

Angry Residents Riot As Cops Murder Again!

The Jordan neighborhood on the North Side of Minneapolis exploded in rage on the night of Thursday August 22nd when Minneapolis Police shot an 11-year-old boy during an alleged drug raid. According to bystanders, the police rolled up to the house with weapons drawn and immediately opened fire with MP-5 submachine guns (supposedly) at a dog that was being held by a leash near where the boy was standing.

"He [Julius] is a little kid, he was shocked," Toney Powell said. "Then the dog just stood there barking and the cop just came up from the ground with the gun shooting, 'bap-bap-bap-bap!' Then [Julius] fell and hit the ground shaking."

The police began gathering at the scene of their crime but were confronted by hundreds of angry residents who taunted and attacked them with bottles and debris, forcing them to retreat outside the neighborhood. The crowd then began an assault on the abandoned corporate media, beating them and throwing rocks and bottles at reporters and their vehicles. At least five vehicles were damaged, including a torched news van, and 10 people were injured. The riots continued throughout the early morning. Four people were arrested.

The shooting came in the wake of 3 other high-profile police murders of black people during the month (as well as a number of other police killings in St Paul, most notably of 3 mentally handicapped people in the space of 3 weeks) and the constant

harassment of residents by police, including beatings, threats, and ridiculous arrests. Jordan resident Marguerite Cannon complained that lesser examples of police misconduct in the Jordan neighborhood are commonplace. She said a teenage neighbor out past curfew ran from police, who chased him and gave him a black eye. It recalls similar situation to that of a 17-year-old Somali man who was shot in the back by police earlier this summer. Alice Lynch, executive director of the Black, Indian, Hispanic and Asian Women in Action group, said racial profiling and random stops of black residents by white cops has eroded the frail level of trust between some community members and police. "Many of them [the police] have military training and act with a mentality of being in a war," she said.

In the aftermath of the riot many different groups with different interests sprouted up, from surreal speeches by rich politicians to landlord groups making statements about the necessity of police tactics. Later in the week it was revealed that Police Chief Olson struck a deal with professional community activist Spike Moss to give him about 20 temporary police badges and pay about 6,000 dollars to his 'community' policing groups who roamed North the rest of the weekend, supplementing the MPD presence that smothered the entire city.

Although the 'raid' was supposedly made for drugs related complaints, police found only six bags of marijuana worth about \$10



An MPD squadcar flees the neighborhood.

each on one man. The complaints against the house were made by a loose group of primarily white homeowners calling themselves the Jordan Livability Committee. Tim Dolan, head of the Minneapolis Police Department's Fourth Precinct, pointed out that "people in the suburbs don't realize the reality is we have two communities of people up here. One that works, owns property and raises families, and a community of people that is selling drugs and committing crimes and would like to see the police leave the neighborhood." There's no doubt that what Dolan means is that there are rich homeowners and landlords and there are poor people, who are criminals because it's criminal to be poor. The police are, as usual, not only vicious and irresponsible, but accessories to the war of the rich on the poor, enforcing the landlords and yuppies 'street-cleaning' by harassing and assaulting poor people, especially poor black male people.

Steve Wash, a south Minneapolis housing advocate was quoted in the Star Tribune as saying "To all those who say: 'Let's get these homegrown drug dealers off the street,' I'm saying let's look at what's creat-

ing all these dope dealers. It's the only viable economic opportunity for many of these young men. People don't want to hear that, but the true problem is a solvable economic one. [...] When a defeated community gets so angry it boils over, a team is brought in to quiet them down but not advocate for better conditions. We hear that it's a time for peace and it might sound crazy, but why should all these poor people remain quiet and keep going along with a system that marginalizes them?"

Weeks have passed since the night of rioting but the only response of authorities has been to increase the police presence. Communities United Against Police Brutality are trying to bring in a Federal Mediator to help bring the conflict to resolution, but local politicians and the police chief are attempting to crush any possibility at creating a community oversight over police. As the fuse continues to burn low in the neighborhoods there's no doubt in anyone's mind that the police will kill again. That's what they do: The enforcers of the rich against people without power of all colors.



Who Killed the Family Farm?

by Juan Peligro

The family farm has been a sustaining myth in America. It's been seen as proof that if someone was willing to work then they'd be able to have a little land to live on, at least enough to take care of themselves and their family. As if we needed more proof that the American Dream has become little more than a twisted corpse, a story politicians tell us to put our dreams to sleep, we need look no further than the situation of the family farm in the Midwest today. Vast rural areas have become depopulated, the flat landscape broken only by the occasional empty barn or shiny corporate tractor rolling through trim endless fields owned by some soulless corporation. Desolate dusty towns empty of children seem to sprout up between sad looking Dairy Queens. The cafes and porches are full of people who can't find work (since Dairy Queen can only hire so many people), desperate angry people who, pressured from all sides, don't know who to blame or what to make of their world disintegrating around them.

Like many people here in the Midwest, I'm only the second generation to have grown up in the city. In fact, I still have relatives working farms in Northern Minnesota. Urbanites tend not to take farmers seriously, the 'progressives' would much rather talk about colorful exotic groups in rain forests than the culture being destroyed in their backyard. It's easy to ignore the fact that in

the last 2 generations family and community farming, the way that most Minnesotans made their living less than a century ago, has been almost completely destroyed.

Who To Blame?

The main antagonist is, as usual, corporations. Studies by the National Farmers Union show the agricultural industry has been consolidating into a handful of "food chain clusters." A very few corporations control all stages of production, from manipulating the genetics of the seed until the foods arrive at the supermarket. Corporations use their size and monopolies to out-price small farmers and drive them out of business, after which they raise prices to almost unbearable levels for the consumer. Corporations manufacture and use expensive chemicals and biotechnology in order to make it economically unviable for farms to remain small or competitive. Prices for agricultural products are at the lowest level in fifty years at the same time as operating costs have continued to rise to an unmanageable point for families who, in a good year, already operate in the red.

The results of this consolidation are ominous; communities are completely disempowered as farmer's children end up working for agribusiness on the same land their parents once owned, control of our basic resource, food, is put into the hands of greedy insatiable corporations whose only real interest is profit (no matter what the cost in environmental or health damages to normal people). Corporations, who drive



farmers deep into debt, forcing them to stretch their resources in a futile attempt to compete with agribusiness, are ravaging the heartland. Many family farmers work from sunrise to sunset and still end up making less than they would on welfare.

The problem has been developing since at least the early 1900's. The rich and landowners began to apply economic, political, and police pressure in order to force small farmers out of business. With the rise of corporate culture in the last 30 years the trickle of losses turned into a flood, enough that the public had to take notice. Celebrities and musicians in the 80's turned out the spectacle called Farm Aid, concerts and speeches to make the rich celebrities feel good about themselves as the destruction continued. In the 90's attention shifted away from the family farm. By then it was generally considered an anachronism, and a

lost cause. More than 10,000 farmers have been forced off their land in Minnesota in the last 10 years.

The political system has contributed just as much to the death of the family farm as the economic system. Midwestern politicians sometimes mouth support for farmers by passing ineffective Band-Aid bills or trying to manipulate farmers into voting for them by making big promises they never deliver on. Often, the legislation passed has only benefit the parasitic multinational corporations who, as is becoming increasingly apparent, control the political system. The most sickening example of this is the recent "Freedom to Farm Act." It gives lower prices to producers and squeezes out family farmers by rewarding the quantity production practiced by agribusiness. The only

FARM continued p 9

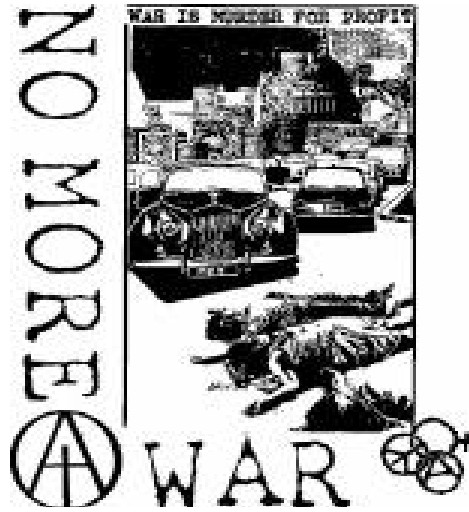
Daybreak! Editorial Against War (and the authorities that benefit from it.)

As you read these words the storm of war has likely already broken. The "self-described" progressive media is full of explanations of why the current war is unjust and unnecessary. As anarchists we must oppose the type of thinking that insinuates that war, which kills and mutilates millions of people and is the best example of the violence and callousness which governments and authorities operate under, is ever fought in the name of freedom or justice.

War is a terror and a nightmare. There can be no arguments about this. Governments cynically manipulate the population so that the rich people who run them can make a little more money, and gain a little more

power, a little more oil. How many dollars do they make for every person who is mercilessly slaughtered in the name of whatever they're trying to make us believe we should die for now?

Some leftists will tell us that the reason for war is because the American people are thirsty for blood and not as aware or interested in justice as the old 60's peace movement or the young fodder for whatever socialist group is currently trying to dominate the anti-war movement. Instead of telling Americans how brainwashed they are (in comparison to your own enlightenment), try and understand why people support wars. Is it because we're thirsty to see people suffer and die? Or to alleviate the boredom and



loneliness of our society? Or because everything around us is telling us that only war will bring peace? People want to do the right thing and they want peace. They know that leftists will never bring any type of peace (for fuck's sake, they can't even get along with each other). Peace in a world of capitalism and authority is no more peaceful

than war and no less violent or destructive.

So we are only given the choice between constant War and a society based on violence, and as anarchists we choose neither. We choose a world where war is not necessary, where the alienation we feel is supplanted by having meaningful lives in tolerant and supportive communities. We choose a world where a true democracy of every person and community replaces the violence the rich use to dominate and control other people. We cannot justify any war regardless of the specifics because we know that a world without war is possible and imperative if we wish to survive as a species.

No more boring demonstrations at Federal buildings- they're useless and everyone knows it. No more professors speaking to students in elite teach-ins- if they want to talk set them up on a street corner and let them blabber away. Anarchists call for direct action, both against the war and against the entire system of authority that makes war inevitable- sabotage, draft evasion, whatever is possible. No more compromise with the murderers that want to send us and the people and world we love to our deaths! We want action in any way that will help bring this system, loaded down with so many mutilated corpses, to a halt.

Hope. Reclaiming it and Reinvigorating our movement

In these desperate and cynical times it's easy to for hope to become something irrational and worthy of disdain. We ridicule the naivety of those who desire a positive change in the world around us as idealists. The entire world seems to revolve around breaking our spirits, destroying our faith in people around us, and casting us off bitterly alone, whether into the moralizing arrogance of activism or the apathy of American consumer culture. Both of these lifestyles are unfulfilling and stagnant. The role of activist is a self-perpetuating scam that convinces us that the way to be happy is to be righteous just as capitalist consumerism tells us that buying will dull the desperate pain and sadness we feel.

We all realize there is something wrong in this world of constant warfare, despair or even worse, void of tangible feeling. People don't need self-righteous activists informing us that we're not happy and that our lives are fucked up. We know that. Evidence against the system, against authority, is easy to encounter. The main problem isn't the lack of information, but that people aren't convinced that we can do anything about it. It's obvious that demonstrations and electoral pandering aren't actually changing anything. People, self-righteous activists included, don't have enough hope to inspire them to fight back. We go through our cynical demonstrations and routines more as a way to cope, to fool us into feeling like we're making progress rather than actually changing anything. It's the psychological equivalent of pretending that we're bailing out a sinking boat with an imaginary bucket.

So what can a radical, even more, an anarchist paper, contribute to the people who are reading it? Of course we gotta have some mindless slogans, some obligatory skewing of cops and capitalists, something to stir up the outrage and the anger. But more importantly, we feel it's necessary to start rekindling that hope, to take anarchism out of the purely intellectual realm that

breeds so much petty infighting over purity and correctness, and make it relevant to our lives again by suggesting ways to step out of this despair. Revolutionary therapy. Daybreak! wants to suggest little and big ways that we can, piece by piece, begin to reclaim our lives, and eventually, our hope.

The 'self-described' realists might ask how we hope to do this. Our answer doesn't differ much from old-school anarchism but we want to apply it to all the shit we live with and hate, everything that makes us powerless and miserable and desperate and sad. We'd a million times prefer to make a dedicated commitment to creating a joyful and passionate resistance rather than to see more desperate and cynical revolutions. We want people to explore organizing ourselves, because that's what anarchism essentially, self-organization rather than having someone else control your life. We can do that with hundreds of different collective projects from growing our own food to sabotaging the factory we work at in order to have a picnic to making a fucking revolution. We want people to be able to take direct action on the world around us, exploring our own power rather than relying on corrupt politicians and leaders to benevolently change the world around us. We want to begin to assert our individual and community autonomy, including women, queers, people of color, carnies, men, monkeys or whatever the fuck you wanna be. We look at the revolution we're building as an adventure in progress- we don't have exact plans because you can't force exact plans on reality. Instead we build according to our own beliefs that no one should ever rule another person and that we'd all like to be as equal and free to decide our own happiness as possible while living in a healthy, sustainable world. In a true democracy we'd all live together and make relevant choices together, so this is how we try to live now, even while we're exploring fantastic new designs and shapes, chipping away at the decaying logical foundation of authoritarian society.

Viva la Resistencia! Viva la Esperanza!

!Contribute!

Daybreak! is a completely volunteer-run, shoestring-funded, chock-full-o-midwestern spirit, revolutionary inspirational anarchist newspaper. In order for us to keep publishing we need for you to provide articles and art that people want to look at. We've chosen not to be another newspaper filled with theoretical gobley-gook or radical posturing and infighting, but one that provides inspiring and useful news and information to people both in and outside the radical communities. Send us local and international news, art, information, DIY, reviews, letters, art, comics, exciting history, fun stuff (What's the most useful thing to do with a stack of anarchist newspapers?...Drop it from a third story window...on the head of a cop.) Send us some stuff, if you don't do it, who will? Send it to either our po box or email.

Daybreak PO box 14007 Minneapolis MN 55404

daybreak@tao.ca

www.freespeech.org/mn/daybreak

What is anarchy?

Most people have probably only heard the word anarchy used as a replacement for chaos or violence. The corporate media loves to tell people this, partly because they're ignorant but mostly because they can't imagine a world where they're not controlling us and telling us what to do and how to live. The real meaning of anarchy is inconceivable to them because they can't imagine a world where we control ourselves, make our own decisions, and live as we choose.

An anarchist world is a world based on equality, cooperation, direct democracy, autonomy, and of course dancin'! An anarchist world is a world without prisons, without governments, without authorities, without war, without borders, without rich or poor or masters or slaves. The ideas of liberty and independence that lie at the foundation of anarchy are the same ideas that the rich use in order to sell us their twisted system but never deliver on.

Our vision might seem Utopian at first, even impossible, but that's only because you're comparing it to the ragged landscape you're living in that dominates everything in sight, even visions of a better life. But in fact anarchist societies have always existed in all different types of conditions and times. Humans have spent the majority of our time as a species living in anarchist communities as hunter-gatherers, and since then the anarchist spirit has reasserted itself continuously from Anabaptist Christians in Europe to the Spanish Revolution of the 1930's.

Anarchist theories aren't dogmatic and ideological, there are tons of different types of anarchists from insurrectionists to Green-anarchists to Christian-anarchists to whatever else. It's not an ideology telling everyone to be the same but instead an ethical guide for getting free without fucking other people over in the process. Start investigating anarchist stuff from your library to the internet, make up your own mind. Then start to put the ideals into action, and into reality.

SUBSCRIBE AND/OR DONATE!

Do we need to point out that we're poor anarchists working shitty jobs and that we can't afford to pay for this paper out of our measly peanut butter and ramen funds? So please kick up a little money to keep the paper printed or we're not going to be able to publish anymore (all donations go straight back into the project). Also, if there are any trust fund babies out there, Daybreak! is now taking applications to fill this highly publicized position.

Subscriptions are free to prisoners and single mothers, otherwise it's \$10 for 1 yr/4 issues. Send only well concealed cash or pay on our website by credit card. Please, NO CHECKS.

Daybreak! PO Box 14007 Minneapolis MN 55404
www.freespeech.org/mn/daybreak
daybreak@tao.ca

Daybreak! Endorses Minnesota Twins

by Dan

In light of the Minnesota Twins beating behinds all over the central division of Major League Baseball, we at Daybreak have turned an eye towards the sports page. While we do not condone capitalist anything, we figure, what the hell, in this case we're rootin' for the Twins to go to the "World Series".

Two words, sports riots.

"World Series," win or lose will bring chaos to downtown Minneapolis. The sort of chaos we wish Mayday could be. The sort of chaos we can bring baseball bats to and not get singled out and arrested right away. The way we figure it, if we cause more damage to downtown than the Twins' payroll of \$40 mil then anarchy wins. A strong anarchist presence (with Homer hankies over our faces) could steer mob mentality to lay waste to all corporate

interests in the downtown area.

Regrettably, most of us missed the hockey riots in Dinkytown last winter, a mistake that will not happen again, rest assured.

OK, so some would argue that sports riots are anything but anarchist, that it's mere stupidity or drunkenness. Well, they may be right. But we would argue that being on the receiving end of police brutality radicalizes lots of folks, especially if we make an anarchist presence known. Besides, lighten up, it'll be fun. The kids arrested for the street fighting in Dinkytown were recently sentenced to COMMUNITY SERVICE! Need we say more?

So root for the home team, soak yr homer hanky in apple cider vinegar, grab yr batting helmet and the bat that Kirby signed and we'll hopefully see ya this fall by the dome.

Pretzelistas Defeat Bush!

President George W Bush cancelled a scheduled visit for Friday September 5th to the Twin Cities, where he was expected to address the issue of welfare reform in MN. His spokesperson, John Asscroft, cited the threat posed by so-called self-described "pretzelistas" active in the Twin Cities area.

The Secret Service cited recently uncovered plans to bake a giant pretzel at the pretzelista headquarters in the Phillips neighborhood of Minneapolis which authorities believe would have been used to squash "W", though pretzelistas insist that the salty throat-clogging snack was being prepared especially as a refreshment for the MPD (who've killed a handful of people in the last month).

In early morning raids the FBI rounded up over 300 militant snack eaters and is keeping them secretly imprisoned in concentration camps similar to those in which they've imprisoned over 1200 Arab-Americans.

The MN Senate responded to the threat by immediately withdrawing all salty snacks within a 12-block radius of the convention center and subsequently burned them in a

garbage can behind the capital as bystanders wept.

Ken Pentel, the sole dues paying member and gubernatorial candidate of the MN Green Party stated his support for the anti-snack legislation by handing out cups of tapioca pudding to affluent supporters in an exclusive private park near Lake Calhoun.

A survey done by a subsidiary of Enron in which the Bush family is a primary owner shows that 99% of Americans support a bomb attack against baked snack facilities located in "poverty-stricken" neighborhoods, replacing them with luxury homes and condos to house the rich who are, reportedly, getting richer.

A pretzelista statement found nailed to White House vending machines warned of boxes of subversive chocolate-covered pretzels which had been mailed to over 200 "really big assholes" including Henry Kissinger and Canadian pop star Brian Adams. The clandestine anarchist statement concluded with a quote attributed to the militant cinnamon sprinkle faction of the movement: "Out of the ovens into the throats!"

WHAT IS DAYBREAK?

We're a newspaper based in the Twin Cities and distributed primarily in the Upper Midwest. The editorial collective is just a group of friends who wanted to do something. We all have normal jobs. We're not professional activists and we don't even break even on this newspaper. We do it because we care about the world around us, and want passionately for it to be changed for the better.

You can't join our collective. We gladly take submissions of art and articles but we don't want to create a shapeless mass movement or organization that forces people to conform to its bureaucratic and lifeless shape. Instead we want diverse communities of resistance and creation to begin to emerge! We want people to make connections and start their own projects that reach out to people around them. We're not naive enough to believe that the world will change instantly, but with dedication and strong nurturing communities we can help to bring this vision forward.

Thanks to el punkeke, A Mess, Eufio, Hello Blue, the Seward Café, and the Babylon Gallery for helping us with benefits. Thanks to all our contributors, especially P-Dog for the amazing cover. Viva la Anarquia!

Boring Stuff

Print Run: 5,000

Ad Rates:

2 x 3.5= \$20 * 5 x 3=\$35

Deadline for #4: January 15 2002

We Don't Need the Police

Anarchists by nature are anti-authoritarians, this means that we don't think it's necessary for anyone to force us to do what they think is best for us (or more often than not, what's best for them). We believe that authority functions only to serve itself and merely gives the illusion of serving society when in reality it's leaching off it. It's pretty obvious why we don't like police, the military, prisons, etc. These are institutions whose sole purpose is to control and dominate the people around them. They spread violence and terror in our neighborhoods, abusing and kidnapping people, forcing us to live by their rules and under their thumb.

Anarchists don't buy the argument that cops protect us from crime. It's a fact that most crime is a result of the fucked up society that police and their masters impose on us. 2/3 of crime is economic. Is this surprising in a world where many people must starve so that a small elite can have a little more? Some steal for fun, most steal to eat.



Another primary reason for crime is the anti-social values of violence, competition, dominance, and slavery that the authorities preach to us every day from birth to death. As Emma Goldman said, "a society gets all the crime it deserves."

Those in power stoke the public's fear of crime in order to extend their own power. By putting more 'undesirable' people in prison or more police on the streets they make our society easier to control and dominate.

The real reason for the existence of police is to make sure only the right people can steal (like the corporate execs and corrupt politicians and of course the biggest thieves and drug dealers in the world, the cops). They use violence to enforce the rules that

their powerful masters created to make sure they always win. It's obvious that cops are here to protect something, but it isn't us. It's to protect the rich and powerful and this miserable world they've built, from us.

In place of violent bands of heavily armed cops, we anarchists suggest that we start getting more involved with the people around us. The anti-social values of the authorities will never do anything but create more anti-social crime. Peace will not come from more police, from more laws, from more restrictions on what we can say and do. It will take a society based on positive values like cooperation and liberty, ideals that nourish the growth of healthy and happy people, in order to get rid of 'crime'. It will take the destruction of this economic system that with the gun and baton, police impose on us, with the only decision being to slave or starve, but never to live free.

To accomplish this, we need to start building this vision now, to begin to struggle against the need for groups like cops and replace it with sane intelligent community-controlled policies that emphasize healing and actually fixing the problem, rather than mindless punishment by professional armies. We do not want our neighbors or friends beaten, murdered, or imprisoned anymore. We want a world where we can walk down the street without fear of harassment, arrest, or worse. We want to live as we choose, without being threatened or assaulted in order to keep us in our place. Most of all we want to be happy, to control our lives and destinies, and to live free of the violence and brutality that police enact in the name of 'order.' As another person gets sent to prison, another kid gets shot in the back by cops, or another demonstration is tear gassed and beaten, it becomes more obvious, exactly whose 'order' it is they are protecting.

Where the hell can I find Daybreak!?

We're attempting to set up a semi-permanent distribution system, meaning people in each region would take responsibility for making sure our papers are put out in their area. Contact us if you can help out. We want stable places in most towns where people can pick up the paper. Here's a few of those:

Twin Cities- Arise! * Mayday Books * Extreme Noise * North Country Co-op * Amazon Books * Magus Books * Fine Grind * Big Brain Comics * The Hungry Mind * Seward Cafe * Hard Times Cafe * Rudy's Cafe * 5th Element * Resource Center of the Americas *

Mankato- The Coffee Hag

Milwaukee- Fuel Coffee Shop

Bemidji- Harmony Natural Foods Co-op

Madison- Rainbow Bookstore * Room Of Her Own

Duluth- Electric Fetus * the co-op

PLUS other towns that we haven't verified distro for

Resist the Police!



International News



Farmers Declare Town Autonomous

SAN SALVADOR ATENCO, Mexico - Radical farmers have declared this town outside Mexico City to be autonomous, two months after they forced the government to abandon plans for a new airport that would have repossessed their land. If Tuesday's declaration in San Salvador Atenco holds, it would be one of the first "autonomous municipalities" outside of the southern state of Chiapas, where Zapatista rebels run some towns.

"We are aware that that the government will not recognize this action by the people, but they have no choice but to respect our decision," a new, 14-member People's Council said in a statement read at their swearing-in ceremony. Council members said Tuesday's declaration meant that police and government officials would no longer be allowed to enter the town. They said the decision was approved by voice-vote in neighborhood assemblies.

Federal and state authorities have been kept out of San Salvador Atenco since machete-wielding farmers erected barricades to protest the low price the government offered for their land to build a new international airport. In July, the farmers clashed with police, seizing 15 and launching a five-day standoff that forced the government to cancel plans for the airport. Since then, radicals have seized almost any government vehicle that comes near town and have protected themselves with security patrols armed with machetes and steel pipes.

Resident Victor Manuel Mata said the majority of the town supports the new council. "They try to scare people with the word autonomous, but what it means that the people's will is respected," the 33-year-old said. "It doesn't mean we want to close ourselves off. The people are just going to decide how to police the town."

5,000 Greeks stage anti-government rally

THESSALONIKI, Greece - Clashes broke out between demonstrators and police during an anti-government rally Saturday, as Premier Costas Simitis visited this northern port city.

The rally was attended by various groups - including farmers and anti-globalization protesters - who gathered to protest against the Socialist government economic policies and their resulting capitalist globalization. Chanting "No to the prime minister of poverty," the more than 5,000 protesters marched through the center of this northern Greek port city. Anarchists broke away from the rally to challenge a 2,500-strong police detail. They also confronted biased corporate journalists and cameramen, driving them off the streets.

The demonstrations, which started Friday, have prompted the government to consider switching the venue of a European Union summit due to be held in Thessalonica next June to an isolated peninsula.

WSSD Ends in Failure Amid Growing Dissent

Johannesburg, Africa- The World Summit on Sustainable Development which met in Johannesburg Africa to come up with concrete ways to reduce environmental devastation and global poverty, ended on September 5 with delegates failing to agree on any substantial policies. Protests in opposition to government and corporate corruption of the summit have persisted throughout the meetings, and involved 10,000s of people.

On Monday, September 2nd, protestors from the Palestinian Solidarity Committee were blasted with a police water-canon for demonstrating at the Johannesburg College of Education against Israeli Foreign Minister Shimon Peres. Meanwhile, PSC member and Freedom of Expression Institute academic Salim Vally were arrested while supporters staging a sit-down protest were beaten by police with batons and fired on with rubber bullets. Fifteen more people were arrested, with activists and reporters suffering injuries.

On Tuesday, about activists from the landless peasants movement and World Coalition Against Water Privatization stormed the "Waterdome" in Johannesburg where Water Affairs Minister Ronnie Kasrils was discussing the privatization of water, which has been a key issue mobilizing the poor against the African National Congress regime and remains relevant to millions of people worldwide, as corporations ruthlessly try to exploit this resource necessary to survival.

On Wednesday, a walkout was staged by NGO delegates from countries as diverse as Brazil and China in disgust at the summit's failure to move beyond the Rio meetings of 1992. A crowd of international journalists followed the delegates in order to interview them. Both groups were attacked by dissidents who angrily derided the Summit as another meeting for the benefit of the rich and powerful, and neither a solution to poverty or environmental problems. The same day, a speech by Colin Powell was heckled by US and UK environmental activists.

The final agreements were essentially useless, examples to many of how corporations and politicians are colluding to maximize exploitation of both the environment and the worlds poor, for their own benefit. The Social Movements Indaba concluded, "Instead of a lift out of poverty and a healthier environment, the world can look forward to a deepening of poverty on a global scale, and to a further deterioration of the environment."



The Woodward's Squat in Vancouver, Canada, an insurrectionary anarchist analysis



On Saturday, September 14, 2002, a group of homeless people and community members occupied a huge department building in Vancouver's Downtown Eastside that has been vacant for 9 years. During that time various different community groups and agitators have fought to have the building converted into social housing, only to have the government agree, and then go back on their promise. The old "Woodwards building" takes up an entire city block.

The Downtown Eastside is the poorest neighbourhood in Canada, and with the current Liberal government's cuts to social services, social housing, welfare, and the lowering of the minimum wage, poverty and homelessness are growing; class contradictions are deepening.

Out of this desperate situation, a group of people have squatted the enormous old department building and plan to stay there until it becomes social housing. Many people have set up camp outside the building and donations of food, mattresses and other essentials have been pouring in. Banners have been hung from the windows, the sides of the building, and the large "W" on the rooftop.

"We have moved into what we consider to be our building," said one of the squatters.

In our analysis, this action has become possible not only because of the growing divide between the rich and the poor in this province. The determination of the squatters to finally take action, at risk to themselves, cannot be undermined. The Woodward's building has been fought for year after year. A range of more conservative community groups as well as direct action organizations have struggled, using various tactics, to force the government to convert the building into housing. After 9 long years, the building is occupied. The potential is enormous. Hundreds of homeless people could occupy and use the building. An autonomous social center could develop. The nature of this action, in finally squatting this landmark building, will surely lift the morale of the community and hopefully, spread an insurgent attitude among the exploited and excluded.

Currently, security concerns, experiments in self-organization, and the instability of the situation mean that everything is still "up in the air".

In our view, the fact that this action was not taken exclusively by "career activists" is very positive. At the same time, an organizational structure must develop which is informal, egalitarian, and confrontational to the State. It remains to be seen whether this will occur. It largely depends on the ability of different social sectors to unite around this struggle in a decentralized way. The task for anarchists, as always, is to contribute their own methods and tactics of resistance to the larger body of the exploited.

- Insurrectionary Anarchists of the Coast Salish Territories (Vancouver)



5,000 anarchists help shut down DC

On October 28th, thousands of anarchists gathered in DC to oppose the meetings of the International Monetary Fund with direct action. The Anti-capitalist Convergence initiated a peoples strike and a plan to shut down the city that (with the help of the brutal DC police) succeeded with 650 arrests. See dc.indymedia for more info.

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SAVE THE GARDENS!

The city of Minneapolis has been cracking down on community gardens, particularly in the Phillips neighborhood, under the guise of building affordable housing. Five years ago there were 60 community gardens owned by the city through the Minneapolis Community Development Agency (MCDA). Today there are 25. The city has stopped issuing leases for new gardens on lots big enough for development and is refusing to renew the leases for many established gardens. Last year, sixteen community gardens were lost. If the city goes through with the proposal to reduce the minimum lot size required for development, many more gardens will be lost. Minneapolis has lost as many as 50 community gardens during the past five years.

There are hundreds of vacant lots throughout the city- hundreds in the Phillips neighborhood alone. Why are community gardens being targeted for development while other spaces, many of which are also owned by the MCDA, are not?

Many community gardens were created in the Twin Cities in the 1970s, as the issue of urban renewal was brought to the forefront of the city's agenda. Many cities, including Minneapolis and St. Paul, attempted to curb crime by demolishing run-down, problem-plagued buildings. As the lots went undeveloped over time, neighborhood residents saw an opportunity to create community spaces for people to grow food for themselves and gather in some of the few remaining public spaces.

The Minneapolis Community Development Agency claims that its "programs and projects aim to stabilize and improve neighborhoods, create a thriving economic climate and preserve the quality life Minneapolis businesses, residents, and visitors enjoy." However, here are a few of their recent actions concerning Minneapolis community gardens:

* In late June, MCDA sold the community

garden lot at 1622 27th St E for residential use. This lot was still being leased as a community garden.

This lot is currently considered "unbuildable" at just less than 3200 square feet. The gardeners perceived no threat to their garden until the sale was complete. None of the gardeners were aware of any public hearing held on the sale of this property. This also marks the first time the MCDA sold a garden lot during the garden season. In the past, MCDA has always made a verbal commitment not to remove gardeners with "plants in the ground"

* 2309 15th Avenue South, home to the Ground Zero Garden for eight seasons, was sold to a housing developer this year. None of the gardeners at this site were informed of the public hearing that was held at City Hall to discuss the sale. Immigrant families were properly, legally using the site to produce a significant amount of food to supplement family diets and family budgets. And this was one of the community gardens planned for permanent status through purchase by the Sustainable Resources Center.

* Just this spring, a developer removed hundreds of square feet of the Neighborhood Safe Art Spot community garden at 12th Avenue & Lake Street.

This garden has been in existence for more than a decade. Plants were destroyed, and significant damage was done to tree roots in the garden. And this occurred while the lot was still under a community garden lease. The lot continues to be offered for sale.

* Last fall, a city crew mowed down the community garden at 2309 5th Avenue South. Again, neither the garden coordinator nor the gardeners were informed in advance of this action. Gardeners were informed in the spring of 2001 that they were not allowed to use an adjacent lot at 2305 5th Avenue South. But there was never a garden at 2305, and no one was informed that 2309 would be razed in the fall.

Learning from New York City

Like in the Twin Cities, the community garden movement began in New York City in the 1970s during a period of economic and social depression as neighborhood

residents began taking over abandoned lots and transforming them into gardens. The city was happy to let residents turn the lots from unsafe eyesores into colorful gardens.

However in 1998 Giuliani announced his decision to transfer control of the city's garden lots to the Department of Housing Preservation and Development, the agency responsible for maintaining and expanding New York City's housing stock.

In February 2000, 31 protesters were arrested when they chained themselves to fence posts and concrete "lockboxes" in a last-ditch effort to save their beloved, 22-year-old Jardin de la Esperanza or "Garden of Hope" from development to make way

for a seven story apartment building that set aside only about 15 of its 79 apartments for low-income families. The rest will rent for what the market can bear, fueling already heady gentrification pressures in the area. While Giuliani maintains that gardens must be sacrificed to build "affordable housing," he ignores the fact that there are 11,000 vacant lots in New York City and that affordable housing and community gardens can coexist.

Support from neighborhood residents, the media, celebrities and even the state in response to the razing of the Esperanza garden has forced Giuliani to put on hold his plans to hand over more than 400 of the city's 600 community gardens to developers. The protests at Esperanza prompted the state to seek a court order that temporarily bars the city from moving ahead with development plans on garden lots and has also gained community supporters the backing of State Attorney General Elliot Spitzer. Spitzer argues that such long standing, community-tilled spaces should be considered park land and that communities should have some right to determine what



happens to the land in their neighborhoods. The Importance of Community Gardens

Community gardens are a vital resource in our city. They provide a public space where neighbors can meet, create support networks and help build a more sustainable community. Children can learn from adults and feel like a valuable part of the community, families can provide healthy food for themselves and maybe sell at a local farmer's market, providing healthy food for the rest of the community as well while cutting dependence on supermarkets. People can gain a sense of ties to the land even in an urban setting.

We need community gardens to help create and sustain healthy communities. Community gardening should be part of every affordable housing development and a part of every community.

The Community Garden Preservation Campaign that meets every Thursday at 4pm at the Phillips Eco-Enterprise Center, 2801 21st Avenue South.

Landlords = Leeches

by Nilz

Most renters don't need to be told that we have a housing crisis, especially in the Twin Cities. We have the third lowest rate of vacancy in the nation and according to the 2000 census count, 35% of Minnesota renters pay more than 30% of their income towards housing. This percentage doesn't even reflect those who "slip through the cracks," live on the streets, are illegal aliens fearing political repercussions, or inhabit illegal apartments. The situation in the Twin Cities itself is even worse.

These statistics have an obscene effect on working peoples lives by forcing us to pay huge sums while still living in an unstable situation where landlords have most of the power, leaving us victim to their whims. People live without basic services like heat, or with rotten roofs or insect infestations because they're too afraid to complain to the landlord and get

thrown out. Local politicians and business associations collude with landlords to help stack the deck against us, and in favor of the rich slumlords or speculative corporate interests. This exploitation of our families by landlords is hardly acceptable.

In poor neighborhoods, much fuss is made of so-called 'community landlords'. They are often the rich white people who re-colonize the city. They make shady deals and end up buying blocks of housing which they prefer to rent to other rich or white people, the vanguard of community gentrification. The community landlords I've been unlucky enough to meet and rent from have rarely remembered who lived in the space or the names of our neighbors. Calling themselves community landlords is simply another way they can legitimize their dominance over us. A familial model of community oppression that transforms renting from a



Some Tips on Slowing Down Gentrification

Don't patronize Yuppie establishments.

If you are sitting with friends near Yuppies, spread rumors about increasing crime in the neighborhood.

Organize your community against developers who help gentrification.

Organize your co-workers against your Yuppie boss.

Work with your neighbors to find out who owns what in your neighborhood

When Yuppies invade it means higher rents, so organize a neighborhood Tenant's grAssociation to keep a lid on rents.

Don't listen to Yuppie radio stations, which includes your local NPR affiliates.

business transaction into a parental relationship where they can meddle and threaten their tenants. The landlord is the strong, all knowing and responsible parent that baby-sits the irresponsible ignorant tenant. It's reformist liberal trickery to pretend that being a landlord has anything to do with community. How can we have a community if your foot is forever resting on my neck?

The system of owning property that you don't use is obviously exploitive considering that a landlord has no right to dominate and extort people for the right to live on a piece of land, after all, the earth wasn't divided up into lots when it started. It was transformed into a world of fences and locks by kings and bandits and priests who gained power by threatening people into submission (old-school landlords). Renters' situation is similar to (and likely descended from) that of feudal serfs long ago. To restate the initial statistic of

Minnesota renters, for every three hours renters work more than one hour goes directly to the pocket of the landlord. So, perhaps a good visual image is the face of your landlord in your head for every third hour of every workday.

We, as renters have many short and long term options to alleviate some of the suffering of renting. We can start housing cooperatives or squat one of the 1,500 abandoned houses that are rotting in the metro area, or join a tenants union to put direct pressure on slumlords. As far as tactics, a city wide rent strike would be a possibility, or as in San Francisco an anti-yuppie campaign to oppose gentrification. These are only a few of the many tactics we can use to reclaim our living situation from these parasites. Alternatives can be created by building a collective resistance opposing the system of rent and its monopolization of land in order to make profit, and putting the priority back on people.



Anarchist History!



The Revolutionary Anarchist Bowling League (RABL)

By Scott Brown
Former RABL member

"Bowl a strike, not a spare -- Revolution everywhere!" -- RABL slogan

The original Revolutionary Anarchist Bowling League, RABL, was founded in Minneapolis in the mid-1980s. I was one of the founding members of the organization, and in fact helped come up with the name at one of our meetings.

We were a revolutionary anarchist collective that participated in various actions locally and nationally. We were anarchists who believed in anti-authoritarian organization against racism, sexism, homophobia, and capitalism. We believed that an anarchist revolutionary insurrection was ultimately necessary to achieve a free and equalitarian society.

We were founded sometime after the 1986 Haymarket Centennial in Chicago. We periodically put out a paper in Minneapolis called "The Rabble Rouser", hosted the North American Anarchist Gathering in 1989, and helped organize the now defunct "Love and Rage" newspaper, which was published monthly in New York. Over the years we organized many demonstrations, and worked and participated in dozens of

other demonstrations and coalitions. Through our actions we obtained quite a bit of notoriety, both locally and to some degree nationally, and were considered to be one of the most militant Anarchist organizations in North America.

We would often have meetings in bowling alleys, and put out a monthly paper locally called 'RABL Rouser', in which we used lots of campy bowling graphics. We also used the names of famous profession bowlers as pseudonyms for our articles. There was also a local anarchist bookstore, Backroom Books, which some of our members worked at, where we would have meetings.

In my opinion our most important action, of all the things we did, was throwing a bowling ball through the window of a recruiting center in Minneapolis. In a rarely remembered incident, the Reagan administration began telling the media that Nicaragua was

"invading Honduras", and that it might require actual U.S. troops to invade Nicaragua (as opposed to the U.S-proxy army of Contras operating out of Honduras, that it was then using).

Because of this, there were large and militant demonstrations all across the country.

Even small towns, such as Duluth or Mankato in Minnesota, to name a couple I know of

first hand.

Demonstrators blocked off the Golden Gate Bridge. The mainstream press, however, did not report the news. There

was a news blackout about the demonstrations, similar

to the kind of thing that happened later during the Gulf War.

Attempts were made by the fledgling independent news media (such as Pacifica Radio) to spread this information.

In Minneapolis, there were barricades in the streets, and a major business and traffic intersections of the city were occupied for

three days. It was during these mobilizations that a nearby recruiting center had a bowling ball thrown through its front window. We in RABL, while not taking direct responsibility, supported what had happened, but we were attacked by the liberals in the demonstration as being supporters of violence. Liberals lied and misrepresented us to the media just as bad as any conservative would have done.

We felt somewhat vindicated when we later found a quote in the NY Times, by a Reagan administration official that one of the reasons they had backed off on sending US troops into Honduras was because of the damage to recruiting centers. While we had heard of militant actions in other cities, the recruiting center in Minneapolis was the only one that we heard had been damaged.

I like to think that that bowling ball actually helped stop a war.

RABL disbanded in '91 shortly after the Gulf War, which, in the wake of the death, destruction, and the media's self-censorship and pro-war hysteria, severely demoralized much of the Left in this country.

Resist



The Police

A VOICE FROM MAYDAY 2000!

On May 1st, 2000, I took to the streets of downtown Minneapolis because capitalism has to end. Because the calculated and systematic exploitation of the planet and its people has gone on far too long. Because private property in the form of capital has committed violence against indigenous peoples, the poor, and the working class for hundreds of years. Because neighborhoods of color in Minneapolis and across the country are terrorized

by police every day. Because my genes are not for sale. We have allowed ourselves to be domesticated and disciplined by an overlapping network of

institutions (schools, prisons, factories, hospitals) that manage and direct our lives from the cradle to the grave. We are granted "rights" only on the understanding that we will never use them, and when we do momentarily break free through spontaneous and creative action we are met

with immediate and overwhelming force on the part of the police. Never forget that there are more bums than millionaires, more punks than police, and that when we stand together we can not only shut down cities, but run them ourselves. The streets, the fields, and the factories belong to the people and we will take them back.

-Suspect 28 (from Profane Existence July 2000)

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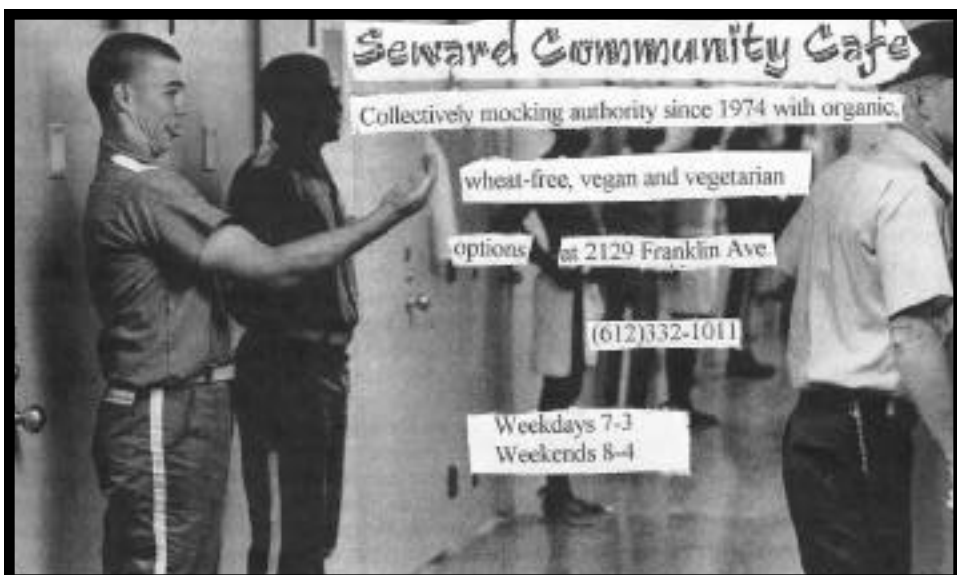
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No More Prisons!

There are so many ways to approach the subject of prisons. We could talk about the inherently vicious nature of them, how they dehumanize people and devastate communities. We could talk about how they're a method to keep poor people out of the way of the powerful and in fact how they're becoming a means, through legal slavery, of making corporations and the Rich richer, at a cost of less than 25 cents an hour. We could talk about the connections between politicians, prison corporations, and the government and how they all benefit from continuing to lock more people up (2 million now). We could talk about the way that politicians and the media's racist manipulation of the public's fears in order to make us scared of one another, clamoring to jail our neighbors even as the crime rate falls. There are so many ways we could begin that it becomes hard to make any sense of the subject and our protest against these



fucked up institutions is reduced to helplessness against the tragic reality.

The reality that at a time when crime rates have dropped or stayed the same the US prison population has soared to over two million, doubling since the start of the mid 90's. The reality is that billions of dollars are being made in all levels of the Prison system. The reality is that governments are using prisons as holding pens for 'undesirables', locking up poor, young, people of color who might be dangerous to their authority. The sad truth is that corporations, in collusion with government are locking millions of people up in pens of metal and concrete, wasting lives away in a cruel, senseless, and cynical exercise of authority.

Prisons, contrary to what some might have you believe, don't exist solely to punish crime. They've evolved into an institution that serves multiple purposes from the all-

important making of money, to providing a focus for the fear we feel in a depressed alienated angry society. They stand at the center of a tangle of different interested parties who all benefit from the inhumane act of imprisoning a human life in prisons of concrete and steel.

The media and politicians are forever blathering about serial killers, missing children, and "random violence". This feeds our fear as they try to justify the necessity of so many prisons. In reality, however, most of the "criminals" in prison are poor people who commit nonviolent crimes out of economic need. More than 2/3 of American inmates are jailed for non-violent crimes. Violence occurs in less than 14% of all reported crime, and injuries occur in just 3%. Fear of crime serves the purpose of frightening us into justifying the social and economic cost for the repression and incarceration of a growing percentage of our population.

Prison has become a big business. Like any industry, the prison economy needs raw materials. In this case the raw materials are prisoners. The prison industrial complex can grow only if more and more people are incarcerated—even if crime rates drop. "Three Strikes" and mandatory minimums (harsh, fixed sentences without parole) are two examples of the legal superstructure quickly being put in place to guarantee that the prison population will grow and grow.

The most prolific player is undoubtedly multi-national corporations. They are involved in every aspect from lobbying politicians to build more prisons, to fanning media hysteria about crime, to running prison industries, and often, the same corporations have a hand in every stage of the industry. Investment houses, construction companies, architects, and support services such as food, medical, transportation and furniture, all stand to profit by prison expansion.

One of the fastest growing sectors of the prison industrial complex is private corrections companies. American Express and General Electric have invested in private

prison construction in Oklahoma and Tennessee. Under contract by government to run jails and prisons, these corporations are paid a fixed sum per prisoner, the profit motive mandates that these firms operate as cheaply and efficiently as possible. Prison owners are raking in billions by cutting corners bringing harm to prisoners. Substandard diets, extreme overcrowding, and abuses by poorly trained personnel have all been documented and can be expected in these institutions which are unabashedly about making money.

The most shocking feature of the Prison Industrial System is undoubtedly the growth of literal slave labor. Contrary to what most Americans may believe, slavery was not abolished under the 13th amendment; it remains legal to force prisoners to slave away for symbolic sums of between 22-90 cents/hour. Typically, if prisoners refuse to work, they are punished with a loss of privileges, denied access to the phone or mail, placed in solitary confinement, etc. The captive labor force of low-wage, non-unionized workers without healthcare or retirement benefits, the absence of safety and health standards, e.g. for handling hazardous materials, an unlimited workday, no strikes, actions, or pressure for better wages or working conditions, and a workforce that is never late is a dream come true for Corporate America. TWA, McDonald's, Starbucks, IBM, Motorola, Victoria's Secret, and Toys 'R Us are just a few of the corporations exploiting prison labor. As an example of the size and range of prison industries, in the year 2000 alone prison labor made over 9 billion dollars in shareholder profits. No wonder they want to build more prisons!

Another aspect of the Prison system is the criminalization of undesirables. It's essentially a way to control people who might otherwise get pissed about the fact they're being fucked with and revolt. If you put all the underclass into little cells they're much easier to watch than if they're roaming the street. Programs like Minneapolis Code 4 follow this logic to the T. They pass legislation that makes it okay for cops to legally harass (and jail) anyone they want to in certain poor neighborhoods, this reality is also

REMEMBER! We're still here



support class struggle & anarchist prisoners

reflected by the actions of the judicial and political systems who are more than happy to cooperate in putting black, youth, and poor people in jail. They've passed batch after batch of legislation that sends petty and juvenile offenders to prison under tough laws like the famous 3 strikes rule. As a result we have people serving life sentences for possession with relatively small amounts of marijuana.

The number of people in U.S. prisons has more than tripled in the past 17 years—from 500,000 in 1980 to more than 2,000,000 today. More than five million people are behind bars, on parole, probation, or under other supervision by the criminal justice system. Poor and people of color are being locked up in grossly disproportionate numbers, primarily for non-violent crimes. But Americans are not feeling safer.

As "criminals" become scapegoats for our floundering economy and our deteriorating social structure, even the guise of rehabilitation is quickly disappearing from our penal philosophy. After all: rehabilitate for what? To go back into an economy which has no jobs? To go back into a community which has no hope? As education and other prison programs are cut back, or in most cases eliminated altogether, prisons are becoming vast, over-crowded, holding tanks. Or worse: factories behind bars.

Support the Anti-Racist 28!

On the morning of August 24, 2002, twenty-eight anti-racist activists went to the Baltimore Travel Plaza to protest the neo-nazi organization "The National Alliance." Some two hundred racists were gathering there to meet before caravanning to their march and rally in Washington, D.C. later that day. As the activists entered the parking lot of the Travel Plaza, it began to rain just and the group was confronted by several police cars. The twenty-eight attempted to return to their cars when suddenly they were surrounded by dozens of police cars and wagons. Held in the pouring rain for nearly an hour, they were eventually cuffed and brought to the Southeast District police station. After hours of shivering on the floor of a conference room without being charged, they were transferred to Central Booking and held for almost twenty-four hours before receiving their papers. When they finally were allowed to see commissioners, some of the twenty-eight were released on their own recognizance while others received bail amounts upwards of \$10,000. None of these twenty-eight activists had committed

any crime, nor were they told what they were being charged with until after they had been interviewed. Bail was raised and all activists are now out of jail, but the legal battle is just beginning.

The Results:

- Twenty-six activists have each been charged with:
 - *One count of rioting (unlimited penalty)
 - *Three counts of second degree aggravated assault (punishable by up to 10 years in prison and/or a \$2,500 fine)
 - *One count of possession of a deadly weapon with intent to injure (punishable by up to 3 years in prison and/or a \$1,000 fine)
 - *One count of malicious destruction of property valued over \$500 (punishable by up to 3 years in prison and/or a \$2,500 fine)
 - *One count of disorderly conduct (punishable by up to 60 days in prison and/or a \$500 fine)
- The twenty-seventh activist also received an additional 20 counts of Second Degree

Aggravated Assault. The twenty-eighth activist, a representative of the National Lawyers Guild, was also arrested while he attempted to protect the rights of the activists. He was charged with one count of failing to obey an officer (punishable by up to 60 Days in prison and/or a \$500 fine).

These anti-racist activists need your assistance as they are facing a combined total of about 1,177 years of jail time. Please spread the true message as far and wide as you can. Flyers, benefits, teach-ins, demonstrations, etc. are needed to assist the Anti-Racist 28 through their court cases. Please donate to the Baltimore Anti-Racist 28 Legal Defense Fund. Every little bit counts.

-Anti-racist 28 Defense Committee
www.antiracist28.org
antifalegal@hotmail.com

Anti-Prison and Prisoner Support Resources

- S Chicago AB/Thought Bombs POB 721 Homewood IL60430
- Anarchist Prisoners Legal Aid Network 818 Sw 3rd ave Portland OR 97204 aplan@tao.ca
- Anarchist Black Cross Network www.anarchistblackcross.org
- Break the Chains POB 11331 Eugene OR97440 gumbycascadia@yahoo.com
- North American Earth Liberation Prisoners Support Network POB 11331 Eugene OR 97440

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Words Like Freedom

By Meghan Mahan



There are words like Freedom
Sweet and wonderful to say.
On my heartstrings freedom sings
All day everyday.
There are words like Liberty
That almost make me cry.
If you had known what I know
You would know why.
-Langston Hughes

There are many ways in this world that authority dictates our lives; laws, guidelines, and social taboos that prohibit you from truly expressing how you feel about the world and how it is run. One of the greatest ways in which these feelings and thoughts can be expressed is through the written word. Independent magazines, newspapers, fliers, the Internet, and the most visible medium; Graffiti.

I think we all know the stigmas attached to graffiti. Vandalism, gang activity, and no-good kids; that is the type of graffiti that gets written about. In the last few decades, graffiti has been linked almost exclusively to the hip-hop movement, but its roots go much deeper than that. What stays under wraps is the graffiti that is saving lives, changing societies, and making people think twice about issues that affect how they live.

In every revolution in this world, graffiti has been used to create social change. It is just one of the ways that a message can get to the masses for little money and anonymously. A few years ago I learned about a group of women in Bolivia who were using graffiti as a political tool. They called themselves Mujeres Creando. These women were risking their lives to change the way their country was run. They addressed important women's issues, using graffiti to tell more women about how General Hugo Banzar, the dictator of Bolivia was giving women no choices in their reproductive health. They spray painted slogans such as, "If Goni (General

Banzar) had a uterus, abortion would be legal and subject to privatization." The group made graffiti into resistance against the government, forging spaces of freedom and action for oppressed Bolivians.

In the Sandinista Revolution in Nicaragua in the 1970's, graffiti was used to expose the corruption of the government. In the 1980's right here in Minneapolis, the activist group RABL (Revolutionary Anarchist Bowling League) painted "Your taxes pay for murder in South America" on arches on the Franklin Avenue Bridge and organizations such as the Billboard Liberation Front distort images and change the messages on billboards to create alternative meanings.

These are just a few examples of how graffiti can be used as a means of communication. Political graffiti is everywhere.

A graffiti writer and political activist from the United States who wishes to remain anonymous, believes that there are many facets to graffiti. "Graffiti defies the monopoly of capitalist communication." He also says that graffiti is more symmetrical than other forms of broadcast communication because almost everyone can broadcast and receive, and even if it gets buffed the message has still been received, at least by the buffer.

When you are driving past a train yard, a wall, or a building with graffiti on it, what is your first response? For most I assume it would be to look away, to not read what is written on the wall. I encourage you to think again. Graffiti has been a means of communication since cavemen where drawing symbols in caves. There is something so raw and uncensored in graffiti that sometimes it is hard to look, because you know deep down, that is the truth. Words are freedom; they say what needs to be said.

MAKING JUG WINE

by Matte Resist

This is a variation on a basic Jug Wine recipe. Instead of making just one gallon at a time, which is sort of a pain, you can make 4 gallons. Here's what you'll need:

5 Gallon bucket with tight fitting lid, fermentation lock (easily made), 4-5 feet of clean nylon tubing (you can get this at pet stores), bleach
glass jugs/bottles to equal 4 gallons, 8 12oz cans of frozen red grape juice concentrate, 10 cups sugar, 1 packet of yeast water

Pre-Prepping: You'll have to drill a hole in the lid of the bucket for your fermentation lock. I drilled a one inch hole and used a utility knife to shave it out to fit my #8 stopper.

Prepping: Allow the fruit juice to thaw

completely. Clean the bucket & lid with a small amount of bleach & water, and then rinse well. You need to use bleach to kill any bacteria that may be living in the bucket, or you risk having a botched batch of wine. Do not skip this step. Always keep your hands clean, and sterilize anything that comes in contact with the wine with bleach.

Step 1: Put a gallon of hot water in the bucket and add 10 cups of sugar. Mix until the sugar seems to be mostly dissolved. Pour the fruit juice into the jug. Add 2 more gallons of luke warm water. Open a packet of yeast and pour over the top of the liquid.

Step 2: Press the lid onto the bucket, and stick your fermentation lock in the hole. You can buy a fermentation lock for less than \$2 at a homebrew shop, or you can

DIY

by Matte Resist

I've been thinking a lot about DIY projects and culture lately. It's really starting to pull together into a big picture and make sense to me. As long as I have been involved in this "punk" culture, I've been inundated with the idea of DO IT YOURSELF. And it makes sense that fixing your own bike will save you money, but I couldn't really see how these little things made that big of a difference. One of the things that frustrated me was that it is difficult to "do it yourself" when you don't know how and there is no one to teach you. So I started a little DIY website, which was quickly co-opted by Misterridiculous.com Although I'm not a huge fan of the internet as a source of information (because it's kind of exclusive to those who have computer access and often information is incomplete and incorrect.) it was one way I could pass along what I know, and help others pass along what they know. Then I heard about the DIY skillshare in Berkeley, CA and I was really inspired. I started reading Taking Charge of Our Lives by the American Friends Service Committee, and there was a lot of talk about community. They talked about having community shops and toolsharing, and really just working with each other. All this other stuff I've been reading, like Luddite Tech Zine, Seedhead and How 2 zine, have really started me thinking about how it can all be connected. Because the more we network, the more we can really step away from consumer culture. I figure the more that I can do for myself; the more I can do for someone else too. I can fix bikes; someone else can garden, or plumb or build stuff. Maybe I can do all that stuff anyway, but this person is willing to help me out if I'll help them out with their bike. I keep reading more about these communities that are becoming more self sufficient, and not having to rely upon grocery and department store chains, and that's where I really see the benefit in DIY.

Illegal art, or any art that incites people to **commit illegal acts**, is the only type of art worth creating. In years gone by, this was not the case, but today in the **age of the image**, any art which is not inherently **dangerous** is not art at all, but rather just another commodity to be packaged and sold back to you by various corporations. Art used to have something to do with **aesthetics**, but now that aesthetics are a function of **financial value** (whatever will help sell products is good), we must find another standard for art. In the past, there were **laws** of aesthetics which governed artistic production. Paintings had to look a certain way and music had to sound a certain way. When artists **violated** those rules, their art was often **attacked**, sometimes physically. The violation of artistic standards actually provoked **riots** in the past. Now, the very thought of art (or any creative effort) starting a riot is practically laughable. You can **break all the rules** of aesthetics that you like and hardly anyone will pay attention. All the so-called rebellious music has been **co-opted** for commercials. All the radical styles of painting have been used in print advertisements. All the revolutionary authors have done product endorsements. And all of the cool distorted fonts (like these) have been imitated and abused by ad agencies. So — because virtually all art is eventually **chewed up and spit out** by the dominant culture, we must therefore create **illegal art** (or art that explicitly, inherently encourages illegal acts) that can never be co-opted. McDonald's will never run a commercial showing graffiti artists **defacing their restaurants**. The malls will never run billboards encouraging people to **shoplift**. Car manufacturers will never sponsor **car-defacing contests**. Alcohol companies will never put a brand name on **Molotov cocktails**. You may think that **protest and revolt** are not art, but they are. Wait Whitman's poems were illegal, Robert Mapplethorpe's photos were illegal, Karen Finley's performances were rejected, Diamanda Galas' music was banned, and William Burroughs' books were banned — all of this art was a **revolt** against the (aesthetic, moral, religious, political) standards of the time. Now there are no standards and anything goes. If art is to be a **threat** — if art is to **create change and controversy** — then it must be illegal or incite illegal actions. **"Art as crime; crime as art."** (Hakim Bey)

make your own very easily. All you need is a rubber stopper with a hole in the middle that fits your tubing. (a hole drilled in a cork might work too, as long as everything is airtight!) Put the stopper in the hole in the lid of the bucket, and the tubing in that. Put the other end of the tubing in a glass of water. This will allow the CO2 to escape, while not letting any oxygen in.

Step 3: This step is pretty inactive on your part. Within a day, the tube in the glass of water should start bubbling. If it doesn't start bubbling in a day, you may have the bucket in a spot that is too hot or too cold. About 75 degrees is prime temperature. If it doesn't start fermenting in a day, you can add another packet of yeast to get things going. You are going to be letting it sit for 7-10 days. When the tube stops bubbling, the fermentation should be done. If it has been at least 7 days, and there's no bubbles, you know it is done for sure. I like to let mine sit for at least 10 days, so it doesn't continue fermenting in the bottles and carbonate my wine.

Step 4: Remove the lid. It is time to transfer the wine into other containers. First clean your containers with a bit of bleach and water and rinse well. This is how I do it: I sit the bucket on the counter, and then I sit

the containers I am going to transfer the wine into on the floor below. Fill your tubing with water, and put a finger over one end to hold the water in. Still holding one end, put the other end into the bucket of wine, close to the bottom, but NOT touching the residue on the bottom. You want to avoid getting any of that in your containers (it won't be terrible if you get a little in there, it will just form a residue in the bottom of the other containers). Take your finger on the other end, and quickly place the end of the tubing in the container on the floor. If it fills up one container, just grab the end of the hose and put it in another container. You can also kink the hose, and if you need to, hold it kinked with a clothespin. Do this until you have syphoned all of the wine out of the bucket. You can even run more than one tube at a time. Don't walk away from this part of the process, or you will likely find a puddle of wine on your floor when you return. Trust me on this one.

Step 5: Tightly cap or cork the containers. I like to keep mine in the fridge, but any cool, dry, dark place would be fine. Letting it sit for a month improves the flavor, but you can drink it right away if you want.

Compulsory Boot Camp as Public Relations

By Tabatha Static

Back in December, the Universal Military Training and Service Act (HR 3598) was proposed in the House of Representatives. If approved, a new law would be created that forces ALL males between 18 and 22 years old to submit to military training and "education" for either six or twelve months (depending upon what the Secretary of War thinks, in this case Donald Rumsfeld). Registered and documented religious conscientious objectors would perform civilian alternative service, but only after completing boot camp and combat training; high school dropouts must serve an additional six months. Women are not forced into this program, but they would be strongly encouraged to volunteer for "duty" as well.

When I first heard about this, I thought that it was the first step in reactivating the military draft. But as I began to read up on it, I saw that even some of the supporters of HR 3598 have gone on record to say that a return to a military draft is not necessary, and that a draft could even be detrimental to the military. And another thing: HR 3598's military training and service is supposed to last from between 6 and 12 months, which is not really enough time to make the average 18 year-old ready for combat in Iraq, Colombia, the Philippines, Afghanistan, Georgia, Kazakhstan, Azerbaijan, Uzbekistan, Kyrgyzstan, or wherever else in the Southern hemisphere that the Executive Branch is sending people to kill and die. So what the hell is really

going on here?

The objective of HR 3598 is to militarize hundreds of thousands of young people for up to a year, and then release them back into civilian society with pro-military (in other words, pro-war) attitudes. This may sound paranoid at first, but think about it: over the last year, we've been told to get used to seeing armed soldiers on city street corners, in airports, and on trains. The Pentagon and the White House are desperate to brainwash civilian society as much as possible, as they have already been doing with ambitious youth publicity programs that include slick "Army of One" television commercials, internet webcam propaganda, and free computer video wargames, as well as blockbuster Hollywood movies that spew inane patriotism and demonize people who live in the so-called Third World. HR 3598 is a six-month Pentagon pep rally and a brainwashing session into the ridiculous "Homeland Security" cult. It would allow rigid warmongering hierarchies unprecedented influence over the socialization of young people, dehumanizing and desensitizing them into becoming submissive, mindless patriots who follow orders without question. HR 3598 is a Pentagon public-relations operation with a captive audience robbed of at least six months of their lives.

In many ways, HR 3598 is just one more variation on the subtle methods used to influence the civilian population to be less

suspicious of the military, like we've seen in high schools with the JROTC, military aptitude (ASVAB) testing, and youth "mentoring" by Army recruiters. The Pentagon knows that starting up the draft again would anger a lot of people immediately, and this is why they have spent so much time hanging around schools and calling up high-school seniors before graduation, telling many low-income kids that joining up with the National Guard is the only way "to earn money for college." To make the whole thing less threatening to high school kids, they point out how the majority of U.S. military operations in the last fifteen years have been low-risk tactics like high-tech, high-altitude bombing or getting locals in these faraway countries to do the real fighting with guidance from U.S. military advisors.

As the current regime commits more troops and weapons to its petro-imperial adventures across the globe in order to erect the New World Order at gunpoint, it will become increasingly necessary to massage people's attitudes domestically and internationally to accept it. After all, it is obvious that the Bush-Cheney Administration has put a great deal of time and effort into engineering public opinion: the Pentagon's proposed "Office of Strategic Information" was meant to spread



disinformation that would bolster U.S. defense policy; the U.S. Department of State has an "Office of Public Diplomacy" whose job it is to convince people that the U.S. is not a corrupt, war-mongering empire driven by oil companies and investment banks; the White House recently opened an "Office of Global Communications" to provide spin directly from the West Wing. If it becomes law, and young people are packed off to boot camp to have their behavior modified by systematic humiliation, desensitization, and militarism before being mixed back into the general population, HR 3598 will have served its purpose as just one more public relations campaign designed to make the U.S. war and the war machine as something logical, inevitable, and normal, instead of an outrageous abomination that must be stopped.

FARM continued from page 1

tangible result has been to increase the corporate market share. That's why, for family farmers, the bill has been called the "Freedom to Fail Act". As usual the legislation was not designed to protect normal people or family farmers but to pay dues to the economic masters of the politicians, the rich. Thanks to government legislation, corporate consolidation has only continued to increase, locking family farms in a desperate struggle for their very existence.

The rural communities that farms are the foundation of have also been drastically affected by corporate consolidation. When farms were shut down, people in rural areas became unemployed and in the harsh economic climate of the small town, unemployable. Others, formerly independent workers, became wage-slaves for the new corporations. The crappy wages they paid help to keep corporate costs low and profits high, thus helping to drive other farmers out of business. As corporations bought up more land they imposed their hierarchal and centralized structure (often called fascism in politics, but by the rich it's called just good business!) over local processing infrastructure like dairies and packing plants resulting in further loss of jobs and the transition of formerly self-sufficient communities into some of the most impoverished in the country. The resulting situation is reminiscent of medieval European relations between farmer and owner, a corporate feudalism.

Hope and Resistance

This seems like a hopeless situation. But hope, in the guise of action, springs eternal. Historically, Midwestern, and especially Minnesotan, farmers have radically defended their lives and livelihoods by any means necessary. In the 1860's a movement called the National Grange was founded in Minnesota, eventually uniting over 800,000

American farmers in an organization that established buying, grain elevators, and milling cooperatives. The National Grange fought middlemen and robber barons that charged exorbitant prices, and resisted the system of large landowners and corporations that threatened them, saying, "We are opposed to excessive salaries, high rates of interest and exorbitant profits in trade. They greatly increase our burdens."

The radical self-organization of farmers continued to gain popularity until, according to historian Steven J. Keillor, 1919, when Minnesota farmers sold 44 percent of all their production through farmer-owned cooperatives. 60 hard years of farmer organizing had given Minnesota 390 cooperative grain elevators, 711 creameries, more than 400 livestock shipping associations, 110 farmer-owned stores, 900 rural telephone companies, and 150 mutual fire insurance companies.

Again, during the Great Depression farmer's resisted foreclosures on land with a militancy and solidarity that far outshone traditional political solutions. They created new forms of popular resistance; in thousands of actions throughout the Midwest, they stopped cold the foreclosure of their neighbors' lands. Their activities were illegal, but they saw a law that handed family land into the hands of faceless banks or corporations as illogical and unfair. Radicalism was not simply a theoretical conclusion of midwestern farmers; they were simply fighting in the only ways available to them to save their land and their way of life.

Possibilities for Progress

To bring us to the present day, in 1999 a French dairy farmer named José Bové led an action against a local MacDonald's. The farmers complained that MacDonald's was not only making horrible food, but that the industrial and economic techniques they used to do this were unhealthy for

consumers, animals, and small farmers. The anti-MacDonald's action united foreign farmers with the anti-globalization movement that burst out of successful actions against the World Trade Organization by 50,000 people in Seattle of the same year. It's noticeable that their arguments, while coming from different perspectives and interests, have much in common. Both decry the corporate control of our economic life that results in less control for laborers and expensive, sometimes dangerous, costs for consumers. They see that the same corporate agribusinesses that are currently pillaging the Midwest are doing the same thing in France and even India. In New England farmers are using the directly democratic town councils to pass resolutions against GMO crops. A similar phenomenon is taking place in Oklahoma where farmers are trying to impose restrictions on agribusiness monopoly. Midwestern farmers have yet to formally ally themselves with this vibrant new

movement, instead often clinging to the same manipulative senators and politics-as-usual as their way of life dies.

However, many farmers have shown signs of rising consciousness about the larger causes of the situation. Many have been forming and expanding cooperative associations, uniting with each other for support against corporations like they did back in the 1860's. Others are taking a further step into direct marketing to consumers in the cities which focuses on producing and distributing food locally in specialty niches like organic and sustainable farming, which is becoming more popular in reaction to increasingly evil corporate schemes like biotechnology and genetically engineered crops as well as the infestation of corporate chain stores that have squeezed all small businesses out of cities.

The possibility of an alliance between urban radicals and rural communities has exciting potential. I'm reminded of the deal set up between the anarchist squatter federation in Amsterdam and local farmers to sell food directly to the squatters rather than waste time and money sending it off to middlemen. That's just one example of how we could support one another. Urban anarchists, experienced in confrontation with the state, could give support to evicted farmers. We could resist the corporate domination of our lives together- A Food Liberation Front. Increasingly, our survival issues overlap, genetic engineering, corporate consolidation, and a lack of any sort of power over our own lives or the world around us. It becomes clearer that we no longer reside in different worlds, in fact that we share many common interests.

In this desperate but hopeful ending I'm reminded of the words of evicted farmer Tom Joad in *The Grapes of Wrath*.

"I been thinking about us, too, about our people living like pigs and good rich land layin' fallow. Or maybe one guy with a million acres and a hundred thousand farmers starvin'. And I been wonderin' what if all our folks got together and yelled --"



French Farmer Jose Bove helps Brazilian farmers pull up genetically modified crops.

movement, instead often clinging to the same manipulative senators and politics-as-usual as their way of life dies.

Book reviews**Wipe Away My Eyes: A History of Underground Culture and Politics 1979-1999** By Eric Farseth

Anarcho-folk bum Utah Phillips says that the long memory is the most radical idea in America. It seems so powerful to think that right here in Minneapolis there was a militant general strike 60 years ago, that during the last gulf war anarchists helped to shut down parts of Minneapolis for days at a time, that we had thriving vibrant radical communities that stretched between rural and urban areas uniting people in common struggles. That's the appeal this book has for me. It has dozens of interviews ranging from national figures like Ian McKay to local anarchists who were active in the mid 90's. It documents a history of our radical scene that has barely survived the passage of oral storytelling, even from only 10 years ago. It's great to be able to read a whole slew of opinions about the anarchist infoshop, the Emma Center that was on Bloomington ave from the early to mid 90's. He documents some of the roots of what we are building now, which is necessary and amazing.

Farseth documents the Riot Girl movement, the growth of the DIY scene, Motor Oil Coffee (the predecessor of the Hard Times), scavenger culture/travelling kids, anti-gulf war high school radicalism, etc and closes with reflections on the building of a counter culture. It's a thrill to recognize a couple names of people who've, against all odds, weathered the years and pressures and continue to be active in their communities. It flies in the face of common sense that radicalism is a youth thing, and convinces me that the desire for a better world is constant in every generation, and that we need to preserve our sense of history, of what's come before in order to keep perspective as well as to retain our bonds to elders, not to disregard their experiences and knowledge, as well as the idea that the world we're creating is for everyone, not only the young.

Carlos Cortez, ed., Viva Posada! A Salute to the Great Printmaker of the Mexican Revolution. Chicago: Charles H. Kerr Publishing Company, 2002.

Before I ever heard of the EZLN's rebellion in Chiapas, I knew about the revolutionary power projected by the image of Emiliano Zapata thanks to the propaganda poster art of José Guadalupe Posada. I'm sure that you've seen Posada's picture of Zapata before, too: the guerrilla fighter stands with crisscrossed bandoliers of ammunition slung over his shoulders and a sombrero on his head, defiant with a rifle in one hand and the hilt of a saber in the other. It's one of those images that seemed to have followed me around for years—I'd seen it

on t-shirts, stenciled in spray paint in alleys, photocopied onto flyers for punk rock shows, and even tattooed on the neck of someone that I used to work with who said that he got it when he was released from prison. I finally went to the public library and looked up Zapata; I learned about the Mexican revolutionary wars of 1910-17, about Pancho Villa's invasion of the U.S., and the indianismo cultural movement. When the "Zapatista Army for National Liberation" (EZLN) rose up against the Mexican government and the New World Order in January 1994, I understood why the ghost of Zapata was conjured up by the rebel army as a historical point of reference. And I had been spurred on to investigate all because of a picture of Zapata done by Posada eighty years ago.

Anarchist cartoonist, poster maker and poet Carlos Cortez has selected about 120 of Posada's woodcuts and metal engravings for this slim volume, concentrating primarily on those from broadsides put out during the most turbulent years of the Mexican Revolution. It is no accident that the pictures chosen for this book are keyed to an insurgent sensibility: Cortez has been active for many years in the revolutionary Industrial Workers of the World union, and the book's publisher (the Charles H. Kerr Company) is a Wobbly worker-owned cooperative that has been mixed up in the antiwar, labor, feminist, environmental, and anarchist movements for over 175 years. Scattered throughout the book, and sandwiched between illustrations of monstrous animals, firing squads, bandit folk heroes, skeleton musicians, and weird scenes of crimes and accidents, are quick comments of appreciation for Posada's work by a variety of anti-authoritarian poets, artists, and propagandists who emphasize the value of these illustrations as street art rather than high-brow museum pieces. In his short introduction, Cortez calls attention to a "tradition of radical popular art" that he hopes that more people will discover and utilize, since "poverty, inequality, exploitation and other forms of social injustice...goad artists of social conscience to use their forms of expression to awaken the awareness of their fellow humans."

It is exactly this shared sense of socially-conscious street credibility that makes Viva Posada! such an interesting and inspiring book. Even though Posada relied on many ancient indigenous Mexican elements and references in his work, you don't have to be an expert on the Mexican culture or history to appreciate the raw rage and black humor of these prints—they could very easily be reproduced in radical publications in most

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cities of the world with captions about the

most recent imperialist outrage, capitalist crisis, or despotic abuse in order to encourage a direct popular response. (I keep imagining some of these as graffiti painted across billboard advertisements or on the outside walls of banks.) There are many talented graphic designers, poster makers, and illustrators who are involved in today's struggle against capitalism, war, and the state who should find the time to look at Posada's images; his propaganda stirred up a lot of people in Mexico, many of whom were peasants and workers unable to read but who nevertheless read his messages clearly.

-Reviewed by Tabitha Static
Zines and Newspapers

Slug & Lettuce

send a 55cent stamp C/o Christine PO Box 26632 Richmond VA 23261-6632

S&L is one of the best newspapers in the country. Covering punk and the Do It Yourself scene it's packed with music zine and book reviews, as well as inspiring columns dealing with everything from politics to how it feels to grow older and still be active. If you're interested in any of the above subjects you'll find something worthwhile in this zine.

Onward

2\$ Onward PO Box 2671 Gainesville FL 32602-2671

Onward is a quarterly anarchist newspaper from Florida containing news, theory, opinion and strategy. While it leans quite heavily on the theoretical side of anarchism, it manages to do this without being too dry or withdrawn from physical life. Another plus is that the editors don't get tangled up in the debate between red and green anarchists, instead opting for the more tolerant anarchism that most anarchists (including Daybreak!) subscribe to.

Arise! Journal

Send a stamp and they'll send you a paper. Arise 2441 Lyndale ave Mpls MN 55405

This 32-page paper comes out of the Arise bookstore at 2441 Lyndale in Minneapolis. It contains big range of radical articles from diverse perspectives. The issue has interviews with Rich Mackin and Noam Chomsky, and analysis of local and international issues like corporate accountability and police abuse. The fact that Arise! is distributed for free all over the Twin Cities, and that we have 2 other local radical papers (the Free Press from indymedia and of course, Daybreak!) really makes me feel that something good is coming together, that our scene is really

blossoming.

Green Anarchy #10

\$2 Green Anarchy PO Box 11331 Eugene OR 97440

I had high hopes for this paper a couple issues back when they made a statement condemning dogmatic anarchism but it looks like they've slipped back into creating an ideology of green anarchism, with orthodoxies that are starting to rival the most dogmatic of red anarchists. That said, there's still tons of great stuff in this huge 32 page paper; prisoner resources, news of direct actions and resistance, and environmentalist theory.

Clamor #16

Clamor is the best radical magazine currently publishing. It compiles articles from all over the independent press that deal with all sorts of important issues. It's so good that I read every issue from back to front. Plus, it's distributed all over; even corporate bookstores so people who have no idea where the local infoshop is can read something different than the normal corporate crap.

Resist #44

\$2 Bicycle Lane Industries PO Box 582345 Mpls MN 55458

This is a locally published zine and one of my favorites. Matte talks about bikes and gardens and raising kids. It's refreshing to see his enthusiasm for these subjects. The down to earth way he approaches everything makes Resist an easy and enjoyable read.

Music**Against Me- Reinventing Axle Rose**

Ok, it might be cliché for us to review this album, it being punk rock and all, and we being anarchists. But it's impossible to resist the opportunity to introduce this great anarchist band to new people. It might be punk but it manages to kick the hell out of stereotypes about what punk is supposed to sound like, creating an awesome blend of acoustic-folk-punkrock-battle hymns. The album's highlight is definitely 'Baby, I'm an anarchist' a satire of liberals and how they manipulate and betray radical movements. If you like them also check out their earlier EP 'Crimes as forgiven by..'

Amparanoia- Somos Viento

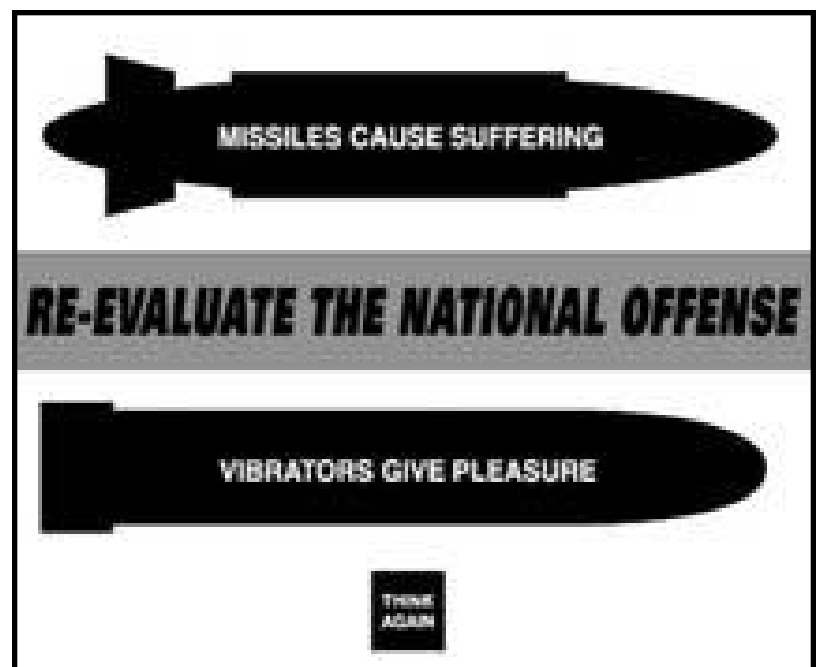
Amparanoia is a woman from Southern Spain who makes music that incorporates radical ideas with a quilt of styles from all over the world in a style often referred to as Mestizo (or mixed race). This album is her best yet, including a song based on a statement by an indigenous woman Zapatista, 'Somos Viento'. We are the wind. So much radical music explores our anger and rage so it's really inspiring to hear the hope and passion side of things that Amp delves into so beautifully.

Support the Pretzelistas!

Peter (P-Dog) Hoseth, one of the infamous Minneapolis Pretzelistas arrested at the March 4th anti-Bush demonstration outside the Hyatt Regency, has been informed that his case has been reopened.

Although many attendees of the demonstration can vouch that Hoseth never threw a pretzel, and was only holding the container, the prosecutors and police continue to pursue the case. The police maintain that an injury to them was possible if a piece of salt had dislodged from the pretzel.

Hoseth has been scheduled for a pre-trial hearing on October 11th at Hennepin County Courthouse. This will be the seventh time that Hoseth has been brought to court regarding this incident which was earlier dismissed due to lack of a written complaint. Please support P-Dog by attending his pre-trial and writing contacting the prosecutors office and local politicians.



TV Story

by Juan Peligro

Every door in the office seems to be slamming simultaneously, biting into the walls, sending invisible clouds of dust straight down the throats of the people in ties and skirts who walked hurriedly between the cardboard cubicles, coughing phlegm into their hands.

A man sat by the window looking blankly at the dirty streets teeming with other people, also hurrying and coughing and hugging themselves so tightly against the cold that even their eyes seemed to have sunk further into their skulls and become unreachable.

The man played a game sometimes on his way to work. Trying to see if he could catch someone's gaze and hold it, daring the magic that always seemed to exist in movies to show itself in this dirty real world. It never did. That was the only time he spent outside, the walk from apartment to car, from car to work and back again and again and again. Feeling hunted by all the noise and stress of the street, the crazy people starving and mumbling to themselves, the yuppies dieting and mumbling into their cellular headsets.

Even when he got home, and fled from the dark parking lot into the orange and green hallways, looking like vomit but smelling like curry, he felt unease. The usual routine was to take a shower, wash off all the shit of the day; the boss at work, the weariness he felt in his body, the sickness in his gut from the rushed lunch of saltines, peanut butter, and beef jerky.

The cat was curled up on the couch, comically snuggled against the Doberman who kicked his legs against the fabric and emitted a half muted bark as he dreamt. The man thought that it sounded like a bark of joy, and imagined the dog chasing rabbits through the woods, but the dog was really thinking about the big rats in the basement and the walls.

The man sat down in the leather chair, brown and worn away by use and cigarettes stubbed out in the slippery fabric. The TV was on. It was always on, he told himself it was to keep prowlers away, but it helped him to sleep at night to hear another human voice as he fought insomnia wrapped in the sheets that were filthy because no one else ever needed to see them.

The TV played a show about a couple that lived together in New York, he wondered why they never seemed to work or sleep. He changed the channel. The news came on. Terrorist attacks killed 25 people in a nightclub in Tel Aviv. The army responded by bulldozing an entire city block of refugee camps. People were still inside. The screen flashed to a demonstration in another part of the occupied territories, a boy with a slingshot in his hand threw a stone at approaching tanks, the camera showed his friends, 12 or 13, carrying his blood soaked body away, a bullet straight through his eye. The man looked at the TV, wishing it would hurry to the entertainment section, to hear about other peoples perfect lives, and laugh when the famous people didn't really live like in the movies either.

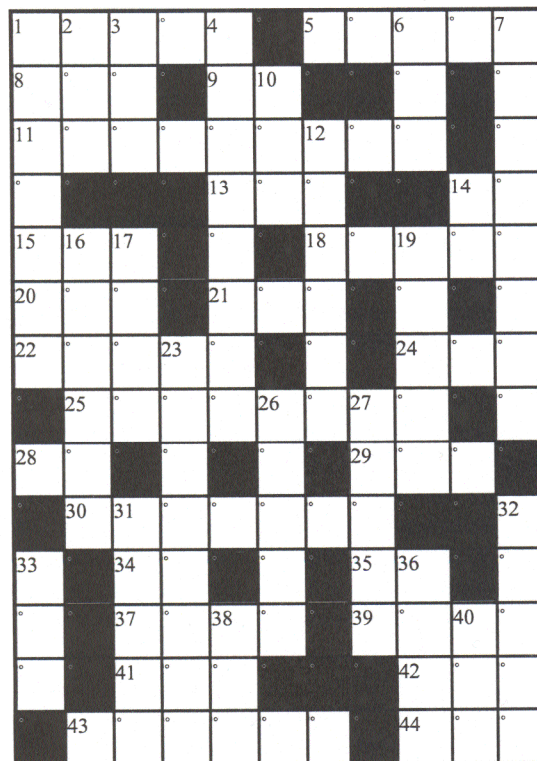
The phone rang. It was someone trying to convince him that he'd won a trip to Jamaica. He hung up without responding. And switched the ringer off. The boy was gone from the TV, in his place a wailing family of Palestinians, in their place a wailing family of Israelis, in their place the President promising us a better life (even when he knew and hoped nothing would ever change). The images changed, replaced by drastically more disturbing ones. Someone's grandpa dying alone in a hospital whose last wish is to be a millionaire asking for all the school kids in the state to send him a dollar. A women beaten and raped while running in the park.

The man knew what obscenity was. It was this world. A world of obscene humor and bloody reality up against the blue wall of fantasy, buzzing housewives and happy straight couples through the air otherwise occupied by these stories, of lives unfulfilled and ragged survival and violence and despair, of powerful and powerless, of those who hoard life and those who have it stolen from them. He thought. Existence somehow reduced from a complex web of feelings and experiences, of joy and love and desire and adventure, to a numbing routine of slaving for someone else 8 hrs and day, and trying to sleep it off before the next day came.

The news images seemed to meld together. The lonely old woman who survived on cat food until she was imprisoned, the black kids that got shot by stray bullets from a cop car, the black teenager who got shot on purpose from a cop car. The little Palestinian boy with a hole through his forehead. The man started to cry. To weep, making noises and stringing spit across his hand. Falling to his knees and burying his head in his dogs' coat. The TV muted. The images ended. A bouncy ad played for laundry detergent. The news came back on, he cowered, the dogs' wet fur against his face. The TV anchors greet him like friends, and on came a story about a dog that had rescued a family from a fire. The governor was giving him a medal. The doorbell rang. It was a box, some little blue pills. Feeling hunted again, the man rushed to the faucet, and swallowed twice the normal dose, blinked his eyes, sat down, and turned back to the show about the couple in the perfect world.

The dog in the corner kicked his legs again. The old woman eating cat food opened another can. The wars raged, children were mutilated, people

CROSS-WORD by Pamster



Down

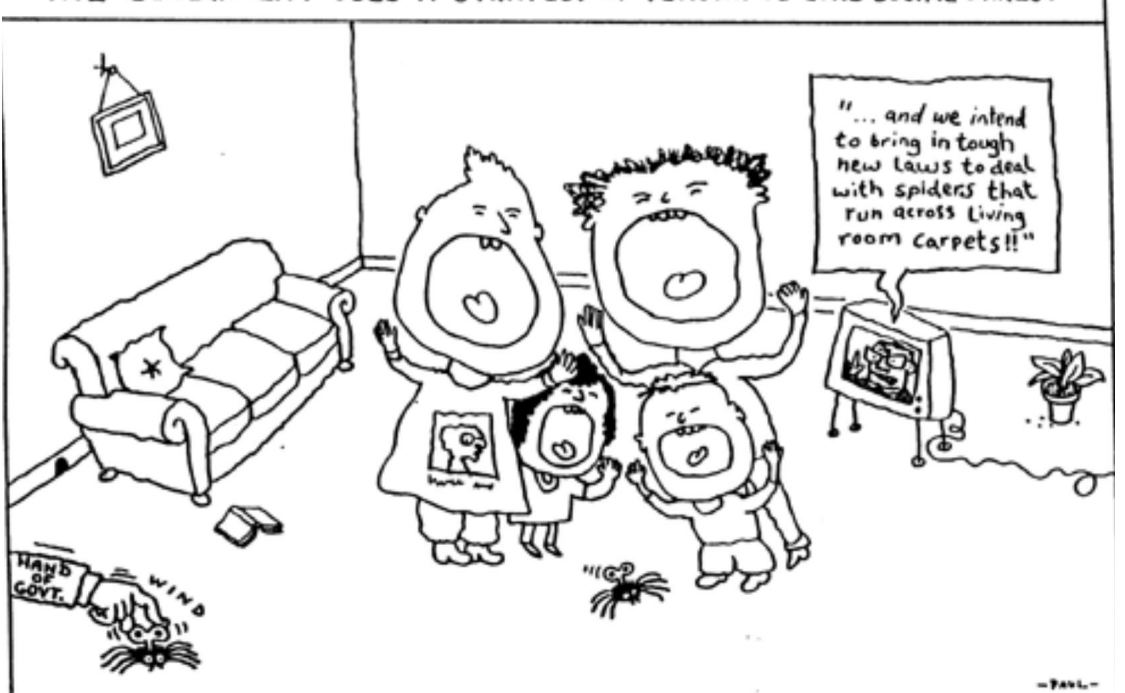
1. The code of silence, like when cops kill someone and protect each other.
2. Huh! What is it good for? Absolutely nothin .
3. People who planned the Easter uprising
4. The CEO bonus
6. Fits nicely into a lock
7. No one likes their job. Fight back with ____.
12. Don t vote! ____!
14. ____ Joe. Gets medals for murder.
16. The world will only be free when the last politicians are hanged by ____ made from the guts of the last capitalist.
19. To ____: sexual bondage blessed by the state.
23. Fire your hearts with the heat of resistance.
26. Purposeful disrespect

27. Tiny dancer
31. Used for cleansing the colon of rotten meat and irradiated vegetables
32. Cell phones, SUV s, and cocaine.
33. A condition of hopelessness, the only solution is more drugs.
36. Churchy penguins
38. Product of deforestation
40. Commie dictator, murdered millions

Across

1. A family of long snouted animals, known for violence
5. Two wheels o fun!
8. Looks like bear, rhymes with beer
9. A state of water
11. Cure for U.T.I.
13. Calm during the storm
14. Green means ____.
15. ____ is near.
18. Ralph
20. Bashful, socially awkward (ex: The activist was very ____.)
21. Animal prison known for flying primate poo.
22. Local ____
24. Useful purpose for old clothes
25. A term in hell
28. Exist (resist!)
29. It s in soap.
30. Paul Wellstone and Chumbawamba
34. Unable to be applied (abrv.)
35. Hop ____ pop.
36. Zapatista Army of National Liberation
39. It s nump. We re not fucking professionals.
41. Knock, knock. Who s there? Interrupting cow. Interrupting co- ____
42. All primates in the world are sleeping at noon, except humans.
43. Will Robinson!
44. Not Oi! or the joy

—THE GOVERNMENT USES A STRATEGY OF TENSION TO CURB SOCIAL UNREST—



ARISE!

Bookstore & Resource Center
 2441 Lyndale Ave.
 Minneapolis, MN 55405
 612-871-7110
www.arisebookstore.org
pearise@mtm.org

What's LEFT

in the Twin Cities

Books • Zines • T-shirts • Magazines • Coffee • Buttons • bumperstickers

Actions Calendar!

Ongoing:

Twincities Indymedia hosts a film series on the 3rd Tuesday of every month at the Dinkytowner Café at 412 1/2 14th Avenue SE in Minneapolis. Films play at 8:00 and 10:30.

Arise! Bookstore and Infoshop hosts Stone Soup at 12 noon every Saturday. Bring vegetables to contribute then hang out with other radicals and enjoy the feast!

Minnesota Critical Mass rides the last Friday of each month starting in Loring Park in South Minneapolis. Meet up around 5:00 p.m., we get rolling by 5:30 for sure, earlier when the natives get restless.

Sister Camelot Free Feedings- Mondays at 12:30 pm in the parking lot on 24th St. and 13th Ave S

The Women's Prison Book Project holds book mailings every Sunday from 12-3 PM at Arise Bookstore in MPLS (women only).

Coming Up:

Daybreak! Benefit- We'll be having a benefit in the next couple weeks, get ahold of us to find out when and where!
daybreak@tao.ca

October 10 6pm Seward Prom Dinner and dancing as a benefit for the Seward. 15\$.

OCTOBER 22, 4:30 p.m. Minneapolis O22 Rally and March against police brutality. Meet at Peavey Park, corner of Chicago and Franklin Avenues in Minneapolis. Bring everything you know, signs and banners, noisemakers. WEAR BLACK as part of the national day of mourning for the stolen lives of those killed by police.

November 5. Don't Vote! Show your disgust at politicians and their whole dirty system by abstaining from voting, and taking action to reclaim your life instead.

November 7th & 8th Anti-TABD Party in Chicago. A party against the Trans Atlantic Business Dialogue. They are meeting November 7th & 8th, in the gentrified downtown area.
notabd2002@azone.org www.azone.org/notabd/

November 15-17. School of the Americas, Fort Benning Georgia. Massive Rally; Nonviolent Direct Action; against the army School of the Americas that trains murderers and terrorists all across the world.

I take my desires to be reality because I believe in the reality of my desires.... -Paris 1968

Local Resources

Internet:

www.infoshop.org- Your Guide to online anarchy
www.tao.ca- Canadian Anti-authoritarian Server
www.freespeech.org/mn/daybreak- Daybreak Collective
www.indymedia.org- Independent Media Center Int'l
twincities.indymedia.org- Twincities Indymedia
madison.indymedia.org- Madison Indymedia
www.anarchistblackcross.org- Anarchist Black Cross Network
www.foodnotbombs.org- Food Not Bombs
www.akpress.org- Anarchist Distribution
crimethinc.com- CrimethINC Communications
crimethinc.net- CrimethINC Network
abolishthebank.org- Anti-capitalist Convergence DC
arisebookstore.org- Arise Bookstore and Infoshop
rainbowbookstore.org- Rainbow Bookstore Madison
Minnesota Anarchists Info Service- An email list providing local news, information, and upcoming events. To post or join send an email to mnanarchists@yahoo.com
www.minnesotacriticalmass.org- MN Critical Mass
www.squat.net- Information for squatters all over the world

Earth-bound:

North Country Co-op- 1929 South 5th St. MPLS
Hard Times Cafe- 1821 Riverside ave MPLS
The Grease Pit Bike Workshop- 504 cedar ave. MPLS
The Hub bike co-op-Minnehaha/Lake st MPLS
Seward Community Cafe- 2129 E Franklin Ave MPLS
Rainbow Bookstore- 426 W Gilman St Madison WI
Extreme Noise- 407 West Lake Street MPLS
Resource Center of the Americas- Minnehaha/Lake MPLS
Babylon Gallery- 1526 East Lake Street MPLS
Arise Bookstore- 2441 Lyndale Ave. S MPLS
UW Greens Infoshop- 31 Univ. Sq. Madison WI
Heart of the Beast theater-1500 E. Lake Street MPLS
Bedlam Theater- 514 1/2 Cedar Avenue MPLS



Anarchism is an international movement of resistance and anti-authoritarian revolution. This webpage is dedicated to documenting regional news, information, and projects.

www.freespeech.org/mn

FREE!

Daybreak!

Midwestern Anarchist hellraisin'
#3 fall 2002



Resist the Police!

The Death of the Family Farm
Anti-Cop Riots in N Minneapolis
Anarchist Sports
DIY or DIE
International Actions and more!