

The Outside Agitator (206)

ISSUE 1 - MLK JR. DAY EDITION



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NOTE FROM OA206 MEDIA COLLECTIVE:

Welcome to our first newsletter, where the voice of the people is by the people! Outside Agitators (206), a Seattle based coalition in Seattle, WA that adheres to 4 points of unity. It is time to tell our story from our perspective within the movement, because every voice has equal footing, and we are the most qualified to express our experience. Our intention is to create an independent media platform for folks that are part of the current resistance #BlackLivesMatter, to co-create a vibrant tapestry of the struggle within what is called the city of Seattle. We are very excited to share the creativity that exists within the movement #BlackLivesMatter.

The Outside Agitator Media Team would like to thank all those that shared their submissions with us, it is an act of bravery to share your art. We welcome more submissions for our upcoming newsletters, which will be released every 2 weeks, with a rolling deadline for future newsletters. We are seeking lyrical pieces, graffiti as resistance, literary pieces short or long, poetry, visual art, the only limit is your own creativity.

Please send in your pieces to info@outsideagitators206.org with Newsletter Submission in the subject line.

www.outsideagitator206.com

Catfish Corner and the Gentrification of the C.D.

Seattle's Central Area has lost another sail from its faltering ship that serves the greater community and African Americans in particular. After 30 years of serving legendary catfish, hush puppies, and "Soul Food" the Catfish Corner has closed its doors. Hailing from the days of a "Black Community" in the Central area, times have changed where former patrons would still make the journey from South King County and other areas. In recent years the "Corner" has served the new community and continued to be stop for tourists looking for more than just downtown Seattle. Speculations are abound on why the closure was made, since the simple note in the window does not offer much of an explanation:

"Dear Catfish Corner Family,

Let us start by saying, thank you! It is thanks to you that we have been able to keep our doors open these past 30 years, but now we have to close.

we sincerely apologize for the inconvenience

Your Catfish Corner Team"

As a hub for information on the Black Community Catfish Corner will be missed by all for the Food and a gathering place.



O.A. 206 Response to Seattle Business Groups

First, we would like to acknowledge the Protectors of this land, the Duwamish and Suquamish People. Thank you for allowing us to do this work on your land.

To:

Jon Scholes of the Downtown Seattle Association, TomNorwalk of Visit Seattle, Leslie Smith of the Alliance for Pioneer Square, and David Watkins of the Seattle Hotel Association.

We acknowledge that you believe your businesses are more relevant to our city than Black lives.

As active members of the community ranging from students, community organizers and leaders, to parents, clergy, and even business leaders ourselves, we have taken to the streets to demand accountability for the lethal force of the ever-increasing militarized police presence that has for far too long terrorized our communities.

We reject your appeal to increase policing and silence our voices. We will not ask permission to fight for justice for our community.

This country has been rooted in white supremacy since its inception, from the genocide of one population to the kidnapping and enslavement of another. We understand that the institution of American police was first designed as slave patrol. While often omitted in American popular education, history documents that slave patrols have metamorphosed into modern day police agents whose primary duty is to maintain order in an oppressive system which values property over Black lives.

Take this moment to gauge and check your privilege. Juxtapose your inconvenience felt by our presence, to the inconvenience we are faced as a community with the unlawful killing of our families and community members by state-sanctioned terror in the form of police.

Outside Agitators 206 4 points of unity:

We center Black voices to celebrate and affirm Blackness. We believe that any movement to end anti-Black racism must be led by Black people.

We believe that everyone has a right to resist their oppressors and what resistance looks like varies for different individuals and different circumstances.

We don't directly speak to corporate media, nor do we need them. We are our own voice.

Fuck the police: As an institution fundamentally rooted in white supremacy and anti-Blackness we reject the police presence in our communities, absolutely. It is our responsibility to hold each other accountable and keep each other safe.

Imagine the inconvenience of having a dead child or parent, and told the murderer was justified in the act. Imagine the inconvenience during your holidays with a missing family member whose life has been stolen.

You claim you are concerned with safety. Black people in the United States are not even safe to breathe. We have been forced to take our voices to the streets because there is no where in the United States, let alone Seattle, where Black people are safe.

Our lives matter. We will continue to fight for justice. And as our brothers and sisters in Ferguson have said,

"We are not concerned if this inconveniences you."

Sincerely,

Outside Agitators 206

Respect Existence, or Expect Resistance !!!





Unfounded Guilt

by Bennett Taylor

Has anyone ever felt the need to apologize for starting a conversation on race? Apologize for bringing down the mood in the room or intruding on someone's worldview when you mention your side of history? Has anyone felt the need to apologize for our actions during this movement? I know that I should not feel guilty for expressing my truths in a peaceful way. I should not have to feel guilty for disrupting the chain of corporate commerce, which sees no value in human life. Nor should any of us have to feel guilt for expressing our freedom of speech. But yet I often do.

I once had a friend tell me that the Bible was the oldest book ever written, and that he believed the Earth to be around 5,000 years old. I do not usually go deeply into religious discussions, but as an English major and a passionate reader I felt the need to clarify: There are books much older than the Bible, many lost in history, but some I have personally read. Some were written longer ago than he believed to be the age of this planet. I stopped short of the mass of evidence supporting Earth's 4.5 billion year existence, because the conversation had gotten uncomfortable, and the

look of awe on his face made me uneasy. I was watching the world view of someone I cared about, a grown man nonetheless, being chipped away in front of me, and it was not a sight I took any pleasure in.

Similarly, I take no pleasure in exposing the fallacies behind what all Americans, myself included, have been taught about ourselves and our country. Our mis-education teaches that this is the land of equality, but light examination reveals this as far from the truth. It teaches that the institution of slavery ended on paper, but the plantation structure has survived visibly and spread through many other institutions. Our mis-education loudly proclaims that we have freedom of speech. This may seem true on the internet, or in the voting polls – but go out and speak to the people. Test that freedom. If your words do not conform to the government's interests, it will defend itself against your speech.

So there is freedom of speech if you can withstand the force of the mightiest military in human history, there is compensation for your work, unless you have made a mistake that the justice system caught you in, and there is equality, as long as you are among or follow the careful script of the "dominant" culture.



With every increment of land taken from the Native Americans, the question arose of what would be done with its refugees. This human cost was the “Native Problem.” With every increment of time that has passed since emancipation, the question has arisen of what to do with these millions of black bodies who are no longer legal property – yet have no home country to return to. This human cost is the “Negro Problem.” These races of people, marooned at home, are problems because it is no longer apparent what their existence means to the dominant society, which finds through its victim’s longevity that it may not be so dominant after all. Perhaps this power was not divinely ordained, but stumbled upon, used too eagerly, and only really exists as a temporary blight in the history of life on this planet. Competition is a part of nature, but the form of competition born and raised in the heart of Europe we call Capitalism is unnatural because it inherently creates a distance from nature, which is also a distance from human beings. Generation after generation, we have allowed ourselves to be divided: From our cultures and lands of origin, from our history and genetic ancestry, and, finally, from each other. In 2015, we are each an island.

This is the beauty of social activism; it brings these islands together to form small masses once again. Every generation of colored people in America have had to fight to maintain their place in its history and their survival in its captivity. With every generation, we come a little closer to being able to call this place home. It is our turn now, our duty to take the torch from our ancestors, and carry it for as long as we can. The guilt we feel is natural, because our survival is a constant pull at the withered seams of this system, which is ours too.

This is our home, and these are our countrymen and women. There is no where else for us to go. So as we plunge the ice pick of truth into the still frozen hearts of our people, it is natural to feel some of their pain. Nothing lasts forever, and the worldwide systems of white supremacy have been eroding for some time. It is natural for proponents of the system to lash back, and it is natural for believers in the system to hurt. We have all been gravely mis-taught in different ways and from different perspectives. If this country is ever to be the cultural “melting pot” it claims to be, we must recover from our educations together. But we must not apologize for reclaiming our ancestor’s places in history, or for asserting boldly, as they did, that our lives matter.

May your 2015 be a year of love, laughter, and if it be rage, may it burn with direction.

“The Requiem For Mike Brown”-A Spiritual...



“Requiem for Mike Brown” is a modified version of the union song “Which Side Are You On?” It was sang alongside a banner drop at the St. Louis Symphony. The intent was “to make the comfortable uncomfortable” and “to inspire and draw in energy for the movement.”

The union song “Which Side Are You On?” was written in 1931 by Florence Reece, the wife of Sam Reece, a union organizer for the United Mine Workers in Harlan County, Kentucky. In 1931, the miners and the mine owners of that region were locked in a bitter and violent struggle (called the Harlan County War). In an attempt to intimidate the Reece family, Sheriff J. H. Blair and his men (hired by the mining company) illegally entered their family home in search of Sam Reece. Sam had been warned in advance and escaped, but Florence and their children were terrorized in his place. That night, after the men had gone, Florence wrote the lyrics to “Which Side Are You On?” on a calendar that hung in the kitchen of her home. She took the melody from a traditional Baptist hymn, “Lay the Lily Low”. Reece recorded the song and it can be heard on the album Coal Mining Women.”

Our ancestors called them spirituals. Our grandparents called them spirituals. And Now we call them spirituals. Spirituals have been used historically as tools used in resistance to the slavery of colonialism and the violence of capitalism. The struggle has always used spirituals, songs, and stories, to connect and draw strength from our ancestors and those who came before us. “Requiem For Mike Brown” is a modern spiritual. On one side it comforts and inspires us. On the other side it agitates those opposed to us, those who terrorize us.



An Open Letter: To Those Who Oppose the Protests in the United States

By Renaissance the Poet

The protests that have been occurring nationally in the United States ignited because of the recent Grand Jury decisions of Michael Brown and Eric Garner, but there is a much longer, older, and deeper system of oppression that tolerates and permits these decisions. These cases were the proverbial straws that “broke the camel’s back,” so to speak, that galvanized the people to action.

The negative responses about these protests are precisely the reason that the protests have continued and why some people decided to protest at the Seahawks game, most people do not know, and or disregard the importance of an unjust Department of Justice and Criminal Justice System in the United States. It is very clear that most people are not aware of the “New Jim Crow” and how the laws of the United States have been crafted not only to be discriminatory towards people of color —McCleskey v. Kemp (1986)— but also fill in the Prison Industrial Complex with people of color at alarming rates, and disenfranchise entire populations. The legal framework that permits this new system of Jim Crow to exist is the same system that is permitting the Grand Juries to make and levy the decisions that they are making in these cases and essentially, allowing police officers to kill with impunity.

The assertion that a “thug” got what he deserved because she or he was a “criminal,” when the label of criminal is almost ubiquitously paired with being a person of color—even though the data shows that white people commit just as much if not more crime as do people of color—what is being presented is a justification for the murder of people of color by an

institution established for the protection of the people.

The people who are protesting feel that either, they themselves or others are not being treated fairly by the system and are correct in the feeling. We do not feel like we are being granted the full status of People of the United States.

It is unfortunate that these protests have to occur at all and it is also unfortunate that The People had stand outside of a stadium where fans were gathering to make our complaints heard. If the system was fair and just then The People would not be taking the actions they are taking all across the country. Just that fact alone should tell the civilization of the United States something is wrong. However, what we see most are people who are upset that events are being disrupted and are presented with arguments like “get over it”

and “the Grand Jury already made their decision and there is nothing you can do about it.” But as was stated earlier, this is a much bigger problem than any two Grand Jury decisions. Many people in the United States either fail to understand the depth of the injustice or

choose to ignore that it is unjust and would prefer that these issues not be brought to the surface.

I challenge all of you who think that these protests are a pointless waste of time and that they should stop, to imagine, just for a moment, how you would feel and what you would do if, you were a member of a marginalized group being discriminated against and denied your rights. Then imagine that your marginalized group has also been relegated to this inferior position because of some benign characteristic that has nothing to do with your character or merits and the world tells you to “just get over it,” what would your position on the issues be then?



"The first need of a free people is to define their own terms"
 - Stokely Carmichael

This is how you will come to know the Outside Agitators 206

Who We Are:

We are the Outside Agitators 206.

We are abolitionists in the year 2014. We want an end to police terror, we want an end to slavery that is the prison system, and we want the people who profit from this held accountable.

Aside from that we are as varied as the plant life in the North West. We are youth, students, workers, parents, teachers, artists, street philosophers, survivalists, revolutionaries, solutionaries, Queer, Black, Brown, Indigenous, and White Allies. We are from the town, we are transplants, we are economic refugees, we are the result of colonization, slavery and genocide. Essentially we are people that deserve a dignified life and want the same for our brothers and sisters in the struggle towards Black Liberation. Cuz when Black folks get free, we all get free.

We do this work in Memory of Mike Brown-18, Oscar Grant-22, John T. Williams, Eric Garner-43, Tamir Rice-12, Romain Brisbon-34, Akai Gurley-28, Kajieme Powell-25, Ezell Ford-25, Dante Parker-36, John Crawford III-22, Tyree Woodson-38, Victor White III-22, Yvette Smith-47, McKenzie Cochran-27, Jordan Baker-26, Kimani Gray-16.

These are only a small portion of those that were murdered by police, we do this work for all those un-named, for the families that have lost a loved one to police violence, for all those that have been brutalized daily by the police.

"This ain't your daddy's civil rights movement" - Tef Poe

"DOGS OF CAPITAL"

by janeofearth

I am in a room full of
 gnashing teeth
 Trying to ask dogs for
 compassion
 They are foaming at the
 mouth
 They are chasing their tails
 They are growling at me
 through picket fences
 Protecting the house their
 master stole
 Day and night they bark at
 anything that walks
 Howling just to admire their
 own voices

I came to ask for some sugar
 And an egg to make my cake
 But I could not get past the
 dog
 That ravenous beast
 It had no love for neighbor
 Made no room for me in that
 stolen house
 I have no cake

Soundtrack

- Tef Poe - Gas Mask, War Cry
- J Cole - Be Free
- Gabriel Teodros - Who is telling who to be peaceful?
- Ian Kamau - America
- Jasiri X - 212, #NeverLovedUs
- Rebel Diaz & The Reminders - Run
- Zion I, Bambu & D.U.S.T. - Unity
- Rapsody - Beauty & The Beast EP
- Lauryn Hill - Black Rage



2 Struggle



Upcoming Events

*A Full Calendar is online at
www.outsideagitators206.org*

Jan. 22nd-

**From Black Power to
Black Lives Matter: Or-
ganizing in the Struggle-**
Garfield Highschool 7pm.

Jan. 24th-

**Duwamish Long-
house-6th Anniversary
Celebration-**
*Duwamish Longhouse
10am-5pm*

Juvi Open House
12th and Alder 11am

**Will They Increase
Police Accountability?-
New Holly Gathering Hall**
9am-12pm

Jan. 31st-

**Families F.I.R.S.T. -
Pipsqueak (16th and
Spruce) 7pm**

**Queer and Radical Pris-
oner Writing Nite-**
Pipsqueak 6pm

The Following is an excerpt.

The whole piece can be read online at chaka85.wordpress.com

break the laws/break the chains: political reflections on Mike Brown and White Supremacy from Oakland CA

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A few hours later I smiled in a sea of fire and broken glass as I saw Black faces loot back. It made me think of those womyn from earlier and my peoples who fear these tactics, who want to contain some sense of 'peace' In the streets. Peace for what? Whose streets are these? Whose banks are these? Why are we more concerned about keeping the peace towards private property we don't own, rather than letting people do their thing in the streets? And policing tactics in the name of protecting Black people and our vulnerability to the state? We don't need that. We've been smashing against this private property thang since our ancestors burned down plantations. Monday and Tuesday night in Oakland, CA was no different and we should be proud of that.

Burn it all Down

What does it mean to say that Black lives matter when 12 year old Tamir Rice was shot and killed by a pig in Cleveland Ohio on November 24th. What does it mean to say Black lives matter when on the same day Mike Brown's pig murderer, Darren Wilson, is charged with nothing. What does it mean to state that Black lives matter in a system based off of the exploitation and genocide of Black life, Indigenous peoples life, all life? This system was not built for us so why should we protect it? In the words of Mike Brown's stepfather it's time we "burn this bitch down!"

Self-determination is fought for in the streets not in the courts. Our actions must not legitimize a system that stands opposed to us. That is a distraction. We must connect and build with homies in other spaces too, who are resisting and decolonizing so that we may support each others work. I've learned from Zapatismo and compas in Mexico that you resist colonization through actively building the alternative. You don't just pontificate about it like an academic. Autonomy is the unity of theory and practice. Lets not be afraid to think and tap into our brilliance and knowledge. Let's not be afraid to imagine something radically different. Especially as Black and Indigenous womyn, because our lived experience is ripe with powerful wisdom and truths for our people. Our ideas and visions are our guides for action.

Lets not be afraid to burn it all down. Lets not be afraid to hold space and take it back for good. Not just for a day of protests, where we do something inspiring and then go home feeling good about ourselves. Liberation is a daily struggle and a collective one. Lets break the law. Lets Break everything. But take back space too and take it back longer. Take it back forever. From Oakland to Seattle to Klanada to LA to Ferguson to Mexico to Palestine, todo el mundo.

All power to the people. Always.