



Pictures of an Occupation



Pictures at an Occupation
(after Dewey)

If being in Occupy Boston taught me one thing, it's that we cannot wait for our leaders to show us the way. We can't waste time waiting for permission, we have to do it ourselves. I didn't have permission to write books about Occupy Boston, but I did it because it allowed me to share our values and experiences with non-occupiers.* They can discount our opinions, but they can't discount our experiences.

We're all gathered here tonight to listen to some great minds, but it will make no difference in the world if we don't go out and talk to people who aren't us.



I flew down to Florida last week to visit the Immokalee Tomato Workers and give speeches at Toastmasters clubs about fundamental values. I didn't have permission, I just did it. Most conservatives are neither evil nor idiots.

They just worship money too much and tend to blame the person below them for their problems, instead of the one above.

*The books are just my Facebook pages from OB. They give no great intellectual insights, but they do comprise a history of a marvelous and unbelievable movement. Lulu.com will print a very pretty version. The PDF is freely available too, FB: Bil.Lewis. There are some amazing short videos at YouTube:OccupyBoston.

[AN ADVERTISEMENT FROM OCCUPIER BIL LEWIS]

CHOMSKY, PRASHAD & CHRISTIANSEN



the elections & “the unpeoples”

PROGRAM



PARISIANS PROTEST THE OPPRESSION OF MIGRANT WORKERS (PHOTO BY LOOKING4POETRY [FLICKR])

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Christiansen on the “Unpeoples” cont'd from page 10
So, with regard to the relationship between US power and the “unpeoples” today, I propose that we turn the conversation away from the victimization of the “unpeople,” or the unjust denial of their humanity, not because people are not abused at the hands of US power, and not because it is not outrageous, but because it does not fully represent the picture. Instead, we can see “unpeople” as a potentially explosive force in the world. Instead of focusing on how US power and the systems of exploitation today are really just a continuation of imperial domination that denies basic humanity to millions of individuals, we can, and arguably must, shift the focus to the mobilizing potential for continuing a legacy of anti-imperialist resistance. As long as there has been imperialism, there has also been resistance to it. If we look around the world and collectively consider the resistances, small and large, the idea of “unpeoples” is far less discouraging than it is inspiring...



program

5:30 p.m. Reception

MC: Jennifer Zaldana

7:00 p.m. Main Event Doors Open/Tabling

Performance: Reynaliz Herrera &
Scaramouche

7:30 p.m. Welcome

Co-chairs: Bajineh Browne
Julie Orlemanski

7:40 p.m. Speaker Presentations

Noam Chomsky
Vijay Prashad
Sam Christiansen

8:10 p.m. Speakers in Conversation

8:30 p.m. encuentro 5 Presentation
Kimberly Foltz

8:35 p.m. Discussion, Short Comments &
Questions

9:15 p.m. Program Ends

COMMON
WEALTH?

Occupy
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#Occupy: Chapter II

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Join us ... call on us:

<http://www.occupyboston.org> to find our calendar, livestream, radio, wiki and more or email: info@occupyboston.org

Signup for announcement-only list:

Action Announce list, FSU: Free School University, Decolonize to Liberate
Help with a working group: food, info technologies, logistics, medical, FSU, Queer-Trans Action and more.

Check out a few of our friends - Occupy Wall Street: nycga.net, StrikeDebt.org, RollingJubilee.org, OccupyTheory.org and nlgmass.org: National Lawyers Guild, mayfirst.org (membership-based activist Internet News: BostonOccupier.com, DemocrcacyNow.org, TheNation.org, ThePhoenix.com

Occupy Boston ...

supports e5:Encuentro5,
thanks Noam Chomsky and remembers Howard Zinn.

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noam chomsky

Institute Professor & Professor of Linguistics (Emeritus), at MIT, Noam Chomsky is a revolutionary thinker whose principal linguistic works include *Syntactic Structures* (1957), *Current Issues in Linguistic Theory* (1964), *Language and Mind* (1972), and *Knowledge of Language* (1986).

Noam was an early and outspoken critic of the Vietnam War and he has written extensively on political issues. Among these writings are *American Power and the New Mandarins* (1969), *Peace in the Middle East?* (1974), *Manufacturing Consent* (with E. S. Herman, 1988), *Profit over People* (1998), and *Rogue States* (2000). Noam is also an important theorist of democracy as exemplified by *Deterring Democracy* (1992), *Necessary Illusions: Thought Control in Democratic Societies* (1999), *Failed States* (2007). More recently, he authored a popular short work, *Occupy* (Occupied Media Pamphlet Series, 2012)

vijay prashad

George and Martha Kellner Chair in South Asian History and Professor of International Studies, Trinity College. Vijay Prashad is the author of fifteen books, most recently: *Arab Spring, Libyan Winter* (AK Press and LeftWord, April 2012) and *Uncle Swami: Being South Asian in America* (The New Press, June 2012). Forthcoming works: *The Poorer Nations: A Possible History of the Global South* (Verso and LeftWord, 2013).

He is also the author of *The Darker Nations: A People's History of the Third World* (The New Press, paperback 2008), which was chosen as the best nonfiction book of 2008 by the Asian American Writers' Workshop and which won the 2009 Muzaffar Ahmad Book Prize; and of two books chosen by the Village Voice as books of the year, *Karma of Brown Folk* (2000) and *Everybody Was Kung Fu Fighting: Afro-Asian Connections and the Myth of Cultural Purity* (2001).

sam christiansen

Samantha Christiansen received her PhD in World History from Northeastern University. She is a specialist in South Asian and World History with strong interest in Social Movements, Participatory Democracy, Historical Geography and Gender. Her dissertation, “Beyond Liberation: Students, Space, and the State in East Pakistan/Bangladesh, 1952-1990,” combines oral and political history, social movement theory, and social geography to examine student mobilizations and culture at Dhaka University from the 1950s through the 1990s. She is co-editor of *The Third World in the Global 1960s*, released by Berghahn Books November 2012. She has taught courses focusing on World and South Asian History, Gender in the Global South, and Youth Revolt, at Northeastern University and Independent University Bangladesh.



Veterans / Armistice Day Gathering for Peace Parade & Rally

Veterans, Friends & Allies please plan to join us November 11th for the Veterans / Armistice Day for Peace Parade. Meet at 12:00 noon on Boston Commons, corner of Beacon & Charles Streets. Parade kicks off at 1:00 PM. Once again we proudly march behind the Street Sweepers in a show of opposition to all wars and in support of peace. This year's parade has two themes:

**"NO WAR ON IRAN" &
"FREE BRADLEY MANNING"**

**Rally & Music - Faneuil Hall – Sam Adams Park
(Immediately following the parade)**

VETERANS FOR PEACE - Fundraiser & Party

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Time: Dinner 6:00 to 7:30 pm, Music & Dancing 8:00 – 10:00 pm–

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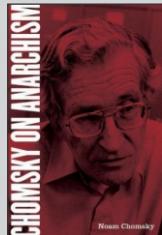




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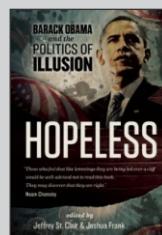
Chomsky on
Anarchism

Noam Chomsky;
Edited by Barry
Pateman



Arab Spring,
Libyan Winter

Vijay Prashad

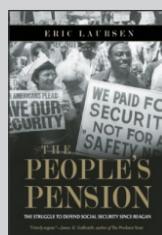


Hopeless
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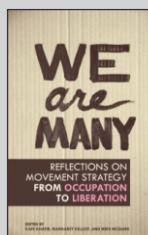


Territories in
Resistance

Raúl Zibechi



The People's
Pension
Eric Laursen



We Are Many
Edited by Kate Khatib,
Margaret Killjoy &
Mike McGuire

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On the Foreign Policy Debates: A Real Shift in Global Power Ignored

by Vijay Prashad [excerpts from an interview]

"The [Presidential foreign policy] debate was not serious because it ignored the very great changes that are taking place. There has been a real shift over the last 30 years of power on the planet. So when President Obama turned to Mitt Romney and said, 'The 1980s are calling to ask for their foreign policy back' that was only half true. Because the truth is, the entire debate was structured as if the U.S. was indeed in a position of primacy, and as if a kind of Americanism would be willing to and would be willingly taken as it sweeps the planet; with the U.S. as the hub and countries coming out as the spokes that are its allies holding the rim of the rest of the world in tact. That kind of spatial way in which people have talked about foreign policy is no longer applicable. ...

"If you take the Iran policy and imagine the rest of the world -- it was about 4:00 in the morning in Iran, it was about maybe 6:00 in the morning in India -- I was watching on the Twittersphere, people were awake in many of these countries following the debates. I mean, imagine watching the debates through their eyes. What they were seeing was a deeply sadistic foreign policy that kept trying to talk about 'crippling' and such. You know, that's really not the language even of diplomacy. That's already a very aggressive tone, it sets the agenda that it's either that places like Iran either follow an American dictate or they will face the consequences. There's no understanding that on the other side, Afghanistan, India, Pakistan -- the regional partners -- are heavily engaged with Iran."

[Real News Interview: <http://youtu.be/YvxXX9QtOog>]

"Unpeoples," Subalterns, and Savages: The Limits of the Language of Oppression

Sam Christiansen [excerpts from an interview]

[The] expansion this term "unpeoples" to a more global consideration is interesting, but we need to be careful with language, and whenever we get a new term that becomes popular, we need to consider what it really means, and what it is really expressing. When Curtis first used "unpeoples," regarding British foreign policy and the related Human Rights violations in the postcolonial world, he acknowledged that in a lot of ways it was simply the new term for the "savages" that the British had found expendable in their past colonizing adventures. The idea that local populations are

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U.S. Power & the So-called Unpeoples

by Noam Chomsky (excerpted from an interview)

The term "unpeople" is actually George Orwell's. It's been used by others, like young British diplomatic historian, Mark Curtis, [to refer to] everybody in the world except us rich, powerful guys. And US power is designed to support the objectives of the people who matter in the United States, not the unpeople in the United States, the famous 99%, metaphorically speaking. And it has the same attitude towards the unpeoples elsewhere.

So for example, you see it... everyday, take this morning's New York Times. There's a discussion of Obama and the Arab Spring, and how he is just personally dedicated to freedom and justice... But there are these difficulties that show up now and then, so he can't achieve his great objectives. What about the people who were struggling to achieve something in the Arab Spring? He's been systematically opposed to them.

In Egypt, the claim... is that Obama courageously intervened to force Mubarak out. Just look at the record: he supported Mubarak, the dictator, until the last minute. When the army turned against him, it was impossible to support him anymore, [Obama] told him to take off. That's the normal way of responding to favored dictators... So you go back to Somoza, Duvalier in Haiti, Marcos in the Philippines... it's a long list; keep supporting them... When it becomes impossible, maybe the army turns against him... or the business classes, as in Marco's case; when you can't support them any longer, tell them to get lost, issue ringing declarations of your love of democracy, and then try to restore the old system as much as possible...

Take the United States. There are very serious, careful scholarship right in the mainstream... comparing attitudes in polls with policy, a rather significant criterion for the nature of functioning democracy. The major study [by] Martin Gilens, a well-known political scientist, concludes that 70% of the population has no influence whatsoever on policy. They are unpeople. The very rich get what they want, they are people.

The polling results are not precise enough to distinguish the top 1%, or even one tenth of 1%. If they could, they'd find, almost certainly, that they get essentially anything they want. They are the ones who fund the elections, they are the ones who ensure that the legislators will vote the way they want, they are the ones with the lobbyists, and so on. They design the legislation and make sure it goes through. Not a hundred percent... So there's the unpeople at home: most of the population.

[Visit <http://ChomskySpeaks.org> for the full interview]



Christiansen on the “Unpeoples” cont’d from page 6

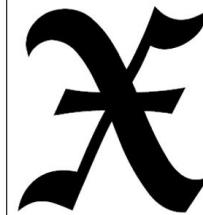
inconsequential to colonial projects of extraction is nothing new to the British mode of operation, so it really isn’t all that difficult of an imaginative leap to accept the argument that it is happening still.

On the other hand, while the US has had plenty of its own imperial adventures, the idea of US colonialism never really has settled into the dominant historical identity. In fact, the standard line of the mainstream US historical narrative is that Wilsonian Democracy led the way for the end of colonialism. While we know that the story of the US as saviors of the down-trodden and oppressed people of the world is absurd, it still has an enormous amount of popular traction, and it takes many people a pretty big cognitive leap to think about the relationship between the US government and “unpeoples” as a system of imperialism. Yet, really, in the most bald terms that’s exactly what it is.

I think it is also important to note, that with regard to the post-1945 world, a great number of the projects of power that have thrown “unpeoples” under the bus have really been joint-ventures of the British and the Americans anyway, so parsing out a US relationship, or a British relationship, with the “unpeoples” as somehow discrete is more or less impossible...

...My point in drawing out the parallel to colonialism, and pointing out that this power dynamic isn’t necessarily anything new (just a different terminology) is not to diminish the importance of the new dimensions of the format or to set this up as some sort of same-old-thing discussion. But (perhaps as a historian I’m biased on this) I do think that situating the current discussion into the context of past systems is important. Historically, we have seen that the structures of imperialism, both internally and externally, are not sustainable. The arrogance of imperial thinking inevitably leads to its downfall. More specifically, the inability, or unwillingness, of colonial powers to see the power that “unpeoples” are capable of exerting, through everyday resistance, non-cooperation, or rebellion creates a massive fissure in the foundation of the whole system. In other words, the invisibility of the “unpeoples” can be used to define them as victims of abuse (as Curtis does, with solid evidence) but it’s also important to bear in mind that the same invisibility can also be the source of major power.

continued on page 14



NYTimes eXaminer

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United for Justice with Peace

United for Justice with Peace is a coalition of peace and justice organizations and community peace groups in the Greater Boston region. The UJP Coalition, formed after September 11th, seeks global peace through social and economic justice.

justicewithpeace.org

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about encuentro 5

For more than six years now, encuentro 5 has operated as a “movement-building center” in the heart of Boston (see <http://bit.ly/e5-theory> for an overview of the theory and achievements of this project). We have built a community of organizations, organizers, and grassroots activists and cultural producers through the sharing of office facilities, organizing resources, and meeting/event space.

In all of this, we have operated across many issues that are central to the broad progressive movement. We have brought together pro-immigrant, antiwar and peace, solidarity and universal health care movements. All of this was enabled by access to relatively low-cost space at a central location that is readily accessible to most Boston communities. As important: the space has been open as a resource to scores of grassroots initiatives and protests that emerged outside of the traditional non-profit sphere, including to the antiwar, environmental and #Occupy movements. This has allowed us to build a community, develop movement-building & problem-solving techniques, accumulate organizational memory, and foster strong relationships.

Above all else, e5 creates a broad space in which otherwise silenced voices find expression without prejudicing the perspectives of other groups and projects using the space. We are a place for socialists, anarchists, radical liberals, and many other currents of thoughts to share their perspectives and even engage one another.

We are now in a new location and are initiating a long-term planning process so that we may finally have a dependable, accessible space not subject to the whims of landlords.

As we build on this legacy and promise, we need people who want to transform ideas into actions; we need volunteers and organizers. We invite you to join the conversation,

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