

The Outside Agitator (206)

ISSUE 2- BLACK HISTORY MONTH

Harriet Tubman-

A.K.A - Moses

A.K.A- Gerneral Tubman

A.K.A. - Armed and Dangerous Negro Women

"I knew of a man who was sent to the State Prison for twenty-five years. All these years he was always thinking of his home, and counting by years, months, and days, the time till he should be free, and see his family and friends once more. The years roll on, the time of imprisonment is over, the man is free. He leaves the prison gates, he makes his way to his old home, but his old home is not there. The house in which he had dwelt in his childhood had been torn down, and a new one had been put up in its place; his family were gone, their very name was forgotten, there was no one to take him by the hand to welcome him back to life.

So it was with me. I had crossed the line of which I had so long been dreaming. I was free; but there was no one to welcome me to the land of freedom, I was a stranger in a strange land, and my home after all was down in the old cabin quarter, with the old folks, and my brothers and sisters. But to this solemn resolution I came; I was free, and they should be free also; I would make a home for them in the North, and the Lord helping me, I would bring them all there."



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Outside Agitators 206 would like to acknowledge the Duwamish and Suquamish people as we do this work on their land

Welcome to our 2nd issue, of our 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.

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

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.

Soundtrack

- **Raz Simone, Gifted Gab & Fatal Lucciano-** *Same Problems*
- **Saul Williams & Haleek Maul-** *All Coltrane Solos at Once*
- **Gabriel Teodros, SoulChef & Shakiah-** *Greeny Jungle*
- **Bambu De Pistola-** *OG Booby Hutton Freestyle*
- **Kiwizzo-** *Til We Free*
- **Mystic (W.A.R. Media)-** *Country Roads*
- **Shabazz Palaces-** *Ham Sandwich*
- **THEESatisfaction-** *Awe Naturale and EarthEE*
- **Julie C-** *These Streets*
- **Raz Simone-** *“Macklemore & Chief Keef”*



2 Struggle



Dear Harriet:

I am glad to know that the story of your eventful life has been written by a kind lady, and that the same is soon to be published. You ask for what you do not need when you call upon me for a word of commendation. I need such words from you far more than you can need them from me, especially where your superior labors and devotion to the cause of the lately enslaved of our land are known as I know them. The difference between us is very marked. Most that I have done and suffered in the service of our cause has been in public, and I have received much encouragement at every step of the way. You, on the other hand, have labored in a private way. I have wrought in the day – you in the night. I have had the applause of the crowd and the satisfaction that comes of being approved by the multitude, while the most that you have done has been witnessed by a few trembling, scarred, and foot-sore bondmen and women, whom you have led out of the house of bondage, and whose heartfelt, “God bless you,” has been your only reward. The midnight sky and the silent stars have been the witnesses of your devotion to freedom and of your heroism. Excepting John Brown – of sacred memory – I know of no one who has willingly encountered more perils and hardships to serve our enslaved people than you have. Much that you have done would seem improbable to those who do not know you as I know you. It is to me a great pleasure and a great privilege to bear testimony for your character and your works, and to say to those to whom you may come, that I regard you in every way truthful and trustworthy.

Your friend,
Frederick Douglass.

-The Woman Called Moses-

Harriet Tubman was an black women abolitionist, humanitarian, and during the American Civil War, a Union spy. Born into slavery, Tubman escaped and subsequently made about thirteen missions to rescue approximately seventy enslaved family and friends, using the network of anti-slavery activists and safe houses known as the Underground Railroad. She later helped John Brown recruit men for his raid on Harpers Ferry, and in the post-war era struggled for women's suffrage.

The great anti-slavery leader Frederick Douglass had enormous respect for Harriet Tubman. An accomplice of Harriet Tubman was white abolitionist John Brown, who advocated armed struggle to destroy slavery. Brown, who referred to her as “General Tubman,” found her knowledge of support networks and resources to be important contributions to his raid at Harpers Ferry, W.Va., in 1859. While the action failed, it was seen by anti-slavery forces as a symbol of proud resistance.

By 1861, Tubman saw the Union victory in the Civil War as an important step in the abolition of slavery, and she joined the Union Army. She condemned President Abra-

ham Lincoln's inaction in outlawing slavery.

“General Tubman,” as she was known, was the first woman to plan and lead an armed assault in the Civil War. In 1863, she guided a regiment of 300 Black soldiers in a raid at Combahee Ferry, S.C., and commanded the gunboats around Confederate mines in the river. The battle was won; 756 enslaved people were liberated.

Tubman also served as a healer. She organized a hospital for Black soldiers and cured many of dysentery using herbal remedies learned from Indigenous healers. Butch Lee, author of “Jailbreak out of History: The Re-Biography of Harriet Tubman,” explains that “for every Black Union soldier who died in battle, ten died from diseases. ... To them, a healer was as militarily essential as a skilled artilleryman or sharp shooter.”

Harriet Tubman was a warrior, leader, guerrilla fighter and military commander. Her contributions were great in the struggle to abolish slavery and as a fighter for women's and workers' rights.



How I Survived and Lived to

They say 'karate means empty hand, so it's perfect for the poor man' – hip-hop duo dead prez; "Psychology"; from their debut album "Let's Get Free".

In September of 1998, a group of friends and myself were working out in the grass of a local school in what was considered an "economically depressed" area of Seattle when we heard a loud crash.

When we got there, we saw that a small car had slammed into a telephone pole and a teenager was trapped inside. Despite the smoke pouring from the engine and the broken glass on the ground we ran over to help. My co-defendant, Kenyatto Amen-Allah (aka Moorpheus of the hip-hop duo dRED.i), climbed into the back seat to release the front passenger-side seat, so that the young man could breathe. An older man reached in with his hunting knife and cut the seat belt to help the victim breathe. The dashboard was crushing his chest, he was bleeding profusely, and going into shock.

First, the paramedics came and then the police. By now there was a large crowd gathered, a mostly black crowd (like us). The paramedics told us to get out of the way, which we did. Then a white cop (later identified as Ofc. Ronald Martin) ran up on my co-defendant, picked him up off the ground, and slammed him on the hood of the crashed car. The crowd started shouting "he didn't do anything", and "he was trying to help".

The cop's black partner, an Ofc. Gregory Williams, came over to me very calmly and professionally to ask what happened, and I told him. Ofc. Martin let go of my friend after I explained the situation to them, but then decides to run after him again, this time screaming, "The next time I tell you to do something, you do it!". I walked up alongside him as he was chasing my friend and asked him, "What are you, deaf? I just told you what happened!"

He responded by attempting to strike me in the throat with a straight-lead v-strike (the 'v' is the area between the thumb and first-finger). No warning, no commands, just a slightly telegraphed movement in front of a trained eye, just before he launched the assault. As any martial artist or defense tactics instructor will tell you, this is a technique that can easily incapacitate or kill an opponent.

In that instant my 29 years of martial arts training, 10 years of ring experience, 13 years employment as nightclub security, and over 43 street fights since the first grade kicked in. According to the police report filed by Ofc Martin, obtained during the discovery phase of my criminal trial, he received "numerous punched and kicks to the head". It took three officers to take me to the ground, and one of them, Ofc Williams, unfortunately found himself caught in the constricting grip of a Brazilian Jujitsu-type Triangle choke. Once he asked me to "please turn over", I released him and complied.

In the east precinct lock-up, Ofc. Martin paid me a visit to issue threats: "I'm bigger than you and stronger than you; I'll slap you down and knock you out!"



According to him, from now on every time I am stopped a red flag goes up next to my name on their computer system warning whoever stops me that I assault cops and that they will approach me with guns drawn. Those statements, along with his courtroom behavior (screaming at our attorneys and the judge) and the facts of the case (especially the testimony of prosecution witnesses, black and white, who told the court one after the other that "the police were out of control", leading the jury to find us 'not guilty' of assaulting an officer and obstruction of justice. After our stunning "win" at the criminal trial, we were regularly followed and watched by Seattle Police. Eventually, as the WTO was preparing to come to Seattle in 1999, the FBI joined in the surveillance.

Later, we filed a lawsuit in federal court, demanding 11



Police Terrorism Tell About It

allpowertothepositive.info

Pg. 5

million dollars each in damages and an apology from the police chief and the mayor on local television,...from their knees.

In December, 2000, on the one-year anniversary of the WTO protests, I was arrested while eating my lunch at Seattle Vocational Institute (I was a student there at the time). I was arrested by six riot cops in full body armor and three plainclothes detectives. One of them said to me, "keep your feet on the ground, Mr. Lewis, we know you're a karate expert" as he put his boot on my foot. They claimed that I had sent an email threatening the mayor's life. Like the last arrest, the King County Prosecutor saw this charge was groundless and even said this to my attorney. The only "threat" from me received by former Mayor Schell was the

each, plus attorney's fees. Officer Martin was not fired or charged with any crime, and at the time of this writing still works for the Seattle Police Department.

I call it a small 'v' victory. The city has increased their liability insurance with federal grant money, so they have greater financial resources to either fight victims in court or settle when new incidents occur and the victims or their families sue. Interestingly, it is only the firefighters and paramedics that I have seen running t.v. commercials for levy campaigns to raise additional funds for their critical services. This is one small example of putting social order and control over public safety.

This pattern serves to give fuel to right-wing arguments against paying victims of this type of violent crime, citing tax increases on small businesses; who pay for police, firefighters, and paramedics with the quarterly business and occupations tax, collected with every sale of dine-in/

take out, deli foods, classes or services, entertainment, or any merchandise. But, in Seattle, the liberal brand of fascism is more friendly and astute: public relations efforts such as community policing initiatives, block watch parties, and the Office for Professional Accountability (OPA) have helped to muffle critics on both the right and left, while fostering more confusion than clarity amongst those seeking real solutions to this problem.

So once I won the \$50,000 settlement, the next issue was that of the IRS; who wanted a piece of it. Today, I recieved the paperwork

stating that the IRS was garnishing my wages.

subpoena to appear that my attorneys sent to him and the police chief Gil Kerlikowski regarding our lawsuit, which happened a few days before my arrest. I was released on bail on my 30th birthday. No charges were ever filed in this case.

In 2003, a concerned citizen (who wished to remain anon.) contacted me and showed us a document obtained during a mid-afternoon meeting of the 'liberal' Seattle City Council. The meeting was a formal request from the Seattle Police to put certain individuals under surveillance and to renew surveillance placed upon 'suspects' the year prior. I was on that list.

The lawsuit wasn't "won" exactly. We had a hung jury. The lawyers attributed that to our civil trial happening shortly after 9/11. The city finally did settle with us for \$50,000

For anyone who has any doubts as to the reality of class in amerikka, think about this: to the IRS, I am an easy target. The wealthy with their off-shore accounts and armies of attorneys, are a hard target. Despite the unpaid millions owed by the wealthiest 1%, the IRS is after me for a mere \$8,000. I make well-less than that a month and they have been withholding my refunds for years.

I say all of this not because I want sympathy, but for the reader to understand, in a very personal way, one more reason why my opposition to the forces of kkkapitalism/imperialism/inter-personal oppression is so total and resolute. As I get older, the desire to see real-deal revolution in my lifetime only grows.



Whose Lives Matter?

Respectability Politics, Police Brutality, and “Good Victims”

By Monica Thomas

In Seattle, as well as nationally, it seems that the instances of police brutality that have recently gone most viral are ones committed against “respectable negroes.” Meanwhile, countless other stories are ignored because they do not fit the qualifications of a “good victim.” Perhaps these “bad victims” have a criminal record, live in poverty, have a mental illness or a firearm - anything that makes society question their “innocence.”

Under class society, a person's value is determined by how much they “contribute to society” and how well their behavior serves their oppressor. **Respectability politics maintains that if we hold good jobs, keep our legs closed, say please and thank you to police, donate to charity, and never break the “law” our lives will always matter.**

The selective media attention and public response to police brutality cases is a manifestation of respectability politics which send a clear message about whose stories “deserve” to be told, and thusly who “deserves” to be brutalized and murdered and who does not.

The story of William Wingate, the elderly black man who was wrongfully arrested for using a golf club as a cane, garnered international attention from news outlets as far as Russia. These news articles describe an innocent, respectable veteran and retired public servant cruelly humiliated simply for walking while black.

On February 7, about 150 people marched through Seattle's Capitol Hill neighborhood carrying golf clubs in solidarity with William Wingate. The “Walking While Black” march was organized only a week in advance, and attracted every major local news outlet.

But where was that support for Koko Durden-Bosley, the woman who, during an arrest, was punched by an SPD officer and broke her eye socket? Where is the march for her? Where was the international outcry for Oscar Perez-Giron, the undocumented young man who was murdered by police after a confrontation over train fare?

Koko's story appears doubly doomed. In cases of police brutality, female and trans victims hardly earn as much attention as men. And as someone who

was already in handcuffs for an alleged crime, her right to dignity had already been questioned. As soon as we are criminals, we “deserve” everything we get.

At the “Walking While Black” rally, one of the organizers argued that it doesn't matter if you're an elderly veteran, a teacher, or a Yale student - in the eyes of racist police black men (and I would say all black folks) are are still dangerous until proven otherwise.

A black person's respectability means nothing to a white supremacist with a gun.

And yet even still, from the mouths of keyboard critics and even Black elders, we are repeatedly told that if we do all the right things to make ourselves “respectable,” our stories will always matter.

I'm reminded of the story of Claudette Colvin, the 15-year-old girl who was arrested for not giving up her seat to a white woman on a Montgomery, AL bus nine whole months before Rosa Parks did the same thing. But Claudette was not the perfect victim:

“My mother told me to be quiet about what I did,” Ms. Colvin recalled. “She told me: ‘Let Rosa be the one. White people aren't going to bother Rosa — her skin is lighter than yours and they like her.’ ” (from the New York Times “From Footnote to Fame in Civil Rights History” 2009)



Claudette Colvin, age 15, 1955



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Colvin was too young and too dark to be a victim worth rallying around. And what's more, she was too unclean. Not long after her arrest, Colvin became pregnant by a married man. It was the straw that broke the respectable camel's back.

This is the same logic that allows rape victims to be blamed for the clothes they wear; for incarcerated persons to be used as slave labor and denied a means of living when they return home; and for a murderer to walk free because his black victim dared to fight back. **This logic tells us to blame victims for their oppression rather than challenge the systems that oppress them in the first place.**

And this is how we have arrived to a place where William Wingate, Rosa Parks, Jesse Hagopian, and others remain in the front of our minds and the tips of our tongues. Their stories are important and must be told, but Koko Durden-Bosley, Oscar Perez-Giron, Claudette Colvin, and countless others have been pushed aside as less important for failing to fit into a respectable package. Respectability politics makes it possible for us to feel justified in leaving some of our people behind.

In the case of black folk, respectability politics attempts to draw distinction between “niggers” and “respectable negroes.” By becoming respectable and placing ourselves in closer proximity to power, we fool ourselves into thinking that power is ours to hold. We fool ourselves into thinking that proximity to power will save us. But we must acknowledge, as many others have said, that the field slave and the house slave are still slaves. We must get free.

If we are to get free, we must shed the illusion that gaining the “respect” of a capitalist and white supremacist system will save us. So long as some of us are allowed to be labeled “thugs” whose deaths can be justified, police will always find a reason to kill all of us. We will always be suspect. Those who have been brutalized by this system and dare live (and fight) against its rules will never be “good victims.” We will never be “respectable.”

Respectability politics has no place in this movement. If black and brown folks are to get free - all of us - then it is unacceptable for some of our people to be left behind just because they didn't pull hard enough on their bootstraps. **When we say black lives matter, we mean all of them.**

A Poem by CuttingEdge

F.U. Larry Gossett

hey Judas
Et tu Brutus
I'd ask you brother
oh why do you do this?
If I didn't already know
what the truth is
For those six figures
you'd sell our kids down
the river
There is so much suffering
down stream
Mothers tears stream down
But you're not listening
A soundproof office
to stifle the screams
Not to disturb
your selfish dreams
They're drowning!
They're drowning!
They're drowning!
hear them
SCREEEEEEEEAM



On February 25, 2015 the students at all three campuses of the University of Washington (Seattle, Bothell, and Tacoma) declared a State of Emergency because of the ethnic and cultural disparities within the institution. Hundreds of students gathered after walking out of their classes and submitted demands to the administrations of the University. In addition, to the mere volume of students submitting these lists of demands, there was also national media coverage of the demonstration, and the social media sites went haywire with commotion both positive and negative.

Three important things to take note of; (1) it cannot be argued that the students do not have broad support, both among the cohort of students, and among the administration, faculty and staff; (2) there can be no question about what it is the students want because our demands were listed in written form and submitted, as well as being posted on line; and (3) it would be foolish and an awful public stain for the University of Washington not to address these demands and to publicly acknowledge that it has, given the attention it has all ready received.

Out of 29,468 students at the University of Washington in 2014 there were 11,947 students of color, and only 1,026 Black students. That means the Black students at a state institution only composed 3.4% of the population. At the same time, there were 4,115 faculty members, but only 70 were Black, which is 1.7%. KIRO 7 Eyewitness News, bless their hearts (not really), attempted to demean and discredit the concerns of the students and the demands that we were making by showing to the public that last year the University of Washington admitted 216 African American students, up from the previous year's 181 African American students enrolled for Autumn quarter. Their attempt to demean our concerns only exposes the problem, on a campus of nearly 30,000 the UW admitted only 216 African American students! However, the tone in which KIRO 7 used when reporting these facts implied to the public that they did 'not believe' the students should be upset about these data points and statistics. Excuse me if I don't start licking your boots and shining your shoes like a good house Negro, remaining silent, praising the fact that the knife has been pulled half out the back of our people. The fact remains that I-200 and the repealing of Affirmative Action has caused a harm to our entire community, not just the Black community.

"It is troubling at best, and damaging and disparaging at worst that people who after harboring generations of hatred and oppressive sentiment against people because of the color of their skin or cultural backgrounds, all the while institutions and the principles that ground them were being developed and indoctrinated, believe that the hatred and oppression has disappeared from these institutions In the few short years since the Civil Rights Era and the Post-Colonial Movement."

#BlackLivesMatterUW Undergraduate Demands

I-200 became part of Title 49 RCW Labor Regulations, and in particular, RCW 49.60.400 wherein it states; "(1) The state shall not discriminate against, or grant preferential treatment to, any individual or group on the basis of race, sex,

color, ethnicity, or national origin in the operation of public employment, public education, or public contracting." If this were a statute that the state and its institutions were really beholden to, then we would not be witnessing the discriminatory and preferential treatment of People of Color being funneled through the public school systems into prisons via The School-to-Prison Pipeline. Minority students are approximately 75% more likely to be suspended or expelled from school, for the same offenses that White students are not suspended or expelled for. Of that population whom is sent from school, they are also approximately 75% more likely to wind up in the Juvenile detention centers, and 85-95% more likely to wind up in the adult penitentiary system, and thus reduced to slaves.

Furthermore, the State of Washington has the fourth largest prison factory system in the United States run by Correctional Industries (C.I.), and all state agencies are required by law to purchase goods (particularly furniture) from prison labor. This reveals a critical economic interest and motivation to warehouse people

in prisons for insanely cheap or free labor, and historically the people in this county that this status has been relegated to are Black people. In addition to this, the Supreme Court in, McKlesky v. Kemp 1986, ruled that it was Constitutional for law enforcement and prosecutors to practice discriminatory discretion in the investigation, apprehension, conviction and sentencing of people. And lastly, in the R.C.W. 49.60.400, subsection (4) (b), it states

that the non-discriminatory and non-preferential treatment specified in subsection (1) does not apply to law enforcement. Thus, pulling all of these components together, with both the historical and recent experiences of such things as Stop and Frisk, which we know specifically targets minority communities, reveals that I-200 only applies to anything that would be to our benefit and that its true purpose is to not make things equal, but rather to prevent us from escaping the New Jim Crow, the contemporary slave trade.

These are the conditions that initially led Outside Agitators 206 (OA206) to declare a State of Emergency at the University of in collaboration with many of the students and organizations on the campuses. From there, this became the people's movement, OA206 set the stage and swept the path clear for the people to represent ourselves; much like Frederick Douglass advocated oppressed people do. The students



to our respective administrations together, standing in unity. In classic fashion, the Seattle Police Department showed up in riot gear, as they do to every thing when the hash-tag #BlackLives-Matter emerges in an assertion of values and rights.

It must be noted at this point, that many of the administrators had the student's backs and interests in mind. The administration told the police that they were to stay away from the student's and to allow us to exercise our 1st Amendment Rights, and that is precisely what they did. Now, it could be asserted that this was a move to avoid a scandal, and I am sure that played into it, but I am hopeful that many of our faculty and administration are as interested in having more diversity and equity on campus, as we are.

A public display of support came from UW Seattle's Interim President, Ana Mari Cauce on a FaceBook post:

"Was able to join students briefly at #BlackLivesMatter# rally. Very proud of the way they are shining a light on the continuing

inequities and discrimination that remain. We need to work together to make the world a better place for ALL of us!"

This gives me hope. The people who we look to for support are coming out and are using their privileged positions to help those without those privileges to gain fair and equitable treatment. It gives me hope that we can make a difference. It gives me hope that what we are doing is reaching people and activating them.

and submissions of demands at the rally and speak out in front of Gerberding Hall where the President's office is located in Red Square, a young man proclaimed as he grabbed the megaphone that he had "been awoken" by the days events. This is something that happened over and over again with countless people. He didn't know quite what he wanted to say or how to say it, and he was trembling in front of the massive crowd, but he just knew he could no longer remain silent. I also heard it said that many people did not know there were as many Black students on campus as were in the march. At one point, while leading the chants, I glanced over the heads behind me and could not see the end of the procession, all screaming "Repeal I-200, Pull our kids out the jails, give them educations, See how this nation sails!" This could be heard echoing off the buildings and reverberating through classrooms and many who had not initially walked out, did so because they were compelled to be part of a

historic moment.

There is something liberating about doing what is right. There is something liberating about knowing you are not alone. This is true regardless of whether you are a student, a faculty member, a staff member, or an administrator. We are all members of an institution where we are outnumbered and it is sometimes difficult to stand alone, to speak up, to stand in opposition of what we clearly and blatantly know to be wrong; if it is not downright impossible. However, part of the beauty of the walkout was both the revelation and display that we are not alone and that the few brave souls that had the courage to initiate the stand, no longer have to go at it alone.

M, an Outside Agitator, said something very important, "Your degrees will not set you free" at the last rally of the march. This was shocking to many in the crowd because we have been indoctrinated to believe that earning a degree is the end game, as if we have finally arrived at our destination. However, as can be evinced by the faculty and administrators who have had their hands tied working in an institution that (dis)functions on discriminatory practices, that is not the way it is. She continues, "It is good that you are protesting here on campus, but we will not find liberation until you go to the places and work with the people who are most marginalized," arguing that the privilege we gain by earning these degrees places upon us a responsibility to use that privilege to make sure that others whom are less privileged are not marginalized.

Then she drops the C-word, CAPITALISM, which is at the heart of this struggle and marginalization, and the reason there are such disparaging statistics at the University of Washington, the reason why there is a School-to- Prison Pipeline, and why People of Color are relegated to being slaves of the system. We cannot have CAPITALISM without racism and for just so long as we remain within the system, we are complicit in the oppression that is happening to our people. The people, the students were shocked and awed because they thought we were there to challenge the system. Well, M hit the nail on the head, we are that system and that means we have to challenge ourselves as well as our institutions.

In closing this short thought about that day and why I believe it was important, I just want to acknowledge all the beautiful and amazing people that came together to make the walkout happen and our objectives to be executed well. I will not name them all, but will give a special shout out to N and S specifically for standing shoulder to shoulder with me out front. Outside Agitators 206 for initiating this demonstration, bringing us all together, and making sure that we could and did stand up for ourselves. The Black Student Union and African Student Association for all their hard work and help in spreading the word, for keeping us together on campus and for holding down space. And all the countless people who both organized and participated in the submission of our. This is The Peoples' movement and these The Peoples' demands; and none of this would have been possible if we did not all come together to make this happen.



The NAAM Scam: a Brief History

Establishing a world class museum and cultural center to preserve the art, history culture, traditions and achievements of African Americans has been a dream of Seattle's African American Community for many years.

Efforts to establish an African American Heritage Museum & Culture Center in Seattle began in 1969 with the founding of the Black Culture Center and came to the forefront in 1981 when Omari Tahir-Garrett and Isaiah Edwards led a community based coalition in opposing the construction of a police precinct in the heart of Seattle's historically Black Central District, proposing a positive cultural institution instead. After successfully blocking the construction of the police precinct, the community turned its attention to the recently closed Colman school as an ideal future home of the African American Heritage Museum & Cultural Center. When the mayor began to go back on his commitment to developing the museum, a dedicated few took action.

On Nov. 23, 1985 the longest recorded act of civil disobedience in U.S. history began when Omari Tahir-Garrett, Earl Debnam, Charlie James, Michael Greenwood, Lawrence Robinson and Greg Anderson occupied the abandoned Colman Elementary School, demanding that the building be developed into the African American Heritage Museum & Cultural Center in Seattle, WA

In 1993, at the direction of African American Mayor Norm Rice, several of Mayor Rice's Boule (Sigma Pi Phi) fraternity brothers became involved with the project including Bob Flowers who became the Chairman of the board. In 1997 the School Board voted to sell the building to the AAHMCC for \$329,000. In 1998 the AAHMCC entered in to a contract to purchase Colman School from the Seattle School District.

After being questioned by board members regarding the management of museum funds, Flowers began subverting the progress of the AAHMCC organization. He refused to make the down payment on the building even after the city of Seattle provided additional funds to do so. He would go on to later attempt to orchestrate the removal of founding board members. At the time Mr. Flowers was also a board member of the Urban League of Metropolitan Seattle Board of Directors, who would eventually seek a development project of their own at the Colman school.

In 2000, after prolonged negotiations with the School District, the AAHMCC presented the check for \$50,000 dollars for the down payment on Colman school. The check was returned to the AAHMCC. Soon after, the Urban League was enlisted by white corporate gentrifiers and presents a proposal for a condominium based real

estate development called the "Urban League Village". The City council would then take \$400,000 earmarked for the AAHMCC organization and give it to the Urban League for a feasibility study.

The Urban League, illegally purchased the building for \$804,000 in 2003 and has been given over thirty million dollars to execute the wishes of the downtown corporate community. In 2005, Carver Gayton former Cointelpro era FBI agent and Sigma Pi Phi (Boule) fraternity brother of Norm Rice and Bob Flowers was appointed Executive Director. In 2008, amidst controversy, Carver Gayton resigned. In March 2009 Norm Rice was named chairman of the board of the Northwest African American Museum.

The current gentrification of the AAHMCC is being sponsored by corporations and others who seek to eliminate black presence in the Central District and Seattle as a whole. The Urban League Village opened in March 2008 however much controversy continues to surround the project as the founders of the project continue to mobilize a nationwide campaign to fulfill the original vision of a world class cultural center.

In 2011, truth about the Urban League corruption came to light among a series of scandals.

Editors Note: This article was taken from the AAHMCC website at www.aahmcc.org. On this site you will find an archive of news articles, a mission statement, and a list of demands.

For more info on the scandalous Urban League go to:
<http://urbanleaguwatch.blogspot.com/>

For another account of the NAAM Scam go to:
<https://radsearem.wordpress.com/2011/11/24/november-24-1985-the-colman-school-occupation/>



Know Your Thug:

“I’m a member of the biggest gang of all. It’s called law enforcement. You got it?”

-Detective Ron Smith, president of the Seattle Police Guild



As many of us can attest, the Seattle Police Department has made a concerted effort to record, identify, harass, and arrest as many protestors within the **“Black Lives Matter”** movement as possible. Since they seem to know so much about us, we thought it might be a good idea for the community to learn more about the men and woman who work to “protect and serve” the white supremacist agenda. So without further adieu, we present: **“Know Your Thug”**.

It seems only right to focus the inaugural article on Detective Ronald Smith, the author of the quote above, the acting president of the Seattle Police Guild and the only member of the SPD to sit on the CPC body-cam panel. Now, in order to understand the irony of having Ron Smith speak on the topic of police accountability in the wake of the multiple police shootings around the country, it’s important to look at his record-and more specifically, at his interactions with the hell’s angels.

In 2005, Ron filed charges against a member of a Washington chapter of the HA, stating that the man had threatened him by phone. The man that Smith accused then recorded one of their phone calls in which Smith can be heard threatening him multiple times, repeating that he should “*watch his back*.” He also dropped the aforementioned ‘law enforcement gang’ line during this interaction. After prosecutors heard the recording, the case was dismissed.

On August 9th, 2008, Ron attended a biker rally

in South Dakota with his “gang”, the “Iron Pigs”—a group comprised solely of police officers. At the rally, among the 500 event goers, Ron happened to be the only person to brandish a gun and subsequently shoot someone twice. And as luck would have it, the man that he shot just happened to be a hell’s angel.

A grand jury voted to indict Smith on charges of aggravated assault(felony), carrying a concealed weapon without a permit and perjury(felony). The charges were later dropped.

When reflecting on that point in his career, Ron shared his feelings of anger and misgiving toward the police stating, “*I know what it’s like to be mistreated by this department. I know what it’s like to feel like it’s hopeless.*”

The irony comes full circle with the quote above as the sentiment Ron Smith describes is the same exact feeling that black people feel every day in Seattle. The difference between the two subjects? Ron Smith is talking about facing the legal ramifications of using excessive force while off-duty, in a crowded venue, with an illegally concealed weapon, on a member of a group that he has previously targeted unsuccessfully. Black people? This is just par-for-the-course.

If we are to believe that Ron Smith is totally innocent of the charges brought against him, then we are left with a man who feels as though the system has wronged him with regards to an officer/civilian shooting and who thoroughly opposes the use of standard police disciplinary process.

Thankfully, Ron Smith hasn’t made any problematic or racist statements in regards to the “Black Lives Matter” movement. In an interview with a reporter from “The Stranger”, he insists “*that peaceful protests in Seattle were hijacked by a group of radical, violent Marxist indoctrinated, anti-capitalism thugs bent on mayhem.*” He goes on to describe said thugs as ‘*reprehensible radicals devoid of any human decency.*’”

This wraps up this edition of know your thug.

“Nobody in the world, nobody in history, has ever gotten their freedom by appealing to the moral sense of the people who were oppressing them.”

-Assata Shakur



QUEEN NANNY AND THE JAMICAN MAROONS

In Jamaica when slavery was at its peak a number of West Africans fled the plantations to form tribes in the mountains. These slaves were called a derogatory Spanish name “cimarrons” or “Maroons” which meant savage. The Maroons were extremely organized with the intent of freeing their brothers and sisters.

The Maroon tribes are said to have inter-married with the native Arawak tribes of Jamaica and would train to become efficient fighters and masters at guerilla warfare. Slave masters would worry for their lives as these Maroons would routinely damage their property, liberate slaves, and fend off the attacking British soldiers whenever their settlements were besieged – which was quite often.

Societies of Maroons, or “runaways,” make up the core of communities that have preserved their identities as the pioneer freedom fighters of the New World. The colonies of escaped slaves who inhabited Jamaica’s interior 200-300 years ago (17th and 18th centuries) are for many Jamaicans a symbol of nationalism. In a new, harsh and mostly hostile environment, hunted down without mercy by colonial forces, these Maroons faced nothing less than a lifetime of fighting to retain freedom and a new society.

One of Jamaica’s greatest folk heroes was the female leader of The Maroons named Grandy Nanny, or Queen Nanny; a Ghana-born warrior of the Ashanti tribe whose alleged use of Obeah magic and military tactics catapulted her name into infamy throughout the ages. Nanny established a settlement known as Nanny Town which was the refuge and training grounds for her Maroons and a place that saw many battles with British forces.

Nanny was a consummate leader in that she was both diplomatic and sharp when necessary. Her fame is mostly attributed to her numerous victories over the British who sought to crush her Nanny Town but failed repeatedly in their attempts. There was a time when the British took the town and Nanny retreated with her people up further into the Blue Mountains to rally. After the British converted the town into a fort she and her men raided it by surprise and reclaimed the territory.

Her ascension to “Queen Mother” was due to her ability to lead. There haven’t been many documented reports on her but the few documents always go back to that fact – she was a brilliant general and Queen Mother to her people. As far as family, not much is known of Nanny’s people outside of the fact that she had a brother named Cudjoe who led a huge slave rebellion in 1738.

She was said to be a small wiry woman with piercing eyes and her influence over the Maroons appears to have been strong. So strong indeed, that it bordered on the supernatural and was said to be derived from her powers of Myal (i.e. ‘Good Obeah’). The Warrior Queen was particularly skilled in organizing the guerrilla warfare carried out by the Eastern Maroons to keep away the British troops who attempted to penetrate the mountains to overpower them.

Nanny’s Death

The unfortunate fall of this wonderful woman is attributed to some slaves that were hired by the British to hunt down the runaways and kill them. The irony of this is disgusting when we look at slavery as a whole but the people who killed her were unable to stop Nanny Town or The Maroons. After seeing no way of winning against Nanny’s people – The British signed a treaty which gave them 2,500 acres of land in exchange for their services in protecting Jamaica from invaders.

The legacy of Nanny lives on to this day and her heroics are known to every Jamaican as an example of bravery, leadership, and perseverance.

