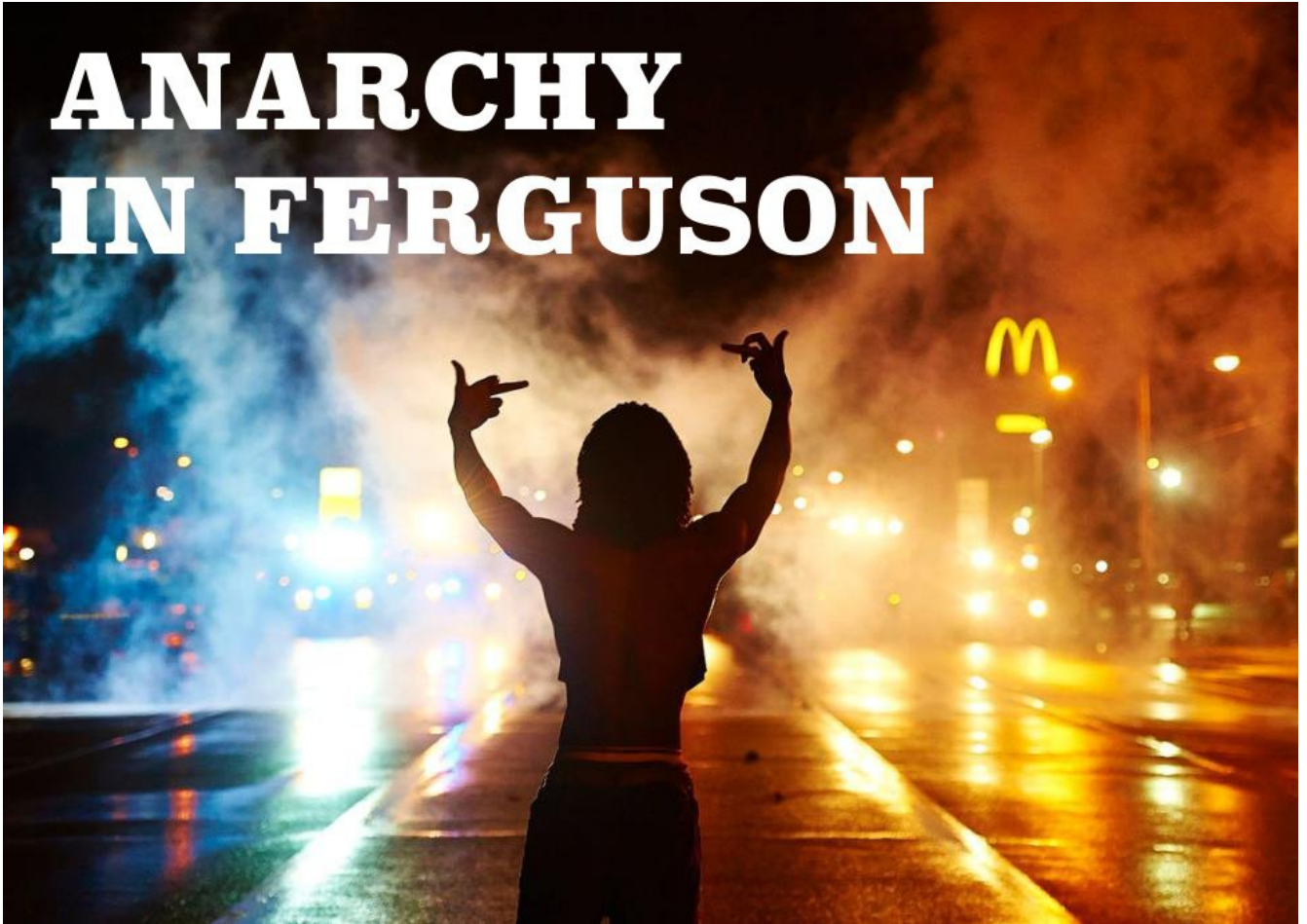


# **ANARCHY IN FERGUSON**



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# Introduction

These essays, news articles, communiques, and whatever else is included were taken from [www.Anarchistnews.org](http://www.Anarchistnews.org) by using the “ferguson” tag. This PDF is organized from oldest article to the newest article. While I don't have much to say about the PDF or about Ferguson, I will say that by leaving out the comments that were left on these articles one is likely to forget that there is a wide range of opinions held by anarchists about Ferguson and how anarchists reacted to Ferguson. With that being said I would be wary of those who use these documents to characterize the attitudes of anarchists – disagreement and infighting has always been prevalent on the left and is still a strong part of the anarchist milieu.

## Unmediated Solidarity; Just Do It! Uncovering and Disrupting Police Disinfo in Ferguson and Other Flashpoints

Submitted by Anonymous on Wed, 08/13/2014 - 04:54

<http://www.exiledarizona.com/unmediated-solidarity-just-do-it-uncovering...>

Over the course of a few years, local police in a seemingly coordinated effort have put forth narratives designed to stop radicals from lending unmediated support to impacted communities during times of crisis. The pattern of this counterinsurgency strategy is simplistic yet fairly effective. A decade of intense militarization, economic decline and an overall breaking system has created a need for the state to stop uprisings before they take hold. Their strategy is two fold, divide the impacted community into good and bad protesters while concurrently attacking the anarchist movement.

Taking a look at Ferguson should reveal a pattern that follows along a fairly specific and similar national trajectory. This narrative is usually something like;

The police mention anarchists as the main provocateurs

This information is picked up by well meaning moderates within impacted communities

Disinformation spreads and does the damage it is intended to do

During a daytime news conference on August 11th the Ferguson sheriff issues the first statement blaming anarchists for starting trouble.

Fairly amusing that a local sheriff would be privy to information detailing an organized plot by local anarchists to rile people up. Of course with statements like these the questions are never asked and the damage is done. The disinformation spreads and works to discredit anyone “causing trouble” and prevent radicals from continuing on the ground support. If you think this is some sort of conspiracy theory I suggest you take into consideration that the entire global community right now is experiencing serious social and political upheaval. If you think the USA is immune, I will buy all of your gold for a good price and teach you how to make 1000's a week online.

My intention isn't to shame or call out anybody who ends up using this disinformation for their own

gain. As radicals we should understand that moderates, well meaning liberals and wannabe politicians will always be willing to exploit this disinformation. They do it in black, white, Latino poor and middle class communities. That said, my intention is to explain that an effort by the state exists to isolate radicals and prevent them from participating in unmediated solidarity. What is mediated solidarity? Staged rallies put on by Democrats with a safe message for white people. Marches in circles around empty buildings on a Sunday guaranteed to be “non-confrontational.” Letter writing campaigns and unity rallies in high school gymnasiums. Unmediated solidarity?

Unmediated solidarity means support that is direct without the watchful eye of the state and lap dogs. Direct support financial and political to people arrested. Showing up in impacted areas, telling the real story on the ground. White people showing uncritical, uncompromising support during times of rebellion is crucial. We don't need to wait for politicians or leftist social managers. They are irrelevant and should be ignored and shut down when possible. In Ferguson, anarchists have been reporting events on the ground since day one while also setting up a jail support fund. Where are the leftists? Mostly complaining about anarchists and sharing Al Sharpton quotes on social media.

Of course Ferguson isn't the only example of this disinformation, in NYC last year police shot and killed Kimani Gray. Within hours there was a response from the community that was sustained for days. The interesting point about these events and the blame put on anarchists was that very little disruption ever took place. Small incidents here and there, for whatever reason necessitated police blaming anarchists for what boils down to, any and all non sanctioned behavior. Here is an article detailing small acts of disruption that took place and outside agitators blamed by the NYPD from the beginning. Much of this information and disinfo is chronicled on Twitter, it is worth noting that the platform has been under intense scrutiny by states looking to stop and disrupt unrest.

Here's the thing. Were white anarchists at these uprisings? Sure, probably. Do white people always act perfect? No. Do white anarchists look to control or “lead” black anger? No. Do white anarchists seek to incite people? No. Anyone who tells you different is lying because they have their own agenda.

Anarchists want to support people in struggle, on the ground. It is that simple. Police, Leftist managers and capitalists would rather that not happen. Ferguson at least to me shows, we can do it.

## **New Bail Fund Link for Ferguson Rebels**

Submitted by worker on Thu, 08/14/2014 - 09:18

Over the last few hours thousands of dollars have been streaming in from all over the world to support those arrested over the last few days in Ferguson, Missouri. This support is incredible and breathtaking, and sadly our previous link is not set-up to handle this level of activity.

Please, please, please, circulate this new link and continue donating.

<https://secure.piryx.com/donate/mS25KFCe/MORE/mikebrown>

Original call for donations:

A bail and legal fund has been established to support the 43 or so people who have been arrested during the anti-police demonstrations in Ferguson, Mo. Please spread the word widely and help us get some money together to get these people out.

All funds collected will be used to support those arrested during the demonstrations—their bail money, fines, legal funds, or other related expenses. In the unlikely event that there are additional funds, they will be used to support people resisting police repression and police violence in the future. Thank you.

# Staying Safe in the Streets

Submitted by Anonymous on Thu, 08/14/2014 - 15:13

Available with pdfs for printing at [CrimethInc.](#):

In view of the ongoing police violence in [Ferguson, Missouri](#), comrades have requested that we post some new material about how participants in protests can protect themselves in the streets. If you are participating in dangerous protests, especially if you are part of a group targeted by police violence, please take steps to minimize the likelihood that police and other repressive entities will be able to capture or identify you. You deserve to be safe and free!

Here is a handout that was circulated during the protests in Durham, North Carolina against [the killing of Jesus "Chuy" Huerta](#) in November 2013. You can read a collection of texts about those protests [here](#).

In addition, [here](#) is a short guide to being prepared for public order situations such as those unfolding in Ferguson right now. Thank you for your courage, and good luck.

# Let Us Not Become Police, Let Us Not Become Sheep

Submitted by worker on Thu, 08/14/2014 - 16:13

1. What happened to Mike Brown is a tragedy that can't be put into words. A less spoken tragedy is that it's the day to day reality for so many of us—especially those of us who are young, who are people of color, who don't fit the cops' idea of an acceptable, law abiding citizen. How often do the police kill someone? In St. Louis, it seems like almost every month. We often don't do anything about it, or feel like we can. The last few days have been different.
2. People in Ferguson have shown—through gathering, talking and debating with each other, protesting and rioting— that this tragedy won't be yet another one placed on our already over-burdened backs.
3. Day to day, we don't have a voice. Working people, people of color, poor people, the disenfranchised – we don't have an official media that will argue our interests like the rich and middle class. We don't have a police force we can call like the middle class or an army like the rich. We only have each other. Large protests and rioting gives us a voice, gives us power. These actions let us take back some of our dignity.
4. The 1960s saw many urban uprisings: riots and looting where fed-up, voiceless people were able to have a voice and, for once, the nice things that are constantly kept out of our reach. One of the police and government's biggest fears is that people will realize we don't need them and their mentality.
5. In response to the urban uprisings of the '60s, police developed a two-fold strategy. First, that police from then on would have counter-insurgency training, gear and weaponry, and would use it as their day to day way of patrolling neighborhoods where poor people and people of color live. We see the effects of this constantly: getting pulled over not by one cop but 3-5 cars worth, having ourselves groped, our shoes taken off, having the doors of our homes kicked in.

The second way police began this new era of policing was by making sure protests were over before they started: forming relationships with “community leaders” and making sure that when there are moments of power (large protests, riots) the community figures (clergy, celebrities, media) call for calm. Police try to get protesters to come forward to denounce protesters, take leadership positions, and start policing the rest of us. Police can handle a dozen or so leaders, they can’t control a street of 1000+ people. If you’re advocating these tactics, remember, so are the police.

6. These two sentiments are so common now, most clergy, family members of the slain, and media will call for calm before being officially asked to by police. The flip side to calls for calm is: who’s brave enough to get on the news and calling for rioting? Remember: it’s legal to denounce rioting and illegal to call for it, which is why we only hear about how bad it is, even though many of us know differently.

7. The law and the courts are cobwebs for the rich that they can brush off and chains and shackles for the rest of us, a continuation of the legacy of slavery. The justice system is not broken, this is how it’s supposed to work. This country was founded on genocide, slavery and exploitation – the judicial system has always reflected that. There are more people locked up and on parole and probation now than there were slaves in 1850. Working with the police and with the government to get justice for Mike Mike is a cul-de-sac – a dead-end intentionally created to destroy our energy and take power away from us again. “Fool me once, shame on you. Fool me twice, shame on me” as the saying goes.

8. The only time the law serves us is when we put so much pressure on the system as a whole, that they’re forced to sacrifice one part of themselves to save the rest. Normally, nothing happens to killer cops other than paid leave, but if people refuse to accept it (protests, riots) then those in power are forced to sacrifice one officer to protect the image of the police and the city government in general. The riots after Martin Luther King Jr. was shot, the Oscar Grant riots that lead to the killer cop going to prison, show the power, strength and honor of large gatherings, of protests, of rioting.

Even if the calls for calm are genuine, they’re wrong. If you look at cases where people calmly marched on the sidewalk, politely asking the very people murdering us to do something about the murders versus times when people have had large uncontrolled protests and riots, almost only the riots have gotten convictions. Or more specifically, times when protesters used all tactics – rioting among them.

9. Whether or not you agree with those who want to have power and a voice outside of walking on the sidewalk, and listening to clergy and politicians, don’t publicly denounce individuals. You’re putting whoever you denounce at great personal risk. You’re giving information to the police (snitching) and you’re putting people into the police’s hands. Have you forgotten what it’s like to be in their grip? How can you – in the name of justice against the police and for the victims of the police – turn innocent or guilty people over to them? If we disagree, let’s talk about it, but let’s not ever use the police to solve our problems. As we know, the police only lead to more violence and more repression, not justice.

10. This is about race. With the legacy of slavery (did it every really end?), racialized poverty and the prison system, how could it not be? One way to confront racism is to stick together and attack the sources of racialized violence: the police, the prison system, etc. Let’s keep our anger, our words, our rocks and our scopes aimed at the enemy, not each other. Let’s keep this from becoming black vs. black, black vs. white, etc, but instead people vs. the police, people vs. the city government: the haves vs. the have-nots. People vs. those who have the power to jail, beat and murder black people or any people on the streets of our cities.

11. Look out for each other? Yes. Become police? No. The tear-gas firing, rubber-bullet shooting officer has the same effect as the calm, neon vest-wearing former protester turned protest marshall/peace police who forces their fellow protesters back on the sidewalk. Both (consciously or not) stop us. Both try and take away our voice, reduce us to 2-dimensional sound bites, and claim to know what’s



best for everyone. Both police and protest marshalls don't see us as people but as sheep. Don't respect those trying to take over everything: if no one leads, we all lead. If 1-20 people lead, only 1-20 people have a voice.

Are greatest strength is everyone learning how to think about this situation for themselves and help each other figure out how to talk about what we're experiencing, act on ideas and beliefs as well as our emotions. Don't become the police – refuse to wear the neon vests. Don't police each other – let us all express ourselves. Don't respect the handful of people who are trying to take this away from all of us by becoming the police and by appointing themselves the leaders. Don't let them turn you back into sheep.

## Anti-Police Banner Drops in Tucson

Submitted by Anonymous on Fri, 08/15/2014 - 00:09

Anarchists dropped two banners off an overpass in Tucson, one reading "Tucson to Missouri: Fuck the Police!" and the second reading "Sí Se Puede Vivir Sin Policía" (Yes We Can Live Without Police).

We in Tucson want to send our solidarity to the antagonists in Ferguson, MO. Keep it up! We recognize that a couple of banners don't hold a candle to the spirit of resistance you continue to bring us. WE FUCKING LOVE YOU.

We're also interested in encouraging struggle in Tucson that is willing to acknowledge an overwhelming desire to abolish the police altogether. [Direct interventions against collaboration between the police and Border Patrol](#) continue, and are truly inspiring. However, we're skeptical (to say the least) of any push to separate TPD from Border Patrol that aims primarily to "restore trust between the police and the community." It is obviously crucial to do what we can to stop the incessant detentions and deportations resulting from TPD-BP collaboration. However, we can't stop there, and we can't prioritize narratives that legitimize the police in any way - we'd be setting ourselves up for some terrible foot wounds in the future.

They are our enemies. We don't want them reformed. We don't want them accountable. We want them gone. We want cops, border patrol, ICE, and all law enforcement out of our communities, our neighborhoods and our lives for good.

No Prisons, No Borders, No Cops - Yes Riots!

<http://fabotucson.files.wordpress.com/2014/08/winner1.jpg>

<http://fabotucson.files.wordpress.com/2014/08/winner2.jpg>

## Ferguson Rebellions Rejection of Leadership is Frustration for Some, Inspiration for Many

Submitted by Anonymous on Sun, 08/17/2014 - 10:38

Link: <http://www.exiledarizona.com/ferguson-rebellions-rejection-of-leadership...>

The New York Times published an article today August 17th titled "Lack of Leadership and

Generational Split Hinder Protest," which argues that the two points of contention are possibly related. Of course as usual with the NY Times, dry reporting is the default instead of an obvious position that may scare regular readers. With that said, it doesn't take reading between the lines to notice that Ferguson and the rejection of formal leadership is a trend increasing in frequency worldwide.

One protester, DeVone Cruesoe, of the St. Louis area, standing on Canfield Drive last week said, "Do we have a leader? No." Pointing to the spot where Mr. Brown was killed, he said, "You want to know who our leader is? Mike Brown."

It is nice to have an active anti-authoritarian or anarchist presence around to reject status quo leadership and politics. In countries such as Greece the leaderless but revolutionary resistance has encouraged many to practice life beyond politicians, and protest leaders. Although now more often than not we see rejection of leaders as a consistent position. People on the streets, political or not during rebellion see themselves acting as equals instead of followers. They look to one another to organize, to fight back and gain knowledge. In the past resistance could safely be managed through TV, newspapers and official channels, now resistance is led by all participants and;

Politicians, community leaders, Democrats & the acceptable opposition are unable to channel anger back towards safe ineffective demands. There has been much written about mass decentralized media creating new forms of social, economic and political organization. The New York Times article asks if a generational gap exists. Well, of course one exists although not the one they assume. Protesters worldwide aren't always seeking "leaders who represent their generation." And the people on the ground who actively reject them certainly aren't. It is not disorganization. It is meaningful. Leaders are not needed in an age when people connect instantly. There is no need for compromise when the necessity for revolution is apparent and equally recognized. Those who wish to control only possess the ability to prove their irrelevancy.

In Ferguson, there is a rebellion which shares characteristics of others worldwide. Similarities such as free association, rejection of moderate positions and above all, distrust of formal representation. It isn't "political confusion" as the dinosaurs at the NY Times may think, it is in fact political cohesion. Political cohesion informed by all voices on the ground. Those voices have access to people fighting back everywhere. They no longer need respectable voices that intend to calm anger. In Gezi park, in Exarchia, in Palestine, in Egypt, in Madrid, in Ferguson how many people do you think fight only for longer chains? Very few. A larger cage, is no longer a political compromise worth fighting for. Our communication among each other is now direct and intention is annihilation of the cage altogether. Smashing these chains into millions of pieces.

## What They Mean when They Say Peace

Submitted by Anonymous on Tue, 08/19/2014 - 00:25

From [crimethInc.com](http://crimethInc.com)

"I'm committed to making sure the forces of peace and justice prevail," [Missouri Governor Jay Nixon said](#) in Ferguson on Saturday, August 16, after a week of conflicts sparked by the police murder of teenager Michael Brown. "If we're going to achieve justice, we first must have and maintain peace."

Is that how it works—first you impose peace, *then* you achieve justice? And what does that mean, the *forces* of peace and justice? What kind of peace and justice are we talking about here?

As everyone knows, if it weren't for the riots in Ferguson, most people would never have heard about



the murder of Michael Brown. White police officers [kill over a hundred black men every year](#) without most of us hearing anything about it. That silence—the absence of protest and disruption—is the *peace* which Governor Nixon wants us to believe will produce *justice*.

This is the same narrative we always hear from the authorities. First, we must submit to their control; then they will address our concerns. All the problems we face, they insist, are caused by our refusal to cooperate. This argument sounds most persuasive when it is dressed up in the rhetoric of democracy: those are “our” laws we should shut up and obey—“our” cops who are shooting and gassing us—“our” politicians and leaders begging us to return to business as usual. But to return to business as usual is to step daintily over the bodies of countless Michael Browns, consigning them to the cemetery and oblivion.

Governor Nixon’s *peace* is what happens after people have been forcefully pacified. His *justice* is whatever it takes to hoodwink us into accepting peace on those terms—petitions that go directly into the recycle bin, lawsuits that never produce more than a slap on the wrist for the killers in uniform, campaigns that may advance the career of an activist or politician but will never put an end to the killing of unarmed black men.

### Keeping the peace in Ferguson

Permit us to propose another idea about how to address conflicts—what we might call the anarchist approach. The basic idea is straightforward enough. Real peace cannot be imposed; it can only emerge as a consequence of the resolution of conflict. Hence the classic chant: *no justice, no peace*.

Left to itself, a state of imbalance tends to return to equilibrium. To maintain imbalances, you have to introduce force into the situation. The greater the disparities, the more force it takes to preserve them. This is as true in society as it is in physics.

That means you can’t have rich people and poor people without police to impose that unequal relation to resources. You can’t have *whiteness*, which inflects and stabilizes that class divide, without a vast infrastructure of racist courts and prisons. You can’t keep two and a half million people—nearly a million of them black men—behind bars without the constant exertion of potentially lethal violence. You can’t enforce the laws that protect the wealth of good liberals like Governor Nixon without officers like Darren Wilson killing black men by the hundred.

The militarization of the police is not an aberration—it is the necessary condition of a society based on hierarchy and domination. It is not just the police that have been militarized, but our entire way of life. Anyone who does not see this is not living on the business end of the guns. These are the *forces of peace and justice*, the mechanisms that “keep the peace” in a dramatically imbalanced social order.

Sometimes they appear as surveillance cameras, security guards, police stopping and searching or shooting us. Other times, when that becomes too controversial, the *forces of peace and justice* reappear as the good cops who really seem to care about us, the earnest politicians who want to make everything better—whatever it takes to get public opinion back on the side of the ones who shoot the tear gas. Still other times, the *forces of peace and justice* are community leaders begging us to leave the streets, accusing us of being “outside agitators,” or promising some more effective outlet for our rage if only we will cooperate—anything to thwart, discredit, or defer immediate concrete struggle against injustice. In every case, it’s the same swindle: peace now, justice later.

But real peace is impossible until we put an end to the violent imposition of inequalities. All the conflicts that are currently suppressed by the forces of order—between developers and residents, between rich and poor, between the racially privileged and everyone else—must be permitted to rise to

the surface. Make it impossible for anyone to coerce anyone else into accepting a relationship that is not in her best interest: then, and only then, there will be an incentive for everyone to address conflicts and reach accord.

This is the only way forward, but it's a daunting prospect. It is not surprising that people often blame those who stand up for themselves rather than coming to terms with how deep the divisions in our society run. This explains why so many apparently well-meaning pundits have pretended not to understand why people would engage in looting as a form of protest against the murder of Michael Brown. The same constant imposition of force that took Michael Brown's life separates millions like him from the resources they need on a daily basis. In this light, looting makes perfect sense—as a way of solving the immediate problems of poverty, of rebelling against the violence of the authorities, and of emphasizing that change has to be more thoroughgoing than mere police reform.

Let us not resent those who *get out of hand* for reminding us of the conflicts that remain unresolved in our society. On the contrary, we should be grateful. They are not disturbing the peace; they are simply bringing to light that there never was any peace, there never was any justice in the first place. At tremendous risk to themselves, they are giving us a gift: a chance to recognize the suffering around us and to rediscover our capacity to identify and sympathize with those who experience it.

For we can only experience tragedies such as the death of Michael Brown for what they are when we see other people responding to them *as tragedies*. Otherwise, unless the events touch us directly, we remain numb. If you want people to register an injustice, you have to react to it immediately, the way people did in Ferguson. You must not wait for some better moment, not plead with the authorities, not formulate a sound bite for some imagined audience representing public opinion. You must immediately proceed to action, showing that the situation is serious enough to warrant it.

Ferguson is not unique—there are countless such towns across the United States, in which the same dynamics play out between police and people. The rebellion in Ferguson will surely not be the last of its kind. Those of us who don't buy into Governor Nixon's program of *peace now, justice later* must prepare ourselves for the struggles that are soon to unfold. May we meet one day in a world without tear gas, in which skin color is not a weapon.

## Appendix:

### Struggles against the Police—A Reading List

The conflict in Ferguson over the murder of Michael Brown is only the most recent of many such uprisings around the US. This is an incomplete review of firsthand accounts and analyses of the previous precedents for struggles against policing.

&nbsp;

- **Los Angeles**, CA (April 1992)  
[No We Can't All Just Get Along: Hip Hop, Gang Unity and the LA Rebellion & From Passive to Active Spectacle: Afterimages of the LA Riots](#)
- **Cincinnati**, OH (April 2001)  
[How Fast It All Blows Up](#)
- **Oakland**, CA (January 2009)  
[Unfinished Acts: The Context, Conflicts, and Consequences of the 2009 Oakland Rebellions](#)

- **Seattle**, WA (January to March 2011)  
[Burning the Bridges They Are Building: Anarchist Strategies Against the Police in the Puget Sound, Winter 2011](#)
- **Anaheim**, CA (July 2012)  
[The Anaheim Anti-Police Riot, A Love Story](#)
- **Brooklyn**, NY (March 2013)  
[The Flatbush Rebellion](#)
- **Durham**, NC (November 2013 to January 2014)  
[Unforgiving and Inconsolable: Durham Against the Police](#)
- ...Finally, from participants in the events in **Ferguson**, we recommend [An Eye for an Eye Makes Our Masters Blind: One Account of Last Night's Anti-Police Riot](#) and [Let Us Not Become Police, Let Us Not Become Sheep](#).

## “Solidarity With the Ferguson Rebellion” Posters Hanging in Athens, Exarchia Greece

Submitted by Anonymous on Wed, 08/20/2014 - 09:48

Pix are here: <http://www.exiledarizona.com/solidarity-with-the-ferguson-rebellion-post...>

English:

Solidarity With the Ferguson Rebellion

Popular sustained rebellion has continued in an American suburb for the past week. Sparked by police killing an unarmed black teenager, Mike Brown. Unlike other uprisings against the police, state propaganda and repression has not stopped resistance. Anarchists have shown solidarity in different ways including on the ground support. The state has brought in national guard troops and imposed a curfew. Resistance continues in ways that have not been experienced for decades.

Ferguson will be remembered as a turning point, the moment that the state offered martial law and the people fought back. The moment which acceptable leaders could not contain. A point in which the battle against the police, state and capital could happen and spread in any town, USA.

Greek:

Αλληλεγγύη στη εξέγερση στο Ferguson Μια λαϊκή εξέγερση κρατά εδώ και μια βδομάδα σ' ένα αμερικάνικο προάστιο. Πυροδοτήθηκε από την αστυνομική δολοφονία ενός άοπλου μαύρου εφήβου, του Mike Brown. Αντίθετα με άλλες εξεγέρσεις ενάντια στην αστυνομία, η κρατική προπαγάνδα και η καταστολή δεν έπνιξαν την αντίσταση. Οι αναρχικοί έδειξαν την αλληλεγγύη τους με διαφορους τρόπους, περιλαμβανομένης και της ενεργούς στήριξης στους δρόμους. Το κράτος έφερε στρατεύματα της εθνοφρουράς και επέβαλε απαγόρευση κυκλοφορίας. Η αντίσταση όμως συνεχίζεται με τρόπους που δεν είχαμε δει εδώ και δεκαετίες. Το Ferguson θα μείνει στην μνήμη μας ως σημείο τομής, ως η στιγμή που το κράτος πέρασε σε κατάσταση έκτακτης ανάγκης και ο λαός αντιστάθηκε. Ως η στιγμή που οι ως τότε αποδεκτοί ηγέτες δεν μπόρεσαν να χειραγωγήσουν. Το σημείο απ' όπου ο πόλεμος ενάντια στην αστυνομία, το κράτος και το κεφάλαιο, μπορεί να διαδοθεί σε κάθε πόλη των ΗΠΑ.

# New Poster, Zines for Ferguson

Submitted by Anonymous on Wed, 08/20/2014 - 23:07

<http://fergusonandfurther.noblogs.org/post/2014/08/21/new-posters-zine-f...>

The revolts in Ferguson have inspired many of us from a distance. It is the largest uprising against police and property in the US in decades, and even the mainstream media have been forced to begin discussing—albeit gingerly—racism, police violence, and inequality. While anarchists across the country have clearly been captivated, and while there have been some actions taken in solidarity (presumably more than are available online), the lack of a larger response has been troubling. In the spirit of widening and deepening all struggles against the police, and in response to a specific lack of easily available propaganda, we have made a few posters, a couple of zines and handouts, and have begun compiling in one easy place a collection of resources for current and future struggles against the police.

The zine, **Dispatches from Ferguson, Vol. 1** is a compilation of two texts from [antistatestl.noblogs.org](http://antistatestl.noblogs.org), two pieces detailing firsthand experiences of the riots over the past ten days. It is available here: <http://fergusonandfurther.noblogs.org/files/2014/08/fergusondispatchfina...>

There is also a legal-sized (8 1/2 x 14; we don't give a shit about your laws) hand-out containing two excellent short texts: **“Let us Not Become Police, Let Us Not Become Sheep”** and **“Hey, Step Back with the Riot Shaming.”** These can easily be printed en masse and given to any and all; a thick stack of them ought to suffice as a bludgeon for peace police who cannot be otherwise shamed out of their actions. It is available here:

<http://fergusonandfurther.noblogs.org/files/2014/08/ferguson-sheet.pdf>

And here are the posters:

<http://fergusonandfurther.noblogs.org/files/2014/08/ferguson-stokelyquot...>

and

<http://fergusonandfurther.noblogs.org/files/2014/08/theirpeace.jpg>

This has all been thrown together in haste; the website in particular should change form rather dramatically in (hopefully) the next few days.

Against the police and their prisons

With love for insurgents everywhere

some anarchists

## The Making of “Outside Agitators”

Submitted by Anonymous on Thu, 08/21/2014 - 00:32

from [CrimethInc.](#):

On August 19, ten days after police [murdered Michael Brown](#) in Ferguson, Missouri, a slew of

corporate media stories appeared charging that “[criminals](#)” and “[outside agitators](#)” were responsible for clashes during the protests. [CNN](#) alleged that “all sides agree there are a select number of people—distinct from the majority of protesters—who are fomenting violence,” quoting a State Highway Patrol Captain, a State Senator, and a former FBI assistant director to confirm this.

Today’s militarized police understand that they are operating on two different battlefields at once: not only the battlefield of the streets, but also the battlefield of discourse. So long as most people remain passive, the police can harass, beat, arrest, and even kill people with impunity—[certain people](#), anyway. But sometimes protests get “[out of hand](#),” which is to say, they actually impact the authorities’ ability to keep the population under control. Then, without fail, police and politicians proceed to the second strategy in their playbook: they declare that they support the protesters and are there to defend their rights, but a few bad apples are spoiling the bunch. In this new narrative, the enemies of the protesters are not the police who are gassing and shooting people, but those who resist the police and their violence. When this strategy works, it enables the police to go back to harassing, beating, arresting, and killing people with impunity—*certain people*, anyway.

Sure enough, a few hours after these articles about “criminals” and “outside agitators” appeared, the St. Louis police [killed another man](#) less than three miles from Ferguson. Here we see how defining people as “criminals” and “outsiders” is itself an act of violence, setting the stage for further violence. You can predict police behavior at protests with a fair degree of accuracy based on the rhetoric they deploy in advance to prepare the terrain.

So when we hear them say “outside agitators,” we know the authorities are getting ready to spill blood. All the better, from their perspective, if people buy into this rhetoric and *police themselves* so no officer has to get his hands dirty. This is often called for in the name of avoiding violence, but self-policing returns us to the same passivity that enables police violence to occur in the first place. How many people would have even heard about Michael Brown if not for the “criminals” and “agitators” who brought his death to our attention? Self-policing also preserves the impression that we all choose this state of affairs of our own free will, reinforcing the impression that anyone who does not is an *outsider*.

**“All sides agree there are a select number of people—distinct from the majority of protesters—who are fomenting violence.” –CNN**

What is an “outside agitator,” anyway? Deploying the National Guard to a town of 21,000 people— isn’t that outside agitation? When Occupy Oakland was in the news in 2011, there was a lot of rhetoric about “outside agitators” coming to the city to start trouble with police, until it came to light that [over 90% of Oakland cops lived outside of Oakland](#). Surely if anyone deserves to be labeled outside agitators—in Ferguson, Oakland, or any other community around the US—it is the authorities.

But what about people who come from out of town to participate in protests? The [CNN article](#) claimed that “among those arrested are residents of Chicago, Brooklyn, Washington, San Francisco, Austin, Des Moines, and Huntsville, Alabama, according to jail records.”

This might sound like convincing evidence to middle class readers. But anyone who has been poor and precarious knows that the permanent address you give when you are arrested may not be the same as the place you actually live. You might give a different address because you aren’t sure your current housing will last, because the landlord doesn’t know your place has more people in it than are named on the lease, or simply because you don’t want local vigilantes to know where to find you. Instead, you might give a more reliable long-term address, perhaps from another state.

Still, let’s imagine that some of these arrestees who gave out-of-town addresses are in Ferguson for the

very first time. Wouldn't that make them outside agitators? Perhaps it would, if the issue was specific to Ferguson alone and they had no stake in it. But in "[Chicago](#), [Brooklyn](#), Washington, [San Francisco](#), [Austin](#), Des Moines, and Huntsville, Alabama" the police have killed black men under identical circumstances. The [militarization](#), brutality, and systematic racism of the police are in effect all around the country, not just in Ferguson. When people are suffering the same forms of oppression everywhere, it makes sense for us to come to each other's assistance, to make common cause.

This is not outside agitation. It is *solidarity*.

So long as we understand the problems we face individualistically, we will be powerless against them. Solidarity has always been the most important tool of the oppressed. This is why the authorities go to such lengths to demonize anyone who has the courage to take risks to support others. Throughout the civil rights struggles of the 20th century, participants who are celebrated as heroes today were tarred as "outside agitators." The term has a long history on the tongues of racists and reactionaries.

In this light, it is ironic, if not unexpected, that one of the corporate media stereotypes of the "outside agitator" is the "[white anarchist](#)"—as if [all anarchists were white](#). It's no longer considered decorous to call people race traitors, so the allegation is inverted: white people who fight alongside black and brown people must not have their best interests at heart, certainly not as much as the police and corporate media do. Although declaring oneself an anarchist does not magically free a white person of the racism that pervades our society, it is racist indeed to attribute all the unrest in Ferguson to "white anarchists," denying the existence or agency of black and brown participants.

This is the corporate media attempting to play a race card of its own, in order to create divisions between those who struggle against police brutality. It's not surprising that the authorities would seek to create discord along racial lines—one of the chief reasons [race was invented](#) was to divide those who would otherwise have a common interest in overturning hierarchy.

To emphasize this once more, we have to understand the deployment of rhetoric about "outside agitators" as a military operation intended to isolate and target an enemy: *divide and conquer*. The enemy that the authorities are aiming at is predominantly black and brown, but it is not just a specific social body; it is also an aspect of our humanity, a part of all of us. The ultimate goal of the police is not so much to brutalize and pacify specific individuals as it is to extract rebelliousness itself from the social fabric. They seek to *externalize agitation*, so anyone who stands up for herself will be seen as an outsider, as deviant and antisocial.

This would be more likely to succeed if most people were integrated into comfortable places in their power structure. But the problem with their strategy, at this particular historical juncture, is that more and more of us are finding ourselves outside: outside a steady workplace, outside a recognized position of political legitimacy, outside the incentives that reward people for keeping quiet. We are finding ourselves outside, *and finding each other*. We are finding that it doesn't make sense to go on being docile, that our only hope is to stake everything on fighting together for our collective survival rather than contending amongst ourselves for a place in the hierarchy.

Next time, the authorities will be lucky if the disturbances are confined to a single town, so they can accuse those who go there of being outside agitators. The racism and police brutality for which Ferguson is now infamous are widespread. The next conflagration could spread everywhere, like Occupy did. Stop killing us, or else.

This illustration is [available in poster form](#) from artist Corina Dross, to [raise funds for arrestees](#) in



Ferguson.

## **Ferguson. Over one week in.**

Submitted by Anonymous on Thu, 08/21/2014 - 07:44

What began as a protest movement after 10 days of sustained defiance, has taken a couple shaky steps towards revolt. The situation here is still fluid and ripe with potential. Locally, people are surprised that similar unrest hasn't sparked off in other cities. If it were to spread, the scope here would likely widen. It's difficult to get a sense of how people outside the metro area interpret what's happening here. What follows are some observations from St Louis residents and participants in the struggle who might give a clearer picture of this strange new reality.

### **Cars, Guns, and Revolt in America**

West Florissant is a major street that cuts across North St. Louis County and North City. A quarter mile stretch of the road has been the primary gathering place for protesters. Just outside that stretch, in a strip mall parking lot, is the joint staging area for the Police (City, County, as well as dozens of smaller municipalities), the Highway Patrol, and the National Guard. The small stretch is home to many looted and burned (to various degrees) businesses including the QT – which has become a landmark, tourist destination, and gathering place for protesters. Canfield Drive intersects with this stretch of West Florissant, a road that leads to subdivisions and the apartment complex where Mike Brown was killed. Police fear to venture too far down Canfield.

On the days when the police allow traffic to flow, West Florissant becomes congested with vehicles, many of which are loaded down with passengers, both inside and out. Routine activities include blasting music, squealing tires, and taunting the police by way of insults (“fuck the police”, “fuck 12”), doing doughnuts, and taking runs at them, just to break at the last minute. People jump from car to car in celebratory fashion, chanting, flirting, singing, drinking, and smoking. When police lines shut down the street on either end of the stretch, cars pour in from side streets to do more of the same. And when the protesters get rowdy enough, people openly ride their cars up to stores, fill them with looted goods, and escape back into the neighborhoods.

A significant number of protesters are armed. In the first few days, a common tactic was to fire shots in the air to scare the cops off when they got too close. Some openly talk of going to war with the police and don't hide the fact that they are carrying. The last few days people have begun shooting at the police. Tragically, the only people hit so far have been a handful of protesters- some of them with life-threatening injuries. People are beginning to advocate for more restraint with the gun fire and better aim.

The rebels (and the police) have no experience with such a situation. Revolt like this hasn't been seen in America since the 70's. People are learning how to make and utilize Molotov cocktails, barricades, projectiles, and fire, as well as when and where it makes sense to attack. Coordination and communication are difficult outside moments of rioting. Perhaps it's because there's no safe and comfortable place to gather and share ideas. The QT could potentially serve this purpose, however just today it has been entirely fenced off. The second night of unrest must have involved some exceptional coordination as crews smashed up stores all over the metro area, filling their cars with all sorts of goodies.

### **Repression, Respectability, Race, Gender, and the Generation Gap**

The police are caught in a bind and are seeing the limits of using force. If they keep their distance

protesters riot, but when they come with force they inspire more people to come into the streets, which lead to more riots. At this point, if they want to crush this thing they have to convict Darren Wilson (the cop who shot Brown) of murder. But the wheels of justice are slow. In the meantime, they're going to have to work to divide the protesters. In their desperation, all of the time-tested dichotomies are being deployed- protester vs criminal, honest vs opportunist, resident vs outsider. Unfortunately the police have a long list of accomplices willing to do the work for them, most of whom are fully aware of what they're doing. From the New Black Panther Party to the Nation of Islam. From HOT 104.1 to FOX News. From MORE to OBS. From Jesse Jackson to Al Sharpton. From Nelly to Tef Poe (Po). From current St Louis Mayor Slay to future St Louis Mayor French. And the list goes on.

While they may be succeeding on TV, radio, and social media these loudmouths aren't having as much success on West Florissant (despite their own reports to the contrary), and that must scare the shit out of them. It's worth mentioning that social media is where they have had the most success. They've become pros at getting twits who will never go down to Ferguson to retweet their fewer than 140 character self-serving reports ad nauseam. In return the twits get to feel as if they're a part of something. Maybe these rumors, half-truths and lies will prove to be damaging to people, (and that would be terrible) but most of it is transparently conspiracy theory bullshit to anyone with critical thinking skills.

There are still far more black protesters than white on West Florissant, but there seems to be more diversity as the struggle continues. Early on comments directed at white protesters such as "why're you here" were answered with "man, she/he hates the police too!" Now if the presence of white protesters is even noted it sounds more like "thank you for being here." A sinister few liberal and leftist groups try to spread absurd stories that small groups of white agitators (or even KKK infiltrators!) are tricking black protesters into going on the attack. The racist underlying assumptions about the exploitable nature of black protesters makes sense when you realize that's exactly how groups like the Nation of Islam and the New Black Panther Party view them. Back in the real world, white protesters are just now starting to catch up with some of the ferocity of their black comrades, who're grown enough to make decisions for themselves.

The authorities engaged in some good cop/bad cop by putting Ron Johnson (a black officer who grew up in North County) in command of police operations. During the light of day, he and his officers take off their riot gear and walk alongside protesters. This trick has worked on the self-imposed protest leaders who openly work with Johnson to control the crowds.

There are countless calls from the Nation of Islam, the New Black Panther Party, and their socially conservative ilk for women to go home, for strong black men to step up, and other such patriarchal attempts divide the protesters. The first couple days these calls were met with tremendous resistance from mostly black women. "Fuck you, go back to church". "I've been here from day one". "It's our babies who're dying". The constant harassment seems to have taken its toll as fewer women are out, especially after dark. But women are still out front taunting the police and rushing into stores to get theirs.

Nearly all who attempt to restrain the actions of the most confrontational and declare themselves leaders of the community are over 40. Aside from physically stopping young people from acting, they try to ostracize them from the protest. These wise elders may walk around with a paternalistic aura of authority, but the youth aren't fooled: "I can't listen to these old heads, been sayin' the same thing for years." "This peaceful marching ain't workin', without the looting nobody would've gave a shit about Mike Mike." Still they continuously call for the boys to grow up and be men and for the young women to go home, because the streets aren't safe for them.

Peace and Quiet

There are some indications that the liberal groups are distancing themselves from the city of Ferguson. They are beginning to organize rallies and civil disobedience in Clayton and Downtown St Louis. Maybe they're giving up their campaign to control the angry elements. Maybe they're trying to put a more peaceful media-friendly face on the movement. Maybe they're trying out new strategies for getting justice. Only time will tell.

The situation in Ferguson is scary. It's easy to understand why some, especially those who live near the activity, want a return to normal: bullets, tear gas, sound cannons, check points, fire. But despite all this, there are a sizable number of us who don't want a return to normal. We descend on West Florissant day and night to figure out how to avoid it. To us, the struggle is not limited to justice for Mike Brown and the conviction of a single cop of murder in a court of law. We are doing this for ourselves, our friends and family, as well as Mike Brown. We've already found this system guilty- the racism, the class structure, the government, the police. When the "peace" you are continuously urged to return to looks like powerlessness, humiliation, poverty, boredom, and violence, it shouldn't be a surprise many choose to fight. And to witness the ferocity with which some of us fight, it's almost as if we've been waiting for this moment our entire lives. Two nights ago people took a run at the police command post forcing the authorities to call in the National Guard. Previously this would have been unthinkable, but then again just two weeks ago this whole thing would have been unthinkable.

And so we raise a shot of looted gin – A TOAST! May we continue to surprise each other.

8/19/2014

<http://antistatestl.noblogs.org/post/2014/08/20/ferguson-over-one-week-in/>

## **Jesus and Ferguson, by Anarchist Prisoner Sean Swain**

Submitted by Anonymous on Sun, 08/24/2014 - 14:03

From SeanSwain.org

This originally aired on The Final Straw radio show.

I think its high time we have a discussion, maybe globally, about this Jesus guy who's name keeps popping up again and again, even in the early days of the Ferguson uprising. Jesus really seems to be getting in the way of things. I haven't met him myself, but it appears plenty of other people have. A large number of his friends seem to be painters. Its clear from depictions of Jesus over the last two thousand years, he doesn't age much. So he must be at least a distant relative of Dick Clark, or New Years Rockin Eve fame.

Although Jesus has clearly had some cosmetic work done. If you look at his nose he used to have a real honker, now from the copious renderings of him available in any American trailer park, Jesus looks a lot like Billy Rae Cyrus in a bedsheet and sandals. It seems that, of late, his primary mission is to bring his achy-breaky heart to any site of resistance against the tyrannical state so he can wrap his loving arms around his followers, hold them defenseless and let the cops punch kick teargas, tase and perhaps even shoot them to death. Jesus restrains his followers while cops knock the snot out of them and then his followers, inevitably bleeding from any number of bodily orifices invariably say "thank you Jesus."

The popular consensus worldwide is that Jesus is opposed to violence, but during his two thousand year career as a community organizer his catagorical opposition to violence plays out the same way over and

over. Jesus restrains the oppressed from their liberatory violence while agents of the state continue unfettered brutality, assaulting and killing, employing unilateral state violence with reckless abandon. And because of Jesus' strict policy, his followers and those who join them are doomed.

Allegedly, Jesus loves you. He wants you to stand there and get your brain bashed in, again. So if that's his idea of love, I can only assume he came from a very dysfunctional family, his son of god claims not withstanding. But given his track record, I have to say, those claims are suspect. In two millenium of liberation work, this dude hasn't figured out a better system for confronting and disempowering state terrorism than to employ the same tired strategy of turning his followers into doormats. For being the son of god, he's clearly not too bright.

You'd think the son of god would be more gifted in the brains department. Savior of the world? Given this guy's abysmal failures I wouldn't want him coaching the highschool football team. We're talking two thousand years of this guy sabotaging and ruining every single liberation movement he infiltrates, getting in the way while claiming liberation is what he's really about. If you're playing for his team, you're better off not showing up. You can save time: smack yourself in the face with a baseball bat and go on with your life. Cut out the middle man.

Despite his ability to pull unlimited bread and fish out of his head, Jesus is apparently not very observant. While the bread and fish parlor tricks always go over well with hungry folks you know you'll wake up tomorrow with bruises and swelling of proverbial stones and scorpions and its crazy the degree to which his followers keep deferring to him anyway. There's even a song called "Jesus Take the Wheel" right. Like we're better off relinquishing control of a motor vehicle to some guy who achieved his top speed on the back of a donkey.

I googled this Jesus character to see what his deal is. According to his rap sheet, he was executed as a revolutionary by a tyrannical state after a show trial and a kangaroo court. That's apparently where this dude gets his revolutionary street cred, but personally, I think we're talking about more than just the poverty of his liberation program. Just my opinion, but I think this Jesus character might be a state collaborator. I know, it's not cool to call someone out without evidence, and I'll likely catch some flack, but I expect Jesus is an infiltrator deployed by the state, tricking the oppressed to abandon effective strategy. With the real liberatory power neutralized, the terror state bashes skulls. That means Jesus doesn't really oppose violence, he opposes liberation.

Yeah. Jesus is a snitch. An insidious one.

Thanks to this ubiquitous saboteur things never get qualitatively better, and even when they seem to improve for a short time, they just slide back to where they've always been. We get riled up and authorities deploy Jesus to hold us while cops pound us out. That's the recipe for all of us ending up unarmed and face down in the street. Just like Michael Brown.

If we're ever gonna change things, we gotta do something about this Jesus guy. No doubt he's on the Ferguson police department's payroll.

This is anarchist prisoner Sean Swain from Ohio's Supemax Facility.

If you have ears to hear, you are the resistance.

# Chapel Hill Anarchists March in Solidarity with Ferguson

Submitted by Anonymous on Tue, 08/26/2014 - 11:08

## The Rally and the March

On the night of Friday, August 22nd, a rally was held in front of the Chapel Hill post office to support the protesters and rioters in Ferguson. An anarchist student group, the UNControllables, initially called for the rally, and other groups like the Black Student Movement and the UNC Ebony Readers Poetry Group promoted and participated in the event. Handbills were also distributed door to door, on car windshields, and at apartment complexes throughout town. This was only one of several events that have occurred in the Triangle area with regards to Ferguson—the week before saw a large vigil in Durham, a nighttime attack upon the Chapel Hill Police HQ, and events at various churches.

The rally began with speeches about growing up Black in this white supremacist culture, about the fear and hatred of the police, about local struggles like the marches and attacks against the Durham Police last winter. One speaker brought some to tears with a poem that exclaimed, “I always wanted daughters, because I was afraid that I wouldn’t be able to teach my sons how to be black men.” Another speaker followed up, “That is why this march is happening in Chapel Hill. It’s not just Ferguson, but the United States.

While demonstrators were listening, a few people walked through the crowd handing out texts written by anarchists who've participated in the streets of Ferguson. Soon after the brief speeches., the sound of drums erupted and beat to the rhythm of the crowd's anger. Some onlookers joined in, and several faces from neighborhoods in which handbills were distributed showed up as well.

The drums just kept beating, louder and louder. A restless crowd wanted more than a rally, and at some point one protester, holding a huge ACAB banner, yelled out, "I sense the need for movement." There were shouts of approval, and the diverse crowd of UNC students, townies, and homeless people moved into the streets. More bystanders joined in as the march passed by—one employee of a local restaurant left his workplace to participate, still wearing his uniform and nametag.

The crowd, estimated at over 100 by the local student paper, marched a few blocks down the main drag of Franklin St., taking up two lanes of traffic with a large ACAB banner at the head of the march. Some people started to mask up as the crowd moved. The cops were noticeably hands-off throughout the evening, choosing to block traffic instead of attempting to force the march out of the street. There was a sense on all sides that any police aggression would not be tolerated. With the last two weeks of resistance in Ferguson fresh on everybody’s minds, the cops seemed reluctant to provoke the crowd on a busy weekend night.

After a while the march turned around and returned to the main intersection of downtown, blocking the thoroughfare for a good ten or fifteen minutes while screaming and taking “Hands up, Dont Shoot” selfies. "Fuck the police!" some of them shouted. Others encouraged bystanders to join in.

At this point a minor conflict occurred, when a Black student and columnist for the university paper (which we learned later) attempted to address the crowd. He shouted in exasperation, "This is not in the spirit of Ferguson! It is a time for healing! We should be mourning!"

After a tense moment, the crowd yelled back at him, critical and dismissive of this attempted pacification.

--"This is how Ferguson is mourning!" one protestor responded.

--"In Ferguson they mourned by burning down the QT!" another said.

--"This IS how I mourn!"

Soon a second student stepped up and urged the crowd to let the first speak. The first student returned to the same theme, this time exclaiming in frustration, "But this is chaos!"

With that word the crowd screamed in sarcastic approval, and the drums drowned the student out. As one of the speakers had said before the rally, "The authorities want there to be peace before there is justice, but we know it doesn't work that way. No justice, no peace!"

On the way back to the post office the marchers echoed that sentiment, and the drums kept beating when they arrived. A cacophonous roar of drums, whistles, and voices signaled the end of the event.

## Reflections

In the tactical arena, there were certainly missed opportunities. To some it seemed a disappointment that the march didn't coalesce in a more physical attack on the structures of control and alienation that surround us. The more recent precedent of masking up in Chapel Hill was only carried out by a dozen or so. The last-minute idea of occupying the main intersection was accomplished awkwardly, despite a total lack of police aggression and decent numbers. Anarchists have taken over entire buildings in this town with half the number of people present last Friday night, but the mostly inexperienced crowd of college students and strangers made for a different situation, one that we need to become more accustomed to.

It can sometimes be worthwhile to not carry out an unanticipated attack if such an act can mean the preemptive dispersal of a march that has not yet found itself. We wish to go on the offensive, but we wish that such attack function as an *invitation* whenever possible. At the same time, it is also important to hold onto the precedents of street confrontation we've fought so hard to set: masking up, painting on walls as the crowd moves through an area, attacking if the opportunity safely presents itself, making available to other participants the tools and materials to fight back against police. Whether due to the make up or size of the crowd, or to lack of preparation, we failed in this task.

Nonetheless, it has consistently been difficult if not impossible to take the streets in this town, and to do so with ease last Friday night felt like a victory. Most of the Ferguson solidarity events we know of around the country were attended but not called for by comrades; that anarchists in the Triangle can call for and promote such an event directly, without the mediation of Leftists or established community leaders, and attract a crowd of over 100 screaming "Fuck the Police!", is itself worth appreciating.

## The End of the Night

Afterwards, the student who had tried to call for calm seemed obviously upset. One of the marchers walked up to him and asked what was wrong. He explained his yearning for peace. It is a very human want, to want to simply be happy, to want all the bullshit to just end. But, the marcher explained, we aren't going to get happiness by letting the cops be in control. A long conversation ensued between mostly Black protesters, that lasted well after most others had dispersed. They discussed what it means to survive and mourn for those lost to this racist culture, how to have space for grieving and space for fighting, how to intentionally highlight Black voices in these struggles. We would emphasize that those comrades who engaged in this conversation were doing something every bit as important and difficult as any street confrontation.

All around, people formed all kinds of relationships. A few old Occupy faces re-encountered each other, neighbors co-mingled, random passersby took selfies with the simpsons-themed ACAB banner,



students talked to homeless people they'd usually just walk right by. And in *that* moment, a moment of slightly less alienated human connection, there was perhaps a kind of peace—without any cops at all.

Mainstream press coverage: <http://www.dailytarheel.com/article/2014/08/ferguson-protests-come-to-ch...>

Letters to the Editor from Totally Ignorant Frat Boy Who Wishes that Responses to the Murder of Unarmed Black People Didn't Inconvenience His Friday Night:

<http://www.dailytarheel.com/article/2014/08/letter-protesters-must-respe...>

To learn about future protests, send an email to [fromfergusontochapelhill@riseup.net](mailto:fromfergusontochapelhill@riseup.net)

## Reportback: Philly FTP March in Solidarity with Ferguson

Submitted by Anonymous on Wed, 08/27/2014 - 19:13

Context: This event took place the same night as the anarchist book fair. Additionally, a vigil that had been planned for the night before at 7pm was pushed back one day and took place a half hour earlier than the FTP march the same night.

A call (<http://anarchistnews.org/content/ftp-philly-solidarity-ferguson-clark-park>) was put out for an FTP march in solidarity with Ferguson on August 23rd.

At first, a small group of people wearing black appeared at the called-for location at around 7:30pm, and after some confusion and discussion moved to the vigil where others in black joined them. As the vigil was winding down, masks and pamphlets were distributed throughout the crowd. A group of about seven young boys (some on bikes) joined the bloc, and were given masks as well. As the vigil dispersed there was an air of uncertainty in the crowd, at most 60 people were gathered. The start was awkward, no one person or group taking the initiative to start the march, eventually people began marching after shouting and frustration built.

The march went south, further into Clark Park. A trash can was knocked over, and the lid was thrown into the street toward a line of police cars. The tone was set; an uneasy antagonism hung over the group. A banner was unfurled ("revolt against the misery of daily life") and the bloc tightened, heading north toward Baltimore Ave. Bags of paint-filled balloons were passed around between masked demonstrators. Markers and paint sticks were also distributed within the march. Once on Baltimore, the march headed West and immediately began blocking the street with a dumpster and some trash cans. With some distance between the march and the police cars (no cops were on foot), the march went North, against the direction of traffic, up a smaller residential street, where people jumped on top of cars and shouted "fuck the police". At the end of the block there was confusion as to where to go, some wanted to head further West, others toward the University City neighborhood, and others still wanted to return to Baltimore Ave, after cries of "stay tight!" the march went one block East, then began heading south toward Baltimore Ave once again.

Near the corner of Baltimore Ave, with police right behind them, some demonstrators turned around and threw paint balloons at the leading police cruiser. Others quickly joined in. The march, more tense than before, turned East onto Baltimore Ave. The same dumpster was again pushed into the street as the paint covered cruiser sped toward the sidewalk, and a cop stepped out. This is when the march dispersed.

Two people were arrested, one of whom was tazed after a foot chase. The other was tackled to the

ground and then kicked by a few officers. Both were taken to Mercy Hospital and then to jail. They have since been released.

This was the first event of it's kind in Philly in years. There is a lot of ferocity and anger toward the police. It was impressive and courageous to attack the police quickly and unapologetically. People in bloc for the most part dressed the part well, going above and beyond simply tying bandanas over their faces. There are some things that rebels in Philly should work on. Asking who someone is or speculating on their identity during or after an illegal demonstration is not acceptable (not including undercover police). The march lacked direction and did not seem to have any predetermined destination or direction, it's unclear if those who put out the call intended to lead the bloc anywhere. There was a decent amount of people present, but because march took place the same weekend as the anarchist book fair, it's possible that many of those in attendance were from out of town. It would be great if more Philly-based rebels come out to events like these in the future. Coming to demonstrations materially prepared is vital for effectively confronting the police in the streets. The march could have benefited from large banners to both keep it tight and prevent the police from entering the march should they try. At least a few people took photographs of young kids before and as they were donning masks, this is dangerous and undermines the efforts people take to remain anonymous.

Fight The Police!

Solidarity With The Rebels In Ferguson!

## **Attack On Army Cadet Base In Bristol UK**

Submitted by Anonymous on Fri, 08/29/2014 - 05:10

Source : <http://www.indymedia.org.uk/en/2014/08/517817.html>

We took action In the build up to the NATO summit who will meet in Newport to continue their power mongering disguised as benevolent international peacekeeping. To be clear, this 'peace' they want to keep is that of the capitalist order: the 'peace' of producing, consuming and obeying.

NATO's rhetoric of democracy and human rights hides its aggressive colonisation force as it moves into areas strategic for resources and political control. Meanwhile, on the 'home front' the role of suppressing the 'internal enemy' is quite clear. NATO, aware of the insurrection that flared up during the 'Arab Spring' just below the Mediterranean border outlined the 'Urban Operations in the year 2020' report envisaging "scenarios of armies engaged manually to suffocate the revolts of the poor in the suburbs of big western towns". The powers that be are clearly honing this type of counter-insurgency warfare as much as interstate military conflict in the darkening future of further societal breakdown, economic and ecological catastrophes.

We chose the Army Cadet base in north-east Bristol, burning 1 car and 1 minibus. as an example of the ways in which militarisation works its way into the fabric of daily life. In recent years, Schools Commissioner Elizabeth Sidewell suggested that every school should have a combined Cadet force "to increase the armed forces everyday contact and influence with young people" in order to ensure the continued support of the population. The presence of the military even in schools is presented as just a natural part of 'community' and that competition, discipline and top down obedience are necessary characteristics.

We are in solidarity with those who took to the streets 3 years ago in August 2011, as well as those who

have recently been on the streets of Ferguson, another area currently receiving military treatment. Following these insurrectionary moments the government saw one of the functions of its push for more cadets and military involvement in education in general as being to keep young people out of trouble and from being 'anti-social'. The Phoenix School in Oldham, military academies and others are all manifestations of this promotion of blind discipline and nationalism.

**FIRE TO THE MILITARY!**

Random Anarchists

## **On the "ANTI POLICE MARCH: Phoenix stands with Ferguson!" event.**

Submitted by Anonymous on Fri, 08/29/2014 - 19:46

"Hands up. Shoot back!" On Saturday August 23rd around 150 people consisting of valley anarchists, anonymous supporters, punks and pissed off folks converged at Civic Space Park at 8PM in Phoenix, many of them wearing black and masked up, all in response to a Facebook call out "ANTI-POLICE MARCH: Phoenix Stands with Ferguson!" All though the march was not attacked by the pigs (who obviously received orders to prevent a spectacle, don't want another city rioting!) and managed to shut down the city streets for a few hours, it ultimately failed to escalate to meet the desires of valley militants.

**IF YOU'RE IN BLOC, LOSE YOUR FEAR AND ACT!**

The point of covering your face and wearing black isn't to look cool, and its not only done to throw off the states spy apparatus (the state doesn't really give a fuck if your holding a sign screaming peace, even if you're masked up), the function of the the black bloc is clear: getting away with an attack on society and know that others in bloc have your fucking back. Even though this nights black bloc wasn't big enough to really put the attack on the pigs and capitalist institutions, a handful of those in bloc participated in the freedom to fight back. Some threw rocks at the pigs during various points throughout the march, some threw objects at bank windows, some comrades even attempted to smash out a few windows of different stores. While this is good that militants are willing to escalate the struggle against the oppressors society, others need to join in the fun! When we realize our individual power anything is possible, that the structures of tyranny that seem unstoppable can be stopped.

## **New Zine: Ferguson - Mike Brown & The 21st Century Race Riots**

Submitted by Anonymous on Wed, 09/03/2014 - 05:23

From [Link Sunten](#)

Following a new zine that just got released. It talks about the shooting of Michael Brown in Ferguson, which sparked protests, looting and riots for several days. The day the zine was written, these unrests

were still going on. We try to throw a quick spotlight on the background of this racist police killing, as it is not only part of a warfare against Black population, mainly men, but only embedded in a long tradition of racial segregation and violence in Missouri. At last, the text tries to give a brief analysis on the counter insurgency the insurgents are faced with. Not only that the state sent its heavy armed police forces and set up a military style-occupation to regain control, also hierarchies within the "communities" worked to pacify the revolts.

With this zine, we not only try to give information on this war within the US, we also want to give input for a discussion on racism and counter insurgency strategies outside of the US-context. Please spread, copy and share this text.

## RACIAL TENSION OF MISSOURI

The racial tensions and segregation in Missouri have been constant throughout it's history. In 1820 the Missouri Compromise passed admitting Missouri as a slave state to maintain the "balance of power" between slave and free states in Congress. St. Louis was a major slave auctioning center in which businesses and individuals could buy and rent slaves.

In the early 20th century African American immigration to St. Louis increased due to it's industrial center and lure of factory jobs. This, however, led to resentments and tensions by whites against the black migrations. Ultimately these tensions boiled over in the summer of 1917 when white mobs began to set fire to the homes of black residents. The choice remained between burning alive in their homes, or run out only to be shot at by white gunmen. In other parts of the city, white mobs began to lynch African Americans against the backdrop of burning buildings. As darkness came and the National Guard returned for the second time that year, the violence began to wane, but did not come to a complete stop.

Similar resentments towards African Americans remained throughout the century by real estate agents and city leaders conspiring to keep blacks out of the suburbs. This was achieved through the use of zoning ordinances and restrictive covenants. Those who did manage to buy into a white neighborhood were greeted with hostility as recalled by Alyce Herndon, a black woman, who in the 1970s moved with her family to, what was then the mostly white town, of Jennings, in St. Louis County. She said some of their white neighbors stuck an Afro pick (hair comb) in their front lawn and set it on fire. Later in the decade however these barriers began to fall and whites moved out even further creating what is known as "white flight." In addition to this these areas are known as the rust belt in which the decline of industry has left impoverished neighborhoods, underfunded schools and an overall diminishing livelihood.

In Ferguson white flight can be seen when in the '90's the town was 73.8% white and 25.1% African American. By 2010, those numbers flipped and the town was 29.3% white, 67.4% African American. The only racial aspect of Ferguson that did not change was those who hold positions of power, who remained largely white. Majority-black Ferguson has a virtually all-white power structure: a white mayor; a school board with six white members and one Hispanic, which recently suspended a highly regarded young black superintendent who then resigned; a City Council with just one black member; and a 6 percent black police force. This is echoed in the amount of harassment and unfair treatment residents of Ferguson receive. In Ferguson last year, 86% of stops, 92% of searches and 93% of arrests were of black people — despite the fact that police officers were far less likely to find contraband on black drivers (22 percent versus 34 percent of whites). The end result in Ferguson is an example of white power gone wild.

Michael Brown graduated from an unaccredited school district that expired not long before he was killed. He and his peers — specifically, those strivers willing to transfer to a better school district — were told they were not wanted by certain districts in the region, once those they were no longer required to accept them perpetrating the racial segregation experienced in Missouri.

It is then no surprise that the murder of Mike Brown is the outlet for the injustices and abuse suffered from acts of police brutality. Many recount their experiences of police violence they have suffered for some time now. James Williams experienced the death of his mother as a 10 year old when she was shot by police during a drug raid for wielding “a shiny object.” The St. Louis county prosecutor Robert P. McCulloch declined to charge the cop who shot his mother and is the same prosecutor appointed for the ruling of the shooting of Mike Brown. Brian Curtis also recalls one time, in the winter, about two years ago when returning home with some friends from a convenience store when police stopped and slammed them into the snow. One of their friends had a broken arm, they said, but the officer still made him put it behind his back. Other examples of brute force can be seen in the beating of the innocent Henry Davis who was mistaken for someone else then arrested, brutally beaten and then charged with property destruction for “bleeding on officer’s uniforms.” Former Ferguson, Missouri police officer Kim Tihen who took part in these beatings is now part of the city council in which she is the fifth white person out of 6 (one is Latino).

## THE SHOOTING OF MICHAEL BROWN

The narrative around the actual shooting is a battleground, in which the winner can define history and legitimize or delegitimize the event, its consequences and the deeper roots of it. Since the killing was witnessed by various from the neighbourhood, the following description is based on their reports as well as the results of the autopsy. On Saturday noon, August 9th 2014, 18-year old Black Michael Brown and his friend Dorian Johnson were walking down the street of their neighbourhood, coming home from the grocery store. Behind them the white police officer Darren Wilson drives up in his car, telling the two young men to get off the street and use the sidewalk. He first continues driving but as he notices the two are not obeying his order and continue to walk on the street, he turns around. He stops his car just directly next to them and when he wants to jump out, the door bumps back from hitting against Michael Brown, due to the small distance between the car and Brown. Wilson grabs Brown through the window and starts choking him and when Brown tries to free himself from the grip, the cop fires a shot. In the seconds of confusion, the two young men start running, when Wilson gets out of his car and aims at Michael Brown. He turns around, puts his hands up and says „Don’t shoot“ - but the cop does. At least 6 bullets hit Michael Brown, the first four in the right arm and shoulder. Witnesses say, that Brown got down on his knees at this point, bowed down and surrendered, still alive. Wilson shoots him two more times in the head. The later autopsy confirms statements by the witnesses and reveals that all shot were from a long range distance, disproving the statement released by police saying there was a struggle for the cop’s gun emphasizing that it was an execution-like killing. Some of the observers state the cop seemed angry about the disrupted authority by disobedience of the young Black men. The body of Michael Brown stays uncovered for four hours in the middle of the street, what is considered as an additional disrespect. People gather quickly at the scene of the killing and news of a young man being killed by a cop in the neighbourhood spread fast.

## CHRONICAL OF EVENTS

Sunday, August 10th

People from the neighbourhood lay down roses at the place where Michael Brown died and walk together towards the local police station, to demand an official statement on the incident and the name of the murderer. This is denied and police lines try to push people back. In the evening there is a candlelit vigil at the apartment block where Michael Brown lived. Cops shut down the streets for cars so people have to walk towards the rally. Getting closer to the apartment block, a crowd of approximately 1500 people grows, chanting slogans and walking through the neighbourhood. The local cops are stressed, it is obvious they never had to deal with a demonstration before. During the first hour of the protest most people try to avoid confrontations with police, out of fear of getting shot too. But

when police lines try to stop the march, people get outraged and start throwing bottles at them. The cops call for back-up, which then gets stopped and attacked, too, several of the cop cars windows are broken, applause and cheering is heard. At this moment most people have lost fear of being shot. Young men are not the only ones who attack police, gender and age varies. At this point it becomes obvious that the neighbourhood belongs to the protesters now. Although there are disagreements among them, considering strategies and the level of violence towards police, people treat each other in respect and see themselves as comrades in a struggle against racist police violence. With the approaching night, people start looting and burn down the QuickTrip-gas station, which is rumoured to have called the cops on Michael Brown. From that on, the ruins become the protesters spot for meetings, communication and discussions. Several other stores get looted, too. During this first night, the neighbourhood belonged completely to the people, reclaimed by a full scale riot. The cops try to re-establish authority by randomly attacking people. A witness talks about three cops, one black and two white, attacking people who are standing at an intersection. The black cop starts regulating the traffic away from the scene, while the two, white cops shoot teargas at a small group of people and then release the dogs on them. Of course, this leads to further outrage against the police. It is said that the first lootings were permitted because the crowd might have charged at them, and they didn't have the capacities to contain it. It is also supposed that the lootings would be reason enough to call in heavy riot police and SWAT teams. It wasn't until the protestors reached the Wal-Mart that they began to worry because they knew it had an arms and artillery department.

Monday, August 11th

The parents of Michael Brown hold the first press conference. Demonstrations continue throughout the day, streets blocked either by protesters or by police. Until then people were confronted with local police without riot gear, during this time it was that the newly equipped local riot police gets sent in, to disperse demonstrations and crowds. At night clashes intensify, police intensifies the teargas, rubber bullets and wooden bullets are shot at everyone on the streets. The neighbourhood begins to look like an occupied war zone.

Tuesday, August 12th

Similar scenes as the day prior, the situation intensifies as clashes erupt during the day. Wednesday, August 13th Demonstrations continue, solidarity actions and declarations are spread via social media, Palestinians declare solidarity with Ferguson, both are shot at with the same teargas canisters. They also give advice on how to handle the teargas. Meanwhile, police begin arrests and attacks on journalists wanting, them out of the area.

The Al Jazeera-camera team gets teargassed as they try to set up a live stream.

Thursday, August 14th

The hacking activist group Anonymous threatened to publish identity and information about the cop they presume to be the murderer of Michael Brown. The local police denies the information, and the Anonymous twitter account is suspended. Changing police strategies the governor puts highway patrol Capt. Ron Johnson in charge of the police operation. All things considered it is a cheap attempt to reduce the image of a highly militarized and aggressive police. More people are outraged, solidarity continues to spread and people continuing resisting, a growing number of people adapt militant strategies against the heightening state occupation. The state needs a deescalation and a pacification of the situation. Ron Johnson is a Black cop and himself grew up in Ferguson. Under his command, police is told to stop using tear gas and rubber bullets, the militarized police is withdrawn from demonstrations and waits out of sight, while regular police in small numbers observes the scenery. As image campaign, Johnson lets himself be photographed joining in a peaceful demonstration, hugging one of the community activists. The deescalation concept seems to work for that day and night.

Friday, August 15th



Fergusons police chief releases the name of Michael Brown's murderer: Darren Wilson. This is most likely due to the rising pressure by the Anonymous-action and the rage of the streets, which has been heightened by the protection of the killer cop. But also president Obama had previously demanded „more transparency“. Definitely, Wilson is the sacrificial lamb in the ongoing pacification strategy. Not with big risks though, because he already left the state with his family and without any legal accusations. At the same press conference, the police kicks off a smear campaign against Michael Brown, accusing him of having robbed a store shortly before his death. Some people, seemingly relieved, pick up this story to delegitimize the ongoing protests and riots and portrait Brown not as a martyr but a criminal. Others are angry about that disrespectful smear campaign, Browns parents accuse the police of not just destroying their son's life but also his character. Some say, Michael Brown was innocent and a shy and homely person. And some, who are confronted with repression by police and as well „peace makers“, community leaders and activists from within their own neighbourhood, actually don't say so much in public but act: at night, riots erupt again. People are looting once more and among the collectivized stores is the one, where Michael Brown is said to have stolen from.

Saturday, August 16th

By the early morning, the calm as well as the police's deescalation concept from thursday are gone. Demonstrations grow during the weekend and again riot police are sent in, attacking protesters and shooting teargas and rubber bullets. The Governor declares a state of emergency and announces a curfew for the night. People massively resist that curfew, either actively by demonstrating or passively by simply being unable to get home because of the police lines which cut through the neighbourhoods prevent anyone from passing. A group of 150 mainly young militants is setting up barricades, being prepared for a confrontation with police, armed with bottles, stones, molotovs and guns („No justice – no curfew“, „We ready“)

Sunday, August 17th

A large crowd tries to walk towards the police command center, which is outside of the neighbourhood at a parking lot. Police fights them back with heavy force. Lootings continue. One police van gets shot at, and cops also get attacked from the top of a roof with stones and molotovs. Militants seem to get further organized and lay their plans. The understanding of the police forces as state occupation is widely established in the neighbourhood and people try to block police from entering their streets and fight for sending them out. Police are aggressively attacking people but are too scared to have cops standing around in the streets. Vans of SWAT-teams race through the streets and are hunting people. One protester gets shot in the leg, as a van drives up, police opens fire at a small group at an intersection and then dashes off. It is said to be the most violent night of the Ferguson crisis.

Monday, August 18th

The Governor calls in the National Guard, a volunteer-based inner state military reserve. He also declares an end to the curfew, since it was obvious that people disobey and it heats up the atmosphere. Also, the results of the autopsy of Michael Brown are released. Obama declares he will send Attorney General Eric Holder to Ferguson, to investigate the case and talk to community leaders. (An Attorney General is kind of a state lawyer and minister of justice. Eric Holder is the first Black Attorney General in the history of the US.) At night, clashes continue, police shoots live rounds at protestors, who themselves shoot back.

Tuesday, August 19th

Capt. Ron Johnson, still commanding the police forces, is calling the people for protesting at daytime because of „dangerous dynamics at night“. The ruins of the QuickTrip get fenced as police try to take away this central spot of the protesters. In the afternoon, news breaks that police shot another Black man on a street in St. Louis, not far from Ferguson. He walked towards the police with a knife in his hands and said „Shoot me!“. Why the police was called is not clear, it is said that he stole two drinks

from a store. In Ferguson, the number of protesters and clashes decrease. The night stays relatively calm, some protesters throw bottles filled with urine and ice (lack of stones) at the police.

Wednesday, August 20th

Attorney General Holder meets with community leaders, FBI investigators and Grand Jury to establish „peace and justice“. The day and the night stays relatively calm, thanks to community activists who have a pacifying effect on the youth, as Ron Johnson puts it. The police publishes the number of arrests so far: a total of 155, 123 of them charged with „refusal to disperse“, a few other with „unlawful use of a weapon“. The office of the Governor gets blocked by supporters, the 90-year old holocaust-survivor Hedy Epstein gets arrested.

On Monday, August 25th the public funeral of Michael Brown will take place.

## CLOSER ANALYSIS

The USA is a globally active empire, built on a history of racial and class-divided genocide, with its structure fundamentally remaining as such until today. An empire of this kind, which is aiming for further influence and production outside of its state territory, in other words, is constantly fighting wars on the other side of the globe, is fighting the same war inside of itself. Though permanent crisis and conflict are present, social calm needs to

be enforced for the empire's reproduction. A lid needs to be put on the boiling pot, every articulation of dissent needs to be silenced or put into the words of the ruling classes, every outburst of the coherent conflicts needs to be repressed. Doing so, war and peace, front and hinterland are terms that are not separable from each other but are each others' condition.

We have seen that the (at the moment we are writing this, still ongoing) protests and riots after the death of Michael Brown were hard to stop and silence. In the first days, police aggressively tried to disperse every gathering of people and to silence the media. When this did not succeed and even intensified the outbursts of conflict, strategies of de-escalation and pacification were starting to be used. Now, within the questionable and unstable calm of the last days, a new debate about racism in the US has started. Where it will lead to, is yet to be seen.

We also have written here that the killing of Michael Brown is based on a deeper social structure of class and racial segregation with a long history. Because the continuity of this history will not be broken and the segregation will not be overcome by those who benefit from it but by those who are fighting against it and the writers of this text understand themselves as joining this global struggle, we find it important to take a look at the full scale of the counter-insurgency strategies we have to face. Because the enemy is not only well equipped but also closer to us than sometimes think.

## COUNTER INSURGENCY STRATEGIES

The most obvious force countering the protests is the police. According to the Defense Department's 1033 program, local police stations can get military level gear for free on request. This leads to a militarisation of police and makes heavily-equipped troops within even the smallest region available and ready to mobilize. In the early 1990s, after the downfall of the Soviet Union and the loss therefore of a strategically important exterior enemy, the US possessed an extremely inflated military. A disarmament would lead to a decrease of production, and so the government declared its „war on drugs“. In 1990, the congress enacted the National Defense Authorisation Act, allowing the transfer of military equipment from the Department of Defense to local agencies. In the years that followed, regular police stations collected heavy military gear and special commandos have been trained. With the increasing focus of NATO-forces on crowd control and the Occupy-movement in the US of 2011/2012, this equipment and military tactics are starting to be used by police against demonstrations and uprisings.

The police have been using the following equipment in Ferguson:

- \* Camouflage uniforms, for an intimidating and authoritarian appearance
- \* pepper spray
- \* batons
- \* handguns, automatic rifles and sniper rifles, all aimed at protestors and journalists, several times shot
- \* grenade launchers, shooting teargas and flashbang grenades
- \* rubber and wooden bullets
- \* shotguns, shooting rubber shots (dozens of small rubber balls)
- \* armored personnel carriers, transporting in- or outside, ready to jump-off or shot at when driving by
- \* Long Range Acoustic Device (LRAD), a sound cannon, usually attached to the roof of a truck. The noise it makes is not only painful loud, it also is on a frequency that causes psychological instability, strong discomfort and panic. Originally created as an anti-pirate measure at sea, it is now used to disperse crowds.
- \* drones and helicopters for surveillance

In the first days of the Michael Brown unrest, this equipment was excessively used for intimidation and breaking down protests. When it became obvious that people are not intimidated by the show of force, but instead even more outraged, and when in reaction people started to get themselves organized as militants and when scenes of the obviously ongoing civil war got public internationally, a de-escalation concept has been used by the state officials and their helpers. It is important to mention that the excessive force of the early days is not necessarily an overreaction but rather an attempt to silence people's rage as quickly as possible and when this did not function, to control the crowd and give time until a „better“ strategy is conceptualized and executed.

This de-escalation concept was officially starting to be practiced in Ferguson, when Capt. Ron Johnson took over. Already his persona is part of the concept, being a Black Cop from the neighbourhood, who claims to „understand the protests“. The previously openly visible racist police structure blurs its face. Under his command, protests have been allowed as long as they stay „peaceful and non-violent“, observed by a few officers in regular uniform, while the same militarized police forces from the days before were waiting outside of the neighbourhood, ready to intervene when necessary. Johnson stated, that times in Ferguson now would change and the community will be respected by the police. Naturally, the de-escalation concept is strongly limited and only works when the majority of people obeys and calms down. Just being exercised for a day, the concept had its first crisis with the outrage and new riots because of the smear campaign against Michael Brown which came alongside the release of the name of his murderer. That does not mean that the deescalation concept was forgotten, but that it needed to be intensified and linked with other military strategies.

One of them was a curfew at night, which was announced for the weekend, naturally the time a larger mass of people would join the streets. It made it legally possible to arrest everyone on the streets at night and aimed for clearing the streets through arrests and scaring people off, telling them to stay at home. Not without reason, the most arrests have been made in the time from the curfew on, the majority of the arrest being made for „refusal to disperse“. The curfew is a tool for limiting mobility in the neighbourhood. So are the police lines and checkpoints, that cut through the area, not allowing passage of any civilian cars at all and making it practically impossible to get across even by foot. It is needless to say that all public transport has been shut down already a while ago.

The police is cutting the neighbourhood from the outside world and is separating it into controllable pieces within itself. People resisted the curfew massively and it led to an intensification of the clashes, with people getting prepared for militant attacks on police and more people realizing the terror of the

state occupation. It is not clear, if the curfew was cancelled because of this intensification and ongoing disobedience or simply because the weekend was over and there was no need for it anymore.

Fact is, that people got more militant these days and police got in serious danger in some situations. For the nights of the most heavy clashes, they had to change their presence in a way, which makes the set-up of the state occupation most visible. In front of the insurgent area is the police headquarter, their commande centre. On a big parking lot of a shopping mall (which is of course shut down) is a highly restricted and secured area, the main assembly point for police and National Guard. Cops are having their briefings and breaks here and get prepared for their mission. Also it is the area, where journalists are advised to go – far off from the actual happening. Arrests are getting concentrated here, until they are released or brought into a police station.

This headquarter is at a strategically important spot, with a big main road that is leading directly into the neighbourhood. Along this road are heavy checkpoints, at every corner are full police cars, along the sides of the street vans with machine guns on top, pointing at the passing by cars, which have to identify themselves and are getting checked.

At the end of this road, closer to the neighbourhood, are heavy police lines and further check points, which prevent people from entering the neighbourhood without being controlled and if considered necessary denied entrance. Also they keep the people inside the area from getting out.

Within the conflict zone are further police lines, limiting mobility or preventing masses from moving to a certain spot. Groups of cops are standing at street corners, observing and intervening. Sometimes, this got too dangerous and then armoured vehicles were chasing through the streets of the neighbourhood, making a quick attack on everyone in the streets, shooting teargas, rubber bullets or live ammunition and then dashing off again.

Another important weapon in counter-insurgency is information. People are not supposed to get information from any sources, the only information that they should get are from the state. Not only that police are attacking and arresting journalists and keeps them within their controlled headquarter, where the only one you can speak to is the police spokesperson, but also cable-TV has been cut-off in Ferguson. But not all, because otherwise people might get out of the house and on the street. Witnesses say they had the Disney channel, but none of the news broadcasts.

A monopoly on information is used to take away knowledge and instead give orders, to lead discourses in a certain direction and delegitimate or discourage protestors, like when Michael Brown was accused of being a criminal.

At last we want to write on the pacifying effect that the so-called social dialogue has. It is probably one of the most essential and important aspects in counter insurgency and reproducing a „functionable“ society along the needs of capitalism and racial inequality. The relation between people and the state is not a simple face-off, counter insurgency is not just shooting tear gas at a crowd of people and telling them to calm the fuck down. The state has its foot in our door and is not controlling us with brutal force but also with dialogue and compromise.

Police officers, conservatives and president Obama have been calling for community leaders, activists and spokesperson to get in dialogue with their neighbourhoods, calm them down and talk with the state officials themselves. One of the first things Ron Johnson, commander of the police mission in Ferguson, did was to get photographed hugging one of the well known community activists at the beginning of the de-escalation concept and marching for „social justice“ alongside pro-state oriented protestors. Obama sent Attorney General Holder to Ferguson, to talk to community activists and spokespersons and establish a dialogue.

In general, these „community leaders“ are people from within a certain group, who have a certain social capital and value and function as a bridge between state and population. On a local level these are members of the church, education institutions, local politicians, activists who are committing themselves for the neighbourhood and „social justice“ or just charming neighbours. On a bigger scale it can be famous people with a certain recognition

– for example the rapper Nelly was visiting Ferguson and giving a speech on the street, calling for peace with the argument, one should not give the racists their arguments by acting violent. Fortunately, he got booed down and called out for disrespecting „the brothers in the system“. In the very early days of the uprising, Reverend Al Sharpton was visiting Ferguson and giving a press conference together with the parents of Michael Brown, giving his words legitimacy. Al Sharpton is a very rich Black man, with lots of social capital and recognition. He is a self-proclaimed spokesperson of „the Black community of the US“ and is considered as a „radical critic of social and racial injustice“ while at the same time he calls-out for peace and a dialogue with the oppressor and reportedly has snitched on militants. „Fuck Al Sharpton, Fuck Obama“ the masked youth of Ferguson shouts.

In everyday-life in the community there are people who take away the peoples voices by functioning as a spokesperson, who end a riot before it even started by preaching a culture of social dialogue, who want to create peace where there is constant war. They work together with state authorities, not as some kind of conspiracy but simply because it is where they gain their power and their capital from: being the bridge between oppressor and oppressed, keeping the lid on the pot and the flow of rage in channels.

Then there are the political activists, too, whose job it is to do politics. It is not about sharing knowledge, sharing strategies, liberating desires and creating new collectivities, for them it is about finding recruits for their political programme. For them, a crowd of people is a herd of sheep and themselves are preaching truth. In Ferguson, there were the leftists who tried to organize and institutionalize the movements, to put them in another dialogue with power and let the organisation be the only voice heard. There was the New Black Panther Party, who blamed complicity between black and white militants, for enforcing their own identity-based and pacified politics.

These groups need to be considered as part of the counter insurgency program. „Police can handle a dozen or so leaders, they can’t control a street of 1000+ people. [...] Working with the police and with the government to get justice for Mike Mike is a cul-de-sac – a dead-end intentionally created to destroy our energy and take power away from us again.“, anarchists from St. Louis write.

The insurgents of Ferguson create perspective, when they attack big media instead of talking in front of the camera, when they use their voice to boo down spokespersons, when they get together with their friends and make plans instead of joining political groups, when they mask up to show their real face, when they attack police occupiers instead of respecting them and when they negate politicians instead of putting hope in them.

It is important to support the insurgents of Ferguson and create international solidarity. Not only because we as well are faced with counter insurgency strategies, but because we are also struggling against racism, class-division and the colonisation of our lives.

You can donate to a legal fund set up by anarchists from St. Louis, the money goes to the arrested at Ferguson.

<http://antistatestl.noblogs.org/post/2014/08/11/bail-and-legal-fund-for-...>  
ferguson-anti-police-demonstrations/

<https://secure.piryx.com/donate/mS25KFCe/MORE/mikebrown>

Nevertheless, let yourself be inspired by the courage of the uprising and the militants of Ferguson. Join the struggle and the debates wherever you are, send words and actions of solidarity to those fighting in

the US.

// brought to you by some Berlin insurgents

Originally posted on <https://linksunten.indymedia.org/de/node/121858>

There you can also download the PDF

## **When Cops Stay Hiding & Go Running: A Report Back from 8/8 Night of Action & 8/30 March for Ryan Ronquillo in Denver, CO**

Submitted by Anonymous on Tue, 09/09/2014 - 18:53

When Cops Stay Hiding & Go Running:

A Report Back from 8/8 Night of Action & 8/30 March for Ryan Ronquillo in Denver, CO

As the event to raise funds for Ryan Ronquillo's family drew to a close and the banner reading "Justice for Ryan Ronquillo" was lowered, the crowd seemed anxious. There were about 60 people left of the 250 who came through the door for the event that was co-organized with the family and their friends, along with local hip hop artists Brer Rabbit, Sole, Molina Speaks, Stay Tuned, Jonny 5, and Time. Maybe anxiety wasn't really the feeling going around that night. People were on edge, sure. But mostly people. The District Attorney Mitch Morrissey had just made the decision to close the "investigation"—If you can call it that—of Ryan's assassination at the Romero Funeral home on July 2nd of this year (2014). He concluded that because he was in a car, he wielded a deadly weapon and thus his death was justified and all the cops involved would face no further scrutiny. His parents didn't even know about the DA's decision until some of their friends found out on 9 News, and were in complete shock. They were shut out of the entire investigative process, and still hadn't been able to learn the names of those who murdered their son until that night, with the publication of the DA's decision.

The family gets on stage after the music acts and reminds those in attendance that they want us all to take the streets, to show them we're not going to have this shit. That we won't be silenced by their closed door decisions, that the police are an occupying army—words often spoken in fits of rage by Ryan's father ever since the murder—that we need to show the pigs that they can't just murder us and get away with it.

We took to the streets at around 11:00pm. The crowd was about 60 people strong and departed down Santa Fe, Denver's gentrified arts district. Two banners created a wedge at the front of the march reading "Justice for Ryan Ronquillo" and "Police are Denver's most violent gang". Santa Fe was quickly blocked by the demonstration, holding up traffic for an entire block. All the common FTP chants echoed out into the night as we marched down to the City and County building, about 12 blocks away. As we passed onto Speer Boulevard (an extremely busy intersection), demonstrators halted traffic speeding by and spat on cars that didn't yield or aimed for us.

As we marched down 13th Ave, by the Federal Reserve and Mint, the night was filled with "No Justice, No Peace, Fuck the Police!", "Justice for Ryan!", and "Oink, Oink, Bang, Bang, Everyday the Same Old Thang!". No cops in sight yet. We made our way to the jail/court house area and many masked up folks began defacing property with stickers and markers. Many ran up on the jail entrance and began



banging on the doors screaming various degrees of, “Hey you fucking pigs, come the fuck out here and fight us! Don’t hide, you fucking pieces of shit! You can murder Ryan in his car, but won’t come out and face us?! FUCK YOU!” etc. etc. The cops inside were scared, the less militant of the group stood back, feeling bottle necked on the side street on the turf of the State. They didn’t come out of their castle, despite the banging and kicking of the doors and glass of the entrance.

As we made our way back up 13th, a parked police cruiser was kicked, setting off the car alarm. Two unmarked cop cars parked caddy corner did nothing. The family and others from the demo ran up on them and shamed them, spitting and screaming for them to either fight us or get the fuck out. A mobile projector lit up the jail and police headquarters with photos of Ryan. The night was eerily silent, completely filled with the chants and screams of the demo. We made our way back, exhausted and astonished at the lack of police response to the confrontation. Emboldened by the lack of police presence many smashed public property along the way. Bus stop ads were shattered in broken glass amidst cheers and a few expected sighs. More anti-police graffiti was done, leaving a trail behind the march.

Back up Santa Fe (opposite direction on the one way street), the police were showing up on every corner. Two+ squad cars emerged in every intersection and quarantined traffic off from the demo. It seemed like we were going to be kettled in the area the march began. The crowd remained bold and fearless. Louder chants persisted amidst dying vocal chords. Still not one cop got out of their cruiser. We made it back to the venue and as the police began to advance on the crowd with their cars, the march ran up on them, playing chicken. People started banging on the hood, kicking the cars, everyone screaming, some crying tears and all crying in rage. We made them retreat. It was an immense feeling. Everyone cheered as the pigs were forced to back out, and subsequently left. A few words were said to ensure folks dispersed safely and kept in small groups, and still had the legal line provided by DABC in case they were jumped by pigs on the way home.

A little background on the lead up to the lead up to the 8/8 demo:

In the days and weeks after police murdered Ryan Ronquillo at the Romero Funeral Home on July 2nd, there were several meetings that occurred between the community in North Denver and the Ronquillo/Sanchez family. A couple days after the police murder there was a vigil, where the press documented the rage and pain of those who were close with Ryan and those who at the funeral of Ryan’s best friend (where Ryan was shot). Shortly after, an organization named G.R.A.S.P. (Gang Rescue and Support Project, known for snitching, and coordinating closely with the police to address gang violence in the city) organized a public meeting/forum at the Romero Funeral Home. Conveniently, not open to the press. Among the present were the investigative board (chief of safety, etc), members of the community including Ryan’s family and witnesses, Mayor Hancock, two Police Sergeants and some other city officials. Some non-profit and church groups were also present.

This meeting initiated an accountability process to hold the Denver Police Department’s gang unit accountable, and was a platform in which the family outright called out the DPD for being nothing better than an “occupying army” and “the biggest gang in the city, full of cowboys who have nothing better to do than harass and murder kids in the community”. The police stumbled to defend their rhetoric and the city promised to investigate and do what they do best – drag out any legal process in a marathon of legalese long enough to drain the energy of those in the community demanding justice. The near-formulaic direction by the church and state of the “accountability” process for the mourners and outraged community members alike was unsurprising. The next meeting was about a week later where two male GRASP members more or less conducted a one way conversation between each other, and planned a benefit for Ryan’s family (who could not afford to bury their son). Three days after that meeting, they announced over email and text that the Ronquillo family would responsive to their calls and that the benefit would be called off, and nothing could be done to help them.

Other members in the community were approached by Ryan's family and asked if they could help organize a march and benefit event for Ryan. Networks reached far and wide throughout Denver's radical community, who were remembering Marvin Booker and Alonzo Ashley, two black men who were murdered by the DPD in July of years prior. Musicians came on board and secured a venue to play at, while others echoed the family's wishes for a night march to follow the fundraiser. As the night drew closer, posters started showing up in the city, stating that "Denver Police are an occupying army, at war with you. Are you at war with them?" and demanding Justice for Ryan Ronquillo. The event itself was full of family friends, folks trickling in from the street, friendly faces from around Denver's radical community. About 250 people showed up and helped raise \$1,200 for the funeral fund.

[https://www.youtube.com/watch?v=V\\_RzV6HEBwQ](https://www.youtube.com/watch?v=V_RzV6HEBwQ)

After the 8/8 demo, several meetings ensued with the Ronquillo family. They were watching the news unfold in Ferguson, MO and felt sick that people in Denver weren't doing more around the police murder of their son. Folks organized another march, this time during the day. This time planned with more outreach and notice to agitate in solidarity with the struggle in Ferguson. It was agreed upon that there would be no permits, or any other sort of authoritarian march dynamics in the demo and that everyone should feel at liberty to act out and to express themselves however they needed to. They wanted the march to start at the Romero Funeral Home, where Ryan was murdered. Fliers circulated at every Ferguson vigil (which were happening about 2x a week during the initial stages of their rebellion), including the state/church-marshalled demonstration for Ferguson in Denver. People acknowledged they had heard about Ryan's murder and voiced their outrage about it. Still many had almost forgotten about it, being that the local media only slightly glanced at it (and used justifications of criminal background to justify the police murder).

The day of August 30th, a crowd gathered at the Romero Funeral Home on the Northside with signs, banners, water and megaphones. It was a slow trickle in, but eventually the crowd turned about 100 people from the beginning. Members of Brothers Against Racist Cops (BARC) were in attendance, Alex Landau (a brother beaten almost to death by racist pigs in Denver years prior) and many other affinity groups populated the Funeral Home parking lot. The DABC Legal line was disseminated, the family talked about Ryan, and we all headed out to District 1 headquarters (about 4 blocks away).

"Police are the army of the rich" began as we marched through the neighborhood. It picked up stronger and stronger as people in front of their houses cheered us on, threw up fists or smiled. Looking behind us, we had a small convoy had our backs with posters for the march on every window of the car. We got to District 1 with ferocity. Already 2 cops on motorcycles were closing intersections on Pecos (1 block from the station). As we got to the front door, people started banging on the doors and windows. Chants persisted and the largely unmasked crowd called for the pigs to come out from hiding. The station was defaced with markers and someone even tried to smash the only security cam that faced the crowd. Unfortunately the tool broke! Still someone held a sign over the camera during the confrontation. Eventually someone noted that they could see the pigs gearing up in the station. People were unabashed and unafraid, only more emboldened by the cowards in the police station. "Come out and fucking fight us, pigs!" Fully suited in riot gear, the cops held their position knowing full well they were out numbered.

Neighbors from the small residential project across the street came outside to see what was going on. Some noted that they knew Ryan, that they supported us and many waved, honked, took leaflets about the case/demands/etc. and so on. Surely that alone is a bold move when that community faces persistent harassment by the cops on the daily.

We proceeded through a neighborhood called Jefferson Park, or "Lo-hi" as the yuppies renamed it. North Denver is being quickly gentrified by rich white people building luxury condos. It is sickening

how quickly the neighborhood gentrified here in a matter of 2-3 years. As we passed through the condocaplyse, we noticed cop cars picking up behind our 4 car deep convoy of supporters. We still held the streets. Some people hurled shit at the empty brand new luxury condos. A new chant began "No more people killed by cops, so you can live in fancy lofts!". We as we descended on the biggest yuppie shopping area, class war antagonizing echoed up the walls of the privileged. Signs were stapled up on every wooden post, and Saturday ice cream eaters and restaurateurs covered their kids' ears and looked on aghast. A wooden barricade meant for keeping cars out of a private drive way was dropped squarely in front of cop cars now right on the demo's tail. Apparently the convoy had all been pulled over and ticketed.

Luckily the pedestrian bridge over the highway was just blocks away. We lost the pigs for a brief moment of reprieve and many vandalized what they could. We got over the bridge to see one cop just arriving at that intersection to be greeted with plenty of "FUCK YOU"s. We crossed the street and through the park towards the center of downtown. Several barricades were picked up and carried onto the next street to block off the new squad cars that were trying to kettle us. Another bridge! We caught our breath at the top of the enormous stair case and waited for the folks that needed to take the elevator. A family dressed to the 9's in pink, admittedly in the middle of a quincinera photo shoot said, "Whoohoo yeah, FUCK THE POLICE!" with a raised fist. To the horror of the people on their yuppie condo balconies, some people shouted that they wanted to burn down their upper class dwellings. It's the little things, right?

We made it to the other side of the bridge to the heart of Denver, the outdoor promenade of capitalist enterprise called the 16th street mall. Construction barricades were appropriated and repositioned in the street. The mall's bus was shut down as the march descended on 16th. An LRAD trailed behind us with a pig filming the demonstrators. Every so often some people would move the big trashcans into the street behind us, holding off the LRAD as the stupid fuckers had to park, get out to move the trashcans and then catch up with us. This tactic left some space for the protest to breathe and agitate the crowd. We handed out over 2000 fliers on the march itself, a bulk on the mall. Many people filmed the demo, refusing to take fliers, while others chanted along with us "FERGUSON HAS SHOWN THE WAY, FIGHT THE COPS EVERY DAY!"

Before we could break into the "Taste of Colorado" convention, we were stopped about a block away. A cop car had managed to get itself surrounded by the crowd, and was occupied by one terrified dumb cop. The demo was surrounded by over 100 onlookers, both cheering support and shaking their fingers at us. Then the riot cops came in with olive drab turtle suits ('08-DNC fatigues), tear gas and pepper balls. In the standoff the pursued, they shoved their way through with their nightsticks as bottles and a few rocks were thrown back. They swarmed on Ryan's mom and then quickly backed off. At this point the crowd had cleared from around the trapped cop car and left. The crowd proceeded to hold the intersection for a brief moment. As quickly as they came, the pigs left. Cheers and more FTP chants followed.

The crowd made way to a dispersal point where a few remarks were made and folks scattered. About 30 minutes later a few comrades who were walking away from the dispersal point were confronted by a SWAT team who descended on them from a nearby street, choking one and detaining two others. A few people managed to get away. They were the only ones who were able to notify the legal team and other demonstrators. All three were charged with disobeying a lawful order, resisting an officer and one demonstrator was additionally charged with destruction of property. We managed to bail them out and are currently awaiting trial.

<http://vimeo.com/104949926>

# **Call Out for Anarchist Black Bloc Convergence in Ferguson, Missouri Oct. 10-13th**

Submitted by Anonymous on Mon, 09/29/2014 - 07:20

This is a call out for anarchists all over to converge in Ferguson. The Organization for Black Struggle is calling for activists to converge on Ferguson, Missouri from October 10 to the 13 for large demonstrations and civil disobedience. The actions are an effort to call attention to police brutality, militarized police, structural violence and systemic racism. Saturday October 11 there will be a large mobilization march leading to “civil disobedience and major demonstrations at significant targets” on Monday October 13th.

Since the development of civilization through the genocidal process of colonization, racism and white supremacy have always been a primary function of capitalism. Today the state continues to carry out atrocities against people of colour through colonial courts, the prison industrial complex and with murder. Through private-property ownership and the forces that protect those in power, all people experience the deprivation of a free life that can only be found upon the ashes of civilization.

For anarchists/anti-authoritarians it is understood that anti-racism is not just a struggle to merely sympathize with. Racism is a form of oppression that is interdependent upon, and reinforces, other forms of oppression. An attack on one individual or group is an attack on all. The anarchist/anti-authoritarian struggle for freedom must be intersectional and maintain a permanent method of attack on all forms of oppression.

For so long the state has captured, tortured and murdered in pursuit of upholding a colonial agenda. The time could not be any more ripe to destroy the colonial monuments of private-property and the institutionalized racism that consolidate them. To stand and fight in Ferguson is not just solidarity with those suffering the brute force of systemic racism, but an action taken by those who realize that all struggles for freedom are connected. A call for convergence and action has been made by the people of Ferguson. Fuck the police. Let the black flags fly.

## **Vancouver Anarchists March is Solidarity With Ferguson and Shut US Consulate Down**

Submitted by Anonymous on Fri, 10/10/2014 - 23:43

From Vancouver Media COOP <http://vancouver.mediacoop.ca/story/vancouver-anarchists-march-solidarit...>

To coincide with the weekend of resistance in Ferguson, Missouri, anarchists and other trouble makers decided to take the streets against not just the murdering of unarmed teenager Mike Brown, but against the police and the state itself.

Around ten people, a few masked, took the streets at Abbot and East Hastings street. Holding a banner written, “From Vancity To Ferguson - Fuck The Police!” Chants of “No Justice! No Peace! Fuck The Police!” Echoed off the buildings as we made our way downtown to the US consulate. Rage against police was heard loud and clear. One person yelled, “No more black kids getting shot by cops. Fuck the

Police.” A pedestrian answered, “hey that's me. Fuck the police!” He joined us for a few blocks telling his friend about the march and yelling chants with us.

Leaflets explaining the demonstration were thrown in the air and handed out. Once we neared the consulate the banner blocked the entrance and leaflets were thrown at the security guard. This is when two cop cars and an unmarked SUV parked a few meters away from us and went into the lobby. The consulate was shut down within 5 minutes. More chants like, “Only good cop is a dead cop!” were shouted at the Vancouver Police pigs.

Someone from the march pasted a few posters about Ferguson on the consulate made by our comrades in St. Louis. After being there for about 30 minutes and handing out or throwing more leaflets we decided to head to the Mexican consulate where another rally was going to be held for the missing and murdered students in Mexico.

As we approached the building of the Mexican consulate a few of us ran into the lobby with the banner and yelled at the security and a plain clothed Royal Canadian Mounted Police (RCMP, Mountie) yelling, “fuck the Mexican state!” And, “cops pigs murderers!” We left and eased off on our chants as we did not want to hijack the rally planned by other people. Everyone dispersed without incident or arrest.

The police exist to enslave and kill us. Violence against the police is self defense. Cops in so called Canada, Mexico and the US are all the same contract killers by the state.

To anyone heading to Ferguson or living there, stay safe this weekend.

## Atlanta, GA: Delayed Report on Mike Brown Solidarity Protests

Submitted by Anonymous on Sun, 10/12/2014 - 15:16

From [Atlanta Indymedia](#)

*In the spirit of renewed conflict in St. Louis and Ferguson, MO, following the police murder of 18 year old Vonderitt “Drew” Myers, we are posting a very brief round up of events which transpired in solidarity with the first wave of rioting in Ferguson in response to the killing of Mike Brown. In the event of no indictment for Darren Wilson, who killed Mike Brown, we hope to see disorder spread to every square inch of this country. In that spirit, we'd like to catalogue what has transpired so far.*

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### **First Protest - August 14th - Downtown Decatur**

On August 14th, for the "National Moment of Silence", around 200 people rallied in Decatur square. Decatur square has never hosted a demonstration of this sort, to our knowledge. The area is mostly filled with posh boutiques and could be characterized by its "family-friendly" atmosphere. The crowd was almost completely black students and activists but others were also present.

As the rally and speak-out neared its end, a group of demonstrators unfurled two large banners, one which said "Fuck the Police" very large and another which read "Pray for Victory." When the official event ended, some 50-60 people began chanting "hands up, don't shoot" and also "fuck the police" as they took to the streets. Joined by skateboarders and high schoolers, the crowd distributed flyers with an image of a rioter throwing a tear gas canister. The police were caught unawares and did not respond. After about half an hour in the streets, the crowd returned to the plaza in very high spirits. No arrests,

no detentions.

### **Second Protest - August 17th - CNN Center**

The 17th was the second demonstration. Between 1,000-3,000 people marched in a coordinated fashion. The speakers mostly favored a "respectability" discourse and seemed animated by liberal intentions. Regardless, the energy was very powerful. The crowd blocked all lanes of traffic, marching for around an hour westward and around Centennial Olympic Park. Halfway through the demonstration, it began to pour rain. The crowd cheered. Many adorned surgical masks. The news headlines at the time were a nonstop cycle of riot scenes from Ferguson.

After the march ended, protest organizers urged everyone to "peacefully disperse," which many did.

Several attempts were made by a small group to coordinate an anti-police march, making laps behind a large "fuck the police" banner. Each of these attempts failed until a small crew of black teens and early 20-somethings began screaming at a passing cop cruiser, blocking its way in front of the CNN Center and angrily demanding that others join them. Around 50 others joined them and began making their way slowly north toward downtown and east toward Peachtree Street. Multiple police barricades and trash cans were overturned into the road. This did not scandalize any of the participants.

The group decided to blockade Peachtree Street and Andrew Young International Blvd (in front of Hooters). For around half an hour, the small group of just a few dozen stopped traffic from moving in any direction. At this point, the composition of the crowd began to change. With all the pomp and entitlement of a cop, one young protestor assaulted and attempted to de-mask another who had to flee for their own safety. The friends of the upset demonstrator let her know that it was not acceptable to attack another demonstrator, much less attempt to rip masks off.

The crowd continued up Peachtree to the Five Points MARTA station where the crowd composition changed again, dwindling down to only 30 or 40, but with new people. Protestors overturned a newspaper box and tossed traffic cones, but were either not equipped, organized or willing to damage property as they marched past banks, offices, and fast food chains. It is likely that the participants would not have been scandalized by such actions and that onlookers would have decided to join in, as has happened at previous demonstrations in the Five Points plaza. Police were nowhere around.

For the next four hours, the small crowd held all lanes of traffic in multiple neighborhoods on the east side. The small group, which was mostly black youth from the south side suburbs, marched from CNN to Peachtree St, all the way to Edgewood, then all the way to Boulevard Dr, at which point many cops began to follow the group. Still, they pressed on all the way to Ponce de Leon, blocking traffic all the way back down to Peachtree Street then back to CNN. For the unfamiliar, this is an extremely long route encompassing many miles on very busy, large avenues.

At various points, specators would join in chanting "fuck the police" or "fuck 12" and also "justice for Mike Brown." No arrests, no detentions.

### **Third Protest - August 20th - West End Park**

The final march that the authors are aware of occurred just a few days later. This demonstration was organized by the "Trayvon Organizing Committee" who also organized a demonstration starting at West End Park following the Zimmerman verdict last year. That march was attended by thousands and concluded when a police cruiser had its windshield and drivers side window smashed in after hours of marching in the rain, blockading major roads and intersections around the west side and in downtown.

Of the three marches, this one was by far the most multi-racial and also attended by the most amount of activists. Regardless, it was structured in a way which was permissive to unruly crowd dynamics. After an hour or so of gathering and speeches, the group of about 300 began marching toward the West End MARTA station, on the other side of Historic West End. The group blocked traffic and intersections

along the way and was also followed by police on bikes and motorcycles. The energy and chants were very anti-police yet generally joyous.

After another speak-out at the train station, the demonstrators marched back toward West End Park. Just outside of the park, a single police cruiser had positioned itself in a small neighborhood intersection. This was the exact same location the cruiser had been in when it was attacked just a year prior. The crowd began surrounding the car and chanting "no pig zone - they know better" at the police inside. Slowly more people joined in and some began banging on the car, forcing it to exit the neighborhood. At this time, the crowd had dwindled to about 70 participants. A phalanx of police on motorcycles rushed onto the street to disperse the crowd. Instead, a small group of young girls rushed to meet them and blocked their path. This emboldened the others who continued to scream and curse at the cops to the rhythmic beating of drums. Sensing the tensions, officers turned off their blue and red lights, attempting to create a more docile environment. This did palpably attenuate the anger of the crowd, but some participants seemed committed to a confrontation and began surrounding the officers. Others began marching between the rows of motorcycles, effectively encircling individual officers. Immediately, the police turned their lights back on and slowly left the neighborhood. Behind them, a stray police cruiser attempted to drive through the crowd. His car was also blocked and the crowd demanded he back out of the neighborhood. After nearly 15 minutes of failed attempts to move forward, the crowd began to bang on the hood of the car. The officers immediately threw the car into reverse. The crowd began cheering and chasing after the car. Someone in the crowd tossed a stone at the cop, but missed.

The group, now only 40 or 50, decided, after some debate, to disperse. Police did not return to the neighborhood that night. No arrests, no detentions.

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*At no point in these demonstrations did a militant subjectivity make itself visible or distinct from the general crowd dynamic. This may have resulted in less property damage but also may have contributed to more diffuse antagonism, especially in the third demonstration. Left wing organizations, politicians, cops, journalists, and sociologists will continually engage in the pathetic search for authorship, for criminal conspiracy, for the dispensation of agency, of legitimacy, and the particular identity or ideology a rebellion could take. We are generally uninterested in these concerns, especially the former. Still, we are aware of the way these questions - which often function as actual operations for a certain cybernetic tendency latent in all contemporary policing - can have profound effects on the way we fight. We should push ourselves to find ways of merging with the crowd dynamic, of injecting insurrectional aspirations to a moment while also allowing ourselves to be swept up in the propulsive force such an adventure would actually entail - even and especially as it unmakes our particular role in this crumbling way of life. We should find ways to avoid adopting, except where it is especially necessary, a distinct posture, aesthetic, or rhythm from those around us while also avoiding the tendency to participate cynically in events which do not move us, as many socialists or marxist-leninists do, for instance. We must always struggle to see ourselves as part of a situation and not to look down at it from the enlightened heights of a specialist minority. This should not keep us from introducing tactical or discursive innovations where necessary, especially as our epoch strains against itself in a global rhythm of upheaval, of transformation, of experimentation and insurrection.*

**From Kobane, to Hong Kong; from Islamabad to Toulouse; from Ferguson to Atlanta:  
LET'S BE DONE WITH ALL OF THIS!**