesterday’s 11 am and 6 pm demos, and that anarchists (who were presumed to be white, many but not all of whom are) did not seek approval from self-proclaimed leaders. The piece seeks to dispel common misconceptions and clarify our positions in this struggle. We welcome further dialogue and dispute.

Regrettably, this demo is being called off. Please advise people who you know who may be going.

Those who called for the event have decided that due to the extreme internet controversy, the risk of a now likely very small number of people going to this demo is too high, given the large presence of police, media, and counter-protesting bigots. Additionally, we do not think this is the place for a public confrontation between factions of people all interested in stopping police violence.

However, we do not agree with the logic behind many of the comments directed against the home demo. Here are some of our thoughts:

There is a common narrative that states that resistance against police/police violence should be POC-led. We do not dispute the obvious fact that people of color, and especially

black people, experience vastly more police violence and incarceration than white people, and believe that people must be the force behind their own liberation. However, there are assumptions that are made and politics that are employed in the way this narrative is applied.

For one – and we think everyone will agree – people of color are by no means a homogeneous social category. Let's take the example of Ferguson: there were many angry, young, poor black people rioting in the streets. There were also black professionals from the liberal establishment arguing for calm, trying to extinguish the fires (literal and metaphorical) that the less complacent were setting at the steps of the palace of the racist police state. There are examples across time and place of politicians and managerial activists – those who, intentionally or not, channel struggle into forms that uphold the dominant society – invoking some imaginary subject such as “the people” in order to pacify revolt. The desires of black people and other people of color are myriad. Unfortunately, professional White Allies®, often competing for social capital in places like Olympia, frequently latch on to the desires of the self-proclaimed Black Leadership, or the “leadership” of other marginalized identities, and generalize these opinions to be reflective of a mythical “community” of people of color with a homogeneous outlook and set of goals. As a result, you get things like white “allies” in Oakland keeping black people from rioting over a police shooting. Or someone yesterday in Olympia telling a Latina woman with an anarchist banner (in Spanish no less) to back off because this march was POC led. When she replied that she was, indeed, a person of color, the manager repeated himself. This goes to show how these terms are used as ideological placeholders to construct the narrative of the white anarchist vs. the non-anarchist people of color – something that is actually just untrue. Or, more generally, the white provocateur vs. the non-violent people of color. “Accomplices not Allies” is an excellent article on this topic.

This plays out in ways that are dangerous to comrades and helpful to the police. When two people – one white person, one person of color – came to the rally at Woodruff Park yesterday wearing masks, they were asked to demask or leave the march.

People wear masks for a variety of reasons – so that their boss doesn't see them insulting police on the evening news, so that they can engage in illegal activity to support the struggle, so that they won't be identified and fucked with by the police for immigration or probation status, so that by appearing anonymous they meld their identities and become a collective force... others probably have their own reasons. Masking up is a common tactic across movements,

Friday, September 4th

Word circulates that Neo-Nazis are planning another rally in defense of the police the following evening. Either as a response to Saturday's planned anti-police march or by coincidence, they proclaim their racist and paranoid intentions to “DEFEND THE NORTHWEST AGAINST THE LEFTIST SCUM AND THEIR JEWISH MANAGMENT”. Online they tellingly claim the states decision to not prosecute Donald as a “small victory” for white-supremacists. The call is posted on a fascist internet forum by known bonehead Jascha Manny. This is the same Nazi who led the rally on May 30th, when he and about ten of his racist friends were beaten down and chased out of town by a mob of armed anti-fascists.

This time Jascha promises he's “EXPECTING A TURNOUT OF AT LEAST 100!!!” but after their prior humiliating defeat it is doubtful that anyone will heed the call. Still anti-fascists rally to once again defend Olympia from the threat of a Nazi convergence.

Saturday, September 5th

By nightfall 50-60 anarchists and antifascists are assembled to drive the fascists out of our city once again. The group takes the street chanting “Nazis out of Oly/Fuck the police” and shoots off fire crackers. Rounds are made through downtown but if any Nazis showed up, they are careful to stay hidden. One man in a white truck tries to drive through the crowd and when asked if he likes the Nazis, responds “Yeah, I love Nazis!” and has his window broken.

A man on a motorcycle with a confederate flag is stopped as people try to remove the flag from the bike. He pulls out a baton and a fight ensues. At the end of the scuffle the flag is burned in the street and the man is taken away in an ambulance. If the June 17th mass-shooting in Charleston, SC didn't make it clear once and for all, the confederate flag is a symbol of hate and should not be tolerated. Although white entitlement may not want to give up this emblem of “The good ol' days” (which most associate with the pain of segregation, slavery and white terrorism), anyone who flies the confederate flag should expect to be confronted as a racist. This particular “rebel” learns this the hard way. Two American flags hanging from light posts are also taken down and destroyed.

As some suspected, the fascists don't show for their promised rematch. Their call to arms ended with a desperate attempt to guilt other white supremacists in the region to show. It whimpered “Because if you're not there this time, you might as well hang up your boots now...” Well, time to hang up those boots. Your hateful ideology has no place on these streets.

murder two young black men to protect a case of beer. That case of beer can be interpreted as a representation of the property relations upon which this entire society is built. The shooting is just an extension of the racist violence which is integral to its maintenance. And in the words of scumbag Tunheim, “A police officer really can not afford to lose that fight, to just put it bluntly.”

Whether these men are guilty or not is irrelevant to us because we don't accept the law. The law upholds structural white supremacy and capitalist exploitation. Therefore the police, who are so willing to murder us in the interest of defending this social order and enforcing this law, must be fought. The racist system which values a case of beer more than two young lives needs to be destroyed, by any means necessary. Fuck the law.

Thursday, September 3rd

Hundreds rally at a speak out to protest the state's decision and demand justice for Andre and Bryson. During rush hour a small group barricades a main intersection with caution tape and chain link fencing, taken from a new condo development being built downtown. The group then marches chanting “Black Lives Matter/Blue Lives Murder” and proceeds to block off another major intersection downtown for several hours while, nearby, black participants speak to the larger rally, sharing experiences of racism and police violence at the speak out.

Later in the evening, an old Ford truck recognized as a vehicle used by Neo-Nazis (often flying a Confederate flag), is sighted as it slowly and menacingly drives past a group of anti-racists gathering downtown. The group reacts quickly to the truck's presence, and a rowdy, mostly masked group takes to the streets, pursuing the vehicle with pipes and bats in hand, chasing the truck off. As the group is pursuing the vehicle into the industrial areas near downtown, an OPD SUV speeds up to drive between the group and the fascists. The chant, “OPD, ON THE ATTACK, WHILE THE NAZIS HAVE THEIR BACK” cuts both ways, clearly. The group then continues marching through downtown Olympia, blocking traffic with debris, lighting off fireworks and tagging a cop car and the police station with “ACAB” (all cops are bastards) as well as writing “No Cops No Charges ACAB” on a statue in front of City Hall.

It is believed that the Nazis identified in the Ford truck, later smash the windshield of a comrades car. Throughout the day, flyers are distributed promoting a Saturday march demanding “No charges against Andre and Bryson. No cops on our streets.”

one that has proved useful and increased people's safety in the streets. Dictating how other people appear at a demo is a managerial action that potentially endangers them or makes them leave because they feel unsafe. Whether people want to wear a mask because they are targets or repression, undocumented immigrants, or whatever their reason, we should help facilitate their continued presence in the streets by enthusiastically condoning the use of masks, not telling them to reveal their identity or leave.

We would also like to say a few words about some of the rhetoric used yesterday. When someone got on the mic in front of City Hall and started speechifying to the crowd about how not all police are bad; that they exist to protect and serve and we must make sure the bad apples get brought to justice, some people booed him. They sought to engage in a public debate – and more importantly, to dispute claims of the necessity of the police state made by a man with a megaphone. This man went on to say that maybe Bryson Chaplin and Andre Thompson should have been tazed rather than shot. We find this kind of apologism for police violence absolutely disgusting. It supports the institutions of racism whether it comes from the mouth of a white person, or as in this case, a person of color. But it was the people speaking out against this pro-police logic who were told to be quiet. We must remember that while anti-racism is about identity, it is also about ideas and social roles. If Barack Obama, responsible for the deaths of thousands of people of color in the Middle East and beyond, were to get up on the mic, would people allow it, because he is a person of color? Of course not. His place in the world and his actions uphold white supremacy. This is an extreme example, to be sure, but the fact remains: a person's social role and effect on the world around them is more complicated than the identity boxes into which they are categorized.

Another common tenet of privilege politics is that white people should use their privilege to fight racism and the rest of this totalizing system of domination. But how is this actually applied? When people who, because of their affinity to anarchism, are assumed to be white take the initiative in deciding to go to the home of a violent, racist cop to embarrass him in front of his neighbors and make him understand that there are social consequences to one's actions, they are derided for doing something that “people of color could never get away with” (paraphrasing). Beyond the problematic generalizations that this entails, as people of color choose to do risky and courageous things all the time, this is actually white people acting against the interests of white society and white supremacy by confronting a racist white person (not to mention a cop, i.e. executor par excellence of racist state violence). If white people can get

away with more shit without the same violence from the state, we should be upping the ante to escalate the struggle against white supremacy by using that privilege – not to take the role of heroes or anything, simply that we might throw ourselves into the struggle in a way that we risk ourselves even a fraction of the amount that POC comrades do. To put it another way, why should we sit comfortably in our white privilege, confining ourselves to only self-examination and arguing with other crackers on the internet, when we could be putting our bodies on the line in the struggle against white domination?

The George Jackson Brigade was one of the first groups of people to use the term “White Privilege.” To them, this meant that white people who could get away with riskier actions should do it, for the benefit of the movement. They should be placing more bombs, expropriating more goods while looking “innocent,” so as to deepen the struggle against racist class society. To be clear, no one here is talking about bombs; this is a historical example. Today, it has unfortunately come to mean that white people should not take any initiative in struggles and not put their precious pale bodies on the line.

We don’t want to engage in further internet discussion. We believe that the venue for this important dialogue is face to face in the real world, and welcome disagreement and debate, for that is the only way to sharpen struggle.

For treason to whiteness, for an end to all police, for a world with neither oppressed nor oppressor

-Some Olympia anarchists

May 28th, 2015

AGAINST THE CHARGES, AGAINST THE COPS, AGAINST THE NAZIS

Updates from the struggle in Olympia

Sunday, August 30th

In anticipation of the coming week, the city is covered in anti-police graffiti and posters, most prevalent is the statement: No Cops, No Charges.

Wednesday, September 2nd

At a 2pm press conference, Thurston County Prosecutor/Pig Fucker Jon Tunheim announces that the state will stand behind their little piglet Officer Ryan Donald, who in the early morning of May 21st shot two unarmed black men. The men, Andre and Bryson Chaplin allegedly tried to defend themselves with skateboards after fleeing from an attempted shoplifting. The pigs, their masters and their cheerleaders decry these young men as “criminal thugs” in a thinly veiled racism. To add insult to injury (multiple gunshot wounds to be specific) not only is the state NOT charging the cop, but prosecutors announced they in fact will be charging Andre and Bryson for assaulting the Officer. At the end of the news conference protesters chant “Fire Officer Donald!”

The reason for this outrageous yet predictable decision is clear to us. The state is more interested in protecting property than it is in our very lives and in the lives of black people in particular.

In this light, we believe it becomes easier to understand why a lone pig would have plenty of incentive to attempt to