



GREEN ANARCHY

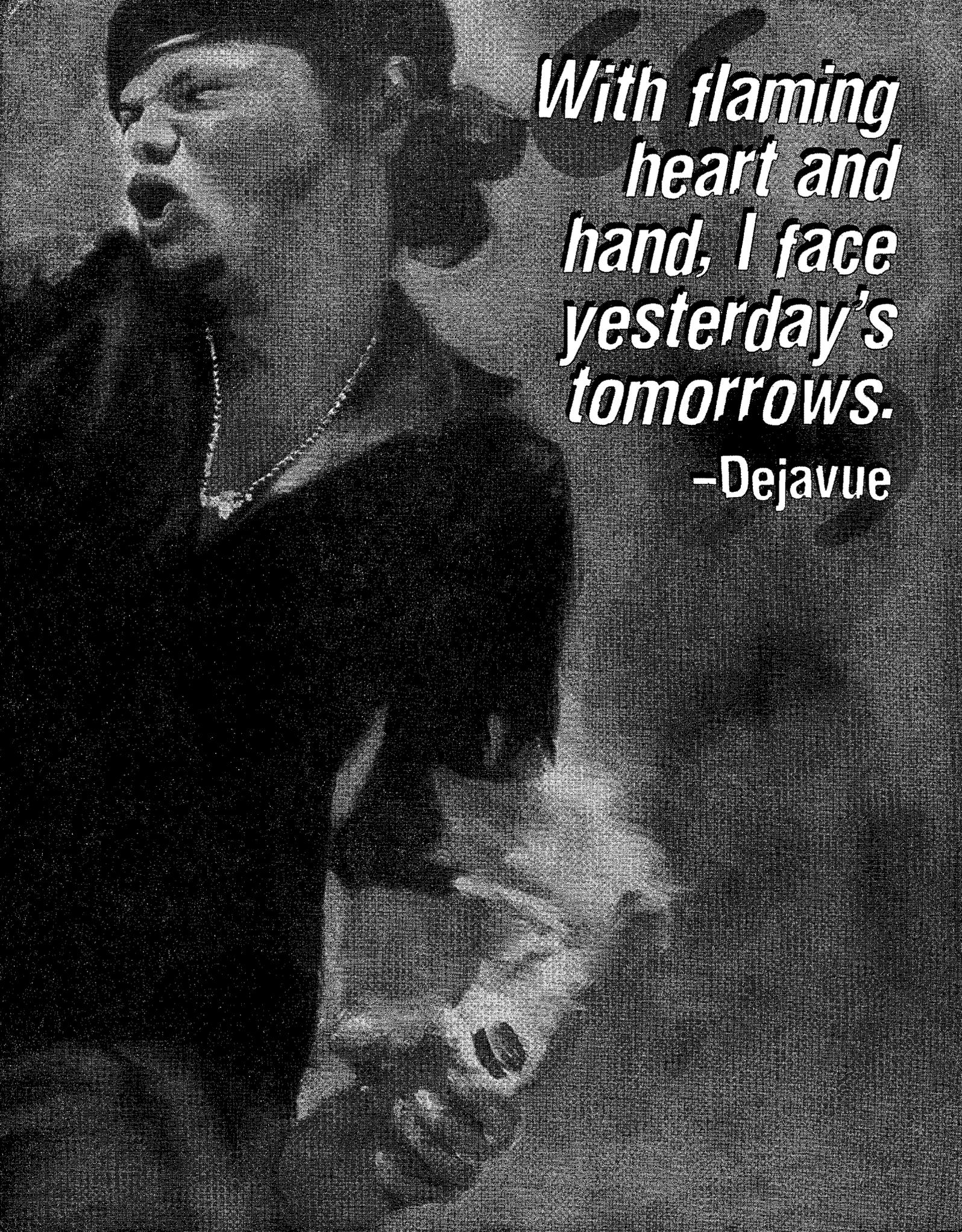
ISSUE
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SUMMER/FALL 2006

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FREE TO PRISONERS

An Anti-Civilization Journal of
Theory and Action

www.greenanarchy.org



*With flaming
heart and
hand, I face
yesterday's
tomorrows.*

-Dejavue



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Welcome to Green Anarchy



Issue #23
Summer/Fall 2006

Many stories tell of miniature grandparents, midjets; a modern account calls them tree shrews.

These midjets inhabited the earth while giants, the dinosaurs, walked about in the light of day. Prudent tree shrews climbed down to feast on insects at night, not because the giants were mean, but because of the discrepancy in size. Many of the tree shrews were satisfied with this arrangement and they remained tree shrews. Some, undoubtedly a small minority, wanted to walk about in the light of day.

Fortunately for the restless ones, the dinosaurs were among the grandmothers swallowed by the Biosphere. Former tree shrews could bask in the sun, or dance and play in the broad daylight, without fear of being trampled. Minorities among these again grew restless; some wanted to crawl, others to fly. The smug, conservative majorities, happy with their capacities, fulfilled by their environments, remained what they were.

-Fredy Perlman,

Against His-story, Against Leviathan!

Some of Us Wish to Fly...

Summer's here, and the time's come for fun, fighting, and attempting to fly. To take flight not in some technological or rationalist undertaking at pushing the limits of gravity in a Wright Brothers to NASA fashion, but to soar free from all constraints - morality, ideology, and all social, emotional, and institutional obstacles - and defy what we have always been told, and may have even believed to be impossible. For many of us, this is our most animated season, as we travel, explore, and most dynamically interact with our world. It is often our most adventurous and energetic time of year. After the reflection of winter is built upon with the new growth of spring, summer provides the best time for activity, liveliness, and strength. For experimentation. For pushing on boundaries. For shining. This will optimistically be followed by autumn's gathering of the harvest and fruits of our endeavors. Summer is also the time of year for the annual Feral Visions Against Civilization Gathering, taking place August 4-13. Once again it will be a week-long gathering focusing on rewilding: *physically, mentally, and spiritually*. Check out the announcement on page 84 for details. We're excited about all the possibilities. We hope you are feelin' it too!

A Deeper Look at Strategy

Lately, many of us have been participating in lengthy discussions and delving deeper into the subject of strategy; what it means to us, our critiques of previous anarchist and non-anarchist strategies, examining the process of developing strategies, and creating and adapting our own strategies as individuals and as part of a larger momentum against civilization. In this issue we have attempted to provide extra space for these types of discussions and ideas. These are difficult subjects to tackle, and as usual, anarchists have some difficulty getting beyond the abstract. Thus, more practical articles may be somewhat lacking.

To be clear, there is no unified green anarchist strategy, nor should there be, but instead, a conglomeration of various strategies focused on the destruction of civilization, and the creation of a life outside its paradigm. We hope this can be a push for more of these examinations and that some of the ideas expressed here can be an insightful infusion into the development of anti-civilization anarchist theory and practice.

What constitutes strategy might be an overwhelming and loaded question, but for our purposes, it might be viewed as the process of having priorities and acting upon them, or the act of plotting an overview of how to achieve one's or a collection of peoples' goals. To do this, it is important to open ourselves as honestly as possible to the context these goals are attempting to be realized within, including examining the past, current, and prospective future political, social, and ecological frameworks. This includes an inquiry into both the strengths of what we are up against (and ourselves), as well as obvious, subtle, and potential weaknesses. It is also necessary to accurately assess the means at one's disposal (what are we willing to do? what do we have to do this with? what do we need?), and possible associates in these objectives. And perhaps most importantly, as anarchists, how do we view strategy in a way that does not merely set up a methodology for achieving an objective, but instead signifies a break from the conventional understanding of strategy to include, embedded within it, the ends in our means? To live anarchy in the process, and not just view it as the end goal. Ultimately, our strategy is a reflection of the world we desire.

The need for clarity in anarchist theory, and specifically in terms of strategy, is paramount. There are many important questions to ask ourselves and deeply reflect on and discuss with others. Can strategy truly be anti-authoritarian when we are speaking in terms of social change that

extends beyond ourselves and those we collaborate with? How do we grapple with the apparent contradictions here? Where does morality fit in this discussion? Is there an overlap between militaristic strategies and implementation of anarchist goals? Is the concept of revolution useful to an anarchist strategy? How is a comprehensive, yet fluid strategy developed? How do we measure effectiveness? Who do we have these discussions and explorations with? There are many more questions to ask, and we only begin to scratch the surface in this issue, but we hope these types of questions continue to be a significant portion of every issue of *Green Anarchy*. The initiation of critical strategy is where possibilities begin.

More Changes

Change is unavoidable. No change is important. No, No, No, change is the wonderful thing which all life stems from! And, *Green Anarchy* has been and continues to go through some considerable changes. As we let people know in issue #21/Fall 2005, a significant portion of the editorial collective now lives rurally in Southern Oregon, while a vital base of operations is still located in Eugene. This was an important (and long awaited) shift, as some of us wanted to move a little closer to a wild existence. While communications can still be challenging, as we attempt to run a collective over a longer distance, the transition is going quite well. We have now produced three solid and well-received issues since the move, and look forward to many more.

However, several factors during this change have required us to re-strategize our long-term plans. The level of state repression towards the eco-anarchist movement, including those who publish ideas, has been on the rise, which will inevitably effect all of us in some way. And, as our lives have become more filled with everyday projects in an attempt to be less dependant on the system and become more whole creatures, we have to reprioritize our lives to include undertakings beyond the magazine. These factors, combined with the relatively small size of our collective considering the enormous scope of the project, along with the all-too-familiar financial difficulty, has motivated us to reshape our publishing schedule. Because many consider GA to be a vital project and we want to continue producing the highest quality magazine possible, we have decided to publish two times a year instead of three. Most likely, our new schedule will consist of a Winter/Spring issue (due out January) and a Summer/Fall issue (due out July). We hope this means more pages per issue and contributions that delve deeper into a variety of themes, often difficult with a shorter time schedule.

This change will have no effect on current subscriptions, with rates going up minimally for new subscribers (see page 82 for details). Remember, *Green Anarchy* is an all-volunteer project that costs thousands of dollars per issue. Some ways you can help us along include: becoming a PAYING distributor, subscriber, special donor, or consider ordering from our extensive distro (also located on page 82) which includes over 80 pamphlets and zines, books, and videos. And don't be afraid to add your voice to the ongoing anti-civilization discussion by sending us your contributions for the next issue: articles (up to 4000 words), reviews (under 1000 words), letters (under 500 words), poems, and images (as TIFF's if possible or original hardcopies). We prefer that you email all contributions of articles (as an RTF if sent as an attachment). We have no strict theme for our next issue, but subjects of interest to us include the City, Communication, Relationships, Sexuality, and Culture. Check our website for updates. The deadline for our next issue is October 1st.

We thank all those who have helped us get this far, and look forward to your future support, 'cause we ain't a goin' nowhere!

*For an Uncivilized Reality,
The Green Anarchy Collective
Summer 2006*

Disclaimer: The editors of *Green Anarchy* do not necessarily agree with or endorse all or any particular article or action in each issue. Most articles are written and contributed by people unknown to us. The news and actions are reported on as journalists. *Green Anarchy* intends to provide an ongoing anti-civilization discussion of theory and practice, NOT periodically release our position paper, ideological requirements, or directive for action. Articles are selected for print when we feel that they have a nugget of interest to the wider anti-civilization discourse. Please keep this in mind when reading and do not attribute any ideas or opinions expressed to any party but the author. If you have additional questions, contact the collective (or the individual author when available). If you have comments, write us a letter or email.

Suggested Readings

from the *Green Anarchy* Archives

The subjects of strategy and tactics are vast, and intertwine with many aspects of life, with much written on the topics. Every issue of *Green Anarchy* has contained writings that were tactical or strategic in nature, so we've included a partial list of what we consider to be relevant along these lines. All of these texts appear on our website: www.greenanarchy.org and are available in their original context by purchasing back-issues from our distro (see page 82 for details). And don't forget about all the "Direct Action News" sections from past issues!

Issue # 22: "Don't Fear The Singularity" by Ran Prieur, "The Riot" from *the Bibliotheque des Emeutes*, and "If you don't have something to hide, then what are you afraid of?"

Issue #21: "Revolution, Zen, and Dirty Dishes" by Icarus Descending and "The Ballot or The Bullet?" by Black Powder.

Issue #20: "Elves Are Cautious" and "A Matter of Life and Death" by (I)An-ok Ta Chai.

Issue #19: "Primal Guerilla Warfare: nomadic gathering and hunting as a tactic" by Kevin Tucker, "Operation Civilization: The War That is ALL Wars (part II)" by Saura Agni, "Contributing to Momentum Against Civilization" by Felonious Skunk, and "Locating an Indigenous Anarchism" by Aragorn!

Issue #18: "When the zombies take over, how long till the electricity fails?" "The Swelling of Leeches" by The Cocktail Furies, "Operation Civilization: The War That Is All Wars" by Saura Agni, "Now What? A Primitivist Strategy Proposal" by RedWolfReturns, and "About getting free from the myth of Revolution" by Pablo A.

Issue #17: "End Game", "Beyond Utopian Visions" by A. Morefus, "What is Left? Nihilism vs. Socialism" by A!, and "A Warning to Insurrectionaries Who Dwell In Scenes"

Issue #16: "Summits, Counter-Summits and Social War" by Wolff Landstreicher, "The Revolutionary Imperative of 'Going Native'" by Rob Los Ricos, "Lights, Camera, Action! Destroying Video Surveillance Cameras as an Act of Rewilding" by The Grievous Amalgam, "The Feral Fury Unleashed" by Gimili

Issue #15: "Notes On Summits and Counter-Summits" by Some Rovereton Anarchists, "Electric Funeral: An In-Depth Examination of the Megamachine's Circuitry" by The Havoc Mass

Issue #14: "Revolt of the Savages: Primitive Revolts Against Civilization" by Kevin Tucker, "Nihilism as Strategy" by A!

Issue #13: "Youth Liberation: Burn the Schools and Destroy the Media!", "On Sabotage as One of the Fine Arts" by The Asturian Institute of Comparative Vandalism, "Between Analysis and Vision: Moving Beyond the Theory-Practice Dichotomy" by A. Morefus, "Zero War - Total Liberation"

Issue #12: "Towards An Effective Praxis: Moving Beyond the Violence/Nonviolence Debate", "Lessons From The Fall of Rome", "Does Not Compute" by Austin Train, "A Swarm of Butterflies: A Fierce Defense of Chaos in Direct Action" by the Curious George Brigade

Issue #11: "An Invitation to Sabotage from Within" by David

Issue #10: "Armed Resistance to Industrial Civilization: An Interview with Ann Hansen" and "International Intifada: An Urgent Call To Participate In The Colonizer's Execution"

Issue #9: "Thinking Through the Fall", "Hit Where It Hurts, But In the Meantime..." by Primal Rage, "The ELF And The Spectacle" by Against Sleep and Nightmare (ASAN), "Perpetuating the Spectacle: A Response To The ASAN" by Craig Marshall (Crittter)

Issue #8: "Hit Where It Hurts" by Ted Kaczynski

...that's as far back as we'll go for now.

A Credible Threat

Unless one's strategy is to back down from, ignore, or negotiate with oppression, a decision must be made to press onward, toward what is necessary, for what is desired. This surely means to choose to *move* against the existent. This is the moment when desire and intent, fueled by the passions of rage or joy or simple necessity, are fused to *will*. And from that moment on, that will is inevitably and inexorably pitted against the will of countless others who want something else entirely. This speaks directly to means and ends – the essence of strategy – but what is to be said? Is this really such a dilemma? Anarchist goals, particularly anti-civ anarchist goals, are opposed to the goals of our adversaries. We don't seek domination of our will *over* others, only to let it be free *amongst* the free will of others. We cannot be "just like them". Our strategies then, will be quite different from those whose end always justifies their means.

But what does 'different' mean? What strategies do our enemies use? What strategies are used in other 'liberation' struggles? What can we take, what must be discarded when developing our own? How does one apply anarchist "principles" to strategy and tactics? How do rapidly escalating conditions such as the instability of the State, its increased fear-mongering and concomitant state repression, the decimation of whole ecosystems, affect our priorities, patience, and timing? What must be considered when facing the massive security systems – technological and human – designed to ferret out those whose intention is to eliminate all authority and disrupt their well-laid plans? How do we adapt and apply the life strategies that have become almost 'second nature' to us and grasp more free space and time, gain more

strength, increase our own momentum as we aim towards the realization of our wildest dreams and visions? How will 'success' or 'win' be defined or measured – if at all?

We surely need to continue to ask these and many other questions, consider and debate our ideas, share those dreams and visions as we clarify our strategies. But, one thing is clear *now*. We have to experiment. Take risks. Do what we're afraid to do even as we dream of doing it. Play again as children – learning, stretching out to our pleasure and avoiding or destroying that which causes unacceptable pain. If we can include the cleverness and wisdom gained over the years, perhaps we'll expand our free spaces while preventing the punishments and repression reserved for the still-wild youth.

Let all that we desire and despise inspire our actions, our combined momentum approaching unstoppable, and the whole of our life propaganda-by-many-deeds. Perhaps then, anarchy will become, once and for all, the enticing possibility that makes it – and us – *a credible threat*.



Recommended Pamphlets from the GA Distro

The following are some important pamphlets focusing on strategy and tactics. These are just some of our extensive selection in our distribution catalogue. See page 83 for ordering information.

Anti-Mass: Methods Of Organization For Collectives \$2

Arguments against mass organization and in favor of more autonomous action.

Armed Joy Alfredo M. Bonanno \$3

An instructional anarchist classic!

At Daggers Drawn Elephant Editions \$3

Poetic insurrectionalist pamphlet that demonstrates that our dreams can only be realized through revolutionary struggle.

Attacking Prisons at the Point of Production \$2

A brief look at militant actions against the prison-industrial complex.

Disorderly Conduct Issues #1 and #2 are \$2 each, #3 and #4 are \$3 each, #5 and #6 are \$5 each, and \$18 for the complete set. The legendary eclectic insurrectionary green anarchist publication from Eugene.

Down With Empire, Up With Spring \$3

A contribution to the dialogue on social revolution and ecological defense from the U.K. eco-anarchist periodical/book *Do Or Die*.

Earth Liberation Front: Frequently Asked Questions ELF Press Office \$3

What is the ELF? Why did they burn down Vail?

EcoDefense Dave Foreman/Bill Haywood \$8

The classic field guide to monkey-wrenching.

Electric Funeral Havoc Mass \$3

Provides historical precedents for infra-structural targeting.

Grand Juries: Tools Of Political Repression

Craig Rosebraugh \$2

Analysis of grand juries from experience.

If an Agent Knocks Anonymous \$2

All you need to know about visits by the feds.

Industrial Society & It's Future: The Unbomber's Manifesto FC, (Unbomber) \$4

An in-depth manifesto against industrialism.

Insurrectionary Anarchy: Organizing Attack!

\$1 Insurrectionalist ideas and practice.

INTERROGATION: The CIA's Secret Manual on Coercive Questioning \$5

Reprint of the CIA's interrogation manual.

Describes methods of physical and mental torture.

Nihilism, Anarchy, and the 21st Century \$3

Intended to expose anarchists to the breadth of the nihilist contribution to anarchy.

Non-Violence & Its Violent Consequences

William Meyers \$2

Pacifist absurdity debunked.

On Organization by Jacques Camatte \$3

Collects Camatte's major writings on the anti-liberatory organizational mindset of leftist political rackets.

On The Road Again: Direct Action Underground \$2

Some basics you need to know about the nature of underground and clandestine resistance.

Revolution And/or Insurrection Kevin Tucker \$4

An accumulation of some of Tucker's best writings on the subject of resistance to civilization.

The Revolutionary Pleasure of Thinking for Yourself \$2

Takes dead aim at one of the most serious scourges stunting the growth of the anarchist movement: ideology.

Security Culture Free

Basic precautions for direct action.

Species Traitor #4 \$10

This book edition of the anarcho-primitivist periodical deals in detail with the relationship between rewilding and resisting as well as what those might look like in practice.

Without A Trace: A Forensic Manual For You and Me \$3

An Absolutely indispensable guide to attacking the system and getting away with it! A must for anyone with subversive plans.

Writings Of The Vancouver Five \$4

Writings by members of the eco-anarcha-feminist urban guerrillas from Canada, the

Wimmin's Fire Brigade and Direct Action.

The Path Ahead

Without a new framework, or vision different from that of the limited and failed efforts of the past, there will be no possibility of challenging the all-enveloping ecocide, dehumanization, and destruction so rampant today. Everyone knows that the candles are flickering, that the generalized crisis continues to spread and deepen. My conservative relatives know it's all going south. This frightening and unprecedented condition must be challenged in its entirety and at its roots. There is less and less interest in partial approaches, and for good reason: they only guarantee that things will continue to get worse and worse.

It's occurring to a growing number of people in various places that to see a way out necessarily involves tackling the very nature of society. Not just capitalism, but mass society and its increasingly technified form, with its roots in civilization. Quite a few have now taken up some anti-civilization rhetoric, while avoiding its substance. Recently I read an internet post that began, "I'm anti-civ, but..." This individual went on to list things that he/she condemned, but none of them were defining aspects of civilization (e.g. domestication, cities). With this kind of maneuver, the lingo changes, but nothing else. For example, one could remain accepting of marxism, with all its limitations, yet for some reason adopt the anti-civ label. Such misuse of terms is commonplace; for instance, Chomsky—a mild progressive—is referred to as an anarchist.

Of course it is marxism, in general, that is the continuing refuge for those who cannot face reality, yet claim to radically oppose that reality. Marxism, which has not been an inspiring vision since before World War I. Marxism, which affords a comforting if stunted world-view—comforting if the 19th century is one's context (and certainly inadequate even then).

Some amount of liberatory potential would attach to the ending of the Left, this much is clear. Though so very widely, if not universally, discredited, the Left works to maintain a horizon that is critically foreshortened. The Left's vision is narrowed by a pair of blinders: the refusal to question mass production and technology. When those who identify as post-Left prove it by taking on cardinal elements of leftism such as these, the term will begin to have substance.

Generalities, like rhetoric, serve mainly to mask a failure of content. Heidegger spoke endlessly of authenticity and was a Nazi; Sartre focused on freedom and was a Stalinist. If philosophy is thought at its most general, politics makes the same mistake, and often with worse motives. Only specificity and the concrete convey real meaning, and play out the consequences of personal intention and responsibility.

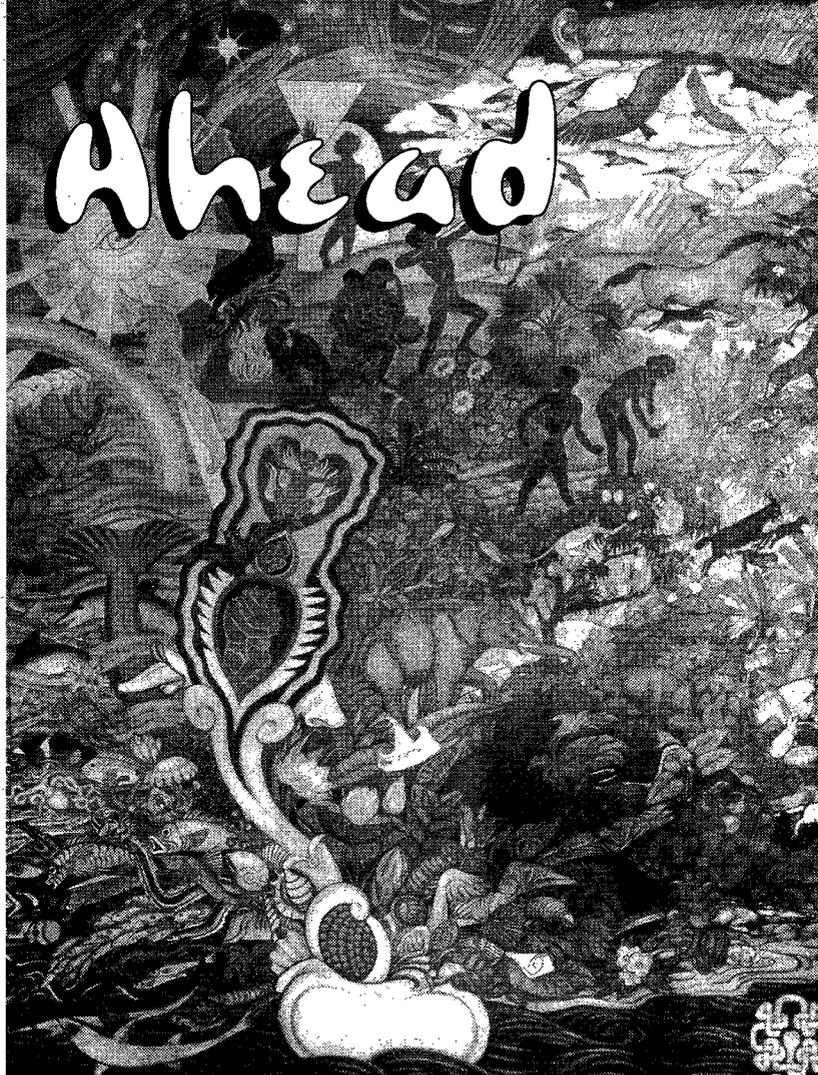
A refusal to be specific should be taken as the mark of the politician. "Anti-civilization" and/or "post-left" must be more than empty, buzz-word labels.

If one practical task is the erasure of what remains of the Left, an equally important step is further, unstinting exploration and questioning. We need to problematize, not assume or take for granted, every component and institution of civilization's death-march.

Clearing away obstacles has to be accompanied by a stepped-up pursuit of ways to move forward.

Namely, alternatives, the means to leave the sinking ship. The whole spectrum of other ways of living should be seen as absolutely essential, if terms like "autonomy" and "reconnecting with the earth" are to bear the weight of what will soon be upon us. Skills that do not assume the continuation of senile, infantilized modernity, but on the contrary are necessary for leaving it. Earth skills, edible landscapes, so many ways to learn and explore. Skills that maximize individual anti-mediation and wholeness, and are key to sharing the anti-civilization vision. An invitation in real terms, without which only words can happen. Even if passengers realize that the jetliner is careening straight for the ground, they are still not likely to jump out the window.

The realm of the spiritual beckons, because it has to do—or should have to do—with basic things. Our disembodied life-world has lost its place in existence. We no longer see ourselves within the web and cycles of nature. The loss of a direct relationship to the world has closed off a once-universal understanding of our oneness with the natural world. The principles of relatedness and simplicity are at the heart of indigenous knowing: traditional intimacy with the earth as the immanent basis of spirituality.



This understanding is an essential and irreplaceable foundation of health and meaningfulness.

This lifeline is inestimable. Its echo is heard in comments that green anarchy is at base a spiritual movement, which just may point to world-changing reverberations. This is a very appealing thing to them – and mysterious to me. I have to say that this sphere is an intriguing, wide-open one for me. But it feels good to sense that something is going on and to have openness about it.

Productionism or the primitive future, two materialities. One brought on by the extinguishing of spirit, the other by embracing spirit in its earth-based reality. The voluntary abandonment of the industrial mode of existence is not self-renunciation, but a healing return. Turning from this world's present state and direction, let's look for inspiration from those who have continued to live spiritually within nature. Their example shows what we need to make our way to what still awaits, all around us.

Tactics can have many helpful sources. Paramount is the refusal of the whole collapsing mess and resistance against all who work to keep us enmeshed in it.

-John Zerzan

A PRINCIPLE STRATEGY

by Interra Garé

Anarchists of the past launched the critique of the many institutions of domination that humans – through social and cultural mandates as well as force – were compelled into accepting. The words and deeds of many of our predecessors continue to inspire those exploring their own paths to liberation. The few ‘principles’ associated with anarchist theory and practice are surely amongst the most relevant of that inheritance. But, these principles are not rules, agreements, or policies to follow; not formulas to apply. They’re more akin to a tool for examining situations, ideas, projects, and relationships to expose existing or potential hindrances to the total emancipation of everyone who has such a wild aim.

Because this world is constantly in flux and our understanding of our selves within it (hopefully) deepening, there can be no end to our questioning, contemplation, and critique. (Though this is all but useless if not applied to a living practice!) It certainly makes sense that new anarchists focus, almost singularly, on the obvious structures of domination, state, capital, and – to a lesser degree – religion. Over time – historical and individual – the hierarchical mechanisms and strategies supporting these institutions are also questioned: bureaucracy, the nuclear family, social/cultural segregation (gender, race, ethnic, nationalism; ...) and so on. Eventually for some, democracy – ‘direct’ or not – is also revealed as the trap it is designed for. More recently, the critique of scientific ideology, technology, industrialism, the coexistent notion of Progress, and the positive view of labor/work no longer escapes the sharpened tongues and pens, the wicked blades. This questioning has led many, quite logically, to the critique and refusal of the whole of civilization: domestication with its transformation of free, wild beings into slaves of an invisible elite and their concrete ideal, the city (town, suburb, ...). A stratified mass, alienated from self and the whole. The result is the near-complete subversion of the individual free will.

As long as ‘anti-civ’ anarchy is an ongoing discussion and experiment and not just one more ideology to follow – thus yet another stopping point – it will continue to be the most relevant, exciting, and inspiring place anarchy has been taken in a very long time.

However, there is an area that anarchists of all persuasions and experience seem loathe to focus their critical eye. Interestingly, our relationships – the only way life is actualized and where we can have the most immediate, direct, and long-lasting effect – do not receive as consistent and sharp-witted criticism as the ‘external’ systems (which are not so external after all). This belies a tendency towards abstraction, forgetting or ignoring that the ‘totality’ of civilization consist of actual human beings. Of people who *adopt* as their own, the civil mentality that both pushes and is pushed by so-far successful, deeply held authoritarian strategies. Can any of us really be free from this, no matter how strong our desire or enthusiastic our intent, as long as we remain a part of it? Is this not why we fight against it?

So, why does criticism between self-described anarchists frequently prompt knee-jerk responses, with charges of ‘divisive’, ‘sectarian’, or ‘authoritarian’ getting lobbed so quickly? Why do otherwise strong individuals resort to charges of abuse, with an almost affectionate claim of victim status.

Some even insist there are more important concerns to focus our attention on, implying ‘anywhere but here’. These are weak accusations that only serve to deflect shared responsibility and criticism that hits too close to an unexamined home and need to be exposed as such.

First, since there is no – and will be no – United Anarchists, there is nothing to divide. We are individuals first and voluntary association means just that; describing oneself as an anarchist does not create an immutable link to any other anarchist. It does no more than articulate a presumptive shared desire for the absence of rule/authority/hierarchy/domination. The devil, as They say, is in the details and it’s these details which form the core of our disagreements and debates.

Differences between tendencies – very loosely related to particular needs, desires, view of the world and place within it – doesn’t equate to ‘sects’ in any sense of that word. Sects coerce (through influential manipulation more often than punishment) others into accepting a necessary and dogmatic adherence to a rightness of thought and deed. If sectarianism is suspected, expose it to the light of day, but be clear and specific with the evidence.

While surely most of us struggle with authoritarianism at times (whether as dominant or submissive) and ought to prioritize its elimination, challenging views or expressing contrary ones cannot automatically be equated to the intent to gain or use power over another. Again, we need to be intelligent and forthright with our criticism.

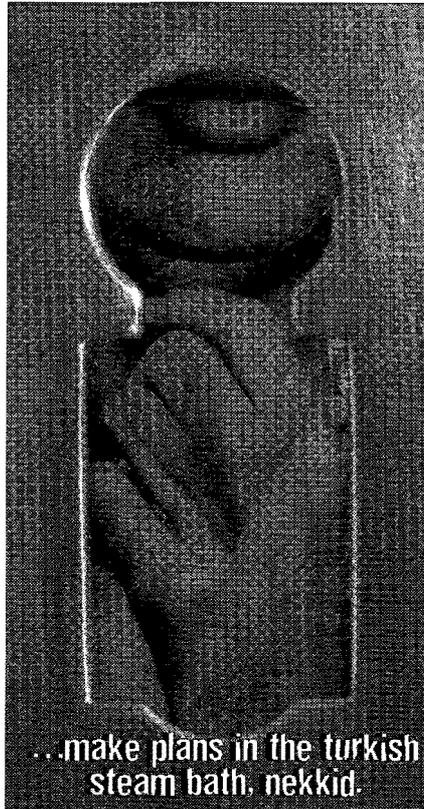
The charge of abuse is a serious one indeed and imbedded within that charge is a perpetrator, the intentional, if unconscious oppressor, and victim, the unwitting and/or incapacitated individual unable to recognize and confront the domineering force. Too often, discussion around this sensitive subject ends up as a mere repetition of cliches and politicized rhetoric and are no use to those anxious to gain strength and autonomy through direct and honest interactions.

As to the question of more important concerns – how can one not see that our struggle against all institutions is one and the same as our struggle without selves and each other? Exposing, challenging, and eradicating any and all threats to our liberation is not a separate (so cannot be an inferior) project from tearing down the more tangible components designed to facilitate that domination.

Eliminating our own anti-liberatory presumptions and activities will not be any easier than ‘smashing the state’. Both targets require a rather staggering level of engagement and sometimes frightening revolt against a detestable yet almost comfortable foe. Dissecting a project, theory, disagreement, or belief system exposes existing or potential affinities, tensions, or points of departure; clues us into those who wish to demolish or recuperate our will to resist; and hones a practice of truly radical ‘conflict resolution’. What anarchist has not been asked how “we” will deal with the inevitable problems that arise in human relationships without intervening authorities? How indeed.

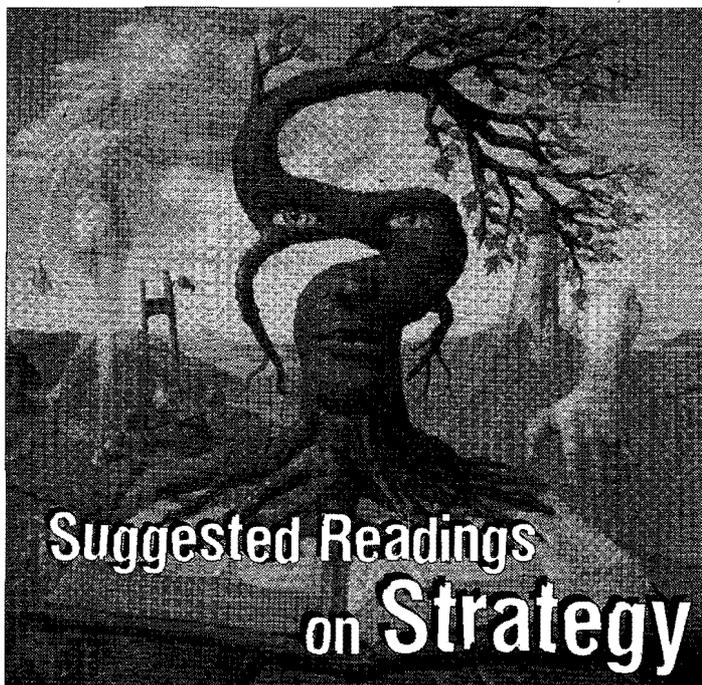
There can be no limit to our critique, no sacred cows, no hands-off mentality. By considering a controversy from multiple perspectives starting with the principles we at least theoretically agree on – *while* taking into account unique personalities, natures, experiences, desires, and needs – perhaps we’ll continue to develop the critical theory that informs effectual practice instead of shutting it down right off the bat.

Anarchy will come most clearly through the practice of mutuality, voluntary association, and non-mediated, non-representative interactions – that is, direct action. Whatever end we envision for ourselves can be found within our means. While there *are* grave external restrictions to actualizing anarchy in full, there are places and times where the only real limitations lie within ourselves. Perhaps by adding another strategic tool, anarchists of all persuasions will find themselves farther along the often treacherous, but forever enticing journey than ever-deemed possible!



... make plans in the turkish
steam bath, nekkid.

QUESTION EVERYTHING!



Suggested Readings on Strategy

With a goal as all-encompassing as ending the domination of our lives, *while* exploring and experiencing free and pleasurable relationships as much as possible now—our challenge is great. Possibly insurmountable. Assuredly so if anarchists don't get serious about strategy: developing goals, conducting assessments, practicing tactics, selecting targets, applying intelligence, providing and accepting critique, and — so bloody fucking crucial — making security 'natural' again. The choices we make directly impact both our *now* and our *future*; this IS the question of means and ends, not always an easy question at that.

The state, capital, religion, hierarchy, politics, science, technology... civilization — these are not merely institutions of power whose doors can be glued shut forever, one more smashed window the final straw that makes it melt away. These are people, many who thrive on power, live for adulation, long for a place in history. No matter how thorough our writings, how intelligent our debates, how beautiful our web sites — we will not convince these and their followers to willingly, gently — cease and desist. We will never see the rush of 'the masses' or the 'working class' to shut down the killing floors of every factory and mall. And — it must be stated clearly — there will be no one-world-unified hoorah acknowledging the correctness of anarchist visions. We will be fought tooth and nail and with every tool, and weapon deemed necessary. And the warnings have been quite clearly issued.

If anarchists have this thing called momentum, it is in danger of being thwarted, our intentions and visions recuperated, our projects compartmentalized. The need for greater support is tending towards a capitulation to activism, thus gaining bodies but not critically thinking minds and passionate hearts. We are a young (though ancient, too) 'movement' and most are dangerously unaccustomed to thinking and acting strategically — at least consciously. While patience is an important quality, the global war machine — never truly stilled — is in high gear. As pain, misery, uncertainty, and fear-mongering escalate, so too does the pace of revolt. And with it, the heavy hand of repression presses down wherever the lighter touch of democracy fails to keep it in check.

A key element to successful strategies (you define 'success!') is the ability to take the long look both backwards and forwards. This is where anarchists *ought* to be at their strongest, their most potent, their most strategically astute. But we also need to be very good at assessing the *now*: keenly observant, able to think on our feet, and flexible enough to anticipate and respond to rapidly changing situations in the moment.

There are many keen, experienced minds developing grand, foreign and economic, military, and social control strategies who *do* understand the importance of the long view back and ahead and their lenses cast a wider and wider angle. They are paying very close attention to the rapidly shifting current. They know where their

weaknesses lie as well as their strengths, but they don't fully understand these same qualities in leaderless, non-hierarchical, anti-authoritarian resistance actions. This is to our advantage, but time may not always be on our side. We have to know our enemies as well as ourselves as we develop and implement our strategies. Some interesting readings to assist in this endeavor:

Classic War Strategy

Art of War, Sun Tzu
On Guerilla Warfare, Mao Tse-Tung
Principles of War, Carl von Clausewitz

Strategy Basics

The Making of Strategy, Rulers, States, and War, Murray, Williamson, 1994
Strategic Theory for the 21st Century: The Little Book on Big Strategy, Harry R. Yarger, Feb 2006
Bashing The Laser Range Finder With a Rock, Mr. Lester W. Grau, Foreign Military Studies Office, 1997

Grand Strategy

American Grand Strategy after 9/11: An Assessment, Stephen D. Biddle: www.carlisle.army.mil/ssi
A Nation at War in an Era of Strategic Change, Williamson Murray, Editor, September 2004

Assymetric Strategy

"Doctrine for Asymmetric Warfare", *Military Review*, July-August 2003
Globalization and Asymmetrical Warfare, William J. Hartman, Major, US Army, April 2002
How the Weak Win Wars: A Theory of Asymmetric Conflict, by Ivan Arreguin-Toft
Unorthodox Thoughts about Asymmetric Warfare, Montgomery C. Meigs, Summer 2003
Strategic Assymetry, Steven Metz, *Chaos as Strategy*, P.H. Liotta, 2002
Swarming on the Battlefield, Past, Present, and Future, Sean J. A. Edwards

Insurgency and Counter Insurgency

Insurgency and Counter Insurgency in the 21st Century: Reconceptualizing Threat and Response, Steven Metz and Raymond Millen
The War In Iraq: The Nature of Insurgency Warfare, Andrew Krepinevich, 2004
Modern Warfare: A French View of Counterinsurgency, Roger Trinquier, January 1985

Urban Combat and Guerilla Strategy

Lessons Learned, Operation "Hue City", Appendix B, *Ready for Armageddon Psychological Operations in Guerilla Warfare*, by "Tacayán"
Urban Combat and Future Urban Warfare, Dr Brad Tousley
Closes Quarter Battles

Technology, Tactics, and Weaponry

DARPA Technology Transition, Defense Advanced Research Projects Agency
Network Centric Warfare: The Problem of Social Order, Lt. Col. David Schmidtchen, Australia, June 2005
The Evolution and Development of Police Technology, Seaskate, Inc., for the National Institute of Justice, July 1998
Non-Lethal Weapons and Equipment Review, A Research Guide for Civil Law Enforcement and Corrections, Department of Defense, July 2002
A Study of Assassination
CIA Study of Assassination: www.anusha.com/ciastudy.htm

Militarized Police

Militarizing American Police, Peter Kraska
Warrior Cops, The Ominous Growth of Paramilitarism in American Police Departments, by Diane Cecilia Weber, 1999
Protecting Your Community From Terrorism: Gerard R. Murphy and Martha R. Plotkin, 2003

State Assessment of Anarchist and "Eco-Terrorist" Strategy

The United States, International Policing and the War against Anarchist Terrorism, 1900-1914, Richard Bach Jensen
Beyond Arson? A Threat Assessment of the Earth Liberation Front, Gary A. Ackerman, *Terrorism and Political Violence*, Vol.15, No.4 (Winter 2003)
Threat Assessments and Radical Environmentalism, Bron Taylor, *ibid*

Links

Center for Strategic Studies: ([google](http://google.com) for specific country)
Political Violence Movements: www.isn.ethz.ch/crn/research/pvm.cfm#publications
RAND: www.rand.org
Global Guerrillas: globalguerrillas.typepad.com/
Gyre.org
Military Writers: www.army.mil/professionalwriting

Deconstructing All Relationships: *Beyond Just Fucking or Fighting as Revolutionary Agendas*

"Not only do we desire to change our lives immediately, it is the criterion by which we are seeking our accomplices. The same goes for what one might call a *need for coherency*. The will to live one's ideas and create theory starting from one's own life is not a search for the *exemplary* or the hierarchical, paternalistic side of the same coin. It is the refusal of all ideology, including that of pleasure. We set ourselves apart from those who content themselves with areas they manage to carve out – and *safeguard* – for themselves in this society even before we begin to think, by the very way we palpate our existence. But we feel just as far removed from those who would like to desert daily normality and put their faith in the mythology of clandestinity and combat organizations, locking themselves up in other cages. No role, no matter how much it puts one at risk in terms of the law, can take the place of the real changing of relations. There is no short-cut, no immediate leap into the elsewhere. The revolution is not a war."

– At Daggers Drawn

Theory is a dirty word in many anarchist circles. Often, it is dismissed as "useless", "masturbatory", or "privileged" by those wanting to either prioritize living their lives and expressing themselves as freely as possible within the confines of this death trip (art, sexual exploration, building communities of mutual aid, primitive skills, etc.), those who wish to "just shut up and fight" (riots, sabotage, armed struggle, etc.), or the ones who stifle theoretical development in favor of going through the same perpetual and unfulfilling political motions (politics, activism, etc.). While most of these pursuits can be beautiful and significant in the deconstruction of this society and the creation of free modes of living (aside from the bureaucratic, managerial, and activist gibberish), they are not in any way conflicting with the evolution of multifarious organic critical theory. In fact, without such an ongoing personal and collective investigation, examination, and critique of the complexity and depth of the totality of civilization and how we are affected by it, no personal or social transformation is even possible. And certainly any experiments we participate in will be seriously limited by our unwillingness to question more deeply our intentions, goals, effectiveness, and contribution to larger contexts. This is why I argue that the development of personal critical theory in concert with a larger theoretical framework, and

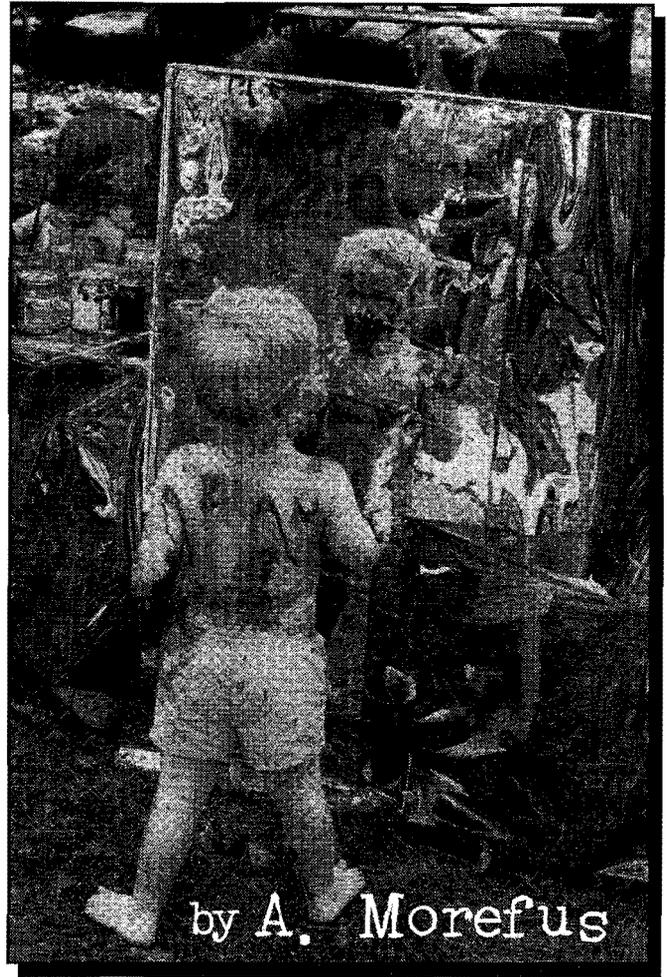
connected to practical action is a vital anarchist project. The deconstruction of all of our relationships, from the personal to the communal to the larger social context, and in particular from the perspective of developing anarchist strategies, is essential.

*This is no time to Swallow Anger
This is no time to Ignore Hate
This is no time to be Acting Frivolous
because the time is getting late*

*This is no time for Private Vendettas
This is no time to not know who you are
Self knowledge is a dangerous thing
The freedom of who you are**

The Need for Critical Theory

Theory is integrally connected, whether we are aware of it or not, to all of our actions. Even most of what we perceive as instinctual (at least at this point) contains complicated thought processes that are unique to us, our experiences, our desires, and in many cases, unfortunately, our ideologies. Any time we conceive of a desire, theory is a part of reaching its obtainment or the effort put towards it. Yet not all actions are derived from a *critical* theory, or a theory that has been vigorously developed to incorporate and understand the complex nature of the totality, and our place within it.



by A. Morefus

Also, not all theory is connected with practical application in our world. But, for theory to be relevant, it must concretely pertain to our lives and not merely be an abstract overlay or removed concept. A theory disconnected from practical application will have an outcome on our world, but most likely, not how we perceived it or wished it to be (i.e. pacification, complacency, abstraction, arm chairism). However, our critical theory, by its very nature, cannot be something that is complete, solid, or ironclad. It is something to be freshly encountered and perpetually reconceived in our daily lives. It is less a methodology or program for doing or thinking, and more a persistent, thoughtful, and candid perceiving, understanding, and interacting with our world. No doubt, basic desires, wishes, interests, etc. may remain relatively constant, but how we experience and approach them is best left open and genuine.

Whether we develop our own critical theory or not, we will be guided by theoretical positions and pushes. Is it not better to deeply engage in the creation of our own unique subjective theory, in connection with others, than to – knowingly or not – accept the motivations and theoretical framework of another, whether individual (parent, teacher, boss, guru, specialist, etc.) or institution (church, political system, organization, ideology, etc.)? Since many have never been encouraged to

develop critical thinking skills – they were socialized to be followers, to prefer a more complete and “time-tested” worldview, lack the confidence to develop their own theoretical basis, or are just plain lazy – people are generally more easily guided by the theory of the other. This usually leads to either the full-throttle adoption or acceptance of a single ideology (religion, patriotism, all assortments of politicism), the concoction of various splintered ideas (new ageism, postmodernism), or the lack of interest in thinking at all (apathy, passive consumerism). Regardless of the direction, thinking is done for people, and the paradigm that creates these ideologies is maintained, as it guides all thoughts and actions within, perpetuating the alienation between ourselves and our world.

Critical theory, that is self-derived, inquisitive, discerning, and deliberative theory, attempts to limit the influence of external belief systems and to develop the starting point from within ourselves, and therefore limit the alienation between the self and what is attempted to be understood or changed. A direct relationship is created. This is not to say that any of us have the answers, that there is not a historical framework to interpret, or that others cannot connect deeply to this process. It just means that all analysis stems directly from our personal experience and our own eyes, and thus is more connected to our desires, and therefore more relevant to our practice and lives in general. The connection to others in this pursuit can be a helpful and vital process, but ultimately, we must internalize and use critical processes to make these experiences pertinent to us, rather than simply wear their clothes. This is also true of examining the “historical record”, which should be viewed with a healthy amount of skepticism. We cannot view others’ positions or a historical context from a fixed or ideological position, but from true inquisitiveness. It is too easy to read what we want (or our ideology wants) from any source.

Critical theory is not limited to one specific element of life, although at times it might be helpful to temporarily isolate a specific dynamic. Ultimately, if it is to have any deeper relevance, these separate investigations need to be contextualized into a holistic perspective that incorporates an understanding of the totality. Critical theory is not bound by the dualism of morality, but instead looks to understand the complicated nature of all relationships. Dichotomies are merely oversimplifications, usually stemming from a theoretical framework that is agenda driven, rather than from one’s true desire to comprehend our world and our relationship to it. These dualisms are typically intended to guide specific behavior, which may even change in given certain circumstances, but whose theoretical rationalizations remain. This approach implies an essentialness to understanding, where as critical theory stems

from subjective desires in the context of the world and our relationship to it. Our desires inform the questions we ask. Since critical theory is not guided by outside agendas, there is no fear in asking certain questions, because there is no ideology to uphold which might be contradicted by certain unrestrained honesty. Ultimately, transparency in a theoretical process that is not guided externally can be the only way we can seriously examine ourselves and our world. It connects theory and practice in a way that is consistent with our desires. And, it honestly seeks authentic accomplices in our actions and in our lives.

*This is no time to turn away and drink
or smoke some vials of crack
This is a time to gather force
and take dead aim and Attack*

*This is no time for Celebration
This is no time for Saluting Flags
This is no time for [New Aged] Inner Searchings
The future is at hand**

‘Cause We Just Wanna Have Fun

One of the primary obstacles to the development of critical theory is the *exclusive* focus on carving out space in the world to develop either healthier relationships with ourselves and those we are in community with, or to explore fetishized aspects of our desires. The first can, in general, have many positive aspects, but only if viewed and acted upon within a larger context, while the second can provide temporary exploration, but is often a perpetual trap which becomes a “lifestyle”, scene, or counterculture. Both form boxes that are difficult to get beyond, and both perpetuate an illusion of making a significant break with society. Because they almost entirely move from a reactionary position (providing an alternative to or escape from “straight” society),

and because they do not typically seek society’s destruction (thinking they can coexist within or on the edge of it), they do not evade the limitations imposed by society. They are often guided by ideologies which attempt to make ambiguous the alienation in our lives, and aspire to convince us of the tolerable conditions of this existence, and prevent many from recognizing our role or situation in this society. Add to this the fact that the recuperation of any remotely radical theory and activity within this context is almost a given; a safety valve built into the system.

In a culture in which we are told that “comfort” is paramount and “if it feels good, go for it”, it might be wise to more deeply investigate both the motivations for this perspective (capitalism, for one), as well as our socialization². Now, I love pleasure, don’t get me wrong, and would be the last to suggest one deny themselves of any, especially if we are in touch with our intuition and senses. But without at least some investigation into where our desires emanate and how authentic they are to us, we can easily fall into unhealthy situations, reproducing the sickness of society, or become misled by fragmented or distorted feelings. But how do we begin to figure out what are socialized behaviors and which are desires that stem from our unique being? Since we are so immersed in the muck of society, this is an ongoing and often tricky exploration with no cut and dry distinction in most cases. And, once we can start to grasp what aspects of our perceived desires seem authentic, it is then a matter of not isolating or elevating a specific desire as the primary or sole focus of our lives, at the exclusion of others. We are hopefully driven by a multitude of desires, some overlapping, and some even contradicting, but unless we can touch on many of these as a related push or complex theory, then we can become unbalanced or even obsessed. This is all part of the process of critical theory.

(continued on next page)



The illusion of freedom recreates the freedom to entertain illusions.

The Struggle Carries On...

The opposite extreme of the counter-cultural or "escapist" model is the duty-filled revolutionary specialist. Neglecting huge portions of social and other relations, the revolutionary specialist often makes theirs a singular path. It is exclusively about a physical fight or solely a material concern. It is often guided by ideology or superimposed political theory that one adopts to greater or lesser degrees, while personal critical theory is neglected, or in many cases, prohibited for the good of the People or the Revolution. Often, this is a result of one who thinks it impossible to realize their own unique personal desires, feeling they are unrealistic, that they lack the imagination to connect to them, that it is out of their control, or that they should take the back seat to the larger battle. They put themselves into a larger struggle for removed or abstract concepts ("two arms for the Revolution").

They may sometimes even appear to be self-motivated and passionately driven, but ultimately they indenture themselves to "the Cause", which inevitably assigns roles and obligation. Giving these fractured or alienated soldiers "meaning" to their lives, the ideology guiding these sheep insills them with morality, guilt, sacrifice, responsibility, and obedience, not to mention the self-righteous (and often dangerous) indignation to do "what is right" for the Revolution (all of these values warrant a lengthy study themselves). Ideology, if "correctly" applied or consumed, is the basis for most justifications of horrific acts. History is filled with these acts and players, yet mostly re-written to suit the purpose of the ideology.

Aside from the ideological constraints of the revolutionary specialist, the separation of the actor from cast, or the problem of the expert, comes into play. As we will see with the activist, the revolutionary feels they can be part of a specialized group to act in the implementation of a strategy aimed to solve the problems of the world. They will be the ones who will make/change history. This mode of social change makes no significant break with the mode society currently thrusts upon us, and is thus a reactionary procedure; simply a changing of the guards. Already we are alienated and removed from directly controlling our lives, and merely switching who makes these

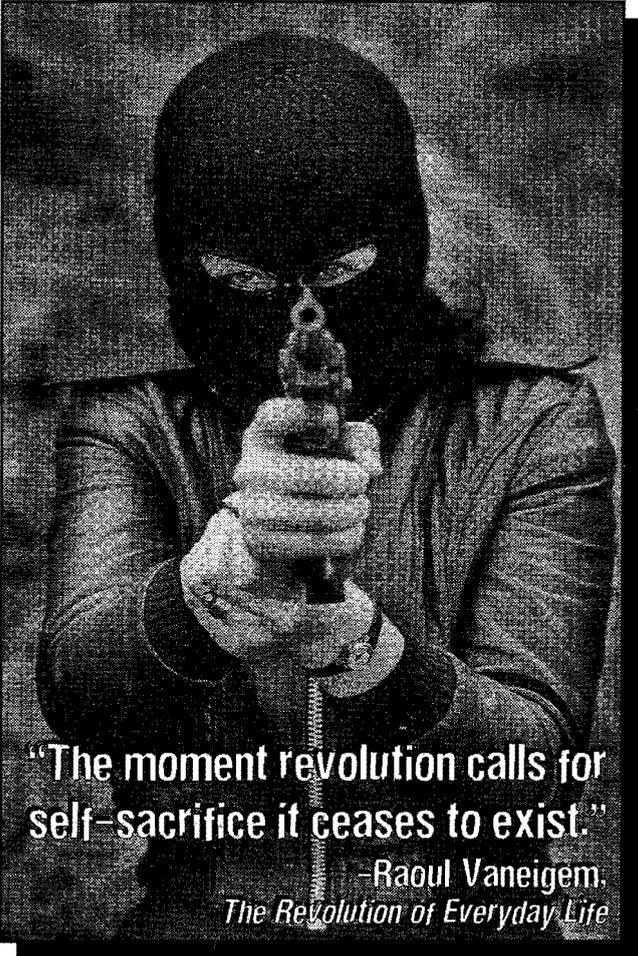
decisions, especially when they claim to be doing it for us, should be met with disdain. The revolutionary specialist is still a politician, no matter how righteous their rhetoric, inspiring their slogans, grand their promises, or handsome their beret.

*This is no time to Ignore Warnings
This is no time to Clear the Plate
Let's not be sorry after the fact
and let the past become out fate
There is no time**

Chug, Chug, Chug, All Aboard Activism!

Similar to the revolutionary specialist model, yet usually less extreme in both agenda and in action, a typical response to the miserable world we currently inhabit is the idea that if we could only organize properly, do the "good work", or focus on the right issues, we could achieve a "better world". This model also incorporates the worst of the "lifestylist" or scenester, as it is an illusion of working towards significant social change and living differently than the norms of society, when in reality, they are defined by it. This often plays out as the activist model, an ineffective, delusional, moralistic, self-righteous, alienated, and specialized method for shaping social change. There is inherent in this process, a lack of critical theory.

Activism is the strategy of being active in this society; to be engaged as an operative within the modes, logic, and outlets of the system. Whether legally, morally, philosophically, or theoretically (or a combination of them all) constrained by and consistent with the system's values and processes, one is a player in the system, and at most a reactionary element in it. Typically, the actions the activist takes and ideas they believe are not defined by them and are removed from their lives. Rather than prioritizing their lives based on passions and desires, they are guided by the duty-filled expectations of the activist world, and typically asked to play a role in some guilt-laden program. Activist-types (often an annoying vocal minority) attempt to correct the problems in the world, in order to allow things to "run better for everyone". For instance, they deal with privilege and oppression politics (the politicizing of racism, sexism, homophobia, etc.) to correct our socialization along new ideological lines, the "correct ones". This short-sighted approach, often with self-righteous judgement, can never get past the simplistic and programmatic college textbook conclusions, offering a plethora of predictable, elementary, paternalistic/maternalistic, and opportunistic solutions. Like the revolutionary specialists, although even more directed by the system, activists become the experts in change, especially in connection to their specialty, the single issue. They "raise consciousness" through repetition, as they hammer their cause into our heads.



"The moment revolution calls for self-sacrifice it ceases to exist."

**-Raoul Vaneigem,
*The Revolution of Everyday Life***

As the narrow-minded solely-seeking pleasure seeker or short-sighted scene dweller often neglects larger contexts, it frequently seems the case that they are constantly at odds with direct action, militant struggle, or insurrection. They may view these activities as a danger to their projects, a threat to the prosperity of their communities, counter-acting their work at "finding peace in this world", or inconsistent with their convoluted ideologies which allow them to acquiesce, escape, or dwell in apathy. Any critical perspective on these projects would either question their meaningfulness, or at least, understand that they are temporary, and that their true longevity (for those which actually do make a significant break with the system) is dependant on the ultimate destruction of the institutions of hierarchical power. This comprehension, and the action which moves with it, removes the "lifestyle" from anarchism, and makes anarchy a lived practice stemming from critical theory.

*This is no time for Celebration
This is no time for Shaking Heads
This is no time for Backslapping
This is no time for Marching Bands**

After years of going through the motions of ineffectual resistance, many renegotiate their relationship with "activism", or, hopefully, give it up altogether. Typically suffering from burn-out and frustration, the only long-term persona for the activist is the eternal defeated optimist, often sacrificing themselves to the state and victimized by the delusional egos of their (often unrecognized or unacknowledged) leaders.

By rejecting moralistic and sacrificial tendencies for those of direct immediacy, we not only feel more connected and a part of our activity, but ultimately are able to stay healthier and have a better chance of achieving short and long-term goals. The only worthy *activism* is to encourage people to think for themselves and to feel.

*This is no time for Congratulations
This is no time to Turn Your Back
This is no time for Circumlocution
This is no time for Learned Speech*

*This is no time to Count Your Blessings
This is no time for Private Gain
This is a time to Put Up or Shut Up
It won't come back this way again
There is no time**

Creating Coherence Between Theory and Practice

If we are to actually connect with our desires, or live anarchy, there can be no separation between theory and practice. The two are intertwined and dependent on each other. There is always a theoretical framework (or fragments of many) at play, so it is just a question of how much we determine what they are. We can submit to other theoretical positions, knowingly or not, or we can develop our own. How we do this is a personal adventure, although we can certainly learn much from others, especially in approach or techniques (rather than detail). But, despite the amount of time some spend in the development of critical theory, certain traps or limitations in its exploration and expression are commonplace. For instance, mystification, ambiguity, jargon, and the disconnection from an engagement with the world we wish to play a role in all form barriers to comprehension and expression, and contribute to a lack of clarity in our thinking and in sharing of ideas.

The flip-side to the activist model (which goes through the motions or acts in the world mindlessly), is the arm chair intellectual or political theorist who is critical of everything, theoretically, yet never connects abstract concepts to actual life or has a practical agenda; The Lazy Boy Revolution. This dwells in ineffectiveness at the same level as the activist, revolutionary specialist, or counter-culturalist, yet it carries with it a higher level of smugness and self-righteousness as it contemplates and interprets the world from a false and "safe" objectivity. And, of course, avoiding the crystallization of ideas and "the problem" and "the solution" program is a must, as abstraction can only distance ourselves further.

The deconstruction of all of our relationships with the world we inhabit is a difficult challenge, but necessary if we are to move thoughtfully and strategically. This requires the creation of our own critical theory that is derived from and is, a lived reflection of us. This certainly does not necessitate a positive vision, but does imply strategy, which combines and creates coherence between theory and practice. **Remember, we are of this world.**

*This is no time for Phony Rhetoric
This is no time for Political Speech
This is a time for Action
because the future's Within Reach
This is the time
because there is no time
There is no time**

Notes:

[*] Lou Reed, *There Is No Time*

[1] "life-style" (**ism**) is a touchy subject in anarchist circles, mostly stemming from how it was used by Murry Bookchin to dismiss any anarchist trend or subset which differed from his own. That is an absurd way to use the term, and is not how it is used here. The purpose of using "lifestyle" in this context is to mean a *style* of living one's life. This is usually driven by either superficial elements (fashion, hipness, music, etc), or one specific element of one's life they identify with (sexuality, hobbies, political orientation, diet, etc). There is often a homogenous sub-culture that informs the "style" this life takes from form to detail. It often lacks much in terms of critical theory.

[2] "comfort" is a word which is loaded or informed by the expectations of a culture. It is a manufactured concept that is dependent on standards of a context. For instance, some find comfort living in a gated community or riding in a Hummer, while others find comfort cooking on a campfire or drinking whiskey for breakfast. There really is no absolute measurement for it.

Some Notes On Groupthink:

Three antecedent conditions that would be likely to encourage groupthink:

1. High stress from external threats with low hope of a better solution than the one offered by the leader(s)/dominant culture
2. High group cohesiveness
3. The persuasive strength of the group's leader(s)/dominant culture

Three conditions involved when groupthink occurs:

1. Directive leadership
2. Homogeneity of members' social background and ideology
3. Insulation of the group from outside sources of information and analysis

Eight symptoms indicative of groupthink:

1. Illusion of invulnerability
2. Unquestioned belief in the inherent morality of the group
3. Collective rationalization of group's decisions
4. Shared stereotypes of outgroup, particularly opponents
5. Self-censorship; members withhold criticisms
6. Illusion of unanimity (false consensus)
7. Direct pressure on dissenters to conform
8. Self-appointed "mindguards" protect the group from negative information

Seven symptoms of decision affected by groupthink:

1. Incomplete survey of alternatives
2. Incomplete survey of objectives
3. Failure to examine risks of preferred choice
4. Failure to re-appraise initially rejected alternatives
5. Poor information search
6. Selective bias in processing information at hand (confirmation bias)
7. Failure to work out contingency plans

SUMMER/FALL '06 ISSUE

Strategy 12 - Stealing a goat along the way
While carrying out your plans be flexible enough to take advantage of any opportunity that presents itself, however small, and avail yourself of anything useful, however slight.

Play Fiercely!

by Wolfi Landstreicher

Our Lives Are at Stake!

Anarchist Practice as a Game of Subversion

When I first encountered anarchist ideas in the late 1970s and early 1980s, it was quite common to talk about play and the subversive game, thanks to the influence of the Situationist International and better aspects of the counterculture. There is a lot to be drawn from thinking of our practice on these terms. In particular, I think that looking at anarchist revolutionary practice as a subversive game is a fruitful way of understanding anarchist aims, principles and methodologies as a basis for developing our strategies and tactics.

The thing that has distinguished anarchism from other conceptions of radical transformation is that anarchists have generally considered their ideas to be something to live here and now as much as possible as well as goals to be realized on a global scale. While there have certainly been anarchists who have chosen to turn their perspective into mere politics, the idea of living anarchy immediately gives anarchism a scope that goes far beyond such meager visions, opening it to the whole of life.

This aspect of anarchism is what makes anarchist practice resemble a game. Let me explain. A game could be described as an attempt to achieve a specific aim using only those means that fit certain conditions accepted by those involved for the enjoyment they find in following these conditions, even though they may lower efficiency. The aim of anarchist practice would be to achieve a world free of all domination, without state, economy or the myriad of institutions through which our current existence is defined. I cannot claim to know what the most efficient way to get there would be. From an anarchist point of view, there has not yet been a successful revolution, so we have no models for efficiency. But for those who desire this end, not out of a sense of duty as a moral cause, but rather as a reflection on a grand scale of what they want immediately, for their own lives, petty calculations of efficiency in achieving this end are hardly a priority. I know that I would rather attempt to achieve this end in a way that gives me the immediate joy of beginning to take back my life here and now in defiance of the social order I aim to destroy.

Here is where anarchist "principles" – the "rules" of the game – come in. The refusal to choose masters, promote laws, go to the negotiating table with the enemy, etc. are based on the desire to make our lives our own here and now, to play this game in a way that gives us joy immediately. So we choose these "rules" not out of a sense of moral duty nor because they are the most efficient way for achieving our goals, but rather for the joy we get from living on these terms.

In this light, we can also understand why in the area in which compromise is most forcefully imposed on us – the realm of survival in a world based upon economic relationships, which always opposes the fullness of life – we will choose whatever methods are necessary to keep us alive. (How else could we play this game?) But we will do what necessity imposes on us in these situations

(work, theft, scamming, etc.) as temporary measures for sustaining our capacity to steal back our lives and fight for the world we desire, maintaining our defiance in the face of this imposition. This is, in fact, one aspect of the subversive game in practice, twisting the impositions of this world against it.

Here, I feel it would be good to draw a distinction between the outlaw and the anarchist who is playing the game of subversion. Of course, every anarchist is to some extent an outlaw, since we all reject the idea that we should determine our activity on the basis of laws. But most outlaws are not playing the subversive game. Rather they are centered on the much more immediate game of outwitting the forces of order without seeking to destroy them. For the anarchist revolutionary outlaw, this immediate game is simply a small part of a much greater game. She is making a much bigger wager than that of the immediate "crime". He is grasping his life now in order to use it to grasp the world.

So this game combines the goal of destroying the ruling order so that we can create a world free of all domination with the desire to grasp our lives here and now, creating them as far as possible on our own terms. This points to a methodology of practice, a series of means that reflect our immediate desire to live our lives on our own terms.

This methodology can be summarized as follows: 1) direct action (acting on our own toward what we desire rather than delegating action to a representative); 2) autonomy (refusal to delegate decision-making to any organizational body; organization only as coordination of activities in specific projects and conflicts); 3) permanent conflict (ongoing battle toward our end without any compromise); 4) attack (no mediation, pacification or sacrifice; not limiting ourselves to mere defense or resistance, but aiming for the destruction of the enemy). This methodology reflects both the ultimate aim and the immediate desire of anarchist revolutionary practice.

But if we are to consider this practice as a game, it is necessary to understand what type of game this is. We are not dealing with a game in which two (or more) opponents are competing against each other in an effort to achieve the same goal. In such a game, there could be room for compromise and negotiation. On the contrary, the subversive game is a conflict between two absolutely opposed aims, the aim of dominating everything and the aim of putting an end to all domination. Ultimately, the only way this game could be won is through one side completely destroying the other. Thus, there is no place for compromise or negotiation, especially not for the anarchists who are clearly in a position of weakness where to "compromise" would, in fact, be to give up ground.

The aims, principles, methodology and understanding of the nature of the battle at hand describe the anarchist revolutionary game. As with any game, it is from this basis that we develop strategy and tactics.

Without such a basis, talk of strategy and tactics is just so much babble. While tactics are something we can only talk about in the specific contexts of deciding what moves to make at specific points, it is possible to speak in a more general way about strategy.

Strategy is the question of how to go about reaching one's goals. This requires an awareness of certain factors. First of all what is the context in which one is trying to achieve these goals? What relationship do the goals have with the context? What means are available for achieving these goals? Who might act as accomplices in this endeavor? These questions take on an interesting twist for anarchists, because our goal (the eradication of all domination) is not just something we want for a distant future. Not being good christians, we aren't interested in sacrificing ourselves for future generations. Rather, we want to experience this goal immediately in our lives and in our battle against the ruling order. So we need to examine these questions in terms of this dual aspect of our goal.

The question of context involves analyzing the broader global context, the nature of the ruling institutions, the broader tendencies that are developing and the potential points of weakness in the ruling order and the areas for potential rupture. It also involves examining the immediate context of our lives, our voluntary and involuntary relationships and encounters, the immediate terrains that we traverse, our immediate projects and so on.

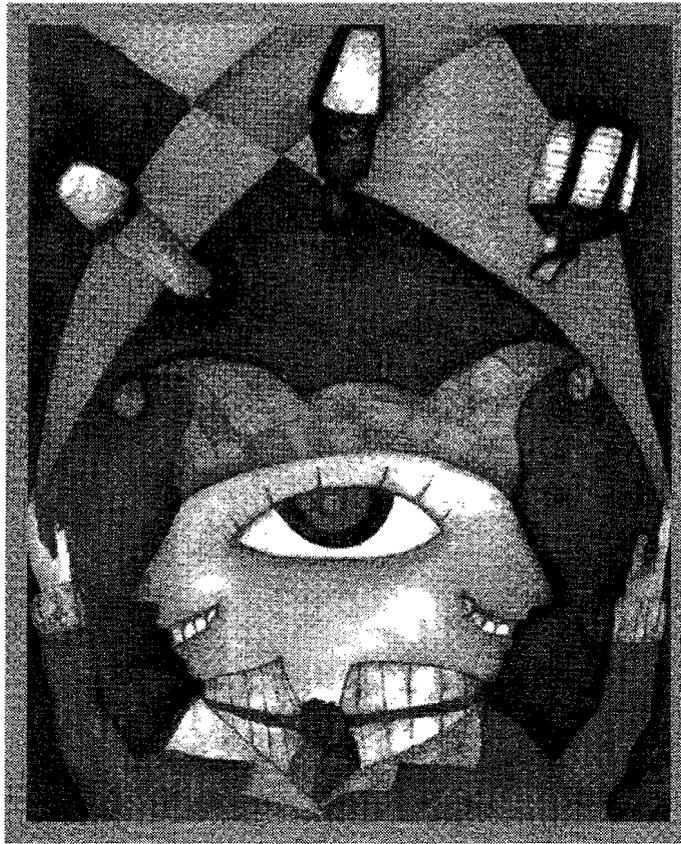
The relationship between what we are striving for and the general context of this social order is one of total conflict. Because we are striving not only to destroy domination, but also to live immediately against it, we are enemies of this order. This conflict is deeply ingrained in our daily lives, in the variety of activities that are imposed on us by the rule of survival over life. So this conflict is central to determining our strategy.

Since part of our goal is to grasp our lives back here and now, our means need to embody this. In other words, any means that involve surrendering our grasp on our lives (such as voting) are already a failure. But this is where it becomes necessary to distinguish what activities constitute such a surrender (voting, litigation, petitioning, bargaining with the enemy) and which can be incorporated into the reappropriation of one's life and the attack against institutions of domination (for example, a temporary job, certain sorts of scams, etc., that give one access to certain resources, information and skills that are of use in one's subversive activity).

Our accomplices could be anyone, regardless of whether they have a conscious anarchist critique or not, who use means in their specific battles against what immediately dominates and oppresses them that correspond to our own – means through which they are actively grasping their lives and struggles as their own immediately. And our complicity would last only as long as they use such means, ending the moment that they give up their autonomy or begin to bargain with their rulers.

Having established this basis, here are a few areas for discussing strategy:

Survival vs. the fullness of life – Strategies for continually overturning the dominance of survival over our lives, for making our projects and desires determine how we deal with survival to the greatest extent possible – for example, when one needs to take a job, using it against the institution of work and the economy through theft, giving things away, sabotage, using it as a free school to pick up skills for one's own projects, always seeing it as a temporary means to ends of one's own and being prepared to quit as soon as one's desire requires it.



Solidarity – There are two distinct aspects to this. 1) There are many flare-ups of social conflict that partially reflect the desire to take back life and destroy domination and that use a methodology like that described above, but without a conscious total critique on the part of the participants. How do we connect our conscious, ongoing conflict with the ruling order to these flare-ups of conflict in a way that fits with our aims, “principles” and methodology? Since evangelism and “moral leadership” conflict with these “principles” by turning us into pawns of a cause that we are trying to promote, we need to think in terms of complicity and straightforwardness. 2) Then there are the times when the enemy grabs some of our comrades and accomplices and locks them up. There is a habit in these situations of falling into a framework of support/social work/charity. In terms of our aims and desires, I think this is a huge mistake. Without

denying the necessity in building defense funds and keeping communication open, our primary question is how to turn this situation into a way for attacking the ruling order. The anti-prison activities of the French group Os Cangaceiros give some food for thought here.

Small-scale, everyday ruptures – There are events that happen every day on a small scale that cause temporary breaks in the social routine. How can we use these subversively against this order, to expose the reality of this society and to open other possibilities? How can we create such ruptures in a way that undermines resignation and acceptance of normality?

Large scale ruptures – Disasters, riots, local and regional uprisings all cause ruptures that can reveal a great deal about the ruling order and that move people to self-activity, generosity and a temporary rejection of the moral order of this society. How can we take advantage of such situations in a timely manner? What can we do to help extend the awareness and the rejection of the moral order beyond the moment? How can we expose the various politicians and bureaucrats of rupture – political parties, union leaders, militants and activists – without coming across as another one of that parasitical bunch?

So there is a vast and challenging game before us, one that I believe could make our lives into something marvelous. It is a game we have to play fiercely, because in this game our lives are the stake. There are no guarantees, no sure-fire methods for winning. But for each of us, as individuals, there is one sure-fire way to lose. That is to give in, to resign oneself to what the ruling order imposes.

Who's ready to play?



'Nough said about the *backfire* that occurs when you chat someone up who might be *connected*. Yes? Albeit, speak with our fellow pranksters we must – well, until we reach *Zerzania*. So no matter how we share the secrets of a playful revolt – through voice or song or drum; on paper, ribbon, or leather strap; carried by wave, pigeon, or Trojan horse—disguise my playmates, disguise! 'Cause our play is serious – or should I say – we play what we mean and we mean what we play...and we're playing for keeps. And the way of our play means hiding in the open; a taunt that is, in and of itself, quite delicious. Hidey-holes and subterfuges limited only by our imagination. Just remember – secrets are best amongst those who have no other need nor want of secrets.

The jester loves to play a joke and tickle the imagination, knowing that many a trickster awaits, anxious to hack the king. So lets share a bit of merriment 'round the juicy jumbling game. But, first, some tidbits to point our way.

hidden language

Many amongst us, in days of youthful passion, sent their fancy a missive inked in milk; the heat required to reveal its poetry no less a message itself. Trithemius' Porta discovered that a message written on a hard-boiled egg with ink made from an oh-zee of alum mixed with a pint of vinegar, will remain invisible

until the shell is removed. Many a substance with a goodly amount of carbon will char and turn brown when heated; the milky center of the ubiquitous Euphorbiaceae plant illuminates in much the same way, so does a good piss!

These are all techniques of steganography (stegan=roof), the craft of hiding the very existence of a message; a secret covered. Ambiguous speech, sounds, or motions understood only by the select few and slipped in 'mongst the known, can tell your tale with no one in your midsts the wiser. Fill the knowing ear with casual drum beats, finger taps, and knock-knock games. For your eyes only, torches, beacons, smoke signals, hand signals. And don't forget to see or hear what's missing...

There is many a word game to hide beneath – or within. Crossword puzzles may serve as a tidy cover, especially when accompanied by a Cardan grill (pg16). Acrostics are fun too: 'any nuanced anarchist revolts, clearly harboring youthfulness' might be an acrostic for 'anarchy'. Imagine, trickster, imagine.

Modern technology has sought to improve upon the old schemes, most lately with steganographic software. Some programs conceal messages in digital "white noise", the somewhat tangential bits of data that add depth to images, music, and video but go unnoticed by eye or ear. Of course, this is but an upgrade to *duff*, the WWII-era "microdot". Spies made a photographic image of a secret message then shrunk it to fit as period or superscript dot

pasted into an innocuous cover message in say, a magazine. There are even programs for hiding messages in emails that look just like spam – there's more reasons than one for the Spamcop's existence. 'Course I am ever-wary of techno-gurus from any camp and prefer low tech, except perhaps for GPG.(1) Why let others have all the fun!?

Creative minds and joyfilled playmates will create their own stego-game, but remember – there IS an inherent trap. The message is only *cloaked* and if discovered by the unintended, security may be compromised immediately. To retain the element of surprise in our games, we must scramble, scramble away.

secret writing

Its ever so lovely hiding things, and finding the hidden as well, and no puzzle tickles quite so much as the craftily encrypted message. Rather than *hide the existence* of a message, cryptography (crypto=hidden) aims to *hide the meaning* using character (rarely, whole word) substitution or transposition. Substitution changes the identity of the letters while maintaining their original order. With transposition schemes, letters or numbers retain their identity but change positions within the message.

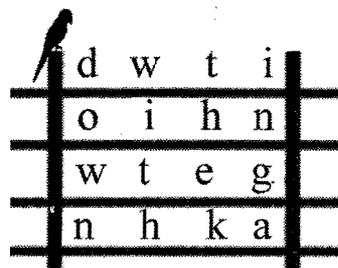
The trick of any cryptosystem is to *keep it simple, secure* for the sender-receiver (a.k.a. Alice and Bob) but impossible for the snoop/cryptanalyst (a.k.a. Eve). Standard conventions

are *occasionally* useful: the original message is called plaintext and is written in lower-case; the CIPHERTEXT (the result of encryption) is written in uppercase, while the *key* (a separate set of characters used for locking it up), uses italicized lowercase characters. It is something of a tradition for Alice to transmit ciphertext to Bob with word spacing eliminated and the letters recombined in 5-letter segments. Tradition-sedition, we'll do as we please. But we do want to hide the beginnings and endings do we not? Maybe even drop the vowels or use fonetik (miz)spelling. But, the key to the security of a strong cryptosystem resides with the *secrecy of its key*, not with the supposed secrecy of the *algorithm* (steps/method of encryption). Examples are sure to clear this all up a bit, but its practice that tunes us in to the nuances of any game.

Transposition ciphers

These are the familiar anagram games, easy to decipher when words are short, increasingly difficult as word length increases. A 3-letter word can only be scrambled 6 ways (cat, act, tac, cta, tca, atc), a 9-letter word has over 362,000 distinct ciphering possibilities(2). Random transpositions are the most secure—even a short sentence would take a goodly bit of time to unscramble. By hand. But, Bob would be as challenged as Eve in deciphering Alice's message if its reason is without rhyme. It would be much better to arrange a sort of orderly *disorder*.

The **Rail Fence Cipher** is a kids' game and easy for Eve to break, but it makes for a good illustration for us bigger kids. Alice wants to send Bob the message, 'down with the king'. She places each letter on 4 separate lines (she and Bob having previously agreed to using 4 'rails'), using an 'a' to fill in the last rail position. Finally, she places each row of text together starting with the top row.



↓WTIOIHNWTEGNHKA

d	o	w	n
w	i	t	
t	h		
i	n		

To decipher, Bob creates a table where the number of columns equal the number of rails (4) and whose rows equal the total characters(16) divided by number of rails (4). He places each letter top to bottom, left to right, to reveal Alice's enticing secret. Eve could crack this silly message in no time just by trying every other letter, or every third letter, etc. until she found a coherent word, the rest would be cake. To make it more difficult, Alice and Bob could make it a double or reverse fence operation or add a *key*.

A Columnar Transposition algorithm uses a key to scramble the code a bit more. Alice and Bob choose *eazie* for the keyword to cipher the same message as before. Alice creates a table with 5 columns (eazie=5) and 3 rows (15/5) and places the letters across the columns. She slides each row off according to alphabetic order of the *keyword* to make the CIPHERTEXT.

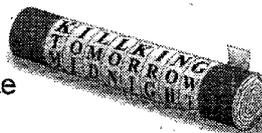
d	o	w	n	w
i	t	h	t	h
e	k	i	n	g
e	a	z	i	e
2	1	5	4	3
O	T	K	D	I
E	W	H	G	N
T	H	W	H	I

Bob receives (and Eve intercepts): OTKDIEWHGNTWHI. Bob worked out the number of rows by dividing the message length (15) by the key length (5) filling down the letters starting with the 'a' or '1' column and proceeding consecutively.

e	a	z	i	e
2	1	5	4	3
d	o		n	w
i	t			h
e	k			g

A Double Columnar Transposition is more difficult for all three players, with the ciphering process repeated twice using the same keyword each time or, preferably, a different one on the second pass.

scytale



downwiththeking
eaziereaziereaz
HAVVAZXASPIBMAF

substitution ciphers

These are the trickiest of tricks, where letters are assigned new symbols (other letters, numbers, glyphs) either as monoalphabetic ciphers, where one letter = one symbol or polyalphabetic systems where one letter = multiple symbols. The most basic substitution cipher is the monoalphabetic Caesar Cipher, where every letter in the message is replaced with the letter three places farther down the alphabet. That is, a=D, d=G, z=C, leaving us with GRZQLWKWKHNLQJ for Alice's message. Variations on Caesar are abundant and far more secure. The Vigenere Cipher is a polyalphabetic system that uses a shifting table (our example above) – made up of 26 by 26 cells – and a *key*. Each plaintext letter is sought in the top row, the keyletter in the left column, with the crypto letter found at their juncture. Alice and Bob selected *eazier* for the key phrase. Bob deciphers by copying the letters of the *key* above the letters of the cryptogram. The row begun by the first *keyletter* is sought in the table, and then proceeds along this row until the CRYPTOLETTER is encountered. Next, he goes straight up from the CRYPTOLETTER to the first row, where the plaintext letter is found. A Saint-Cyr Slide can make this old game a bit easier and an un- or differently ordered shift of characters will make it all the harder for nosy Eve.

(continued on next page)

Strategy 1 - Hide in the open.

Moving about in the darkness and shadows, occupying isolated places, or hiding behind screens will only attract suspicious attention. To lower an enemy's guard you must act in the open, hiding your true intentions under the guise of common every day activities.

By counting the number of letters between those letters whose "tails" point upwards, we get the following sequence of numbers.

Anna had dear, it was good news to hear that
 3 3 5 1 5 1 4 1 2 3 4

you have found a job in Paris. Anna hopes...
 3 3 3 5 1 4 5 1 2 4 3

33 51 51 41 23 43 33 51 45 12 43 24 11 34 34 11 34 34 42 33 11 44 42 43 33

Use the Polybius Square. The 1st number is in the leftmost column, the 2nd at the top.

1	2	3	4	5	
1	A	F	L	Q	V
2	B	G	M	R	W
3	C	H	N	S	X
4	D	I	J	O	Y
5	E	K	P	U	Z

To get: needmoneyfo... You can figure out the rest!

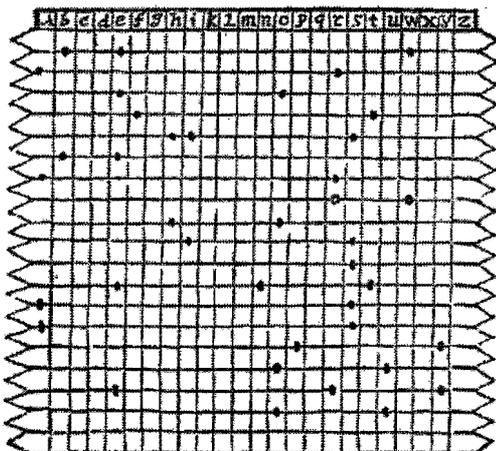
The Nihilist cipher (above) is a notorious polyalphabetic trick using the 5x5 Polybius Square. Plaintext and keys are converted into two digit numbers.

one-time pad

Remember me playmates, the key IS key to your private communications. The best possible key is a random, disordered phrase and is especially secure if only used once. However, this means Alice and Bob would need a safe way of communicating the key each time they needed one, obviously making the whole game rather silly. By establishing duplicate sets of random keys used in a fixed upon sequence, they could have uniquely ciphered messages for as long as the keyset lasted. This is known as the one-time pad cipher, a tablet or book filled with pages containing unique keys. Some say this is still the most secure algorithm, and still used for the deepest, albeit limited, security apparatus. It is impractical for those who have many secrets to attend to in short order, but for the rest of us gamers it may be the most practical. Check out the Beale Cipher for an interesting yarn about such a cipher still uncovered. (And pay no mind to the arrogant who presume if modern technology cannot cracked a code it is likely a hoax or diversion - though these are useful too!)

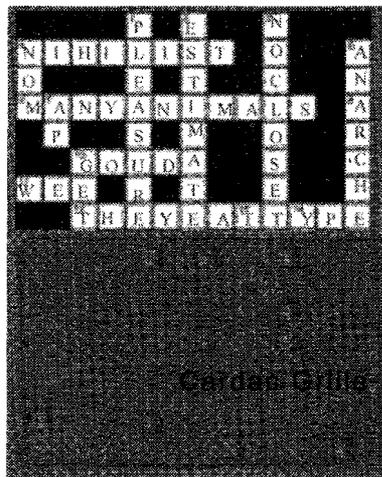
combo locks

Put stego and crypto together to tuck things away most sweetly. Imagine you and your playmates selecting (or writing) a little zine or two that to Eve appears as just another bit of propaganda, but [hushhh] is actually your one-time key pad. Mix up a Rail Cipher with a Caesar shift. For some crafty little projects, make a couple scytale belts (see page 15), a Quipu wall-hanging, or knots and string placemat. (right)



ALL about eve

Always play with Eve, even if she doesn't know she's playing. Only Alice and Bob know the criticality of the messages' timing - yes? So keep time on your side. Remember, Eve cannot be expected to try only the hard, long way to break through your message - that is, by hand. Computer technology has made schemes that were secure for centuries easily breakable now. Cryptanalysis is what NSA exists for, is a main purpose for the development of the computer, and the bane of all those who want privacy, protection, and security. And the digiheads continue to advance the game in their direction. (We're not the only ones who love to play, eh?) So, it would be well worth your time to learn the basics of decryption - letter frequencies, pattern recognition, and the brute-force attack (3) if you



And now, The Harlot Quinn's game

Play along with me through this fine publication, where I've dropped a message along the way, awaiting your exposure. Remember that whenever and however we play, one thing always leads to another. Especially fun!

- 1) Scytale strip + Cardan Grille, on this page.
- 2) The fence was derailed. TEGAHSUNENATRORY
- 3) The nihilist leads to the key: 34234213514234 42334432512311524233443242244445442543
- 4) Veggies won't eat the key, Vignere might. MXMRUBRIJOYWUPVSPEVUTBYUJUV

Resources

The Code: The Science of Secrecy from Ancient Egypt to Quantum Cryptography, Simon Singh

The Secret Language <<http://www.exploratorium.com/ronh/secret/secret.html>>

Cryptology <<http://www.ridex.co.uk/cryptology/>>

The Black Chamber <http://www.simonsingh.net/The_Black_Chamber/home.html>

Steganography: <<http://www.strangehorizons.com/2001/20011008/steganography.shtml>>

POW Tap Code <<http://www.airsoftgent.be/dbase/tapcode.htm>>

Hand signals <<http://www.airsoftgent.be/dbase/hands.htm>>

American Cryptogram Association <<http://www.cryptogram.org/>>

Cryptopage: <http://hem.passagen.se/tan01/>

see also:

Polybius Square, Tabula Recta, Route ciphers, VIC cipher, Gyaru-moji, Quipu

Notes:

1) GPG - GPG/PGP is a digital encryption system that keeps email and other data secret as it traverses the King/Man's Internet. It is a bit of work, but may be worth the effort to learn. BUT! if you're going to use it, use it often - especially when you don't need it. GPG/PGP Basics: <http://aplawrence.com/Basics/gpg.html> The GNU Privacy Guard: <http://www.gnupg.org/gph/en/manual.html>

2) The number of different combinations can be derived with the factorial of a number (n! or n-bang). This is the number multiplied by every integer less than the number down to 1. Examples above, 3! = 3x2x1=6; 9!=9x8x7x6x5x4x3x2x1=362880.

3) Decryption - any of the links above will lead you to the cryptanalyst game.

scytale strip
 A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

WHY MISERY LOVES COMPANY?

THERE IS A REALITY TO THE OLD SAYING THAT MISERY LOVES COMPANY. Like much commonsensical wisdom it purports to explain a pattern of human behavior that seems to occur over and over again and whose very reoccurrence gives it the ring of truth. My parents passed this saying on to me, just as their parents passed it on to them—unexamined. However, if we dig deeper and place it in a social context, what is revealed is the secret of the misery-making-matrix; namely, once people have internalized the artificial construct that their misery is inevitable, they are doomed to a life of despair. Accordingly, we surround ourselves with those who have come to the same conclusion, so as to reinforce their acceptance of the chains of consensus reality with the weight of mutual acquiescence.

What I have called mutual acquiescence is the polar opposite of the anarchist concept of mutual aid in that it paralyzes revolutionary action rather than facilitating it. Why bother trying to change things, people cynically say to each other, it's hopeless. They fear and ridicule those rebels who refuse a life of misery, and attempt to socialize their children to accept misery as their lot in life or even as the very price of being human. Those parents who instill an unquestioning acceptance of the status quo into the next generation do so not only as a conscious means of attempting to insure their offspring's survival in "the real world," but as an unconscious way of normalizing their own condition of resignation. At best, using this logic, they teach their kids how to individually manipulate or circumvent the system of misery that is presented to them as a given rather than how to overthrow it by taking direct action toward the creation of a new reality or a world of new realities.

The process of the accumulation and distribution of misery creates the oppressive regime of everyday reality that governs our daily lives and is mediated by a constant barrage of both homespun sayings like "misery loves company" and the spectacular messages and amusements that constitute the incessant drumming of the As Is. In essence then, what surrealists refer to as miserabilism is a system which not only creates misery, but convinces us that misery is the only possible reality. A dull Panglossian "best of all possible worlds" replaces the potential excitement of knowing that all worlds are possible.

Anarchists, like myself, who find an affinity with surrealism's critique of misery, seek to erase the artificial dichotomy between dream and reality as a subversive act. Surrealists, in assisting the process by which the imaginary becomes

real, decry the commodification of our dreams into political party branding and consumer fantasies of plasma screen televisions and eternally perfect bodies. We are outraged that our desires are carved into market niches and sold back to us in the form of lifestyles, gadgets and products. Social revolution? Why resist domination when the seductive voice of (too) late capitalism presents us with the impoverished idea that we can change the world by our consumer choices. In this regard, we are repeatedly propagandized to shop our way out of our alienation dollar by dollar literally buying into a market system that requires only "conscious"

consumption to purchase a smiley-faced revolution at the cash register. Even our most revolutionary dreams are given price tags and rung up for sale.

Survival in this system of miserabilism is based on coping. Our minds have been so colonized by the unofficial dictatorship of market profitability that we are mired in the endless maze of manufactured reality. The bird's eye view that might offer a visionary perspective on our situation is absent. We cope in the present so that we can better cope in the future. Even for those who see the need for fundamental change, the long march through the institutions of the bureaucratic capitalist state is seen as the only "realistic" strategy. Yet what if we could set a new course "as the crow flies." It's no accident that human beings all over the earth dream of flying. The question is how to translate the aerial insights gained from those flying dreams into direct action in order to liberate ourselves from the oppressive yoke of civilization. The crow in flight laughs at the "you can't get there from here" miserabilism that is characteristic of the fenced-in settler mentality.

In Mohawk scholar Taiaiake Alfred's new book, *Wasáse* (2005), he points to the aforementioned coping as a symptom of colonization. In seeking to get beyond coping and to develop a theory of what he calls "anarcho-indigenism," he asks the question, what prevents us from decolonizing our minds? Interestingly enough from a surrealist perspective, he points to the atrophied power of the imagination as a key impediment to decolonization. As he explains, "We have lost our ability to dream our new selves and a new world into existence. We have mistakenly accepted the resolution to our problems that is designed by people who would have us move out of our rusty old colonial cages and right back into a shiny new prison of coping defined by managed fears and deadened emotional capacities." In the process of liberating the land from the continually grasping

claws of the colonial system, he calls for the creation of an "indigenous warrior ethic" based upon emancipating the occupied territory of the mind.

If we aspire to be dream warriors, we must recognize that we have all been colonized by the hegemony of civilization—both settlers and indigenous people, though not in like manner. Though this colonization is experienced differently, and is predicated on unequal access to privilege, civilization has cut deeply into all of our psyches, in effect, threatening to lobotomize our ability to dream. For surrealists, the ultimate revolutionary goal of realizing



poetry in everyday life is very much about regenerating the bedrock primal connection between dream and reality that has been eroded by the same miserabilist system of civilization that has stolen the land from beneath indigenous feet. From an anarcho-surrealist perspective, moving toward a world in which we can all lead more poetic lives involves restoring the insurrectionary power of the imagination and unleashing it to create an anarchy that is not afraid to dream.

Ron Sakolsky

SUMMER/FALL '06 ISSUE

Contributing to Momentum Against Civilization (Part II)

Impulse and Collision in Terms of Strategy

"I have always put more faith in chaos than order, and I have always experienced more success at connecting to my desires and achieving my goals with small, tight, and intimate groups, rather than anything that is always outwardly expanding and "progressing". And, perhaps most importantly...it's a lot harder for them to cut off more heads than a few big ones, especially when [we] are coming at them from all directions, and all motivated by [our] most potent and least alienated passions and instincts."

-from *Contributing to Momentum Against Civilization, Part I* (Green Anarchy #19)

Momentum vs. Movement

In the initial installment on this subject, I addressed the urge to be a unique presence in a *momentum* against civilization rather than working to create a monolithic green anarchist movement. The *movement* model has proven itself to be an utter failure and a suffocating and anti-liberatory process, as it attempts to harden ideas, manage conflict, and reduce the individual to a role. It serves no use to anarchists who prioritize their goals and define their affinity based on desire rather than abstract concepts. Standardizing and alienating our passions and goals into a lowest common denominator for the sake of numbers, the outcome of the *movement* approach is either a dogmatic set of ideas or a vague agenda based on superficial characteristics of "diversity". Rejecting the *movement* model of seeking to build a "better" world stemming from a moral or ideological project and agenda, instead, I seek to contribute to a multiform *momentum* against civilization without ideological prerequisites, moral bondage, or entrenched expectations. As each of us comes into conflict with civilization from our own experiences, understanding, and desires, so should the articulations and actions against it be formed.

To briefly clarify a key distinction from the first essay, a *movement* is a group of people formed around specific political ideas or measurements of linear progress, while *momentum* is a dynamic, or process of variable change, that is influenced by an assortment of forces on a continuum of support and conflict. Others have used different terminology to describe similar patterns, but for the sake of this discussion, and for defining a language less bogged down in *political*/baggage, I will continue to use these terms.¹ In terms of physics, *movement* describes linear activity (time and space), but does not gauge the increase or decrease of its rate of motion. That is, it suggests uniformity. *Momentum* describes characteristics of what is moving, how fast it is moving, and where it is going, but also the increases or decreases in rate of motion (expresses changed velocity). The greater the *momentum*, the greater amount of force or a longer amount of time (or both) is required to change its velocity. A force that acts against an object's motion slows it down, while a force that acts along with or parallel to an object's motion speeds it up, both changing its velocity, and therefore, changing its *momentum*. As suggested in the first installment, the use of scientific terminology is somewhat problematic, but if we view *momentum* as a description of motion taking into account various influences of force, these concepts can be applied to social dynamics, especially for their metaphoric qualities.

by Felonious
Skunk

Impulse and Collision

Some interesting dynamics to look at in the realm of describing and understanding motion that can be seen as relevant to a discussion of strategy, are *impulse* and *collision*. Impulse describes the change in momentum. In a collision (the agitator of change), an object experiences a force for a specific amount of time which results in a change in momentum (the object's mass either speeds up or slows down). The impulse experienced by the object equals the change in momentum of the object. The greater the time over which the collision occurs, the smaller the force acting upon the object. Thus, to minimize the effect of the force on an object involved in a collision, the time must be increased; and to maximize the effect of the force on an object involved in a collision, the time must be decreased.²

This principle of minimizing the effect of a force by extending the time of collision can be witnessed in boxing. When a boxer concedes that she will be hit in the head by an opponent, she often relaxes her neck and allows her head to move backwards upon impact. Known as "riding the punch", a boxer utilizes this technique in order to extend the time of impact of the glove on her head. This results in decreasing the force and thus minimizing the damaging effect in the collision. This simple technique can extend the endurance of the boxer significantly over the length of a fight, or even a career.

Rock climbers use nylon ropes for the same reason. If a rock climber should lose his grip and begin to fall, his momentum will ultimately be halted by a rope, typically made of nylon or similar material because of its ability to stretch. As the rope stretches upon being pulled by the falling climber's mass, it will apply a force upon the climber over a longer time period. Extending the time over which the climber's momentum is broken results in reducing the force exerted on the falling climber. This can make the difference between minor and significant injury, and can, again, extend the body's endurance over time.

Application to Anarchist Strategy

Your imagination can probably apply these simple dynamics to a multitude of situations. For instance, a long, drawn-out, prolonged and constant warfare begins to lose momentum over time, especially when it is not influenced by new forces of impact. It takes the shape of a description of movement, that is, moving from point A to point B, with little regard for any other factors. To steal a cliché, it becomes more like a job than an adventure. It loses not only the passion, but also the purpose.

Removed from desire, it becomes about winning and completing the mission, even if it is revealed the pursuit is misguided or the possibilities for a particular aspect of it are futile.

The contrary position to this would be the application of short, hard bursts or impulses that have considerable momentum. Like any sprinter will tell you, it is easier to give it the juice for a 50-yard dash than a marathon. Sprinters can pull on short-term power boosts to extend themselves for very brief periods of time beyond what one might perceive as possible, putting every aspect of themselves into it. While the marathoner can draw from a similar type of reserve power supply from time to time, s/he typically settles into a zone, which allows for them to essentially "turn off" aspects of themselves for the larger cause and mechanically and less consciously go through the motions. Rather than seeing ourselves as the foot soldiers in a lengthy war, we can see ourselves as rebels quickly lighting fuses (only a metaphor, of course) in attempts to destroy an immediate enemy. Not that a holistic overview is not also important, but the impulse for action is strongest if it is connected to very direct and present situations in our lives.

As a defensive position, a prolonged reaction limits the immediate impact on us from an oppressive force. This might mean that in situations in which we know we are outnumbered or outgunned, or just plain screwed, it might be wiser to save the bullets (just another metaphor) and wait it out a while rather than go out in a suicidal blaze of fire. To go back to the previous boxing metaphor, if we take the punches in a way that allows them to utilize more energy than the damage they are inflicting, they may eventually tire, allowing us to better take advantage of their weaknesses. This certainly is not an excuse or reason to endlessly wait around, as pause and delay is only a temporary maneuver, not a long-term strategy. There is also a tricky line where becoming so limber, stall reaction so long, or stretch out resistance so thin, we become dissipated into nothing. The frog that does not know that the temperature keeps rising and it is slowly being boiled alive comes to mind.

Any effective anarchist strategy would also be seeking more conspirators with whom they have considerable affinity, as well as allies whose particulars may differ, but general motion is agreeable.³ The more diverse the momentum against civilization, the more civilization's overall strength and collision against any single opponent will be dissipated. Against any opponent, and in concert with a variety of accomplices, a combination of offensive and defensive impulse and collision strategies can be explored.

Some, who have recognized the depth and pervasiveness of the problems we face and the strength of the forces we are up against,

have distorted the defensive collision impulse technique and have turned it into a misguided strategy, suggesting that *patience* might be the strategic path for anarchists to take. That we need to collect more information before we act. This seems absurd not only from the perspective of one who feels nothing but disdain for this society and is wishing to live their desires, but from a strategic point of view, lacks significant merit, not to mention the ecological collapse we are beginning to experience. Do we really need more information? Does that not become white noise at some point, dulling our senses and further strengthening its grip over us? No, we needn't blindly charge or remain ignorant of our enemy, but their overall momentum is determined and generally transparent and needs not excessive pondering, while their tactics are in a constant state of response, reaction, and development. So to be patient merely means to step aside while we watch this metamorphosis take place (and effect all of us). Patient until when? And at what expense?

Perhaps this installment was too semantically burdened for some, perhaps, for others, it was over-simplistic, but hopefully, it at least added one more layer to the discussion of anarchist strategy. And, perhaps, if we look at the world around us, and understand some of its basic dynamics and functions, we don't need a hyper-sophisticated or convoluted theory on strategy to act in the world that we live.

Notes:

1) "In my own writings, I have always distinguished *social movements*—which arise when people's rage against being dispossessed, dominated and exploited creates an impetus to rebellion that begins to take on social dimensions—from *political movements*—which attempt to either channel social movements into narrow ideological confines or replace them altogether. What F. Skunk refers to as "*movement*" is what I refer to as "*political movement*" and reject. What he refers to as "*momentum*" includes what I refer to as "*social movement*", but also includes individual acts of rebellion that those of us who despise the civilized order carry out on our own and with a few others we trust even when we see no evidence of a social movement of revolt. Used in this way, the concept of *momentum* may be useful in the sense of continuing the *momentum* of our own revolt regardless of what is happening on a larger scale."
-Wolff Landstreicher (letter to GA #20)

2) This equation is known as the *impulse-momentum change equation*. The impulse experienced by an object is the $force \times time$, the *momentum change of an object* is the $mass \times velocity$ change, the impulse equals the momentum change. $[F \times t = m \times \Delta v]$. The equation says that the Impulse = Change in momentum.

3) "How do we anarchists, who have specific ideas of how this society operates and how to fight against it, intertwine our rebellion with the rebellions of those who may not have such ideas, who are rebelling in response to immediate circumstances, without falling into the role of politicians presenting a program? Having been in situations where social rage began to burn, and not being satisfied with the limits of my own minor acts of rebellion in these situations (since these acts do not in themselves prevent the various politicians and community leaders from channeling such rage into safe, meaningless non-action dependent upon the institutions), this is not a question I can ignore. My own desire to tear down this despicable order moves me to confront this question."
-Wolff Landstreicher (letter to GA #20)



THE CONTENTIOUS, UNBIDDEN, AND RELENTLESS WEEDS

IN THEIR ANTISEPTIC LAWN

Anarchist Resistance from Around the World

"Mr. Palomar is crouched on the lawn, pulling up weeds. A dandelion clings to the ground with a foundation of jagged leaves, thickly overlapping; if you tug at the stalk, it breaks off in your hand, while the roots are still sunk in the ground. . . you must throw the interloper in a place it cannot put down roots again or scatter seed. When you start pulling up one weed, you immediately see another appear a bit farther on, and another, and still another. In no time that stretch of lawn, so smooth that it seemed to need only a few touches, proves to be a lawless jungle." -Italo Calvino, *Mr. Palomar*

January 6, Athens, Greece: Bombs Explode!

A petrol bomb was thrown at a branch office of the ruling New Democracy party in Exarchia (an anarchist stronghold located in central Athens), causing minor damage. In a separate incident an hour later, a bomb made of gas canisters went off outside a branch of Aspis Bank in the city center, damaging the front entrance and the ATM. No one was hurt in either of the attacks. Responsibility has been claimed by a new group called "Insurrection Flame" in solidarity to the 3 jailed anarchists accused under the anti-terrorist law for an attack against Greek riot police and theft of their riot gear. It has been claimed that the attacks will continue until the prisoners' living conditions improve.

January 23, Trent, Italy: Olympic Torch Apprehended

Four Italian anarchists were arrested for bursting through barriers and snatching the Olympic torch from an

Italian 1,500 meter champion runner as she passed through a northern town en route to Turin. Contrary to the newspaper and television reports, the companion who grabbed the torch was able to run almost 60 meters with it before it was recaptured. Four of eight protesters escaped, but the other four were arrested and taken to a local police station. The torch has been involved in 33 incidents staged by anarchists and anti-globalization activists since it left Rome.

January 31, Athens, Greece: Bombs and Bank Robbers?

Anarchists are believed to be responsible for yet another firebomb attack that destroyed a central Athens bank last night. Greek anarchist groups have claimed responsibility for more than a half dozen arson and bomb attacks against various targets in the past month. Police attempting to catch the bombers have tried to draw a connection between anarchists and a gang of bank robbers known as the "Thieves in Black." Authorities

claim they have discovered ties between anarchists and admitted bank robber and accused gang member Yiannis Dimitrakis who was arrested recently. Dimitrakis has refused to give investigators any information about his accomplices or their motives or political affiliation.

February 8, Athens, Greece: Anarchists Accused in Attack on Head of Union

Two suspected anarchists are in custody on suspicion of attempting to murder the head of Greece's largest umbrella union. Nikos Koundardas, 29, and Stelios Malindretos, 41, deny the attempted manslaughter of the head of the General Confederation of Greek Labor (GSEE), Christos Polyzogopoulos, on January 31. Malindretos allegedly claims he was forced to hit the victim after being threatened at gunpoint by Jehovah's Witnesses. The unionist and a colleague were attacked and severely beaten by a group of some 15 suspected anarchists in Exarchia. The youths are also said to have stolen Polyzogopoulos's mobile phone, which they are said to have used to make threatening calls to several politicians whose numbers they found in its directory. Koundardas and Malindretos were also charged with theft and causing damage.

February 13, Athens, Greece: Anarchists burnt two cameras in the city center. In little over a year, Greek anarchists have destroyed hundreds of police cameras. According to a communiqué: **All our movements are being recorded, it's time to see all cameras destroyed. The Fight goes on!**

February 27, Orlando, Florida: A planned neo-Nazi march was cut short despite the protection of hundreds of riot pigs. The march, which was organized by the Minneapolis-based National Socialist Movement, was not allowed to proceed as planned through Orlando neighborhoods after fist fights involving counter-demonstrators broke out. CBS News blamed the violence on the anti-racist groups: Skinheads Against Racial Prejudices and the Southeastern Anarchist Network. At least 17 anti-fascists were arrested for charges of assault, disorderly conduct, and wearing masks.

Late-February, Thessaloniki, Greece: Anarchists firebombed two banks (completely gutting one), an office of the ruling New Democracy political party, and a number of Swedish diplomat cars.

Strategy 13 - Startle the snake by hitting the grass around it. When you cannot detect the opponent's plans launch a direct, but brief attack and observe all reactions to reveal the strategy.

Early-March, Milan, Italy: Anti-Fascist Counter- Demonstration Turns Violent

Anarchists and antifascists clashed with police and fascists in Italy's financial center, as up to 300 people wearing balaclavas and wielding crowbars set fire to cars and a building on one of Milan's busiest shopping streets after police tried to break up their protest against a fascist pre-election rally. According to the cops, a nail bomb injured nine pigs and at least 45 people were detained.

"They turned a quiet Saturday into a war zone," Milan council official Riccardo Dicatoro said while police rounded up dozens of demonstrators and firemen hosed down burning cars and motor scooters. It was the biggest disruption in Italy since 2001, shortly after neo-fascist Prime Minister Silvio Berlusconi came to power, when riots shook Genoa during the summit of the Group of Eight industrialized countries.

The fascist rally that sparked the two-hour pitched battle was led by the Tricolour Flame, an extreme-right group running on Berlusconi's re-election ticket. Meanwhile, members of the left lined up to distance themselves from the protesters. "We condemn in the strongest terms this kind of violence. It does not come from our concept of democracy and civilisation," Prodi (Berlusconi's rival) told reporters.

Mid-March, Athens, Greece:

A group of approximately 30 anarchists attacked the National Bank of Greece branch in central Athens with molotov cocktails. A few days later, anarchists burned two surveillance camera control boxes. Surveillance cameras and banks are commonly firebombed by anarchists in Greece, but the frequency of these actions has greatly increased since the most recent state of unrest broke out in France.

Mid-March, Montreal, Quebec, Canada: Anti-Pig Rally Turns Into a Ruckus

Montreal's tenth annual march against police brutality ended in a riot and the arrests of 33 participants. "People [were] marching against the harassment of the homeless, squeegee kids and sex workers," said organizer Frank Ducanal of the anarchist *Opposé à la Brutalité Policière* (Opposed to Police Brutality) collective. Demonstrators also demanded justice for Mohamed-Anas Bennis, who was shot by a Montreal pig in December.

Strategy 14 - Raise a corpse from the dead.

Take a method that has been forgotten or discarded and appropriate it for your own purpose. Revive something from the past by giving it a new purpose or to reinterpret and bring to life old ideas.

Protesters tore up candidate posters for the upcoming provincial elections, attacked a number of businesses, broke windows, and dragged garbage into the street, which they set on fire. The first confrontation with police took place near the scene where police fatally beat a homeless man in 1999. Marchers threw bottles at cops. At least one pig was injured and required stitches.

On Canada's west coast, activists in Vancouver, British Columbia held a smaller, less eventful march with the same theme, in which demonstrators marked up the Main Street police station with paint balloons. Also, an unmarked police vehicle and a cop standing next to it with a video camera were pelted with many eggs and masked rebels attacked a journalist who was taking photos of the march.

March 19, Mexico City, Mexico: Water Wars Arising

Thousands of people took part in the "March in Defense of Water" to demand cleaner drinking water in Mexico City and elsewhere. The demonstration was planned to coincide with the start of the Fourth World Water Forum in Mexico City. The forum hosted various foreign dignitaries who came to discuss water management policies and international trade.

A large anarchist black bloc fought with riot police and undercover agent provocateurs. They damaged a police motorcycle, numerous billboards,

at least two banks, and completely destroyed a police car. Masked black blockers also tussled with an overly aggressive *Associated Press* photographer and confiscated one of his cameras. 17 protesters were taken into custody during the demonstrations, which prompted another march and demonstration outside of the jail where they had been taken.

March 26, Athens, Greece:

A makeshift bomb exploded outside a central Athens branch of Citibank damaging the entrance but causing no injuries. Police said an anonymous caller had made a warning call to a newspaper saying a bomb would explode in 30 minutes outside the bank.

April 2, Thessaloniki, Greece : "Resistance! No Tolerance for the Enemies of Freedom."

An estimated one thousand anarchists and other anti-fascist protesters, wearing motorcycle helmets and armed with iron bars, clashed with police outside the offices of the right-wing fascist group Chryssi Avgi. The demonstration was organized by Anti-fascist Initiative to protest the stabbing of three teenage students by fascists a week earlier, who are alleged to be members of Chryssi Avgi. The three are recovering from their injuries. Riot police used tear-gas against the protesters, but no one was reported to have been seriously injured during the demonstration.

April 3, Hania, Greece: Anarchists Steal Security Cameras

The director of the Mediterranean Architecture Center in Hania on the island of Crete is incensed that all of the center's security cameras have been stolen. Aris Papadoyiannis told the *Kathimerini* news service that the theft was "unacceptable" and "illogical." The thievery occurred after a daytime demonstration by anarchist groups demanding a ban on closed circuit security TV systems. Anarchist leaflets were found scattered around the center. Papadoyiannis, who said the cameras were only switched on when the center had collections, conferences, or exhibitions, vowed to hunt down the thieves.

April 8, Kathimerini, Greece:

A group of some 20 youths destroyed three traffic cameras. The suspected anarchists threw Molotov cocktails at the cameras in the neighborhood of Exarchia.

April 11, Trieste, Italy:

Police are investigating local anarchist groups after three molotov cocktail bombs exploded outside a school that also serves as a polling station in Northern Italy. A fourth bomb failed to explode. The attack came on the eve of a hotly contested national election. Anarchists were responsible for intense rioting that left part of Milan's main shopping district destroyed a few weeks earlier.

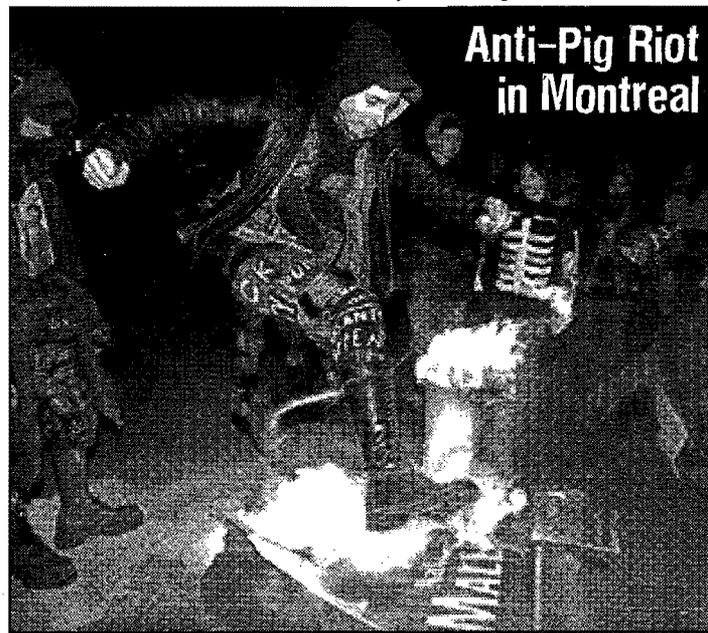
April 14, Santa Cruz, California: Resistance to Military Recruiters

Anarchists and anti-war activists expelled military recruiters from University of California Santa Cruz campus for the third time in the past two years. Recruiters needed a police escort and a side door to make their get away when a march of about 100 demonstrators, organized by a campus group called Students Against War, culminated at the school's biannual job fair. Last year's similarly successful counter-recruitment protest at the job fair landed in a Pentagon surveillance file, which listed the demonstration as a "credible threat" to military facilities or personnel.

April 16, Sweden: Party Headquarters Vandalized

A faction of the anarchist "Invisible Party" has claimed responsibility for a series of coordinated vandalism attacks at the Center Party headquarters throughout the country.

(continued on next page)



Windows were smashed at party offices in Stockholm, Uppsala, Gothenburg, Växjö, Kalmar, Jönköping and Umeå. A party representative said that they believed that the attacks were in protest of a newly proposed youth labor law that strips younger workers of their legal rights. The law was designed to assist businesses and corporations and is similar to one that was recently introduced in France, but was later withdrawn after nearly a month of massive, disruptive and violent protests. The Invisible Party organized a solidarity demonstration that was held in support of the French protesters.

April 17, Athens, Greece: Fascist Expelled from Campus Leads to Stabbing

Students at Panteion University exposed and expelled an armed member of the right-wing fascist group Chryssi Avgi (Golden Dawn) who was discovered on campus. The fascist, Gerasimos Papagiannis, who is also the son of a high-ranking police officer, was disarmed by the students. In response students called for an anti-fascist demonstration to take place. As people were gathering, a group of fascists armed with clubs, knives, and flare guns appeared and attacked the crowd leaving three with serious stab wounds.

Once the fascists left, protesters built barricades around the campus and attacked cops—who they accused of working with the fascists—with molotov cocktails. Police did not attempt to enter the university grounds. Members of the same fascist party were also responsible for a stabbing incident that left three teenagers hospitalized in Thessaloniki last month.

Late April, Athens, Greece: Warm Welcome for Condoleezza Rice

The anarchist group "Anti-State Struggle" ignited a bomb outside a showroom of the French carmaker Renault and attempted to set off another one at a McDonald's. The attacks, which did not cause any injuries, were meant to send a message to U.S. Secretary of State Condoleezza Rice, who was scheduled to visit the Greek capital later that week. The group vowed to commit more attacks in the near future.

Several thousand demonstrators from the anarchist-antiauthoritarian movement and the left-wing demonstrated in Athens streets, as a reaction to the visit of Condoleezza Rice in Greece, planned in part to

discuss the matter of invading Iran and ask for the political and military support of the Greek government.

More than 5,000 pigs blocked main streets and imposed a prohibition of demonstrations in the center of Athens. When the demonstrators tried to go through the police blockades, tear-gas was sprayed against them. While the protesters began to run and disperse to recover from the chemical weapons attack, to the surprise of the police, hooded anarchists suddenly appeared out of the crowd, quickly setting up roadblocks, in order to delay the riot cops attacking the crowd again. Indeed, stones and Molotov cocktails kept them at bay for some time. Nine were arrested and two injured.

May Day, Northern Europe: Some Traditions Might Be Worth Keeping!

Helsinki, Finland: Police fought anarchists and attempted to extinguish bonfires in an industrial area. Demonstrators occupied a number of the buildings that are slated to be destroyed in order to make way for a large music arena and held off riot police with rocks, Molotovs, and other airborne objects, until dawn in what police called an "exceptional occurrence." The firefighters, who were restricted from entering the area by the anarchists, finally managed to put out the fires by early morning. Police discovered many Molotov cocktails at the scene. 11 youths were detained for being suspected of

"violently resisting an officer" and "aggravated attempt at sabotage".

Earlier in the day, anarchist groups held a rowdy march in the city's center that attracted a couple hundred people. Some, tired of the city's zero tolerance policy towards graffiti, started to decorate the walls, bus stops, and everything paintable. Many windows were smashed, including the Ministry of Defense, Confederation of Finnish Industries EK, logging giant LIPM-Kymmene, a clothing store that sells fur, and a fast food joint.

Zurich, Switzerland: About 4,000 anarchists and leftists fought running battles with police. Another group of about 100 radicals disrupted a speech by President Moritz Leuenberger and threw fireworks at him, forcing him to flee.

Germany: Anarchists held large celebratory parades and fought traditional pitched street battles with neo-Nazis in numerous cities.

May 4-7, Athens, Greece: Anarchists Display Their Hatred For the State and Its Apologists

For the first time in Greece, the Libertarian Anarchist Anti-authoritarian Forum took place. This forum (with open discussions, video projections, theatrical presentations, photography exhibitions, anarchist books and periodicals stalls, and a radio station broadcasting the discussions live on FM and on the internet) was organized by anarchists in con-

trast to the European Social Forum (ESF), a Leftist playground and power-grab that was also taking place in Athens during the same dates.

On May 6, several hours before the mainstream anti-war march, an anarchist demo took place in downtown Athens with more than 1,500 people under heavily surveillance by riot police. Its main slogan was "No other world is possible as long as capitalism and the State exists", parodying ESF's slogan "Another world is possible".

Several hours later, as the larger march began, hundreds of anarchists in small groups emerged out of the crowd. Despite the massive amount of pigs (more than 8,000 cops) they managed to attack many targets, firebombing four banks, ATM's, police cars, CCTV cameras, several embassies, the headquarters of the Greek police, a State's Ministry, the Greek parliament, McDonald's, Starbucks and many more.

During all that time the ESF managed the rally as if it was their own, and eagerly played the part of the police or used the pigs for their purposes. These are the same people that are allegedly against neo-liberalism, war, and the State's repression. In many occasions, they attempted to arrest people (sometimes just on the grounds of being hooded or wearing black clothes) and hand them over to the police, which resulted in dozens of arrests and 17 prosecutions including minors and immigrants.



**Anarcho-Punks Celebrate at
May Day Festivities in Berlin.**

Anti-State and Anti-Capitalist Struggles Cannot Be Repressed or Manipulated, They Don't Compromise and They Don't Apologize!



The following is a communiqué from an anarchist collective in Athens about the role of the European Social Forum, the Libertarian Anti-authoritarian Anarchist Forum, and related events:

In the past years, international summits of the global political and financial bosses triggered events of resistance that explosively brought to limelight the variety of struggles bursting around the world—from indigenous communities to the capitalist ghettos—against the state and capital.

The gathering of thousands of people in the streets of Seattle, Prague, Genoa, Thessaloniki and elsewhere gave a new blow to these struggles, opposing to the globalization of domination the globalization of resistance “from below”: the fight for a world without exploitation and oppression, without borders and prisons.

This reality of revolted people from different countries joining behind flaming barricades, transforming those cities into battlefields between the society and its tyrants, deprived the dominators of the alibi of social consent to their criminal plans and undermined the illusion that they're omnipotent.

Facing this expanding wave of resistance, the State resorted to the foundation stone of its existence, institutional and physical violence, and simultaneously it promoted the emergence of “leading personalities”—such as leftist intellectuals, politicians and bureaucratic unionists—to be recognized as “representatives” of

the people who resist. From the very beginning the aim was to neutralize social resistance by incorporating it into the limits of the system, while state repression—having the reformist's consent—would selectively target those who sabotage this perspective. In this context, any form of resistance that remains uncontrolled by manipulating mechanisms is labeled as “criminal” or “terrorist” activity.

The “World Social Forum—WSF” as well as the European one, the “ESF”, is the result of two coinciding factors: the first one is the pursuit of the State to suppress the struggle “from within” and the second one is the attempt of social-democratic and left political parties, unions and organizations to buy out a new privileged position in the system, pretending to be the voice of the “anti-globalization movement” and using its strength as means to promote their political careers. The WSF and ESF are structures built “from above” in order to control and manipulate the resistance movements created “from below”.

Anarchists and anti-authoritarians, either acting in international demonstrations together with thousands of insubordinate people or locally, in the various fronts of social-class war, have always fought for the self-organization of the struggle and the total rejection of the state and capitalist institutions. Thus, they antagonized from the start the intentions of the Reformist International to substitute resistance in the streets with “alternative” hierarchical institutions—institutions that want to set limits on

the struggle claiming either the restoration of old Authority models or the beautification of the existing structures and undermine in this way the perspective of social liberation.

This conflict between the perspective of revolt and the perspective of incorporation to the system is present in every moment of the social antagonism. It is the same conflict that was expressed during the 4th European Social Forum in Athens, which was organized on 4-7 May by local bureaucratic trade-unions, reformist groups, NGOs and the left parliamentary party of “Synaspismos” in the leading role, together with similar groups from Europe. Their purpose is to persuade the people who, suffocating in the world of the bosses and looking for ways to resist, are attracted in such meetings inspired by events like those in Seattle or Genoa, that the world can really change through the old or new institutions of the regime.

Parallel to other encounters and antagonistic to the intentions of the ESF, anti-authoritarian collectives organized the same days in the Polytechnic School the Libertarian, Anarchist, Anti-authoritarian Forum, creating a space for people to express the variety of experiences, views and dimensions in the anti-authoritarian struggle, with open discussions on issues such as biotechnology, capitalist globalization, the “anti-terrorist” crusade, the institutional crisis of democracy, labor, prisons, drugs, counter-information etc.

The peak of this encounter was the anarchist demonstration that took

place in the morning of Saturday 6 May, with more than one thousand comrades defying the numerous police forces and marching with main slogan: NO OTHER WORLD IS POSSIBLE AS LONG AS THERE'S STILL STATE AND CAPITALISM.

These activities disturbed the state which in the last period has been launching, through the media, an intense disinformation campaign against anarchists. The main point of this campaign is the myth that the anarchist struggle is supposed to threaten the society instead of the state, which is presenting itself as the guard of social safety. The state's aim is to obstruct the influence that anarchist theory and action have in the social struggles and to gain social consent for repression.

The organizers of the ESF were also annoyed by these activities, as their aim is the political hegemony in the context of resistance—that has to be bound to their reformist demands—as well as the hegemony of their methods in the streets that certain moment.

This hegemony of the social-democratic mentality was disputed by the riots that spread—spontaneously and unorganized to a large degree—from anarchists and insubordinate youth, in the anti-war demonstration organized by the ESF the afternoon of May 6. The attacks against state and capitalist targets and the confrontations with the police showed to the state that no structure of manipulation can succeed unhindered in its role and damaged the political investment of the ESF in that protest that was planned to be a spectacular contribution to class pacification. What the events revealed was the collaboration between manipulation and state repression.

ESF groups inflicted unprovoked violence upon demonstrators who were not inside their blocs and whose only “mistake” was that they didn't conform with the ESF's organizing committee (and theirs only) plans for a pacifist demo. It's important to mention that anarchists and other demonstrators attacked specific targets, such as the riot police and their vehicles, banks, the U.S., British, Italian and French embassies, the police headquarters, the courthouse, the E.U. office, the Greek parliament and ministries. In no case did they attack the people participating in the ESF demo or even their “special guard groups”, as the ESF representatives claim in their blatant lies. On the contrary, it was the ESF “special guard

(Continued on page 25)

INSTRUCTIONS FOR AN INSURRECTION

If it seems somewhat absurd to talk of revolution, this is obviously because the organized revolutionary movement has long since disappeared from the modern countries where the possibilities of a decisive social transformation are concentrated. But all the alternatives are even more absurd, since they imply accepting the existing order in one way or another. If the word "revolutionary" has been neutralized to the point of being used in advertising to describe the slightest change in an ever-changing commodity production, this is because the possibilities of a central desirable change are no longer expressed anywhere. Today the revolutionary project stands accused before the tribunal of history — accused of having failed, of having simply engendered a new form of alienation. This amounts to recognizing that the ruling society has proved capable of defending itself, on all levels of reality, much better than revolutionaries expected. Not that it has become more tolerable. The point is simply that revolution has to be reinvented.

This poses a number of problems that will have to be theoretically and practically overcome in the next few years. We can briefly mention a few points that it is urgent to understand and resolve.

Of the tendencies toward regroupment that have appeared over the last few years among various minorities of the workers movement in Europe, only the most radical current is worth preserving: that centered on the program of workers councils. Nor should we overlook the fact that a number of confusionist elements are seeking to insinuate themselves into this debate (see the recent accord among "leftist" philosophico-sociological journals of different countries).

The greatest difficulty confronting groups that seek to create a new type of revolutionary organization is that of establishing new types of human relationships within the organization itself. The forces of the society exert an omnipresent pressure against such an effort. But unless this is accomplished, by methods yet to be experimented with, we will never be able to escape from specialized politics. The demand for participation on the part of everyone often degenerates into a mere abstract ideal, when in fact it is an absolute practical necessity for a really new organization and for the organization of a really new society. Even if militants are no longer mere underlings carrying out the decisions made by masters of the organization, they still risk being reduced to the role of spectators of those among them who are the most qualified in politics conceived as a specialization, and in this way the passivity relation of the old world is reproduced.

People's creativity and participation can only be awakened by a collective project explicitly concerned with all aspects of lived experience. The only way to "arouse the masses" is to expose the appalling contrast between the potential constructions of life and the present poverty of life. Without a critique of everyday life, a revolutionary organization is a separated milieu, as conventional and ultimately as passive as those holiday camps that are the specialized terrain of modern leisure. Sociologists, such as Henri Raymond in his study of Palinuro, have shown how in such places the spectacular mechanism recreates, on the level of play, the dominant relations of the society as a whole. But then they go on naively to commend the "multiplicity of human contacts," for example, without

seeing that the mere quantitative increase of these contacts leaves them just as insipid and inauthentic as they are everywhere else. Even in the most libertarian and antihierarchical revolutionary group, communication between people is in no way guaranteed by a shared political program. The sociologists naturally support efforts to reform everyday life, to organize compensation for it in vacation time. But the revolutionary project cannot accept the traditional notion of play, of a game limited in space, in time and in qualitative depth. The revolutionary game — the creation of life — is opposed to all memories of past games. To provide a three-week break from the kind of life led during forty-nine weeks of work, the holiday villages of Club Med draw on a shoddy Polynesian ideology — a bit like the French Revolution presenting itself in the guise of republican Rome, or like the revolutionaries of today who define themselves principally in accordance with how well they fit the Bolshevik or some other style of militant role. The revo-

lution of everyday life cannot draw its poetry from the past, but only from the future.

The experience of the empty leisure produced by modern capitalism has provided a critical correction to the Marxian notion of the extension of leisure time: It is now clear that full freedom of time requires first of all a transformation of work and the appropriation of this work in view of goals, and under conditions, that are utterly different from those of the forced labor that has prevailed until now. But those who put all the stress on the necessity of changing work itself, of rationalizing it and of interesting people in it, and who pay no attention to the free content of life (i.e. the development of a materially equipped creative power beyond the traditional categories of work time and rest-and-recreation time) run the risk of providing



an ideological cover for a harmonization of the present production system in the direction of greater efficiency and profitability without at all having called in question the experience of this production or the necessity of this kind of life. The free construction of the entire space-time of individual life is a demand that will have to be defended against all sorts of dreams of harmony in the minds of aspiring managers of social reorganization.

The different moments of situationist activity until now can only be understood in the perspective of a reappearance of revolution, a revolution that will be social as well as cultural and whose field of action will right from the start have to be broader than during any of its previous endeavors. The SI does not want to recruit disciples or partisans, but to bring together people capable of applying themselves to this task in the years to come, by every means and without worrying about labels. This means that we must reject not only the vestiges of specialized artistic activity, but also those of specialized politics, and particularly the post-Christian masochism characteristic of so many intellectuals in this area. We don't claim to be developing a new revolutionary program all by ourselves. We say that this program in the process of formation will one day practically oppose the ruling reality, and that we will participate in that opposition. Whatever may become of us individually, the new revolutionary movement will not be formed without taking into account what we have sought together, which could be summed up as the passage from the old theory of limited permanent revolution to a theory of generalized permanent revolution.

SITUATIONIST INTERNATIONAL 1961

Translated by Ken Knabb

(slightly modified from the version entitled "Instructions for Taking Up Arms" in the Situationist International Anthology)

Editor's Note: While there is much deeply inspiring about their project, and we continue to draw on it as an influence, we need to take a critical look at the Situationists International, and their overall relevance to anti-civilization anarchist theory and practice. Beyond the questionable and outdated embracing of workers councils, some Situationists' fetishization of technology is perhaps one of the most glaring inconsistencies with destroying civilization. We hope to have an in-depth critique of the SI for our next issue. Let us know if you are interested in helping.



endless confrontations with the police, tear-gas and barricades, and not just pacifist fiestas led by members of the parliament. Now, like back then in Genoa, on the one hand they scream that all radicals are "provocateurs" and on the other hand they exploit and appropriate the incidents of revolt – even the memory of Carlo Giuliani whom they would call "provocateur" if he was alive – as they also know well that their idea of mutilated pale manifestations are unable to inspire even their followers.

The ESF made an official statement accusing "groups who used other demonstrators as a shield of protection against the Police", when in reality it's themselves who attempt to use all demonstrators in order to negotiate a better position in the balance of power inside the political system. They accuse those who attacked state and capitalist targets for "extreme political despotism", when it's them who have beaten even each other for the leadership of the ESF, and have given their consent to the state's despotism, requesting the most severe punishment for the arrested. It's also them, the representatives of the ESF, who first slander the people who resist and then come to defend them as victims of repression, in order to gain another political alibi.

Against state repression being renewed by the political consent offered by the social-democrat reformists of the ESF, we oppose collective resistance in every front of the social-class war, we fight to make the dream of revolt a nightmare for the state, the bosses and their lackeys...

SOLIDARITY TO THE PEOPLE
PERSECUTED FOR THE EVENTS OF 6 MAY
FREEDOM FOR THE 4 IMPRISONED
THE STRUGGLE AGAINST DOMINATION
WILL EITHER BE SELF-ORGANIZED,
ANTI-AUTHORITARIAN AND ANTI-
INSTITUTIONAL OR NOTHING!

**Open assembly of anarchists/
anti-authoritarians**

10 May 2006

Anarchist Political Prisoners:

Bill Dunne #10916-086,
Box 019001, Atwater, CA
95301. Anti-authoritarian
sentenced to 90 years for
the attempted liberation of
a prisoner in 1979.

Ojore N. Lutalo #59860,
PO 861, SBI #901548, Trenton,
NJ 08625. Anarchist and
black liberation soldier serving
time for revolutionary clan-
destine activities.

**Mike Rusniak DOC
K88887,** Dixon CC, 2600
Brinton, PO Box 99, Dixon, IL
61021. Serving time for stealing
a police car, and other acts of
anti-government property-
destruction.

Brian McCarvill #11037967,
OSP, 2605 State St, Salem,
OR 97310. Became politi-
cally active while serving a
39-year sentence on bogus
charges, he has been con-
tinually harassed after filing
a lawsuit against the Oregon
Dept. of Corrections.

Jerome W. Bey #37479,
SCCC (1-B-224), 255 West Hwy
32, Licking, MO 65102. Social
prisoner and founder of the
anarcho-syndicalist Missouri
Prison Labor Union.

(continued from page 23)
groups" who hit or tried to hit people participating in the riots, having the unbelievable nerve to call them "fascists" (!) the very moment they were throwing them on the ground or pushing them towards the cops. And of course demonstrators defended themselves against this unprovoked violence.

The moment the demo was finished, the slandering of the people who participated in the riots and the attempt to de-politicize the events began. The most characteristic example is D. Stratoulis, representative of the ESF and prominent member of "Synaspismos" party, who appeared on TV together with police officials. There, he labeled social anti-violence as "raw/blind violence", he explained to the audience the distinction between real and not real anarchists (!), he accused the minister of public order that he undermines the events and

blamed the police for not confronting effectively the "trouble-makers"...

The fact that the ESF harmonized its voice with the voice of the police and the media (exceeding them actually), offered the state the necessary political consent to proceed with repression. This consent was immediately reflected on the severe charges for the 17 persons arrested, on the persecution of 8 of them for felonies and the imprisonment of 4, as exemplary punishment and as means of intimidation for everyone who fights outside the boundaries of the regime.

The ESF representatives—like the president of "Synaspismos" who stated that "The endless peaceful march of the ESF positions Athens next to Seattle, Genoa and Florence... in the history of the movement against capitalist globalization"—know very well that what really happened in Seattle and Genoa was ...

Tokenism and the Banality

by Oliver Fitzgerald

of a Life Half-Lived

We are born wild animals ready for the direct interaction, sensual exaltation, free sexuality, gender transcendence, beauty, oneness, spiritual connectedness, and wildness that come from living life participating in nature. As we are domesticated, this potentiality must be stripped from us and replaced with shallow tokens of these experiences.

The child reaches for a blackberry in a basket just beyond her grasp. "Use your words," replies the parent, teaching her to be polite, civil, and docile, to communicate only through a web of symbolic thought, but the child still looks her parents in the eyes, still touches their hand in appreciation for the blackberry. As he learns to ignore his senses more and more, the ideal forms of communication become those in which direct experience is eliminated entirely. She calls her friends, instant messages them, or sends emails, and becomes uncomfortable with physical contact. He talks with his friends about the new (or old) cultural (or subcultural) commodities. There is no genuine physical or emotional exchange, only mutual socially acceptable posturing.

Those who never have their ability to encounter the world through their senses stripped of them by symbolic thought, know the feeling of the ground beneath their feet, the taste of fresh spring water, the smell of a field of wildflowers on a warm summer day, or the sight of bear tracks in the corner of their eye. They know exactly where a cricket is sitting when they hear it chirp from across the field, and they feel ecstatic at the fullness of their sensory experience! In civilization, we try desperately to compensate for our desensitization. Our ecstasy is made in basements and bought with

money from work. Our rapture is shrouded in the dogma of a culture obsessed with purity, sin, and guilt.

The free individual in a free community is neither sexually inhibited nor sexually obsessed. She knows whom she wants to have sexual relations with and communicates this in an open way, attentive to the other person's wants. In a culture of monogamy and pornography, of objectification and gender identity, people feel sexually inhibited/repressed, sexually obsessed,

"Beauty is missing from our lives so long as it is an ideal that exists outside of and above us."

or often both, and their sexual energy is frequently directed toward images rather than individuals. As children we are taught that sexual promiscuity is wrong, and that sex goes hand in hand with marriage as a social contract that binds individuals together in a relationship of codependence and jealousy. At the same time, boys learn to conquer the attributes of their personalities considered feminine, their sensitive and empathetic instincts, just as macho porn stars conquer women who embody the feeble and passive character of femininity. Likewise, girls learn to repress their strong ferocious instincts and personify the identities of virgins and whores that are fetishized by the dominant patriarchal culture.

Had we never been domesticated we would never have had these gender identities imposed on us. Our parents would not have been dying to know our sexes before we were born. They would not have taken pictures of us in the womb, and began mapping out our future image, cheering, "it's a boy," and subsequently

choosing an appropriate name, buying the appropriate clothing, collecting the appropriate décor for our bedrooms, and constructing the appropriate identity. The binary gender system has its roots in the sexual division of labor, and we cannot completely abolish it without abolishing the techno-culture founded on the division of labor. We are offered a token of gender transcendence by the dominant culture. It recognizes gender as a social construct, but is cheapening in addressing a fundamental

property of civilization as if it was merely a condition of civilization, and employs the leftist tactic of resocialization rather than encouraging a total transformation of our relationships and the destruction

the institutions that maintain gender identity.

Beauty is missing from our lives so long as it is an ideal that exists outside of and above us. In civilization, beauty is associated more with art, literature, poetry, photography, the contrived human personification of a beauty standard, and the spectacular image of nature than with the world that we experience directly. We are confronted daily with a world of digital communication, wars, mines, factories, poisoned air, poisoned water, poisoned food, rampant suicide, senseless murder, mass starvation, grotesque economic wealth, boring jobs, boring schools, impersonal bus rides, anonymous neighbors, endless highways, rows and rows of monocultures, and routines. We find beauty only in alternate realities because beauty has been consciously relegated to alternate realities to make way for the progression of civilization.

Irreplaceable in a life in harmony with nature is the fundamental oneness that pervades everything, the understanding that we are made out of the same materials as the trees,

the lake, the other animals, and all that surrounds us, and that when we die we will decompose into soil and nourish plants that will then nourish other animals. The loss of this oneness that we feel living in an alienated and mediated world is traumatizing, but some try to regain it through mass society. They desperately seek a mass movement to convince them they are not alone. They are afraid of moving beyond a lowest common denominator platform for fear that they (or the masses) would be alienated. They do not understand to what extent alienation lies at the foundation of every facet of civilized life.

The Christian belief that the earth is the place of the material world and heaven is the place of the spiritual world has shown itself to be a self-fulfilling prophecy. Industrial civilization is a barren lifeless wasteland, and many of those who inhabit it are in search of spiritual fulfillment. Often the spiritual practices of people living closer to nature seem appealing. To distract themselves from their daily lives, civilized people often begin to adopt their New Age versions of the spiritual practices of native people. They appropriate and parody these practices and create a niche for them in commodity culture. But no path will lead us to spiritual fulfillment, especially those that belong to other people. Real Spiritual fulfillment can only be found through direct connection with the earth.

Wildness is the feeling that comes from pursuing our desires and living vibrant lives of ecstatic sensory experience. It is characteristic of a primitive lifestyle. To conceal the inescapable suppression of real wildness by civilization, we go to elaborate lengths to create social situations that imitate wildness. Most parties are calculated mockeries of spontaneity. They fail to improve the quality of our interactions, and instead become a parade of superficiality, invoking the feeling of the individual lost in a crowd.

When we recognize the source of our estrangement as our separation from the natural world and seek to reconnect with it, we must overcome the ideology of observation. Science teaches us to watch and study the natural world, but never to participate in it. Literature, theater, and television teach us to passively accept a narrative. I will not passively accept the narrative of the trajectory of progress! I will not "take only photographs leave only footsteps!" I want a relationship with plants and animals, not photographs of them. I refuse to watch nature as if from behind glass. I hate that the alienation we learn in civilization carries over into our relationship with the undomesticated world.

I want to reclaim direct experience, sensual exaltation, free sexuality, genderlessness, beauty, oneness, spiritual connectedness, and wildness, and I want to participate in nature! I will not accept the tokens of these experiences that are offered to us in civilization to conceal the dissatisfaction that lies at the base of our daily lives!

THE REASONS FOR A HOSTILITY: ABOUT THE MASS MEDIA

Our hostility toward journalists – their words, their images – needs some more clarification. As we explain in the following notes, the point is not the greater or lesser honesty of the individual journalist or photographer, but rather the role of the media apparatus itself. That mass media has the pretension of being the total representation of reality is made obvious by this simple fact: anyone who refuses to speak with journalists, "doesn't want to communicate with anyone". As if it was impossible to communicate in a direct manner, without the filter of the press, radio, and television. It is the same attitude that the political authorities have: anyone who refuses any relationship with them, so they tell us, refuses dialogue with everyone. And yet, despite the great steps forward in social domestication, the world is not just populated by authorities, cops and journalists. In fact, it is actually beyond and against their power that real dialogue begins.

The mass media is an integral part of the ruling order. As such, it forces participation, excludes, recuperates and represses at the same time.

IT FORGES PARTICIPATION.

Everyone must believe that the only reality that exists is that which the newspapers, radio, and television shape daily, the reality of the state and the economy. The media is the indispensable tool in the determination of consensus. It is the modern version of the myth, i.e., of the representation that unites the exploited with the exploiters. The media socializes the populace.

IT EXCLUDES. Thoughts and actions hostile to this society must not appear. They must be silenced, falsified or rendered incomprehensible. Silencing when their very existence is an attack against the constituted order. Falsifying when that which cannot be silenced has, to be opportunely reconstructed. Rendering incomprehensible when the media is forced to concede some partial truth to revolt, so that its total meaning goes unnoticed. The media takes every means of autonomous expression away from the powerless. The one-sided nature of information is the opposite of communication between individuals.

IT RECUPERATES. It invites us to dialogue with the institutions, it creates spokespeople and leaders, it integrates all subversive ideas and practices once it renders them harmless, separating them from their context, making us consume them without living them, suffocating them with the boredom of the already well-known.

IT REPASSES. It collaborates with the police in denouncing and slandering, it prepares the terrain for them with opportune alarmism, it publicly justifies their operations. Sometimes it represses by admitting an action is right – someone called this "laudatory repression" – i.e., by presenting that which is not subversive as being so, that which is just around the corner as distant, that which has just now started as finished. More often all one gets from the mass media is the work of falsification and repression, i.e., the more openly slanderous and criminalizing aspect. But rage against journalistic lies is short-lived since it can be undermined in less conflictual periods by a series of sufficiently honest articles. The problem is not the honesty of the individual journalist or the accuracy of the articles, but rather the social activity of the mass media. In the media machine, intellectual qualities and ethical norms are swept away by the mass of information, by the "totalitarianism of the fragment" that is the true face of the news. Critical intelligence is formed through association, analogy, memory. News, on the contrary, is the product of separation, of details, of the eternal present. Media passivity is only the reflection of the passivity of work and of the market. As is well-known, the life that gets away from us comes back to us in the form of the image. The more one is informed, the less one knows, i.e., the less one lives.

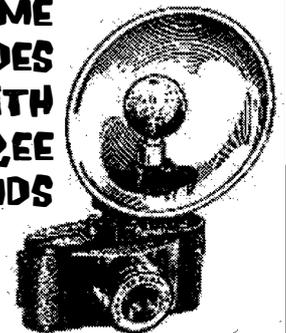
Today no one can do politics without selling her image. Anyone who does not want to break with politics in all its forms does not want to break with media representation. He might insult journalists for several weeks, in the impossibility of doing anything else; then she will return to dialogue.

The media is necessary for mediating with power. It is itself, and recent events confirm this, what urges dialogue in order to, thus, foster the repression of those who don't dialogue with their enemies.

In the chatter of consensus, the police file starts against anyone who remains silent. Because to break off with the press and television, with the images and labels that they place on our backs, means breaking off with politics.

But the conclusion cannot be that of the autism of the ghetto, but rather that of a rebellion that gives itself its own tools of autonomous communication.

**-SOME
COMRADES
WITH
FREE
HANDS**



Initial and Final Communiqué

AS I WALK
THROUGH
THE VALLEY
IN DARKNESS
...IT SEEMS I
AM MOSTLY
ALONE.

by Ann I. Solation
(My Individual Liberation Front)

"People will be together only in a common wretchedness as long as each isolated being refuses to understand that a gesture of liberation, however weak and clumsy it may be, always bears an authentic communication, an adequate personal message. The repression which strikes down the libertarian rebel falls on everyone: everyone's blood flows with the blood of a murdered Durruti. Whenever freedom retreats one inch, there is a hundred-fold increase in the weight of the order of things. Excluded from authentic participation, men's actions stray into fragile illusion of being together, or else remain locked in its opposite, the brutal, total rejection of social life. They swing from one to the other like a pendulum turning the hands on the clock face of death.

Love in its turn swells the illusion of unity. Most of the time it founders and is aborted in triviality. Its songs are crippled by the fear of always returning to the same single note: the icy fear, whether there are two of us or ten, of finishing up alone as before. What drives us to despair is not the immensity of our unsatisfied desires, but the moment when our newborn passion discovers its own emptiness... No love is possible in an unhappy world... Are you ready to smash the reefs of the old world before they wreck your desires?"

-Raoul Vaneigem, *The Revolution of Everyday Life*

As 2006 unfolds, there is an unprecedented response by the state to radical environmentalism and eco-anarchist activity. This response is not all that surprising given the tremendous damage (well over \$100 million) inflicted on earth destroyers and animal torturers by groups like the Earth Liberation Front (ELF) and Animal Liberation Front (ALF) over the past ten years (with until recently, only limited arrests). Add to this, the Federal government's need to save face after a much-hyped (yet bungled) "war on terrorism", and we are left with a substantial blow which is having a devastating

impact on what was an already waning and disjointed movement. Such a significant hit by the state should act as a kick in the ass for us to take a hard look at how we might more effectively challenge the vast network of control.

While it is essential to provide support (and strategize what that really means) for those who remain strong and retain their integrity in light of attacks by the forces of control (harassment, intimidation, grand juries, indictment, incarceration, and conviction), it is also important to remain constant in our continual revolt against this society. In doing so, it is imperative that we honestly and critically examine our strategic and tactical goals and practice. To not do so would only lead us into the realm of constant ineffectiveness and would be a suicidal termination to our particular role in a resistance to the global nightmare many of us wish to abort. Strategies and tactics need to remain uncongealed and pliable, taking into account current realities and situations, as well as relevant historical context. This is not meant to be a proposal for a *new* type of action, nor a return to older tactics, but instead some ideas to consider and questions to ask ourselves. Hopefully people from an assortment of positions are having serious discussions on such matters. To not be, is to consider our lives as insurrectionaries, revolutionaries, or those simply wishing to end the current order, a mere game.

QUESTIONING THE CELL STRUCTURE

For many, the cell structure model has offered a favorable alternative to the tedious, hierarchical, and ineffectiveness of organizations and the mass movement, often held up by the Left and militaristic movements. It offers

autonomy, and so people thought, a higher level of security. In light of recent arrests of purported ELF cells via the snitching by one or more of numerous cell's alleged key members, and the subsequent flipping and cooperation with the state by others said to be involved, it is time to reevaluate this mode of operation in not only eco-actions, but all underground or illegal activity.

Let us start by taking a closer look at the cell structure. Cell structured groups operate independently and autonomously from one another, but may be grouped together under an organized name, philosophy, or issue.

Strategy 2 - Surround Wei to rescue Zhao.

When the enemy is too strong to attack directly, then attack something he holds dear. Know that in all things he cannot be superior. Somewhere there is a gap in the armor, a weakness that can be attacked instead.

Strategy 25 - Replace the beams with rotten timbers.

Disrupt the enemy's formations, interfere with their methods of operations, change the rules in which they are used to following, go contrary to their standard training. In this way you remove the supporting pillar, the common link that makes a group of men an effective fighting force.

It is a form of guerilla tactic that has been successfully used around the world for organizing resistance against a greater or more comprehensive military power (its historical use is long and worthy of extensive study, although you'll have to do your own independent research here). The various cells may or may not be subject to control by a higher authority, but for the sake of *anarchist* strategy, we will only concern ourselves with the ones which are truly autonomous in theory and practice; those who are not merely autonomous for the direct actions, but for their entire existence (i.e. conceiving, examining, deploying, and assessing actions, and other internal dynamics).

The most obvious advantage of the cell structure is the autonomy it provides, which allows for more diverse action, stemming from the cell's priorities, skills, and goals, while still being able to link, support, and be supported within a larger collaborative effort. This collaboration is typically based on ideas rather than concrete activity, although similarity of action may also form cohesion. For instance, ELF cells should be unaware of the membership (or existence) of other cells and do not have a centralized location or infrastructure, yet they are connected to each other in their adoption or adherence to shared "guiding principles", or as it is often crudely presented, their "ideology". This aspect of the cell structure, if successful, creates distance between cells, and provides security and continued effectiveness, and at the same time, offers a larger context to the actions. Authorities have more experience and aptitude in dealing with hierarchical organizations, which they can more easily disrupt, infiltrate, and destroy by focusing on key members or leaders. This separation also helps secure the longevity of the movement, since the interruption or termination of one cell should (hypothetically) not interfere with other cells.

Naturally, there are also some considerable disadvantages to the cell model of organizing attack; some are inherent in this form of structure, while others are recent problems in application. One significant issue with the cell structure (although certainly not exclusive to it) is the division of labor intrinsic in its use. Since there begins to develop a separation between those taking these types of actions, and everyone else, they become the experts or specialists in action. This is compounded when more technical or specialized skills are required. This isn't necessarily an insurmountable or unequivocal problem. Considering the immensity of the situation we are up against, it might not be that bad of an idea for people to be attacking with their own unique skills. But perhaps social struggles can be more effective if they are devoid of "elite" cells and are more informed by the concept of generalized revolt. Acts that are more easily reproducible for more people offer inspiration that anyone can connect to and act from, rather than simply be in awe of.

As a group delves deeper into illegality, and wish to conceal their identity, there may begin to develop new dilemmas. Cells that are comprised of folks who maintain a connection with activist, anarchist, or sub-cultural scenes, or those who are semi-underground, risk their safety and effectiveness by remaining partially visible in realms which may already be watched. Often this is even further complicated by the differing needs of various members of a cell (jobs, families, friends, etc). But those who are completely underground also commonly suffer from an assortment of issues, from delusion, depression, paranoia, to the isolation of being removed not only from their peers and a larger social movement, but from society in general. They often, by necessity, live very dull and marginal lives aside from the brief moments of action. Social dynamics in a group frequently become distorted from the stress of the situation combined with the extreme detachment. These problems can be minimized through healthy communication and self-care, but the dynamics of being underground do create specific problems to be honest about and deal with.

There are also some contemporarily specific problems with the usage (properly and improperly) of the cell structure and its practice in our current context. As stated above, members of one particular cell should not be cognizant of others' association in different cells.

Their relationship is purely philosophical. Any physical relationship between different cells is detrimental to the longevity of the goals, the security of its members, and their general effectiveness. Currently, however, there seems to have been a number of grave mistakes made by some of the recently arrested, as certain members claim to know the make-up of many different cells, and are vocal about it. This may occur when the same individuals are members of various cells, especially concerning when cells inhabit an incestuous scene. Also, as people move on with their lives and the vigilance of an underground warrior wears off and they surround themselves with less militant people, reliving the good ol' days and less security conscious conversations may occur (and, as we have found out recently, sometimes on tape). These are just a few of the possibilities which may come back to haunt whenever one is engaged in illegal activity with other people, and especially in an immature and disjointed movement, devoid of a sincere culture of resistance.

The fact is, today's accessory may be tomorrow's stool pigeon, and that doesn't even account for agent provocateurs, or those purposely planted by state agencies to incite certain behavior in order to trap people into illegal activity (or prospective illegal activity). This means that trust between individuals may never be certain, so extreme mindfulness is always needed. Hints as to people's deeper commitment, behaviors, and strengths under pressure can never be fully measured, but careful analysis and diligent awareness is a must. The line between paranoia and caution is a difficult one to distinguish at times. Often indications of people's true character, or what people are capable of, can be revealed over time. It is best to slowly progress through levels of seriousness, using instinct combined with conservative judgement all along the way, being sure to never be pressured into prematurely furthering experiments. While the cell structure may be a useful method for action in some cases, it must be employed with extreme caution, and probably better left for marginally illegal activity, such as minor disruptions, vandalism, and riotous activity. That is, until a more distinct war situation is upon us.

REVISITING THE LONE GUNMAN THEORY

When it comes down to it, however deep we are in relationship with another person, or group of people, however long we have known them, or whatever interests or activities we have shared with them in the past, we are ultimately alone. In our current context, we can only truly trust ourselves, and even then never completely, if we consider the myriad of dysfunction thrust upon us, and that we consciously and unconsciously perpetuate. At least

(continued on next page)



we can help create certain situations in which we are only responsible for *our own* actions, we solely bear the brunt of its outcome, and it may only be possible to implicate ourselves. This is not an appeal for cutting ties with our friends, families and communities of desire. For what is life worth if not to share its joys, sorrows, and moments with others we care about. Nor is it a call for running and hiding, as a social element is necessary for any significant transformation. No, this is a tactical advisement for those who wish to take extreme and militant direct action against the system, and in regard to those situations particularly.

When one decides to enter the road into underground action, it is best to keep specifics to one's self, and, depending on the extremity, even in generalities. At this point in time, due to the higher level of surveillance, repression, and snitching, or until an open war is upon us, acting alone in more extreme actions seems the wisest move. While there are certainly some drawbacks to solitary action, for instance, more elaborate or coordinated activity is severely limited (although there are still some interesting possibilities along these lines), acting alone provides a number of advantages over group efforts. Even more so than in small groups of relative affinity, by going solo one can act more closely to their own desires and take full advantage of their unique skills, as well as better safeguard against their limitations. Only we know our full potential in the negative and positive. It is also easier to slip in and out and integrate your activities more fluidly when there is nobody else to consider. There is no group to answer or justify to, so a secret life is more attainable under these circumstances. Another key to acting alone is the exclusion of the less healthy dynamics of group activity, which often, despite our best egalitarian intentions, are still typically riddled with problems. This is fine if it is a group house situation, an infoshop collective, or a love triangle. These explorations are important and working through these issues are a part of living as an anarchist, but drama, jealousy, insecurity, possessiveness, dishonesty, control issues, and the likes are not things to bring into an action. When achieving serious immediate goals and when our own safety and security is on the line, these issues are best left to be dealt with at home, work, or in the bedroom.

Probably the most important reason to take action alone is for security reasons. Any glance through the "State Repression" section of *Green Anarchy* or the various internet sites will show that most people's integrity in stressful and troublesome situations is shaky at best, let alone more excruciating or prolonged torture scenarios. When taking action that could land one in prison for huge periods of time, is it not best to only have only yourself to worry about trusting? It is simple, if only you know what you have done, only you have the potential to rat yourself out. Sure, people can lie about or project onto you activities to which you can be convicted, but that is out of your control. What is in one's control is the level of security placed around oneself, and the less who know what we do, the better.

In times where solidarity is glaringly weak – unlike struggles that have a deeper cultural element, where resistance is the culture people

are born into and die within – we may not be able to expect much more from some. Also, without an *overt* war situation (although some of us understand we *are* in a war), people's privilege, in many cases, will often override solidarity against the state. This is a sad and unfortunate reality that we are learning all too well (and in some cases too late); as people trade their integrity and friends for less prison time, in hopes of sooner continuing with their carved out niches and professions in this society. This makes acting in hyper-anonymity and in seclusion all the more appealing, at least in regard to underground action.

ALIVE ON THE EDGE OF SHADOWS



It is tough, at times, to exist in this schizophrenic and often paranoid state of being; exhaustively open and honest about huge portions of our feelings, thoughts, and lives, breaking down the walls of isolation and alienation, and yet, concealing from even those closest to us some of our most daring, significant, and inspiring ideas and activities. This is not only emotionally challenging, ripping at our very being, but how we actually achieve this separation with any amount of success is overwhelming and seemingly unattainable, and certainly not too agreeable in our mythical "perfect anarchist world". That is until one recognizes what is at stake: our freedom. We did not create this world, and those of us whose lifeblood is boiling with a disgust of it and whose every breath is steamy with venom for it, must come to grips with the contradictions we face, and the self-protection necessary to move through this reality while still living our desires, and attempting to dismantle civilization. Safety is an illusion, one that also offers complacency and acquiescence. Thoughtful maneuvering and mindful action seems the only way to act consciously and directly, while limiting unwanted negative repercussions.

Walking in and out of parallel and contradicting worlds can be difficult, and it will mean different things to each of us. For some, it may mean acting in isolation from most of society, a la Ted Kaczynski. For others it may mean a double life as a daytime straight 9 to 5er and nighttime eco-warrior. But for most it will be an amorphous and spontaneous existence in community with like-minded folks who share different projects based on affinity, and each taking responsibility for shared and solo subversive activity depending on the circumstances, while being clear about the boundaries. Solo action does not merely mean acting in segregation. There are some very interesting possibilities that have been attempted in the past, and many more to be explored with individuals connecting anonymously for more elaborate or coordinated activity. The potential is endless, both in method and target. No one should expect that their actions will ultimately be the act which destroys the system, but each of us, acting from our own will and passions, with our own unique skills, may combine to create a tangible resistance. From this, inspiration for further activity and a culture of resistance may grow; one that encompasses more than exclusively isolated anonymous nighttime action. We may walk into the darkness alone, but the shadows we dance alongside of once there are unanticipated and incalculable.

Bridges Worth Burning

Choosing Battles in the War to Decolonize Our Lives and Landbases

"From a certain point onward there is no longer any turning back. That is the point that must be reached."

- Franz Kafka

CIVILIZATION WON'T GO OUT WITHOUT A FIGHT. We can't vote domestication out of our lives, or petition against division of labour, or ignore industrialism and wait for it to wither and die. To me, it's as clear as day that isn't going to work - no matter how much we wish it would. A lot of people, thankfully, feel the same way. This is a conversation with those people.

We have the strength, courage, skill, and most importantly passion and will to attack this system, and to wound it. Our impact thus far can clearly be seen in the response of our enemies - the frenzied denunciations and disinformation, the brash attempts to cow us into submission and convince us that our cause is a lost one, and of course the vast allocation of resources to the armies of repression trying to undermine, imprison and ultimately annihilate us.

I believe we can bring down civilization.

But we have to keep pushing and challenging ourselves, never resting for a moment on a strategic or tactical platform simply because it's what we're already doing. Strategy and tactics must continually evolve with the situation at hand, or else become extinct as valuable tools. It is in this spirit that I want to raise a few questions here.

Much of our attack on the physical manifestations of industrial civilization comes under the rubric of 'economic sabotage.' Even actions that have another primary objective - liberation of animals, or preventing a new development from disrupting a fragile ecosystem - are also framed in terms of economic sabotage (who doesn't remember that the 1998 Vail ski resort arson caused \$12 million worth of damage?).

Now any inconvenience to ecocidal capitalist scum is surely to be applauded as a fine and righteous thing, and great things have indeed been accomplished with campaigns of concerted economic sabotage (SHAC comes to mind), but I wonder about the value of economic sabotage as a tactic for the destruction of civilization. Money may not grow on trees, as they say, but it does grow in banks. It's created out of thin air by financial institutions and governments the world over in order to represent the resources that are consumed through the production of commodities. The "resources" being "consumed" every time money is spent are, of course, the natural world.

So while economic sabotage may serve as a deterrent to particular companies who don't want to be put out of business (in which case another company would most likely come along and take their place), no amount of it will save the biosphere from being murdered, because the capitalist economy won't run out of money until it runs out of resources. They won't stop creating and spending money until the planet is dead.

The folly of 'symbolic protest' - where something is done simply to 'make a point', rather than actually alter the situation in any tangible way - is thankfully almost entirely the realm of leftists and liberals. But it's not hard to find elements of symbolism permeating even the most militant of tactics, and by association these are worth questioning. An obvious (if small) example is the claiming of property destruction actions - sites of sabotage are often 'signed' with spray-paint, and frequently a communiqué regarding the action will be sent to the media. The logic is that claiming an action in the name of our chosen underground decentralized organization gives us a chance to situate the action in the context of the broader struggle, and explain the purpose and politics behind the action. But who are we explaining these things to? The company whose (so-called) property we've just damaged or destroyed? Surely we're not naive enough to imagine they would care in the slightest what our motivations are for eating into their profits? Or are we explaining ourselves to 'the public'? To what extent are communiqués claiming and explaining actions even available to the soccer mom or factory worker? And to what extent do these people give a fuck what "terrorists" (as we have been characterized in the corporate media for some time now) say anyway? In short, are we really communicating with people other than ourselves and the authorities? And in any case is claiming an action still worth the extra risk involved as far as the authorities are concerned?

These are not rhetorical questions. They have different answers for each of us, depending on our perspective. And this is just one small example.

The point is that we need to be questioning everything we do if we're going to become more and not less effective as the struggle to reclaim our lives and liberate the earth intensifies. And it will intensify.

Now more than ever, in the wake of massive US State reprisals for organized attacks on lucrative capitalist property, we need to think seriously about the risks of attacking the system, and choose targets that are truly worth the risk.

True sabotage - the kind our enemies really fear - must do more than cost them money and 'make a point'; it must *directly (and ideally permanently) impede the functioning of the megamachine.* I trust that means something to everybody reading this, so I won't attempt to go into specifics here.

To be clear, I'm not at all pronouncing smaller or more strategically narrow actions illegitimate. Every blow struck against the walls of this death camp is precious, if only as proof that *we're still alive in here.*

But I think we all need to take stock of our goals, and get realistic about what we're going to have to do to achieve them. I'm talking about a focusing of energy. Because industrial civilization is a murderous machine, a killer robot with an iron grip on our collective throat - we can't just slap away at its expendable parts.

**We've got to find its pressure points.
We've got to pull the plug.**



by A.R. Son

- Excerpted from a work in progress.

Feedback welcomed:

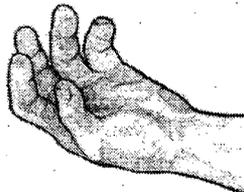
itsalreadyhere@wildmail.com



FLASHES OF WILD HOPE

Ecological Resistance from Around the World

"We are not alone. We are not even outnumbered. If you count the birds, the wasps, each clump of grass and jack pine tree; if you include the stones, the future children who cheer us on, the barnacles in the sea, and the bacteria in our guts, we are very many. We have generation after generation of ancestors backing us up. Our ancestors were with the Earth when things were still balanced, before civilization was even a bad dream. We carry their strength in our bodies made from their bodies. We breath the same air they did. We are never alone." -Fire and Ice



January, Norway and the UK: Fish Farms Targeted

In Kent, England, cops are investigating the possibility that "animal liberation activists" may be responsible for releasing 50,000 young rainbow trout into the Bewl Water Reservoir. Investigators say that a number of individuals in a boat deliberately tampered with nine of the ten large cages at a fish farm on the reservoir. If the Animal Liberation Front or like-minded people are behind the sabotage, it would be the first time they targeted a freshwater fish farm. "It is hugely worrying," said Bob West, a spokesman for the Association of Stillwater Game Fisheries Managers who estimated their losses at £100,000 or about \$176,400.

The Norwegian Police Security Service has blamed militant environmentalists for similar actions. "We are examining (farmed fish) escapes and possible illegal acts at other farming facilities," said investigation leader Kenneth Nilsen. In June 2005, 100,000 salmon were released at a farm owned by the Volden Group, who has lost over \$890,000 due to the losses. Several other 'suspicious' events are being investigated at farms near Bergen, in Molde, and on the Helgeland coast.

Live Kleveland, legal adviser for the Norwegian Animal Welfare Alliance, finds it hard to believe that there is a deliberate sabotage campaign aimed at Norway's fish farms. "All serious animal welfare organizations reject such criminality. It is in any case extremely damaging to have farmed fish loose in the wild," he claimed.

Editors Note: We're not sure about this one. On one hand freed domesticated fish, on the other hand, competition with, and possible weakening of already compromised wild fish populations. Science won't help us on this one. What do you think?

January 13, Alameda, California:

Fire destroyed a tractor and damaged a dump truck at a housing development site. Rags soaked in gasoline were discovered near the vehicles, which were engulfed in flames when firefighters arrived.

Mid January, Camano Island, Washington: That Burning Mansion on the Hill

Authorities suspect that environmentalists acting on behalf of the Earth Liberation Front (ELF) were responsible for burning down a nearly completed, \$3 million 9,600-square-foot house. Investigators would only say that someone spray-painted a threatening message on a pink bedsheet and draped it across the front gate.

The ELF often target homes built in sprawling new developments. In the past year there have been at least two similar anti-sprawl arsons in King and Whatcom Counties. In the King County case the perpetrator(s) also left behind a sheet claiming responsibility. It was signed by the ELF.

January 15, Payson, Arizona:

Three heavy-duty vehicles - loader, trackhoe, and skid steer - were all severely damaged overnight, to the tune of \$25,000. Hydraulic, electrical, and brake lines were cut, gauges smashed, and starters jammed. The machinery was used as part of a pipe-laying project for subdivisions.

January 31, Guelph, Ontario, Canada: ELF Strikes Again in Little Sleepy Town

Responsibility for an early-morning blaze at a home under construction was claimed through an e-mail to the *Guelph Mercury*. Police have tried to link the ELF to three other arsons in Guelph over the past seven months. "There seems to be some attack on Guelph," said Canadian Security Intelligence Service spokesperson Barbara Campion. She is surprised at the number of arsons in town where the group has left its mark. "It's a smaller community, so you would never think Guelph would

be a hotbed of radical activity." Police are already investigating three incidents from 2005.

The letters "ELF" were spray-painted on the walkway near the Cutten Club proshop when the building mysteriously burnt to the ground in November. The letters "ELF" and the message "No more development" were found spray-painted on the new Zellers store in June after a fire was set in the front foyer of the building, causing \$25,000 in damage. The Church of Our Lady was also hit by arsonists the same night Zellers was targeted, and similar flammable liquid was found at both scenes.

The fire inside the unfinished home had almost died out by the time firefighters arrived, but it did cause \$5,000 in damage, said police Sergeant Ron Lord. A pop can filled with an unidentified liquid, a block of pool cue chalk, and drug paraphernalia were found at the scene said investigators.

Jim Riddell, the city's director of planning and building, said there isn't anything the city can do to stop ELF. "There are other avenues to express concerns such as letter-writing and e-mailing, rather than burning down a house," Riddell said.

City Councillor Dan Moziar said the number of recent arsons targeted at urban development is "concerning."

"This group has just emerged in the last year and it's concerning because they are so covert," Moziar said. "You don't know who you are dealing with and it's hard to deal with a shadow."

This statement was released:
ARSON AT CLAIR AND GORDON STREET IN GUELPH BY ANTI-DEVELOPMENT SABOTEURS A STRIKE AGAINST DEVELOPERS, FOR THE LOCAL COMMUNITY Oil, is running out.

Its the bottom of the barrel and the barrel's bottomed out. 'cause the Countdown started and in just a few years it's going to collapse - and we can't shed tears or the pointing of our fingers for the world that we've created driving round in SUVs and walking round sedated while you do nothing to stop and change

Last June, Guelph economic development boss Peter Cartwright said we are in danger of becoming a "bed room community," meaning a place where people lay their heads at the end of the day, but spend their waking hours outside the city. I think we're beyond the danger point.

Last month, council voted to allow the construction of more than 1,200 new homes in 2006, despite the fact there are enough homes already approved to meet the city's needs for seven more years. That's 1,200 more households that need roads, water treatment, public transportation, snowplowing, garbage collection, and on, and on and on.

Guelph's recent history of unchecked sprawl, which has had a wholly negative impact on the city, is scandalous, and the worst part is we've done it to ourselves in vast oceans of cookie-cutter little houses. We need to stop it.

Whether developers like to admit it or not, there are still a lot of people who want to belong to the community in which they live.

We are at war, even if the images of spectacular daily life try to make us believe the contrary. We have not chosen these social conditions ourselves, we can only choose from what position to fight. In order to do so, it is necessary to look at what is happening in our camp and in that of the ruling order at the same time, what forces move below the empire of names and official declarations, beyond the eternal present of the media.

Our position is that of combatants between two worlds—one that we don't acknowledge, the other that does not yet exist. In the memory of William C. Rogers 'Avalon'

**WE ARE WINNING
EARTH LIBERATION FRONT**

February 1, Alvin, Texas:

An excavator backhoe used in infrastructural maintenance was torched, completely destroying the \$280,000 piece of equipment. Two days earlier, graffiti was cleaned off the earth destroyer. A bulldozer and a tractor were also damaged in the attack.

February 20, Tucson, Arizona:

Five homes that were under construction were destroyed by fire. Authorities suspect that the Rancho Sahuarita homes, a massive sprawl project, were the victim of an ecologically-minded arson. Damages are estimated at \$500,000.

March 13, Salem, Oregon: ELF Strikes Again

Three newly-constructed upscale homes were vandalized with pro-environmental slogans which read: "Stop building ant farms," "E.L.F.," "Rent is theft," "Viva E.L.F." and "Don't kill my air." Additionally, a window was broken. According to authorities, this is the second time within the past two years that ELF vandals struck in this neighborhood.

Oregon police cadets are now going door to door handing out information about the ELF that says they are an "ecoterrorist organization." The police say that they are taking this action in response to the incident of anti-sprawl vandalism. Whatever their motive, this type of dis-information campaign is not likely to have any positive effects on the cases of the 13 individuals who are scheduled to go to trial next October in nearby Eugene on ELF related charges.

Early April, Cacahuatpec, Guerrero, Mexico: Farmers Halt Dam Project

About 400 angry farmers armed with machetes seized control of the water pumping station that supplies the nearby tourist hot spot of Acapulco with approximately 70 percent of their water, to protest government plans to build a \$1 billion hydroelectric dam. The demonstrators cut off the city's water supply and left without incident after city officials in Acapulco promised to push the Federal Electricity Commission to halt all work on the dam project and remove heavy machinery from the town of Apanhuac, where preliminary excavations had been taking place. Officials agreed to petition tourism officials to compensate farmers for land that had been expropriated for the Playa Diamante zone tourist development, but the farmers say that they will not rest until the dam project, which threatens to flood their farm land and cause havoc on local ecosystems, is completely defeated.

April 18, Santa Cruz, California: SUV's Vandalized

Unknown individuals disabled and defaced at least 15 SUVs. An "eyewitness" reported seeing a group of 30 to 40 young people on bicycles, dressed in black trenchcoats, riding away from the scene of one of the incidents. The saboteurs spray-painted politically charged messages such as "Oil equals blood" and "Guzzle" on the side of the vehicles and slashed the tires.

May 16, Helsinki, Finland: Direct Action Against Nanotechnology

A message anonymously received by EVTR (ALF Supporters Group in Finland): *During the night between Monday and Tuesday May 16, the elves visited the Old Harbour in Helsinki, which was to host the Nanotechnology in Northern Europe Conference beginning the next day. The elves glued locks, broke a window and spray-painted messages:*

"Stop Nano-Madness" and "Smash Nanoption".

Nanotechnology poses a terminal threat and seeks to enslave life on an ever sophisticated level. This we cannot allow. May the life protecting forces grow!

May 22, Espoo, Finland: Metsa-Botnia Headquarters Targeted

Friendly heroes of the night paid a visit to Metsa-Botnia headquarters. The action was in solidarity with the fight against the gigantic pulp mill project in Uruguay. Ninjas delivered Metsa-Botnia a reminder of the environmental destruction pulp mills cause. The facade is now decorated with dozens of stencil paintings stating "sellutehdas haisee" (pulp mill stinks) and "terrorista del medio ambiente" (environmental terrorist). The locks of the main entrance doors to the building were glued, and the action was completed with a load of stinking butyric acid. "Resistance against the real ecoterrorists will never end, not in Uruguay nor in Finland!"

Strategy 19 - Remove firewood under the cooking pot.

When faced with an enemy too powerful to engage directly you must first weaken him by undermining his foundation and attacking his source of power.

Earth and Animal Liberation Political Prisoners:

Tre Arrow, CS# 05850722, Vancouver Island Regional Correction Center, 4216 Wilkinson Rd., Victoria, BC V8Z 5B2, Canada. On remand accused of involvement with an arson on logging trucks and an arson on vehicles owned by a sand & gravel company. Both occurred in the USA. Tre is fighting against extradition to the US.

Ted Kaczynski #04475-046, US Pen-Admin Max Facility, PO Box 8500, Florence Colorado 81226. Sentenced to multiple lifetimes in prison for the "Unabomber" bombing attacks against some of the architects of industrial society.

Aaron Labe Linas #38448-083, FMC Butner, PO Box 1600, Butner, NC 27509. ELF prisoner doing time for a series of actions against urban sprawl and other targets.

Jeffrey Luers (Free) #13797671, OSP, 2605 State Street, Salem, OR 97310. Serving a 22+ year sentence for setting fire to Sports Utility Vehicles to protest the destruction of the environment. He has been made an example of by the criminal justice system.

Christopher McIntosh #30512-013, USP Hazelton, U.S. Penitentiary, P.O. BOX 2000, Bruceton Mills, WV 26525, USA. Serving 8 years for a joint ELF/ALF arson attack on a McDonalds.

Fran Thompson #1090915 HU 1C, WERDCC, P.O. Box 300, Valdalia, MO 63382. Longtime eco-activist serving a life sentence for killing, in self-defense, a stalker who had broken into her home.

John Wade #38548-083, FCI Petersburg Low, Satellite Camp, PO Box 90027, Petersburg, VA 23804, USA. Serving 37 months for a series of ELF actions against McDonalds & Burger King, urban sprawl, the construction industry, and an SUV dealership.

Helen Woodson #03231-045 FMC Carswell, PO Box 27137, Admin Max Unit, Fort Worth, TX 76127. Serving nine years for a series of actions that focused on the interrelationship of war and the destruction of the natural world.

Peter Young #10269-111, FCI Victorville Medium II, Federal Correctional Institution, PO Box 5700, Adelanto, CA 92301. Serving two years for releasing mink and foxes from six different fur farms.

Editors' Note: There are a number of people that have been arrested for accused eco-activity or recently sentenced. See "State Repression" section (page 56) for details.

For more info:
www.spiritoffreedom.org.uk



"To the land of these Isles most of us will return one day—dying, rotting, giving life. Until then, the wind and soil should inspire us. When our leaps halt machines, our scythes cut through experiments, our wrenches disable diggers and our matches start fires—we are the land." -Do or Die #10

NATURAL BORN KILLERS

BY SKY
HIATT

They say we are living through the 6th great mass extinction of non-human species here on Earth. As any calamity shifts the influence of power, that also means we've entered the 6th great age of the microbes. Conditions fatal to slowly evolving, relatively new species, such as our own, will prove beneficial, even ideal, for rapidly mutating ancient species such as virus and bacteria. These are the Earth's first and oldest living things, shadowed in Precambrian fossils 3.2 billion years old. Before them, there was nothing. For a billion years after them, there was nothing else. They prepared the Earth for all later life, but we tend to think of them as elemental things, sadly denied the dignity of consciousness. But when the calculus of cognition melts away, and the body assumes its most vulnerable form, the laws of organic order weaken. In fact, for bacteria and viruses, most laws of biology exist only to be broken.

"The war against infectious disease has been won," the U.S. Surgeon General famously proclaimed in 1969. That was before the passive-aggressive strategies of microbes threatened wonder-drugs and the utopia they hinted at. Medical professionals also predicted the end of specific diseases, such as T.B., which killed one million people a year in 1908 and today is the second leading cause of death worldwide, killing three million annually. In the U.S., tuberculosis infections increased 20% in six years between 1985 and 1991. The war has not been won. When penicillin first saved a human life in 1942, an attending doctor commented later, "Nothing in my whole experience has ever compared to that." Another witness was equally stunned. "It was a truth so gratifying as to be at times almost unbelievable." The age of antibiotics was begun. In *Why We Get Sick*, authors Randolph Ness and George Williams refer to antibiotics as "Perhaps the greatest medical advance of the century and one of the greatest of all time..." Death was defeated. Science reigned. Within three years, resistances appeared. The microbes quickly learned how to disable the new drug therapies. In 1998, for the first time in 56 years, a hospital patient died of an untreatable staphylococcus infection. Today 90% of hospital staph infections have resistances to all antibiotics but one—vancomycin—also known as the drug of last resort. The golden age is over.

Vancomycin resistant Enterococcus. VISA—vancomycin intermediate resistant Staphylococcus aureus. The phenomenon has been institutionalized. New areas of specialization are appearing. Summits are held to focus on a problem that could push us into the "post-antibiotic age." To avert a crisis, they will have to alter the course of contemporary reality. As long ago as 1996, the World Health Organization issued warnings of "a major plague for the coming century." Truthfully, *plague* already sounds major to me. WHO narrowed the potential microbial culprits to T.B., cholera, AIDS, diphtheria, polio. If the crisis cannot be averted, infectious disease will continue spreading, pandemics will rise, every surgical procedure will be as dangerous as it was in 1920 and elective surgery will be unheard of.

In *The Dancing Matrix; Voyages Along the Viral Frontier* Robin Henig summarizes, "The single biggest threat to man's continued dominance of the planet, is the virus."

Despite the notoriety, viruses are absent from taxonomic inventories. They aren't alive exactly, just elemental protein strings that need a host cell to replicate. Maybe that's why they don't know fear, don't get tired or confused, or angry or impatient. Maybe that's why they're not programmed to give up, cede or surrender. According to researcher Glenn Morris, "These are bugs that spend every second of their lives trying to protect themselves and replicate." There is no down time. Their cousins, the bacteria, can exist breathing sulfide, oxygen, methane, ammonia, carbon monoxide, inert nitrogen. They can live comfortably in boiling water, acid, ice, and desert dryness, suspending life's functions waiting for a drop of rain.

Things were different on Earth when viruses and bacteria appeared. Times were hard. The young planet was an unresponsive, lethal environment, possibly satisfied to smolder forever as molten rock devoid of life. It was not necessarily guaranteed that species would appear at all, or survive. Any form of life, in that world, would have to be inconceivably resilient. They would have to be almost indestructible.

Compared to the Precambrian, civilization has been a cornucopia for them. Everything we do threatens us and favors them. Global warming, colonialism, chronic change, pollution, cities, ozone depletion, refugees; poverty, prostitution, wealth, war, dams, homelessness, prisons, prison camps, drug-addiction, animal-based agriculture, garbage dumps, irrigation. "The scale of disease associated with irrigation is massive," writes Sandra Postel in *The Last Oasis*. Hot water systems, humidifiers, air-conditioning. Legionnaires (X) Disease started in the A/C of a conference center and is now a threat worldwide. Microbes favor the tepid artificial ponds of modernity. Soil bacteria, we now know, do well in high-tech cooling equipment. International trade and travel? Paul Roston writes about this in *The Hot Zone*. A "virus from the rainforest is now within 24 hours of every city on Earth—Paris, Rome, New York—wherever planes fly." Bacteriologists call it viral trafficking along the viral highway. Laurie Garrett calls it the globalization of microbes. Researchers and doctors who gather to consider the intensifying health crises, are going to have to think about all these things. Maybe eventually they'll realize civilization is a disease machine.

Our manifest imperialist destiny has liberated bacteria whose lethal threats were once held off by acquired ecosystems immunities. Wildness once offered protection to everyone. In stable times, one species became extinct and one appeared, on the average, every million years.

During those times, species in each bioregion grew habituated to one another. Compatibility was the first law and it has never been rescinded. Pathogens and hosts once lived together. Auto-immune harmony prevailed. If anything moved out of the protective eco-cluster, it risked death head-on. If new organisms came in, most were soon exterminated. For every 1000 life forms that appeared on Earth only one survived. Stability, continuity, and permanence have always been the laws of being alive. Of course, we've long suspected the bugs and germs would thrive in a post-apocalyptic world. But, did we see them as the apocalypse? If an airborne transmissible form of AIDS appears, according to Arno Karlen, we're probably doomed. All the virus has to do is migrate to the lungs, where its deadly properties can be spread by merely breathing on someone. There are no laws of biology preventing that from happening.

Certainly civilizations existed long before antibiotics and many survived to modern times. Of those that failed, they failed for different reasons, in relative isolation in their bioregion. It took technology to break down the protective limits, so that each threat to one becomes a threat to all. Before tourism, sailing ships and airplanes, if past cultures encountered novel pathogens, the damage would be localized. As today's societies are all connected, civilization as a whole is threatened. The global village is hostile and uncompromising. Errors are "magnified worldwide." While humans focus on oil wars, marauding weather systems, mutant frogs, and world hunger, the microbes persevere in their inexorable conquest of the planet.

The Yellow Fever mosquito vectors usually live in forest and jungle canopies, preying on monkeys and small animals. When they cut the trees, the mosquitoes came down. Now they share their microbes with humans. Along the way they developed resistances to DDT. If you burn the forests of Borneo, the fruit bats may turn to nearby farms and pass on pathogens to the livestock, which may pass them on to farmers. If you kill all the gazelle, the tsetse fly will go elsewhere. If you build subdivisions in the eastern U.S. forests, deer will be pressed nearer to your yards and homes. Deer ticks may be transferred to pets, which may pass on Lyme Disease to humans. As humans overpopulate, the more the microbes focus on us. We're depleting their former victim populations, while offering human hosts with virgin immune systems to prey upon. At present, there are 5,000 vials of exotic viruses from the Amazon rain forest freeze-dried in a Yale lab waiting for someone to take a look at them. This is only a fraction of the populations of bacteria and viruses waiting in their equanimity zones for us to stumble upon them. Consider the compulsiveness with which scientists take care to insure no alien bacteria are brought back to Earth from deep space missions, and the estimated two million bacteria of earthly origin still waiting to be encountered, studied and characterized. The potentially catastrophic hazard was here all along. "If we had discovered them on Mars," write Sagan and Margulis, "they would have received the attention they deserve." Every time we enter a virgin forest to destroy it or exploit it, we are stepping from a lunar landing module onto alien terrain.

Forests may passively allow their destruction, seas die quietly, and mammals, fish, and birds fade into extinction. Bacteria are not like that. They redefine the paradigm of life into rigid dictums coded in the chemical combinations and random genetic variations of their own design. We followed their rules for eons, from Australopithecus to the age of iron. But, the present age has deterred us. So much so, that the end of the fossil fuel era, a new ice age triggered by global warming, overpopulation, water wars—all of this is distant future history. According to the Earth's oldest living things, civilization will never make it that far.

What scientists now understand about bacteria is, you can kill them, but you can never kill them all. Among the teeming millions found in the head of a pin, genetic variety naturally exists. The antibiotics select for those few by killing all the rest. New antibiotics have to be synthesized for these survivors, and so it goes. By now, worldwide multiple drug-resistant (MDR) bacteria are returning and Old-World diseases are on the rise. The diseases of yesterday? Except for smallpox, there is no such thing. Most are returning. Cholera—there are now 139 strains on record. Measles, gonorrhea, plague, typhus, T.B., malaria, diphtheria, yellow fever, dengue fever, scarlet fever—the old-fashioned strain was wiped out, now a new, heartier version has returned and killed. Rheumatic fever, the black death, dysentery. Leprosy has evolved untreatable new strains. Syphilis infects more people today than in the 1950's. Emerging diseases are also on the rise: Marburg, Ebola, AIDS, HSE, Kuru, CJD, Lassa fever, West Nile virus. Wasting diseases, lingering diseases. In *Health Illness and the Social Body*, Freund and McGuire write, "Chronic, degenerative diseases increase as populations move from hunter-gatherer to agriculture to the industrial community." This works well for pharmaceuticals, who prefer to manufacture drugs that will be taken for forty years, rather than those that will be used episodically, rarely or never.

In *The Future in Plain Sight*, Eugene Linden refers to cities as, "The ideal nurseries for incubating more virulent forms of disease." They are the contemporary plague zones. The world's first sedentary agriculturalists, and later colonialists, pulled whole populations off ancestral lands, into growing urban centers. Arno Karlen calls cities "superherds of humans," where pathogens can intermingle and interbreed freely. Sick building syndrome is a modern problem. Synthetic compounds leach into the recirculated 'canned air' of offices cut off from the outside atmosphere. Germs revel in it. The inner city is a third world anti-oasis, where outbreaks of MDR T.B. are difficult to eradicate. The homeless often fail to complete the lengthy treatments necessary. Cities breached ancient health parameters and gave rise to 'crowd diseases,' those infectious marauders in need of constant new victims to sustain them. This is the "threshold effect" by which increasingly urbanized populations reach critical levels, permitting new infections to spread continuously. Measles, mumps, colds, flu, smallpox—all need large populations, endless supplies of new victims lacking tolerances or immunities, to sustain them. All organisms in a given cluster would have either died out or developed immunities. In primal times, such diseases and the epidemics they fostered were impossibilities.

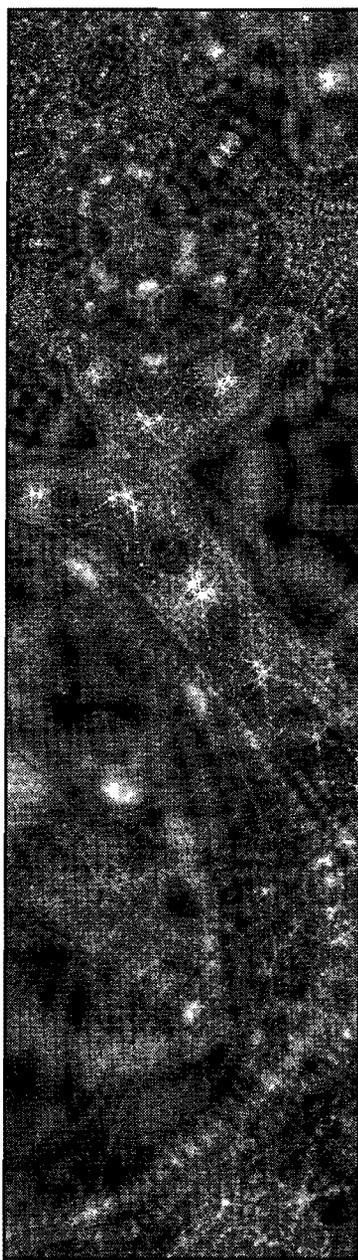


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The remaining threats of modernity? Global warming sends disease vectors migrating northward prospering in the warmer climates reminiscent of the ancient warmer Earth. Ozone depletion may be inconsequential to bacteria since they created the Earth's oxygen, which the Sun converted to ozone, but not before the microbes became resistant to the effects of radiation. Poverty offers microbes millions of compromised hosts as helpless victims. As the ranks of the poor increase worldwide, disease spreads among them. Refugees, now 20 million strong globally, are distressed human super-herds spreading disease among them. AIDS forms a deadly triad with syphilis and tuberculosis. Suppressed immunities are ideal sanctuaries where old diseases are reborn as unconquerable adversaries, indifferent to our drugs and vast technologies. Drug-addiction introduces reused needles — proficient disease vectors standing in for mosquitoes, ticks, contaminated water.

War is a microbial nirvana zone. Favored elements are on hand simultaneously: filth, open wounds, strangers thrown together in unknown lands. "Four out of five fatalities in WWII were from infections, not from the wounds," write the Zimmermans in *Killer Germs*. In WWI, three million died from typhus alone. The avian flu has recently (Feb, 15, 06) moved into Africa, Greece, Italy, and Bulgaria. Birds will fly. Epidemiologists are plotting the migration routes. The bird flu has also entered Iraq. Maybe the smell of explosives will nudge it into that final mutation allowing it to spread contagiously from human to human. Then, returning American troops could effectively spread the disease among us. In that case, there could be a reevaluation of their mission there.

As civilization advanced, even food has served as a convenient disease vector. The first proto-humans ate primarily plant food as evidenced by grinding molars and the long intestine. Next, early humans began scavenging meat killed by other animals. Third, came hunter-gatherer status. Then, animal-based agriculture. And finally, factory farming. Through the first stages, humans advanced beyond the tropics taking on new diseases in exchange for the calories to feed the global population expansion. Animal-based agriculture pressed humans into closer association to other species, themselves now sedentary, accelerating the incidence of disease crossover. We now know that all infectious diseases come to us from animals. Sixty-five diseases from dogs—distemper in dogs is caused by a virus that jumped to humans as measles. Thirty-five diseases from horses including the common cold. Forty-six from sheep and goats. One-hundred from birds including the quickly mutating avian flu with a 50% fatality rate in humans so far. The flu pandemic of 1918 only killed one in a thousand. Millions died. Of a potential modern avian flu pandemic, author Laurie Garrett says the only thing she can think of that would be worse would be nuclear war. Cholera, hantavirus, typhus and various plagues, from rodents that have followed humans into their urban sanctuary. There are 129 strains of cholera now on record—the microbe is an opportunist lurking in the contaminated waters of the third world. Forty-two diseases from pigs. Leprosy—from tanning water buffalo hides. From monkeys we get Ebola, and Marburg—a disease so lethal researchers risk their lives working on it. Fifty diseases from cattle including T.B. and smallpox—the one bacteria science claims to have wiped out.



Our relationship to animals has shaped the world, almost promising it would become civilized. With the disease load from animal-based agriculture, it was ordained the Europeans would defeat the New World natives. Indigenous hunter-gatherers and gardeners had a more distant relationship to animals, and so, few infectious diseases to share and no immune tolerances to the conqueror's microbial inventory. The pioneers may not have really needed other weapons. It is said many villages were decimated before the conquerors even reached them, as the microbes spread ahead reshaping history. In *Health and the Rise of Civilization*, Mark Nathan Cohen writes, "Meat is the most dangerous source of food-borne infection." Not only historic diseases, but also many emerging infectious diseases are coming to us this way. It's as though each animal were a kingdom unto itself—a universe of alien bacteria wrapped in skin. Carnivores have evolved tolerances to the kingdom bodies of other beings. But, for humans, the hazards of eating meat have helped push humans to their present level of socio-cultural incompetence.

After decimating Indian populations, smallpox went on to become the only disease science can take credit for wiping out. Vaccinations—disabled versions of the virus, did the job. Vaccinations are not an invention of the present, but have been around since ancient times. In those days, however, humans were naturally exposed to nonlethal versions of the microbe in their daily lives. Today, vaccinations—recently linked to ADHD and autism—are dispensed in doctor's offices setting up a dependency so that, should regular vaccinations become unavailable for any reason, those born after that time will not be protected against future outbreaks. This matters because, although they've wiped out the disease, smallpox isn't really gone. Reserves are held in labs in Russia and the U.S. as a safeguard to develop vaccines against potential bio-terrorism. Some of these high-risk samples have already come up missing. And estimates are that at least a dozen "rogue nations" harbor illegal stocks of smallpox virus. This is not quite news. The U.S. weaponized anthrax, as well as

a form of botulism 10,000 times as virulent as nerve gas. They were going to use it on Cuba, but changed their minds. Eight ounces could have wiped out all humanity. Is it still on the shelf? Who knows? Historically, biologic weapons treaties are broken by everyone who signs them.

Workers in the field agree, "The potential for bio-terrorism is limitless." In *Our Final Hour*, Martin Reese writes, "Disaster could be caused by someone who is merely incompetent rather than malign." Potential bio-terrorists may have already taken note that smallpox vaccinations were discontinued in the U.S. in 1972, since, by then, more people were dying from the vaccine than from the virus. So, if smallpox were used as a weapon here, many Americans would be vulnerable. Maybe the terrorists are just watching the clock. The longer they wait, the larger the percentage of the population unprotected.

As we have seen, there are crucial limits to vaccines and antibiotics. Prospects of longevity, however, have no doubt won more converts to civilization than any other achievement of our times. Drug therapies were maximized, the sick were cured, infectious disease quelled into submission, life-spans soared. But those gains were artificial—an unsustainable anomaly of the present. In fact, it has recently been reported that for the first time in American history, the next generation will have a shorter life-span than the present one [depending on access to life-extending technologies].

Destabilizing adjacent ecosystems for the benefit of one species is biocultural deficit spending. Anything deserving of acclaim cannot be good for one species to the detriment of all the rest. Eventually the debt comes due and your empire of domination will fall. All-out war on Nature is not the pathway to health. Genuine gains must obey planetary edict.

As far as records indicate, no age in history has ever spent so much money on health and healing as the present one. No age has ever had to.

From *Herb Growing for Health*, by Donald Law.

In the 21st century, concentrated populations all share the same needle, and are infected with the same disease. They share a pact of similar destinies—the lethal injections of modernity. Fair trade means trading in everything. Nikes, Pepsi, movies, new diseases, old diseases, everything. The old illnesses are on the rise everywhere. New ones are emerging everywhere. Antibiotic resistance is happening everywhere. Infectious disease is up 20% in the last 20 years—not in the third world, but in the U.S. Why haven't the microbes taken over the Earth? Well, haven't you been listening?

The bad news is, our genetic memories have been erased. The black box of civilization has disrupted the evolutionary health processes with an array of medical armaments behind which we, barely evolving, wither and atrophy. Natural health has been disrupted. Hard-won species gains have been erased across a wide spectrum and we've regressed toward immunological vulnerability. Our bodies can identify and attack one million foreign proteins. But only if we are exposed to them. Science doesn't let that happen. Now we have "the Hygiene Hypothesis", the theory that our immune systems are so under-used they cannot respond effectively to the world around us. We are left on our own to face the challenge of recapturing robust, evolved immunities and the primal health dynamic. Our ancestors had already paid for it in full. But the bond has been broken.

What's happening is, the old diseases initially declined through the use of antibiotics. During that same time, the 'diseases of civilization' surfaced: heart disease, cancer, diabetes, obesity, etc. Then the original diseases began reemerging, often in more virulent forms. And now new infectious diseases, emerging diseases, are appearing, superimposed on all the rest. That's the path we're on. But most researchers continue looking for the *real* magic bullet. In some circles, optimism persists. In his recent book *Bioevolution*, Michael Fumento predicts that the future achievements of genetic engineering will include the end of most diseases, increases in human life-span, higher crop yields and soil fertility, restoration of the environment, the end of malnutrition, plant diseases wiped out. In *The Next 50 Years*, John Brockman writes "...we will almost certainly be able to produce artificial immune systems that can counter both living viruses and computer viruses." Nanotechnology will "...provide habitats to protect us from our own ecological misdemeanors..." James Watson of double helix fame once said, "If biologists won't play god, who will?" Apparently he has followers: immortalists, transhumanists, cryonicists.

Could we ever stop the microbial masses in their tracks? Well, the laws of probability are not on our side. We've put a man on the Moon. Developed nuclear weaponry. If we could have stopped the microbes, it seems as though, by now, we would have done it. No, this world will never be healthy. Civilization lacks the innate qualities. It is structurally flawed. No matter how secure we may feel in the anti-septic isolation chamber of the present, no matter how many CAT scans, MRIs, EKGs, or novel drugs we consume, it will not happen.

"We are in an arms race," write the authors of *The Killers Within*. "Disarmament is not an option." This is a world in which streptomycin has become a nutrient to the bacteria we are at war with.

The solution to our health crisis will not be discovered through the lens of the electron-scanning microscope. To defeat the germs, we need to lay down the weapons of technology, retreat into the forest and leave the wreckage of civilization behind us. If we can live there in Nature, in relatively small groups of closely aligned people committed to a geographic domain, living as simply as possible, as primitively as possible, living wild, without war, without agriculture, without cities—if we can do that and disaster or upheaval doesn't intervene, myths of Earthly sanctuary are as close as they ever will be to coming true. "Disease is life under changed conditions," Florence Nightengale said. "There are no specific diseases, only specific disease conditions."

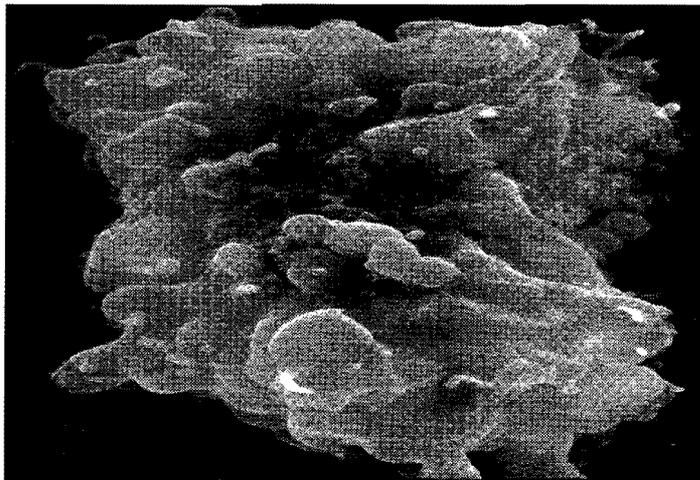
In the closing paragraph of *Viruses*, Arnold Levine writes: "That special relationship between host and parasite will continue to make human beings—and all forms of life on Earth—what we are and what we will be. It is important for us to know the rules."

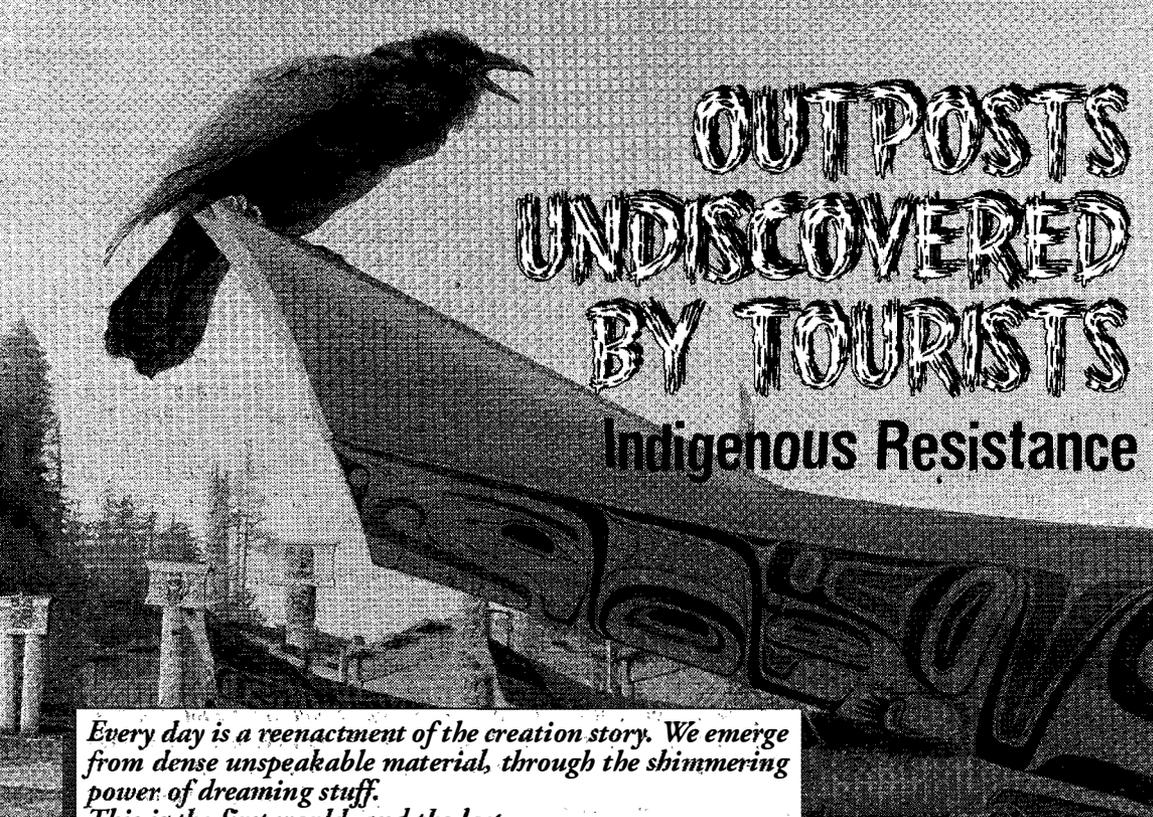
I agree.

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OUTPOSTS UNDISCOVERED BY TOURISTS

Indigenous Resistance

Every day is a reenactment of the creation story. We emerge from dense unspeakable material, through the shimmering power of dreaming stuff.

This is the first world, and the last.

Once we abandoned ourselves for television, the box that separates the dreamer from the dreaming. It was as if we were stolen, put into a bag and carried on the back of a whiteman who pretends to own the earth and the sky. In the sack were all the people of the world. We fought until there was a hole in the bag.

When we fell we were not aware of falling. We were driving to work, or to the mall. The children were in school learning subtraction with guns, although they appeared to be in classes.

We found ourselves somewhere near the diminishing point of civilization, not far from the trickster's bag of tricks.

Everything was as we imagined it. The earth and stars, every creature and leaf imagined with us.

The imagining needs praise as does any living thing. Stories and songs are evidence of this praise.

The imagination conversely illuminates us, speaks with us, sings with us.

Stories and songs are like humans who when they laugh are indestructible.

No story or song will translate the full impact of falling, or the inverse power of rising up.

Of rising up.

—Joy Harjo, *A Postcolonial Tale*

Sentinelese Tribe Kills Two Intruders

January 27, North Sentinel Island: Fishermen Killed by Reclusive Tribal Warriors

Delhi's furthest-flung claimed outpost is still occupied by tribes who hunt wild pigs and fish with arrows, believe that birds talk to spirits, do not possess fire, and have no word to describe a number greater than two.

Having survived occupations of the islands by the Burmese, the British, and the Japanese. Most recently, a tsunami which took the lives of almost 2,000 other islanders in the archipelago, the elusive Sentinelese remain one of the most mysterious peoples on earth — but today the very existence of the tribe remains under threat.

On January 27, Indian fishermen Sunder Raj, 48, and Pandit Tiwari, 52, were killed by loin-clothed Sentinelese warriors, after their boat

drifted onto the shore of North Sentinel Island, a tiny outcrop in the Indian Ocean that is a "preservation area" off limits to the outside world. Other fishermen, who witnessed the attack from the water, described how the pair, believed to be drunk on palm wine, died after they were attacked by axe-wielding tribal warriors. An Indian coastguard helicopter, sent out to investigate, was attacked with bows and arrows, leaving the pilot under no illusions as to the safety of landing.

The incident has divided opinion in the archipelago. Relatives of Sunder Raj are calling for justice and government compensation. But the local authorities, under pressure from international preservation groups and a largely sympathetic local population, are reluctant to pursue the matter. And they are backed by the father of the second victim.

"Believing in justice is one of the pillars of your society but for me it's different," says schoolteacher RK Tiwari. "My son Pandit got his own justice... What more is there to say?" The 74-year-old father continues: "As far as I am concerned the Sentinelese are the victims in this, not my son. They live in constant terror of heavily armed poachers from Myanmar [Burma] and Port Blair. They were only defending themselves with bows and arrows and rocks in the only way they know how."

Andamans' police chief, Dharmendra Kumar believes the matter will never be prosecuted: "We have witnesses, yes, illegal poachers who won't testify

because they can be imprisoned. Then there are the language barriers; nobody speaks the Sentinelese language. This is before we think about identifying the culprits and compiling forensic evidence. We would have to arrest the entire tribe." He adds: "We are in an impossible situation. If we raided the island there would be casualties on both sides."

According to Kumar, a number of people — government officials, anthropologists, and fishermen — have tried to get on the island before, but the tribe is clearly determined to live their lives without interference. "Even when rescuers in helicopters and boats approached the island after the 2004 tsunami to check on any casualties, they were met with arrows and spears; so how are we going to conduct an investigation?"

According to a cop in Port Blair, "It's too dangerous, if we go in with guns we face international condemnation; if we go in unarmed we will be killed by poison darts and arrows smeared with blood. What can we do?"

The Andamans, the term probably taken from the Sanskrit word *nagnamanaba*, meaning "naked man", form, along with the Nicobar Islands, part of an archipelago of 572 islands that lies 1,000km off India's east coast in the Bay of Bengal and stretches in a north-south arc for more than 800km. Although closer to Burma, the islands are "administered" by Delhi and form the subcontinent's most remote state.

The first documented contact with the islands was made more than 1,000 years ago by Chinese and Arabian travelers, who were met with a hail of arrows when they tried to land.

Strategy 4 — Make your enemy fire while conserving energy.

Choose the time and place for battle. In this way you know when and where the battle will take place, while your enemy does not. Encourage your enemy to expend his energy in futile quests while you conserve your strength. When he is exhausted and confused, you attack with energy and purpose.

Strategy 9 — Watch the fires burning across the river.

Delay until the enemy has become exhausted fighting amongst themselves. Then go in full strength and pick up the pieces.

They described the Andamanese as three feet tall with human bodies and bird beaks. In 13th-century, describing the Sentinelese tribe in his travel journals, Marco Polo wrote: "They are a most violent and cruel generation who seem to eat everybody they catch." During the 18th and 19th centuries, Christian missionaries also encountered fierce resistance, and the islands and their people seemed destined to remain an enigma.

It was the British that made the first significant "breakthrough" with the Andamans' indigenous tribes, even putting them on display at Calcutta Zoo after they established a penal colony on South Andaman in 1858 and attempted to civilize the natives at special homes in which they were dressed in Western clothes and then taught to read and write.

This proved disastrous for many of the tribes – with no resistance to foreign civilized diseases, they quickly succumbed to epidemics of pneumonia, measles and influenza. At the time of first contact with the British, there were over 5,000 Andamanese; today less than 50 remain.

During the Second World War, the islands were occupied by the Japanese, who killed hundreds of indigenous people suspected of collaborating with the allied forces. After India gained independence in 1947, the expansionist policies of its first prime minister, Jawaharlal Nehru, continued the devastation of the Andamans' native tribes. As part of India's own plan for colonization,

thousands of settlers were sent to the Andamans from the mainland.

Over the past 50 years, the islands' population has increased more than tenfold to 30,000, and – thanks to disease, de-forestation and Nehru's vision of a modern India – the indigenous groups now comprise less than 1 percent of that total.

There is also the prospect of enforced relocation, along with a loss of culture, language and other skills that have been honed by generations of ancestors and passed on by word of mouth. Finally, there comes the indignity of government hand-outs, disease, alcoholism and the acceptance that you are no longer part of a tribe with its own mother tongue and unique way of life.

Miriam Ross of the London-based Survival International, says: "People should be kept away from Sentinel Island as any contact with the outside world is potentially deadly for the Sentinelese. For a start they are incredibly susceptible to common [civilized] diseases to which they have no immunity. We need to look at the wider picture here. Some of the neighboring tribes to the Sentinelese have been assimilated into our world and paid a terrible price... These tribals are not carrying out murder with impunity as some people might think, they were simply defending their lives."

When the tsunami struck in 2004, the Sentinelese knew something was coming. Minutes before the waves struck, tribal leaders scattered pig and turtle skulls around their settlement and hurled stones toward the ocean before gathering their baskets, bows and arrows and amulets of ancestral bones for protection. They all survived – for how long, though, it is hard to say.

has been one of their only ways of making a living. One of those attacked died in the hospital. The locals are now declaring they will keep the mine closed until Indonesia and Freeport leave West Papua. Reports from inside West Papua suggest that up to 500 soldiers moved in to disperse protesters using tear gas and live rounds, killing at least one person. There are also reports of sabotage inside the mine itself by Papuan employees while Papuan students in Jakarta showed solidarity by invading the Freeport offices there and smashing the windows and the offices. 13 students have been arrested.

According to a letter from Papuan tribal leader Benny Wenda who now lives in exile in Britain (Feb 23):

For decades, my people have scavenged on rubbish dumps outside the Freeport mine, hoping to glean any specks of gold overlooked by the mechanical sorting process. Three days ago, five of these innocent

of the river Aikwa are flowing clean for the first time in years, now that the mine's waste pipeline is smashed.

But this cannot last: the mine is the biggest gold mine in the world; it accounts for around a fifth of Indonesian GDP. Neither the Freeport company nor the Indonesian government are going to stand back and watch their profits shrink. Neither have a glowing record when it comes to human rights, either. The Indonesian military have already arrived at the mine and are firing gas at the protestors. One man has been shot and killed.

The Freeport Mining Company already has the blood of my people on its hands. The company must take responsibility for all the deaths and pain it has caused since 1967, and it must withdraw from our land. Freeport and the Indonesian military are, between them, creating a genocide in our country.

In March, clashes continued as three cops and one soldier were killed in conflicts with indigenous and environmental activists calling for the closure of the massive mine. 19 other cops were hospitalized after they were attacked with Molotov cocktails, stones, and machetes. There have been no reports yet on the number of demonstrators injured, but local media suggested that there were fatalities. Video footage shows undercover cops firing live ammunition at protesters, and riot police using rubber bullets and tear gas. Armed police raided Papua's main university,

where many protesters were gathered, in an attempt to find protest organizers. About 40 people were arrested and are being interrogated. The Indonesian government has a long history of using torture during interrogations.

Demonstrators broke through police lines and smashed the building's first floor windows. Police used a water cannon to disperse protesters. "Snatch squads" of undercover cops infiltrated the crowds and picked off individuals who were then brutally arrested. The days action was a culmination of four days of marches and road blockades that closed down the mining operation.

(Continued on next page)



Protesters Clash with Indonesian Pigs

Papua Merdeka! Free Papua!

**February, Jayapura, West
Papua, Indonesia: World's
Largest Gold Mine Shutdown**

The Freeport mine (the largest gold and copper mine in the world) in West Papua was shut down by locals. Over 400 Papuans blockading the road to the mine while pipelines were sabotaged, making the local river system run clean for the first time in 30 years! This was in response to an attack by paramilitary police who shot at local people scavenging on the corporation's refuse for waste gold. Since their land was stolen from them by Freeport, such scavenging

people were shot and badly wounded as Freeport tried to clear them off the dumps. They are now in hospital in critical condition.

Outraged by the callous shootings, and determined to make a stand, local people set up roadblocks around the mine. This was a spontaneous demonstration, fired by the frustration and anger of ordinary people denied even the opportunity to pick over the rubbish left behind after the illegal exploitation of their homeland. Freeport have temporarily suspended mining operations, and around 400 people from seven different tribal groups are now manning the roadblocks. Papuans who work in the mine have gone on strike in solidarity with those protesting outside, and the waters

Sixteen students are still being held in prison and are currently on trial for taking part in the demonstration. They are facing a number of charges, including murder and subversion. Police launched house-to-house searches and patrols in and around Abepura during which a number of student dormitories were badly damaged. Vehicles were stopped and searched and Papuan passengers were dragged out, kicked and beaten. Students from the Central Highlands appeared to be targeted in revenge attacks reminiscent of those that took place in Abepura in December 2000 when three students were killed and dozens more were tortured in police custody. A total of 57 people, mostly students, were originally arrested. Hundreds of others fled to the surrounding hills to find sanctuary. An unknown number of others wanted by the police are still in hiding. There have also been reports of torture against two of the detainees.

West Papua is the western half of the island of New Guinea. It is currently occupied by Indonesia, whose soldiers have been responsible for the deaths of at least 100,000 people there. The Free West Papua Campaign exists to support the Papuan peoples' struggle for freedom.

Freeport McMoran is a U.S. company that has been operating in West Papua since 1967. It has been implicated in widespread human rights and environmental abuses. Recently it admitted having paid \$20 million to Indonesian military and police officials between 1998 and 2004.

Mapuche Prisoners on Hunger Strike

May 2: 50+ Day Protest of "Anti-Terrorist" Convictions Continues

Mapuche political prisoners Juan Huenulao, Patricio Marileo, Jaime Marileo, and activist Patricia Troncoso continue their protest in the Temuco Hospital, some 670 km south of Santiago, Chile. They state they have been processed under "anti-terrorist" laws passed by former dictator Augusto Pinochet, which allows charges to be passed against the accused based on the testimonies of unidentified witnesses. Their health is now seriously deteriorating, they are experiencing considerable weight loss (each have lost 20 kilos), their

basic bodily functions are beginning to fail, they are currently falling in and out of consciousness, and are periodically unable to speak.

The four political prisoners initiated the protest to bring about the revision of their 10-year sentence for a December, 2001 act of arson that destroyed 100 hectares (247 acres) of mono-crop pine plantations near Ercilla. The trees were planted by the Forestal Mininco Company on land that the Mapuche



Protest Over Media Depiction of Mapuche Hunger Strike.

Indians claimed an ancestral right to. Furthermore, they aim to bring about the immediate release of all Mapuche political prisoners.

On April 29, the families of those on hunger strike protested against the failure of the Chilean government to respond to the situation, by occupying the prison in Angol where their family members are detained. Subsequently, the Chilean government has responded by promising to abstain from applying the anti-terrorist law against Mapuches in the future. Nevertheless, the hunger strike continues.

A number of demonstrations have taken place across Chile over the past few weeks, in support of the hunger strikers, which have been violently suppressed by the Chilean police resulting in the injury and detention of many more Mapuche. The demonstrations have taken place amidst a national news blackout. In Valparaiso, demonstrators smashed television sets to protest the news media blackout of the case of four indigenous political prisoners, who began their hunger strike on March 13. Riots broke out at a solidarity protest earlier in the month

outside The University of La Frontera (UFRO) in Temuco.

The Mapuches, the principal indigenous Chilean ethnic group, are struggling for the return of their ancestral lands, stolen from them by the Spanish conquistadors after three centuries of struggle and also through the actions of the governments at the end of the 18th and beginning of the 19th centuries.

According to police data, the Mapuches are said to have caused hundreds of fires, and have also had violent confrontations with riot cops. The Mapuches say that they are accused of setting fires in a ploy to facilitate the theft of their land.

According to a Mapuche spokesperson, after a short pause in their protest, the four prisoners renewed their hunger strike in rejection of the almost complete non-advancement of a negotiation that would have permitted their conditional liberation. The initiative is what caused them to temporarily interrupt their then 63-day hunger strike. Minister of Justice Isidro Solís stated that if the health of the Mapuches worsened to the point of endangering their lives, the government would intervene and force-feed them.

For further information contact: Mapuche International Link, e-mail: mapulink@mapuche-nation.org, or check out: www.mapuche-nation.org.

Six Nations Uprising

April 20, Caledonia, Ontario: Standoff on Stolen Land

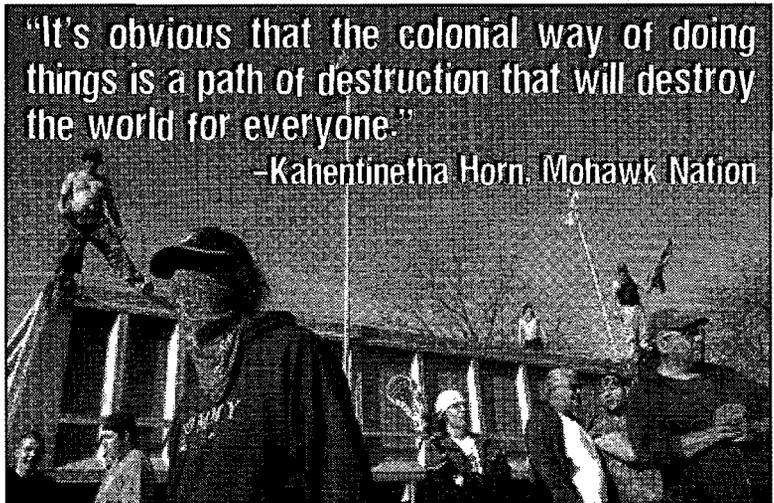
More than 150 heavily-armed Ontario Provincial Police (OPP) officers raided a Native land reclamation camp that was set up at the site of a corporate housing development on February 28 which local tribes say sits on native land. The cops used pepper-spray and tasers and pounded on people at the camp in the process of making 16 arrests. The raid was met with resistance by the camp occupants and by some 200 Natives who flooded into the site from the nearby Six Nations reserve. Two cops were reportedly injured and hospitalized. Some windows of a police van were smashed as the cops retreated.

Tensions rose after talks to end the dispute apparently broke down. A judge granted an injunction in March to remove the occupiers, but police did not enforce it until now. According to one protester: "By the time anybody saw that they were coming, the police were all over the site and basically began arresting people." The protesters argued that the site was part of a large land grant back in 1784, but the provincial and federal governments say the land was surrendered in 1841 to help build a major highway.

The Six Nations land defenders began constructing barricades on roads and the highway next to the site, using burning tires, cut-down power poles, parked dumptrucks, dumped gravel. A vehicle was pushed off an overpass onto the highway below and burned. A footbridge that goes over a railway line in the area was burned down so that it could not be used by police. Masked indigenous warriors with batons, baseball bats, and socks filled with rocks are patrolling the barricades to prevent another police invasion.

"It's obvious that the colonial way of doing things is a path of destruction that will destroy the world for everyone."

- Kahentinetha Horn, Mohawk Nation



Six Nations Land Defenders at Barricades

"The OPP stuck their stick into a bee's nest," one native protester said. By mid-morning, hundreds of native people from across the province and as far away as Manitoba had poured into the area. They said their numbers would rise if efforts to remove occupiers increased. "We're here and we're not going anywhere," said Hazel Hill of the nearby Six Nations reserve.

A man from Manitoba said: "We think this protest has national implications." He said that he hoped this is not a repeat of the 1995 Ipperwash confrontation, in which unarmed native protester Anthony (Dudley) George was shot to death by an OPP sniper.

Mohawks at the Kahnawake reserve near Montreal raised flags on top of the Mercier Bridge as a show of solidarity with the Six Nations defenders. Kahnawake Mohawk warriors have said they are maintaining defensive vigil entrances to the reserve "to ensure that no further violence is initiated by the Governments of Canada and Ontario upon our people."

The following day, Mohawks at the Ontario reserve of Tyendinaga acted in solidarity by blocking a Canadian National railway line with a bus and burning material for about 20 hours, shutting down national freight and passenger service.

A solidarity information picket was also set up at the Mohawk reserve of Akwesasne in Ontario near the Canada-US border bridge.

On April 22, the Secwepemc Native Youth Movement initiated a solidarity action, setting up camp and posting billboards, banners and warrior flags along the Trans Canada Highway at the Neskonlith reserve in British Columbia. The billboards read: "Stop OPP Terrorism" and "OPP out of SIX NATIONS."

The OPP and the federal government are calling for a "peaceful" resolution to the conflict through negotiations. From the government's standpoint, these negotiations are predicated on the willful ending of the re-occupation camp and the removal of the highway and road blockades, which land defenders have refused to do. Spokespeople for Native political organizations such as the Assembly of First Nations, the Metis Nation of Ontario, the Union of Ontario Indians and the Six Nations band council, are telling Natives to stay away from the re-occupation camp, but many have ignored them. With these public requests for non-solidarity with the

Six Nations defenders, Native political organizations are playing their role as an extension of the Canadian government that funds them.

Some white residents of Caledonia have asked for the army and martial law to be brought in to end the stand-off. In early April, a reported 500 Caledonia residents demonstrated for the ending of the re-occupation camp.

A large number of police are still in the Caledonia area. Royal Canadian Mounted Police officers are assisting the OPP. Canadian Armed forces are likely present in nearby Hamilton, in a contingency and support capacity.

A Mohawk man who was arrested on April 20 at the camp, was held the longest in jail since he refused to cooperate with his jailers. He was released without charges. Other people arrested face a number of serious charges.

On April 24, a Vancouver solidarity demonstration for the Six Nations defenders took place, primarily organized and controlled by members



of government-funded Native institutions, who created a "security" team to police the march, in an effort to prevent anything similar to the Six Nations rebellion from occurring in Vancouver. The demonstration was attended by about 400 people at its height and ended at the entrance to the Lion's Gate bridge in Vancouver, stopping one direction of traffic for about an hour. The security team pushed people out of the opposing lane of traffic.

A Vancouver Police spokesperson described the protest organizers as "cooperative" to the *Vancouver Sun*

newspaper. No arrests were made and the Vancouver Police Department did not try to break up the protest, because they "allow democratic peaceful protests to take place in this city."

The situation continues...

For more details, check out:

www.geocities.com/insurrectionary_anarchists/sisis.nativeweb.org/actionalert/index.html

Nquatqua/ St'at'imc Blockade in D'Arcy

April 30, British Columbia: Native People Fight to Stop Old Growth Logging and Preserve Their Culture

Members of the N'Quátqua band and their supporters blocked the entrance to D'Arcy. The protestors claim that the tribal elected representatives went against the wishes of the area residents and negotiated a logging agreement between the N'Quátqua Logging Company and Pemberton's CRB Logging Company to allow for the removal of 81 hectares of old growth forest near Anderson Lake. The protestors' goal is to prevent logging trucks from entering or exiting traditional N'Quátqua territory.

The area is winter range to mule deer. As well, it is a habitat for bobcats, cougars, bears, wolves, and many species of birds. At least two endangered species, the rubber boa and the horned owl, are also indigenous. Blockade spokesperson Carol Thevarge makes it clear that what's at stake is more than old growth timber; it's also culture, water, animals, plant life, fish, and the band's heritage.

The sole shareholder of the N'Quátqua Logging Company is Chief Harry O'Donaghey. More than 80 per cent of O'Donaghey's constituency do not agree with his decision to enter into an agreement to log the area.

"We don't own this forest and it's not for sale. It belongs to my children, my grandchildren, and my great-grandchildren," said Mariko Kage, who identified herself as a community member and the mother of four St'at'imc children. While she sees the logging as having a negative impact on future opportunities such as eco-tourism, her first concern is over loss of heritage.

Nineteen-year-old Conrad Peters plans to settle and raise a family in D'Arcy in the type of natural environment he enjoyed as a child. "I've spent many of my years in the

North American Native Political Prisoners:

Byron Shane Chubbuck #07909051, US Penitentiary, PO Box 26030, Beaumont, TX, 77705. Indigenous activist serving time for robbing banks to acquire funds to support the Zapatista rebellion in Chiapas.

Eddie Hatcher #0173499, Marion Correctional Institute, POB 2045, Marion, NC 28752. Longtime Native freedom-fighter being framed for a murder he did not commit.

Leonard Peltier #89637-132, USP Terre Haute, U.S. Penitentiary, 4700 Bureau Road South, Terre Haute, IN 47802. American Indian Movement (AIM) activist, serving two life sentences, having been framed for the murder of two FBI agents.

Luis V. Rodriguez #C33000, PO Box 7500, Crescent City, CA 95532-7500. Apache/Chicano activist being framed for the murder of two cops.

Tewahnee Sahme #1186353, SRCL, 777 Stanton Blvd., Ontario, OR 97914. Dedicated Native rights advocate serving additional time for a prison insurgency.

David Scalera (Looks Away) #13405480, TRCL, 82911 Beach Access Rd, Umatilla, OR 97882. Dedicated Native rights advocate serving additional time for a prison insurgency.

forest exploring. I really want my own children and their children to be able to do the same." Peters is clearly frustrated that his chief has effectively sold out his people and intends to mobilize other youth to join the blockade.

While youthful energy is present on the blockade, elders are just as committed. Mary Laura Thevarge is one of those elders determined the roadblock would continue: "As long as I'm around, this will go on. When I first started out, I did these things for me, but now I do them for my grandchildren and great grandchildren. I come to these meetings whenever they need me."

Strategy 3 - Kill with a borrowed knife.
Attack using the strength of another due to lack of strength or to conserve strength.



permanent subsistence zones

by sea weed

home

Here in the Comox Valley, herring season has come and gone once again. Many of us take special notice of this natural cycle, it seems truly wondrous. The water whitening from fish spawn, the seagulls excitedly squealing with anticipation and satisfaction, the deep bark of sea lions filling the air, keen-eyed bald eagles swooping down from their tree top perches to gorge themselves. But there is a sinister player in this seasonal cycle. It's called the commercial fishing industry.

In the middle part of the eighteenth century, the expansion west by the European invaders involved the use of market hunting as opposed to a subsistence approach. Combined with the development of breech loading firearms, this led to the extermination and near extinction of several species, including the pronghorn, elk, deer, and some waterfowl. On the Great Plains, frozen pronghorn carcasses were stacked like cordwood along railway lines to be shipped east to urban centers. The elimination of the bison was part of a covert policy of the United States government to deprive first nations of their subsistence base, and thereby their base of operation against the army and settlers. The same forces today are used to prevent any possibility of rebels regrouping and claiming territory within which to live according to principles of mutual aid and organically self-organized subsistence ways.

Of course, as the earth's natural abundance is plundered for the market, First Nations traditionalists, rebellious or not, also have less chance of living according to the old ways. Take note that it was a military policy to deprive the resisters of their food source so that they would lose their base of operations. Doesn't that indicate that in order for us to begin having some successes in terms of the social war that we need to secure a food source for ourselves as we regroup and strategize on how to win a few battles?

Unless humans begin to live in accordance with ecological principles that are in harmony with our biosphere and with each other, ecological and social collapse appear inevitable. This means uncivilizing ourselves. The signs are everywhere: climate change on a global scale, empires aggressively pursuing imperial conquests, the populations of entire nations muted by fear of punishment and numbed by mood altering drugs, planetary domestication and plunder of wild nature, overflowing prisons, astronomical suicide rates, cancer, extinction, hunger, and atomized existences. Name a civilization that wasn't fundamentally characterized by centralization, coercive authority, ecological destruction, imperialism, and a general self-centeredness and arrogance. It's not just the state and capitalism that are to blame, because every civilization included classes and a state. We have to look at what it is about the world views of civilized peoples that leads them to disrespect life and tolerate oppressive, impersonal institutions as an inevitable part of every day living.

But there are many examples of individuals, groups of friends and communities resisting the current and pursuing different paths. The ones that inspire me the most are the ones committed to firmly

planting themselves in a bio-region. They want to (or continue to) hunt, fish, collect herbs and medicines, and grow gardens together, share tools and child-minding responsibilities, and help clothe and shelter one another using everything from permaculture techniques to re-appropriation.

The focus, of course, must be on access to land that can potentially support these clans and groups that are based on voluntary association and mutual aid and self-sustenance. As these liberated spaces are created, a general and natural willingness to defend these territories naturally emerges. From South America, to South Africa, Chiapas to India, we read and hear about communities that are not only trying to survive, but also creating new societies based on anarchic insights. Using everything from guerilla strategies to mass assemblies, these communities are determined to secede from the nation-states that confine and dispossess them. This is where the herring fishery comes back into our focus.

Here in what is known as British Columbia, in the Coast Salish and Kwakiutl territories where the Gulf Islands are located, there have always been people who participated in the annual herring run who were not part of the commercial industry. (Incidentally, while the group of islands is collectively known as the "Gulf Islands", they are located in a strait, not a gulf. This is because a European explorer named them without travelling the full length of the waters.) In any case, some are newcomers while others have been doing so for decades. They harvest the roe and net the fish along the shoreline or from boats. Typically the roe, or eggs from the females, is collected on hemlock or other evergreen boughs or kelp that is floated in the water until they are saturated. On many islands, families and friends also collect the roe which washes onto the shore mixed in with the seaweed for their gardens, providing a rich source of minerals. All this is collected on a small scale, harvested without machines or wage-slaves. Oftentimes, the fish itself is harvested, not just the roe. Using different preservation techniques, like pickling, this bounty is stored for future use, providing security. Some use the herring as bait for other fish. All along the West Coast, indigenous peoples traditionally collected herring roe as a food source. All of this activity is and has been pursued on a scale commensurate with sustainability.

empty handed

But according to Dave Wiwchar, in a report published in the *Nuu-chah-nulth Southern Region Reporter*, "...over the last few years, First Nations fishers who drop hemlock trees or kelp bundles in order to harvest the traditional dietary staple of siihmuu (herring roe) have come up empty handed. Boughs that would normally be laden with numerous layers of roe, two inches thick, are being hauled up with barely a single egg. Traditionally, herring spawning areas were heavily protected by Chiefs, and Nuuchah-nulth spawn-on-kelp/bough fishers used special "silent paddles" whenever they ventured into herring spawning areas."

The report continues: "Siimuu/Kwaqmis is traditionally very important to us as it is the first resource to return to our territories after the winter," said elder Nelson Keitlah. "In the days of my grandpa, no one was allowed to go into the spawning areas where the herring were looking for a place to spawn. Not even a noise from a canoe was allowed. People had a very high respect for the herring as they are a very important part of the food chain, and our diet," he said. Keitlah fears noise from the vessels, machinery, and sonar of the commercial fishery are driving the herring down to depths where their eggs will not survive. "We've been saying for years that the sonar and machines are a total disrespect to the herring and as a result, the herring are now spawning in deep water, and not coming near shore where we can feed on them," he said. "We haven't had siimuu/kwaqmis in recent years as it has been very scarce. We need to be able to harvest them in a natural, normal way, which is a much better way to do it than to harvest the roe by seiners." [large, weighted nets]

And in an article in the February 28, 2004 edition of the *Globe and Mail*, Mark Hume quotes Reg Moody of the Heiltsuk Nation in Bella Bella: "Who knows, maybe this province and country will soon see scenes on national TV of what took place with our brothers from Burnt Church on the East Coast. These stocks mean that much to us. Our way of life is at stake here," he said. "To protect the future of the central coast region, the Heiltsuk and Kitasoo Xaixas Nations have been instructed by their people not to allow a seine or gillnet sac-roe fishery in their traditional territories for the 2004 season..." said Mr. Moody in a statement. The bands declared that all herring fishing grounds traditionally used by natives on the central coast were closed to the commercial fleet for that season.

The traditional method of stringing fronds of seaweed in spawning areas allowed the herring to lay their sticky eggs on the seaweed and then swim away. But the commercial method is harmful and unsustainable. The seiners are noisy, scaring the spawning herring away into deep waters, and the fish are killed to extract the egg sacs rather than allowing them to swim away. Combine this with industrial activity on or near their spawning grounds and the herring are increasingly threatened.

the fishery

This year a group of us living on Sla Dai Ich, an island in the strait that separates Vancouver island from the mainland, many who share a desire to return to village-based lives firmly embedded in bio-regions, decided that we should begin to learn about the natural cycle of the herring. The island that we live on is a regular stop for the annual pacific herring run. At roughly 250,000 tons, the herring that pass through our waters is one of the largest biomass that moves around on our planet, comparable say to the bison, mentioned previously, two hundred years ago.

Because the fishery is essentially based strictly on the collection of roe, what actually occurs in the water is this: a convoy of fishing boats gathers in the strait as the herring arrive in our waters to spawn. The boats and the smaller punts surround the schools of fish. Once the fishery is opened by government officials, the herring are brought onto the boats by nets, which are slapped by large powered paddles beating the herring out of the nets. From the shoreline, one sees fish seemingly flying through the air onto boats. The females are gutted and the roe extracted to feed the hungry Japanese sushi and delicacy market, while the males and the female carcasses are collected for animal food and fertilizer. About thirty to fifty boats gather on the waters off our shores. And while in reality they are a veritable platoon

of parasites eagerly plundering this incredible abundance of life, the boats appear rather innocuous, even picturesque, especially at night, when the boats are lit up and together resemble a small floating village.

There exists no local cottage food industry that harvests the fish for human consumption. Pickled herring and roll mops (delicious tasting strips of herring rolled around capers, pickles or olives and bathed in vinegar and spices) are sold locally but imported from Europe. There are 252 seine and 1254 gillnet licenses in the roe herring fishery alone.

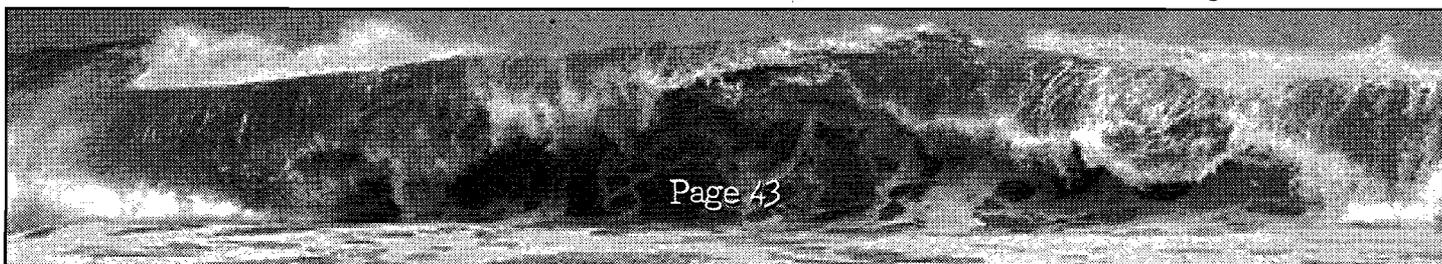
Fisheries and Oceans Canada set the quota and catch limit based on an "exploitation rate of 20 percent or less". This means they ostensibly leave some 80 percent of the stock in the ecosystem. But this is misleading because the Canadian commercial fishery takes only 20% of what moves through our waters. What about the American fishery, the sea lions, the salmon and cod, etc. who are also all feeding on this run? If the stocks continue to be affected by contamination of spawning grounds and attacks on other aspects of the intertwined marine ecosystem, it doesn't matter what percent is taken - the herring will eventually disappear unless the commercial fishery is terminated and the spawning grounds are protected from industrial activity. This year, 2005, the total allowable coast-wide commercial roe herring catch is 25,574 tons! The spawn on kelp fronds fishery is 3,000 tons for 37 non-Heiltsuk licenses and 525 tons for the nine Heiltsuk First Nation licenses. It's worth noting that the once abundant Haida Gwai herring run is at a record low. In terms of statist laws and regulations, there is a whole herring daily limit of 20 kilograms and a possession limit of 40 kilograms for the so-called recreational fisher.

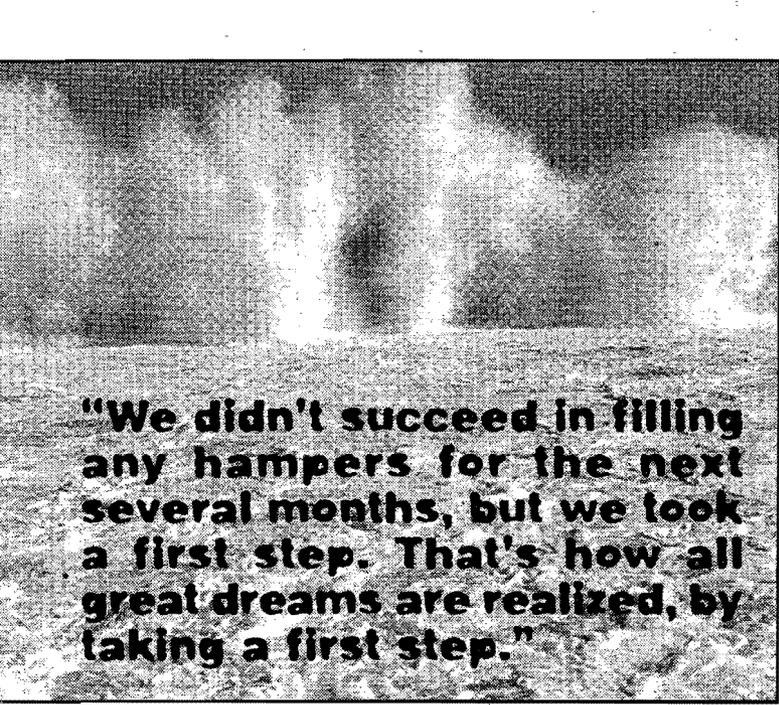
village ways

So a few friends and comrades went down to our shoreline and set up a small camp. A fire pit was set up, some fresh water brought down, a few posts and beams erected to define the area and for use as something to secure windbreaks to. Meanwhile, several of us gathered rock salt and pickling vinegar, capers, pickles, and food grade buckets. I phoned my mom on the East Coast of Canada to ask for a recipe and any tips she might have. Believe it or not, even though I'm only 46 years old, my mom grew up making her own soap from animal fat, churning her own butter, collecting nuts, weaving wool, harvesting firewood with horses and sleighs, etc. Her family, living on the Gaspé Peninsula in rural Quebec, lived essentially without any money. They had just enough from selling hazelnuts along the highway, firewood from their land, and cutting hair for other villagers to pay their property taxes, buy oil and flour and a few other basics. In one generation, all these skills have been lost in our family. While my mother does mourn these ways, she does so only with some reservation. It was all too much work she complains. I believe this is because while the effort was done in the context of an extended family of pioneers, it was without the deep roots of true village ways. I'm not proposing pioneer ways, but village ways, a life where communal activity is predominant and private activity relatively insignificant.

It so happened that Rongeur Radical, a comrade from the Mauvaise Herbe group (Montreal-based green anarchists) visited our island and camp one day and we had an interesting talk about their activity and ours, shared some perspectives and gathered some fresh oysters to roast. One of the things we talked about was the ego and its development. We both recognized how damaging the overblown sense of individual self importance brought on by a civilized and Judeo-Christian worldview is. Rongeur then related to me how some tribes people from the Vietnam area traditionally didn't use the word I,

(continued on next page)





"We didn't succeed in filling any hampers for the next several months, but we took a first step. That's how all great dreams are realized, by taking a first step."

but rather usually spoke about themselves from the perspective of the relationship that they were engaged in at the moment of talking. For instance a nephew speaking with an uncle would say: "nephew wants to walk with uncle". What I derive from this is that an ego without community, without a place, without context is just a groundless, atomized, floating ghost.

A few of the group got hold of a zodiac boat and ventured into the water armed with a video camera to document the commercial aspect of the fishery. I wasn't one of them, but it sure sounded a little risky. Bobbing around in extremely cold and choppy waters in a rubber dinghy trying to videotape a gathering of fishers who likely weren't too sure whether or not they wanted to allow it. After all, if anyone gets a lot of finger-pointing from self-righteous urban environmentalists and activists, it's the rural wage slaves and zeks (urban liberals call them rednecks) who do all the primary extraction and plundering of resources: loggers, fishers, miners, etc. (When you can't yell at the CEO of the bank you yell at the poor teller!) So, thanks to our three brave friends, we have a few hours of documentation to use in our arsenal for future use. But at that point we still hadn't gathered any herring.

Each day for over a week, a dedicated bunch of the group went down to the camp and waited to determine whether the herring had begun to fill the waters enough so that we could stand along the shoreline and net them, which is how it normally happened. The fish become so plentiful, that simply by dipping a net into the water, one can gather as many as a half dozen herring at a time! While they waited, they collected oysters and roasted them over the fire, and explained to others from our village what they were up to. During that time many local friends, neighbors, and comrades from urban centres came and went, some were just curious, but most were hoping to learn something and to participate in this subsistence approach to living.

One of the aspects of this attempt to learn and feed ourselves and understand one of the natural cycles of our bio-region that was so appealing, was that it wasn't about politics. Some called it the protest camp, others the herring camp, just the camp, or even Vali's camp, after one of the core people who initiated the energy around it. But the days weren't intended on being spent arguing with politicians, trying to recruit members, or hand out petitions. Here was a chance to feed ourselves, to build a culture not based on wage work, to learn new skills, to witness and document another plunder. The small camp also reminded me of how little autonomous space we actually have in our lives. Apart from our local pirate radio station (yeah we're on air!), situated in a small trailer, and another small autonomous

zone on a separate beach created by other locals, all we have are each others homes to visit or commercial ventures to hang out in. But this was/is different. I even went there at night to see if anyone was around and to sit by the fire with a friend to listen to the waves and sea lions, smell the ocean air, and clear my head. I think some of us would like to put up a campsite or two permanently on our shoreline, regardless of the outcome of the herring fishery.

Eventually, a couple of comrades visiting from the city did gather a few fish and brought them back to one of our homes. They were killed, their heads removed, then gutted and scales shed. Then after splitting them in two, the fillets were spread with mustard, wrapped around capers and pickles and placed in a bucket of pickling vinegar and onions, to be eaten at a later time.

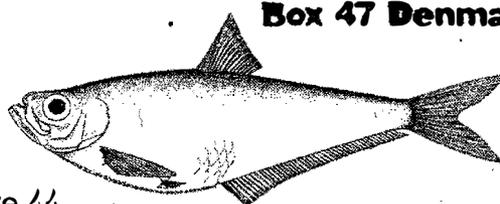
We didn't succeed in filling any hampers for the next several months, but we took a first step. That's how all great dreams are realized, by taking a first step. Hopefully next year we'll be a little luckier and a little more experienced. Eventually maybe local kids will stay out of school, comrades will visit from urban centers and we'll all spend weeks just gutting and pickling herring as an extended group of friends, neighbors and rebels. Over time, we will feel compelled to defend the ecological integrity of these waters and to protect the herring that dwell in them and which help sustain us.

webs

The Pacific herring play a huge role in the marine ecosystem of our territory. Herring are an important part of the northern Pacific marine food web. They are a food source for gulls, ducks, pilchards, and jellyfish. Pacific cod, lingcod, halibut, Chinook salmon, and harbor seals all have diets largely comprised of herring. Three quarters of the lingcod's diet consists of herring.

The near shore and intertidal environment is critical to the continued abundance of herring. This is where they deposit their eggs and only at very specific locations. It is important for us to protect the spawning grounds closest to us. In some areas, for instance Cherry Point in Puget Sound, herring stocks have declined rapidly over the past decades. The decline is attributed to a high level of commercial fishing and to contamination of the spawning grounds by industrial activity (refineries, shipping, and petroleum movement in or near the spawning grounds).

As this season's fishery comes to a close, those that earn their living from this industry could take some time and consider the obvious: commercialized, market-driven, mass levels of fishing are simply not sustainable. These ways are the result of, and help perpetuate, a worldview that is fundamentally opposed to wild nature and to the possibility of human communities once again living in reciprocity with wild nature. We all need to re-learn how to integrate our lives into this fishery as we do with all of the natural cycles in each of our bio-regions. We need to explore ways to support ourselves, ways that are in harmony with nature and our potential place in it. This includes fishing in sustainable ways. It isn't hysteria to suggest that the herring might eventually disappear from over-fishing and bureaucratic mismanagement. The herring should be here for our great great grandchildren. How can we quietly witness a veritable invasion in our waters that depletes and threatens one of our potential food sources? As the herring dwindle, so too will the other fishes that feed on them, while the life forms that the herring feed on will become overpopulated, creating a domino of scarcity, unbalance and ill health and contributing to the eventual collapse of the complex marine ecosystem of our territories.



**Box 47 Denman Island, BC
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The Battles For Autonomy Rage On

Anti-State & Anti-Capitalism Actions

January 16, Liaoning, China: Resistance to Free Market Continues

China has joined many other industrial nations in setting up special security to put down riots and counter "the threat of terrorism". Thousands of cops armed with automatic weapons and electric batons attempted to put a stop to a week-long rally in China's southern industrial heartland injuring as many as 60 people and killing at least one, a 13-year-old girl, according to villagers. Locals retaliated by smashing police cars and mounting hit-and-run attacks and throwing rocks at security forces. Like so many demonstrations roiling throughout rural China, the tension between locals and the government involve land use and environmental damage. This latest demonstration began as silent sit-ins, but grew more boisterous by the day as more and more locals joined in. Eventually as many as 10,000 pigs were deployed, roughly twice the number of protesters at the peak of the demonstrations.

This area lies in the northeastern 'Rust Belt', surrounding the largest cities, and the foundry for Deng Xiaoping's revolutionary economic program. Now it's the epicenter of unrest as China takes the all-too-familiar step from Communism to Capitalism. Decades of growth has brought to the area, of course, some of the country's worst poverty and environmental devastation. Security forces have grown accordingly, protecting "the people's" interests. Lately however, some of those people seem to think their interests lie somewhere other than in the manufacture of high-tech equipment, textiles, and furniture—much of which is exported to the United States.

This latest revolt was a response to a 2003 government land acquisition program locals believed was to be used to build a superhighway connecting the nearby city of Zhuhai



with Beijing. Instead, the villagers learned recently the land was being re-sold to developers to build special chemical and garment industrial zones.

There were 87,000 protests in 2005, up from 74,000 the previous year, according to official reports. The words of two people involved in a protest at a chemical plant in 2004 ought to give everyone a much-needed pause for thought: "Our fields won't produce grain anymore," said a 46-year-old woman who lives near the plant in question. "We don't dare to eat food grown from anywhere near here."

"They are making poisonous chemicals for foreigners that the foreigners don't dare produce in their own countries," a local man said. Explaining why he had been willing to rush into the plant during a 2004 action, despite signs warning of toxic chemicals all about, he said, "It is better to die now, forcing them out, than to die of a slow suicide."

January 26, Zurich, Switzerland:

Opposition to the World Economic Forum got a little tougher when opponents vandalized the home of a management consultant and a building belonging to a technology

"Everything must be destroyed which is construed as impediment, whether an old building, an old city or an old work of art, not to speak of an old civilization. There is no destruction which does not also construct: but what elicits the construction is the destruction itself. The supersession of a condition is not the apprehension of its need in thought. It is only the conscious action of men and women upon the world which ultimately transforms it."

—Robert Chasse, *The Power of Negative Thinking or Robin Hood Rides Again*

company. The incidents—graffiti and a broken window via an explosive device—caused \$1,557 worth of damage, according to local pigs. Most other protests were of the usual form: music and street theater; anti-WEF sloganeering; multicolored balloons, blah, blah, blah.

January 30, Osaka, Japan: Homeless Evicted for the Bourgeois Rose

Throughout Japan's second city, bright blue plastic sheeting dots streets and parks; the 'tents' where ten thousand jobless and homeless take shelter; most of them men, many of them aging and unwell with TB and other civilized diseases. The number of homeless people in Japan has risen sharply over the past 15 years—officially the number is 30,000, but other estimates reach as high as 100,000—an all too familiar result of economic recession.

Twenty-eight of the dispossessed have been living in Utsubo and Osaka-jo Parks, the sites selected for the upcoming 14th World Rose Convention. When squatters ignored the city's eviction demands, nearly 700 city employees, guardsmen, and cops tore down the encampments and hauled away personal belongings.

Officials succeeded in removing all the tents at Osaka-jo Park, but park residents and their supporters were locked in a tense standoff with police at Utsubo Park. TV footage showed cops, guards and city workers pushing and shoving homeless people and their supporters. In the process of eviction, one person was arrested on suspicion of 'assault', three taken away in ambulances including one guardsman, with many others wounded. In the words of one refusenik: *We understand the limitations of fighting our struggle so that we the dispossessed can fit into the brutal economic system. We want our*

(continued on next page)



whole lives as ours, not workfare, not welfare. We want an entire change from this capitalist system ...Disregarding the overwhelming accumulation of personnel and equipment from the city, more than 100 people gathered in the early morning (and some the night earlier) to contest the 8 a.m. attack, and after six hours of standing against the city and overturning entirely the city's plans of attack, the savagery of the city was unleashed for all to see. This thirty-day fight was possible because of our comrade's care, the assistance of many people and our solidarity. We could not stop the evictions, but we certainly did not lose!

The following day, when a group of outcasts went to Utsubo Park's northern administration office to protest and demand their valuables back, they were turned away, then attacked. The same day, in the southern administrative office, authorities surrounded about 30 tent dwellers with eight cars and tried to destroy tents set up to receive the dispossessed from Utsubo park.

This scenario is being repeated in city after city throughout the world as homelessness grows with the rise in living costs, unemployment, disease, and an aging populace. Furthermore, many cities are pushing through yet another cycle of renovation: sprucing up streets and polishing facades to lure business and tourist dollars.

In Mumbai, India, bulldozers razed homes, replacing them with makeshift plastic shacks in preparation for new construction. More than a quarter of India's 311 billionaires live in the city, but half the city's 17 million people live in slums or on sidewalks, in shanties near railway tracks, sewage

drains, or overflowing and polluted creeks. In Dharavi, Asia's biggest slum, about a million people occupy a 2-square-km patch of land, a cramped refugee camp that is, despite curious protestations to the contrary, simply untenable.

In Amsterdam, cops initiated another "eviction wave," clearing out all squatted buildings that had lost court cases since the last assault in the fall of 2005. The Spuistraat and Vijzelstraat buildings were evicted without much resistance, but the Bilder-dijkstraat (Wild West) residents splattered riot cops with paint balloons as pigs sprayed their building with a water cannon. Cops in shipping containers finally entered through a window on an upper floor while beingsuspended from a crane. A number of people were arrested.

Right here in our own back yard, Jackson County (Oregon) authorities recently destroyed dozens of "hobo" camps along the Bear Creek Greenway, a "ribbon of green land" along the river being upgraded. The "nature" area is part of a national Community Millennium Trail—a network of areas for "protecting natural environments, interpreting history and culture, enhancing recreation and tourism, and the promotion of alternate transportation". Deputies used infrared detection devices from the air to map out all the transient camps in advance of the sweep, then used the GPS to locate the camps. A dozen deputies and a helicopter attacked at dawn,

arresting one unlucky 'hobo'. With an over \$22 million investment in the Greenway, authorities are making sure "it's a safe, clean place to go". "Clean" obviously does not include the clouds of pollutants spewing from the wood product factories dominating the cityscape. In yet another touch of sad irony, inmates from the county Community Justice Work Center will be cleaning out the camps.

March 3, India, Kashmir, and Pakistan:

Violent riots and strikes greeted George W. Bush at each stop of his Asia tour with protesters chanting anti-U.S. slogans alongside bummed

effigies of the latest in a too-long line of puppet-targets. A number of demonstrators were shot or beaten to death by cops who also threw rocks at demonstrators.

April 3, Belo Horizonte, Brazil: Bank on Resistance!

Hundreds of protesters, armed with handguns, gasoline bombs, and sticks 'n stones destroyed the lobby of the Companhia Energetica de Minas Gerais electric company headquarters, injuring several cops during a demonstration against the Inter-American Development Bank. Pigs fired rubber bullets, sprayed tear gas, and set off concussion grenades, injuring as many as 17 people. The bank, which was holding its annual meeting, requires participating governments to finance infrastructure projects which affected people are increasingly opposed to. Many of the demonstrators are from the Movement of Dam-Affected People or the Brazilian Landless Workers Movement (MST).

April 8-13, South Korea: Anti-US Actions Continue

Hundreds of angry farmers fought 6,000 riot cops and 750 government-hired pigs after two of three important waterways were filled with cement. The area has been reclaimed for the US military who wants to level the area for an army base. Ten cops and ten farmers were reportedly injured and 30 demonstrators were detained in the clashes. Less than a week later, rice farmers and motion picture industry production workers clashed with riot cops over the government's plans for a new Free Trade Agreement with the US. Protesters broke apart shipping containers blocking their path, as cops attacked with a water cannon and batons.

April 19, Honiara, Solomon Islands: Mobs Riot Over Election Results

Cops in this South Pacific island nation were, for the most part, unable or unwilling to do anything about mobs of anti-government protesters and rioters who trapped the newly elected Prime Minister, Snyder Rini, inside parliament and looted and burned the Chinese business district. The ruling party which Rini belongs to has been accused of corruption and acting as a shill for foreign business interests from Taiwan and China. Demonstrators attacked international "peace keeping" forces from Australia and New Zealand and burned more than a dozen police vehicles. Seventeen Australian and two New Zealand pigs were injured and had to be evacuated for medical treatment.



Angry Farmers Fight Riot Cops!

**April 23, Lázaro Cárdenas,
Michoacan, Mexico:
Striking Workers Killed**

Two steelworkers were killed and many others wounded when they attempted to re-take the worker occupied Villacero steel company's Sicartsa complex. Members of the Miners and Metalworkers Federation (SNTMM), who controlled the factory, responded by hurling molotov cocktails and stones and setting vehicles on fire. Martín Rodríguez, head of Section 271 of the SNTMM said the workers will continue the occupation and they will battle "to the death because there's no turning back." The strike and occupation of Sicartsa began on April 2nd, as did many wildcat strikes at several other Villacero and Grupo México mines and steelworks.

**April 28, Hamburg, Germany:
No Discards or Dumpster
Food Here**

Inspired by the film, "Edukators", a group of 30 or so pranksters dressed in superhero costumes stole 1500 Euro worth of food from a gourmet market, vanishing into the streets after leaving flowers for the cashiers. They quickly distributed the confiscated champagne, chocolate, fish, and steak to unpaid interns and workers in menial jobs while cops, in 14 patrol cars and a helicopter, searched futilely for the superheroes.

From their communiqué:
"Spider Mum, Operaistorix, Superflex and Santa Guevara are not alone. Whether as a well-connected permanent internee, a call-center angel, migrant cleaner or a college drop-out with no clear job prospects: without the mutant skills of the Precarious Super Heros, survival in the city of millionaires is impossible. Even though it us who produce the wealth of Hamburg City, we get none of it. That needn't remain the case. From the gourmet breakfasts at the Sülberg to boar's neck and champagne from "Frische Paradies": the locations of wealth are as numerous as are the methods of reclaiming that wealth. Just one question remains: where will you be using your super powers?"

This is just the latest in a playful series of actions carried out over the past couple years by a group or groups associated with "Hamburg for Free". A year ago a group went into a Michelin-starred restaurant fancied by the rich and famous, snagging all the food from their buffet. They also share tips on fare dodging, sneaking into movies, and Internet file-sharing. How do they escape detection? They fly away, said Multiflex.

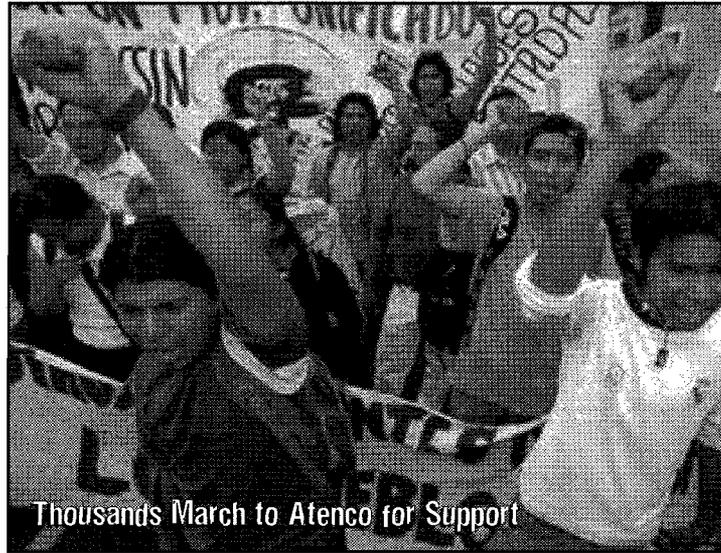
**May 2, Atenco, Mexico:
Days of Extreme Unrest**

A police raid that blocked 60 unpermitted flower vendors from setting up their stands at the Texcoco local market in the State of Mexico, about 20 miles east of Mexico City, sparked an anti-police riot that left one resident dead and a number of pigs hospitalized. Some angry bystanders attacked cops and demanded the release of the four street vendors who had been arrested. The tense situation quickly escalated, with machete wielding peasants burning tires and throwing rocks and gasoline bombs at some 400 riot cops. The flower vendors called to the residents of neighboring San Salvador Atenco for help and the Atenco residents blocked the highway that borders their town and leads to Texcoco.

Police response was overwhelming, with hundreds of state and federal police, most clad in riot gear, arriving to lift the blockade. Atenco resisted,

with machetes, clubs, Molotov cocktails and bottle rockets. Police also attacked photographers from both the national and the international press and attempted to take cameras.

A day later, Atenco woke to a siege that led to hundreds more wounded and detained as over three thousand pigs invaded, filling the streets, cutting down everyone in their way with clubs, and firing tear gas to disorient, and to kill. Several protestors were shot in the head at close range with metal gas pellets three inches long and one inch in diameter. Within two hours, the pigs had occupied Atenco. They then went house to house, breaking windows and doors, pulling people into the street, beating them and then piling



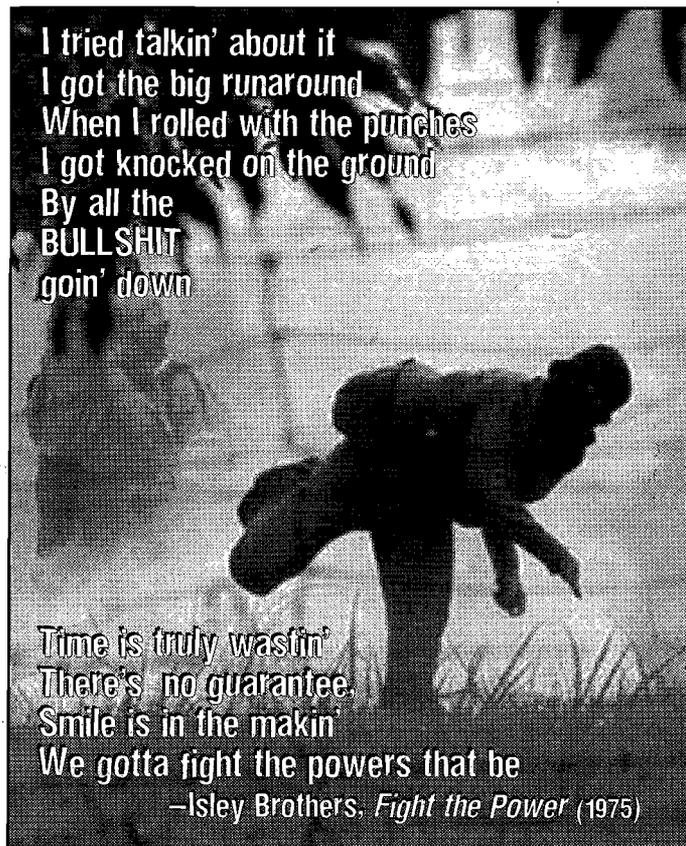
Thousands March to Atenco for Support

All told, over 50 people were injured and 100 detained by the authorities. Protestors took 11 pigs hostage, but released them to the Red Cross later in the evening. A fourteen year-old boy was shot in the chest and killed in the afternoon. Local media reported that the boy was killed by projectiles from the protestors, but the death certificate said otherwise: bullet wound to the chest.

them in police vans and trucks. A masked individual in civilian clothes pointed out which houses to raid. Several people who had participated as speakers in high profile *Other Campaign* events in Mexico City, were singled out and beaten. There are also reports of women being raped in the police vans on the way to jail.

Hundreds of people hid in houses across the town as by mid-afternoon Atenco became an occupied city, but according to a list circulating on the Internet compiled from witness accounts, 275 people have been detained and at least 18 people are missing.

Atenco is famous across Mexico for a successful 2002 resistance against forced displacement from their community to make way for a new Mexico City airport. Villagers, mostly small farmers, formed the People's Front in Defense of Land (Frente del Pueblo en Defensa de La Tierra) and with machetes in hand, they inspired popular protest in Mexico.



I tried talkin' about it
 I got the big runaround
 When I rolled with the punches
 I got knocked on the ground
 By all the
BULLSHIT
 goin' down

Time is truly wastin'
 There's no guarantee.
 Smile is in the makin'
 We gotta fight the powers that be

—Isley Brothers, *Fight the Power* (1975)

**Strategy 15 - Entice the tiger
to leave its mountain lair.**

Never directly attack an opponent whose advantage is derived from its position. Instead lure him away from his position thus separating him from his source of strength.

THE GARDEN OF

PECULIARITIES

by Jesús Sepúlveda

FRAGMENT 31

In a place in the American Northwest, on the outskirts of Eugene, Oregon, a hippie *beanfest* is celebrated annually. This fair is not quite a *quilombo*, although it could be. *Quilombos* are disordered, rebellious, turbulent and Dionysian. They permit peculiarities to meet in a natural state of anarchy manifested in the perpetual present. Notwithstanding, the *beanfest* of the Northwest induces every participant to highlight one aspect of their individuality, normed by a varied gamut of previously conformed cultural types: fashion, fetish, appearance. This standardizes the revelry and impedes a true celebration, uniforming the fun. By contrast, the true carnival is a ritual of remembrance, rings the warning bells over our own reality and comprises a primordial knowledge—that human beings are nothing but nature. Death is sufficient demonstration of that. The fair, on the other hand, needs rules, security systems, guards, undercover police, all of which go against nature, the planet and the joyous expression of being. Today, for example, it is illegal to smoke a joint in the fair. But it wasn't always this way. In fact, the Oregon Country Fair began as a 'Sixties festival that wanted to emulate the carnivals of the Middle Ages and was highly anti-establishment in the beginning. Hippies and flower people from all over the world attended, unfolding their colors and rebel smiles against uniformity.

The locals form musical combos, and they play a kind of long folksong that is associated with

country music. The curious thing is that they sometimes sing songs that can appear to have too much in common with the lives of their listeners. In reality, this is not strange. It is a product of standardization. The heroes and characters of the songs become stereotypes produced, massified and administered by the symbolic culture that reproduces control through the image. In this way, standardization appropriates peculiarity and transforms it into a recognizable typology: archetypes, types of physiologies, stereotypes, etc.

Stereotypes are vulgar forms of understanding standardization and exist only by virtue of it. For example, bus drivers always wave to each other when they pass. This happens wherever civilization has had a uniforming and homogenizing impact. The more stereotypes a society has, the higher its level of standardization and alienation. The stereotype is an image charged semiotically and semantically by categories. Its action—which is projected onto reality—is imposed over oppressed groups in the forms of exoticism or demonization. The exotic is a category constructed by the dominant order to infantilize the other and appropriate him or her. Demonization provides self-justification for aggression against the other. Without categories, the typologies and collective images cannot be widely recognized. Stereotypes spectacularize uniformity. This is obvious in mass culture: in the mass media culture of audiovisual communication or "mainstream" American culture, for example. Its ideology is mediocrity, and its goal is to make sure that all human beings fit like cogs in a big and incomprehensible machine.

Toward this end, standardization is a process of human cretinization through average, standard formats. These formats contain the values of plutocratic democracy that hold the line behind the gains of the "mediocracies." That is to say, the standardizing government and ideologies: democratic concepts that are openly embodied by fascism. For the *beanfest* to again become some kind of *quilombo*, it is imperative that all the wild feathers of peculiarity be unfurled. If not, the party is transformed into a concentration camp with confetti and balloons, but without sharing, or laughter, or companionship. This is not very different from what happens at official events, which are repeated over and over again in schools and public and private institutions, labor ceremonies, and so on. Truly, the objective of these pseudo-celebrations is to prepare the ideological and emotional foundation for propagandistic indoctrination and repressive control: the twin weapons that the system uses to maintain immobility. The *quilombo*, on the other hand—as a true carnival—is a form of social staging of consciousness, whose Dionysian practice liberates and separates the reveler from the machine of training and conduct control. That which is Dionysian, in this case, not only disrupts the culture of "reason," by antithetically opposing itself to the Apollonian, it also dissipates instrumental norms by dismantling the duality between Bacchus and Apollo, which fades away in the rebellious character of the celebration.

(See next page for recent "Post Scriptum")

POST SCRIPTUM

Although I still believe that the points made in fragment 31 are valid, my opinion about the Oregon Country Fair has changed in a positive way. From outside, the fair is one more festival mediated by the market that offers spectacles, entertainment, and food. But it is also a counter-cultural event that can reinforce autonomy, solidarity, and community. By counter culture I understand alternative cultures to the mainstream that open interstitial zones, where non-conformist and radical spirits can develop their potential. The interstitial zones are *interzones* where one can fight, survive, and resist. It is a battlefield in permanent motion—sometimes mediated by the market, sometimes free for a vital celebration of life. People involved in the fair form a tribal crowd who camp, have a week-long party, and make a living without having to interact much with the Christian-Babylonian marketplace. Non-hierarchical, caring and tolerant interactions are prevalent in this temporary tribal family, being a hospitable scenario for consciousness expansion and liberating practices. Its organization is more horizontal than vertical, and more chaotic than linear—although indeed there are hierarchical aspects proper to all organizational circumstances. It is also an opportunity for kids to hang out and grow in a counter-cultural environment far away from the media and systemic indoctrination. It is certainly closer to a free practice of anarchic ways of being than to a controlled, mechanized, and domesticated behavioral pattern. However, it happens inside the system, although it leaves spaces to unfold “temporary autonomous zones.” We can choose to unfold these zones or not, but under the current stage of the Empire, it can be a survival tactic. Thus, challenging authoritarian structures and behaviors, and putting energy into creating, encouraging, and multiplying autonomy is crucial. The Oregon Country Fair can be a celebration of life and a re-connection to nature for many in their transitional passage toward liberation. Leaving behind prejudices and standardizing stereotypes that perpetuate the idiotic process which corrals humans into average formats may be a manner to unfold reality in its multiple and peculiar possibilities. It may also be a way to find a path to resist this gloomy, tedious, and empty world fostered by paranoia, fear and repression.

—*Jesús Sepúlveda, June 2006*

As our regular readers know, *The Garden of Peculiarities* is a poetic anti-civilization collection of 47 vignettes originally written in Spanish by Jesús Sepúlveda. Over the past few years *Green Anarchy* has regularly printed one fragment per issue. We are happy to announce that this provocative book has finally been published in English as a 108-page title from Feral House. We hope to carry it soon, but in the meantime, you can order it for \$12 from the publisher, **Feral House, PO BOX 39910, Los Angeles, CA 90039.**

THE NIHILIST'S DICTIONARY

8-COMMUNITY



BY JOHN ZERZAN

Com-mu-ni-ty *n.* 1. a body of people having the same interests. 2. [Ecol.] an aggregate of organisms with mutual relations. 3. a concept invoked to establish solidarity, often when the basis for such affiliation is absent or when the actual content of that affiliation contradicts the stated political goal of solidarity.

Community, by which one obviously means more than, say, neighborhood, is a very elusive term but a continuing touchstone of radical values. In fact, all manner of folks resort to it, from the pacifist encampments near nuclear test sites to “serve the people” leftists with their self-sacrifice-plus-manipulation approach to the proto-fascist Afrikaaner settlers. It is invoked for a variety of purposes or goals, but as a liberatory notion is a fiction.

Everyone feels the *absence* of community, because human fellowship must struggle, to even remotely exist, *against* what “community” is in reality. The nuclear family, religion, nationality, work, school, property, the specialism of roles—some combination of these seem to comprise every surviving community since the imposition of civilization. So we are dealing with an illusion, and to argue that some qualitatively higher form of community is allowed to exist within civilization is to affirm civilization. Positivity furthers the lie that the authentically social can co-exist with domestication. In this regard, what really accompanies domination, as community, is at best middle-class, respect-the-system protest.

Fifth Estate, for example, undercuts its (partial) critique of civilization by upholding community ties to it in its every other sentence. At times it seems that the occasional Hollywood film outdoes our anti-authoritarian journals in showing that a liberatory solidarity springs from non-civilization and its combat with the “community” of industrial modernity.

Jacques Camatte discussed capital’s movement from the stage of formal domination to that of real domination. But there appear to be significant grounds from which to project the continuing erosion of support for existing community and a desire for a genuine solidarity and freedom. As Fredy Periman put it, near the end of his exceptional *Against His Story, Against Leviathan!*: “What is known is that Leviathan, the great artifice, single and world-embracing for the first time, in His-story, is decomposing. It is a good time for people to let go of its insanity, its masks and armors, and go mad, for they are already being ejected from its pretty polis.”

The refusal of community might be termed a self-defeating isolation but it appears preferable, healthier, than declaring our allegiance to the daily fabric of an increasingly self-destructive world. Magnified alienation is not a condition chosen by those who insist on the truly social over the falsely communal. It is present in any case, due to the content of community. Opposition to the estrangement of civilized, pacified, existence should at least amount to naming that estrangement instead of celebrating it by calling it community.

The defense of community is a conservative gesture that faces away from the radical break required. Why defend that to which we are held hostage?

In truth, there is no community. And only by abandoning what is passed off in its name can we move on to redeem a vision of communion and vibrant connectedness in a world that bears no resemblance to this one. Only a negative “community,” based explicitly on contempt for the categories of existent community, is legitimate and appropriate to our aims.

The Nihilist’s Dictionary was originally a regularly running column in *Anarchy: A Journal of Desire Armed* over ten years ago. The entire dictionary can be found towards the end of John’s book, *Future Primitive* (Autonomedia/Anarchy), and in a zine format available from our distro. *P.S. only one more left!*

Death by a Thousand Cuts

More Symptoms of the Meltdown

"Be the Spark! When we step out of legality, when we are masked by the night, when we become the earth, we are unconquerable. These moments of collective power, of togetherness and tribe are not limited to those times when we mass together. In the dark, in different places, different times, our sparks join together as one fire. Many of us will never meet each other; all the better, we'll still be one—but those who want to extinguish our flames will find it more difficult." — *Do or Die* #10



January 9, Buckeye, Arizona: The Real Cyberthreat

Cable TV contractors sinking a half-mile of cable near I-10, pulled up a little extra wire in their backhoe. Unmarked fiber-optic cable came spooling out the bucket "like a fishing line", knocking out phone and Internet service for millions of Sprint and Nextel wireless customers west of the Rockies. Transcontinental Internet traffic slowed to a crawl with many corporations left electronically isolated. In the end, a shallow hole dug out of a dirt road outside a small town, triggered a three-and-a-half hour outage with national impact. The experts say this outage is a reminder that the most vulnerable framework in America's critical infrastructure lies literally beneath our feet.

This fiber line was part of a "self-healing" ring network capable of rerouting traffic in the opposite direction when a problem occurs. Most telecommunication networks have some redundancy meant to prevent such outages. In this case, however, another section of the same line (buried in a railroad culvert near Reno Junction, CA) had suffered damage a few days earlier during a mudslide; the water-logged portion had been removed for repairs. Together, the two cuts effectively sawed off the entire westernmost section of the ring.

"But that conspiracy of bad timing and wet weather pales against the impact that deliberate saboteurs or terrorists could make with some rented backhoes and careful target selection" notes one pundit. Another expert, Sean Gorman, a DHS consultant who had mapped the fiber-optic paths for his PHD reports, "We've looked at scenarios where we (could) have multiple fiber cuts that effectively disconnect the West Coast from the East Coast. It's not very difficult to figure out."

The Common Ground Alliance reported more than 675,000 excavation accidents in 2004 alone. In a report issued by the Alliance for Telecommunications Industry Solutions, cable dig-ups were listed as the single most common cause of outages over the 12-year period ending in 2004. Though the number of incidents have been dropping in recent years, authorities are paying close attention to the increased severity and duration of outages. DHS and the FCC are now locking up previously public data regarding infrastructure outages. Geographic and financial limitations have led different companies to install their cables next to each others' alongside the same limited number of roads and railways. "The vast majority of providers are on just two routes", said Gorman.

January, Baymeadows, Florida and Morgantown, NC: Two Cautionary Tales

A krypton gas canister exploded at the Florida location of Unison, an aviation and missile parts manufacturer, causing the evacuation of 500 workers with fifteen taken to local hospitals for injuries. When fire officials tested the area for radiation they found levels high enough to require decontamination procedures for about 20 people. An expert in nuclear physics from the Mayo Clinic was called to consult with firefighters to ensure the facility was safe for the employees to return. The cause of the explosion is under investigation. Rare gases, such as krypton, are used in lighting, lasers, and medical imaging, as well as laboratory research.

In late January, the Synthron chemical plant in North Carolina exploded, killing one person and wounding dozens of others. A water main burst during the inferno carrying thousands of gallons of water-soluble chemicals into nearby Catawba River that are killing uncountable aquatic species. The plant was completely demolished and several homes in the area also damaged. The cause of the explosion is under investigation, but a leak in the reactor used to make paint additives is suspected.

Industrial 'accidents' like these, and worse, are not uncommon. While the bureaucracy attempts to use regulatory controls and technological advancements to prevent potential disasters, it's simply not possible to monitor and prevent every leak, explosion, human slip-up, retaliatory action, and theft that can (and too often does) release dangerous materials into the water, soil, air, and bodies. While Homeland Security and the myriad of public and private agencies *bank* on the fear of "terrorism", the crumbling Machine poses the greatest threat of all.

manufacturing, and waste have on all life. These are the same people who rail against anti-civ anarchists and eco-direct actionists as too extreme, too unsympathetic to the plight of The Worker, devoid of compassion for 'the people'. Over and over, they insist on 'appropriate technology', but we never hear what makes it appropriate and how the syndicalists, Pareconians, and their Workers will solve environmental problems the 'great minds' of science have been incapable of resolving.

Civilization is a complex, unfathomable interaction of forces that will always remain beyond anyone's control and those who support its "collapse" or are all about "taking it down" have much to consider. There is a plethora of toxic substances and mechanisms in every factory, farm, warehouse, high-rise,.... that will remain lethal to all forms of life for a very, very long time. Strategy. Target. Method.

January 20, Marshallville, Georgia:

In this small town of 1,300 people about 90 miles south of Atlanta, a mob attacked cops with rocks then looted and burned down the white police chief's temporary home (he had just returned from Iraq) after a black man, Clarence Walker, 48, was murdered by his pigs. Cops claim that they only used "minimal



force" to subdue Walker who was wanted on outstanding charges, but witnesses saw pigs sitting on him and spraying him with pepper spray. Further, Chief Stephen Stewart had let it be known that Walker would be arrested "dead or alive", according to the victims brother.

**January 31,
East St. Louis, Missouri:
Sometimes Opportunity Beckons**

The entire first shift of the East St. Louis police department called in sick on Tuesday, the day after the city refused to pay more than 230 workers due to budgeting problems. The news that there would be no payroll checks came the same day they were to be issued. Officers from other departments were pulled off normal duties and placed on the streets.

February 2, West Warwick, Rhode Island: Creative Writing Class Gets (Unwanted?) Attention

A seventh-grade writer is a target of a Secret Service Investigation after he wrote an essay threatening George Bush. His teacher alerted school officials after he turned in his assignment describing what he would do on a perfect day. Thomas M. Powers, Secret Service agent in charge, said the investigation is ongoing, but the essay may have been a "cry for help." "Threatening the president is a felony," he said. The one-page essay also said the student wanted to kill Oprah Winfrey, hurt executives at Coca-Cola and Wal-Mart, and attack a Walgreens pharmacy. "His perfect day would be to see the destruction of these people," Schools Superintendent David Raiche said. The student felt the companies were doing inappropriate things, he continued, and the student had been barred temporarily from coming back to school as a "mental health" rather than disciplinary precaution. "He was writing a letter threatening everyone on the planet," School Board Chairman Daniel T. Burns Jr. said. "He was just mad at the world."

February 14, St. John's, Newfoundland:

Police are investigating the damage to 14 pieces of snow clearing equipment at a municipal depot, caused when a mixture of sand and grit was put into the fuel tanks of six sanding machines and eight snowblower attachments. Mechanics found fuel lines and filters blocked with the mixture, which is commonly used around the depot. So far, the city has spent \$15,000 on repairs but the tab is expected to climb as more inspections are completed. "There's no doubt that it had to be done by somebody inside," said Mayor Andy Wells. "It was not possible for anybody external to get into the yard and do this." However, union officials insist there are gaps in security at the depot and anyone can sneak onto the property to cause damage.

**February 15,
Portsmouth, Virginia:**

Officials have asked the public for help finding those responsible for a series of fires and bomb threats at local schools, including one at I.C. Norcom High School and two more at Woodrow Wilson High School. Officials reported that since the first Wilson fires, 11 bomb threats have been called in to Portsmouth schools and are trying to determine whether they are links between the incidents. Among other security measures, schools will be "swept" for suspicious items twice a day by staff. The tab for the pranks now stands at \$500,000.

**February 21,
Vancouver,
Washington:**

Fire investigators say small fires were set nine times at Evergreen High School between Jan. 23 and Feb. 13. The total loss is estimated to be \$20,000. Two teenage girls, ages 16 and 17, are suspected of being involved in the arsons. Charges are pending in the case and investigators say the two could face charges that range from Reckless Burning to Arson 1.

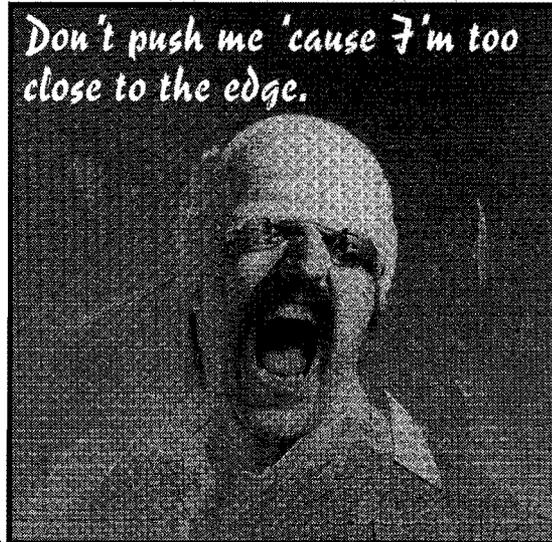
**February 23,
Healdsburg, California: Burning Up His Boredom**

A local, unemployed drifter was arrested on suspicion of igniting a string of fires at historic downtown buildings in the Sonoma County town, authorities said. Henry Pellouchoud Scholten, 26, was picked up after an unidentified informant told police that he was involved in setting four fires at three downtown office buildings during the past week. The informant — a young woman — used her cell phone to record the suspect's detailed remarks about the fires, police said.

"He has been bragging about lighting the fires. We've had five people who've come in today, saying that Henry was responsible," according to authorities. "He told one young woman that he started the fires because it is such a boring town and that he wanted to create chaos." The defacto pig helped her buddies obtain a statement from Scholten by meeting him for lunch at a downtown park bench and recording their conversation with her cell phone. When she asked Scholten about the fires,

the suspect provided details on how he had lit them.

Scholten has a "pretty extensive" record of misdemeanors for such things as graffiti vandalism and violating the town's skate park ordinance. The spate of fires spooked residents of this picturesque wine country town (especially lawyers and chiropractors). The first fire started on the evening of February 15th at a downtown law office with subsequent blazes this week at a law office building (twice) and at a chiropractic office at the former city hospital.



February 28, Cape Town, South Africa: Blackouts Hit Africa

Cape Town's lights may be back on after a week of blackouts, dark nights, and traffic chaos, but South Africa now faces a desperate race to avert a critical energy crisis over the next two years, analysts said. Energy experts say years of inaction have allowed the power grid in Africa's biggest economy to stagnate despite demand spurred by strengthening economic growth, leaving infrastructure strained sometimes beyond capacity. "It's definitely a severe problem, some companies could go out of business, businesses that rely on electricity to survive," an electrical engineer stated. Recently, technical problems at Koeberg, the continent's only nuclear-fired facility, exposed holes in the system and subjected Cape Town to eight days of rolling blackouts. Roads in parts of the city — the country's tourism hub — were gridlocked, shops shut their doors, and harvested fruits lay rotting in stifling heat, costing the region hundreds of millions of rands.

While the power was back up, South Africa's second biggest city may now face months of power cuts while technicians work to bring Koeberg back to full power ahead of the start of the southern hemisphere winter, analysts say. The blackouts are not unique to Cape Town, with industrial and financial hub Johannesburg having been hit by intermittent outages for the past two years.

March 7, Zeralda, Algeria:

Hundreds of youthful rioters, in a seaside suburb of Algiers, attacked government buildings and looted and burned the state bank. Unrest broke out after news spread that a 34-year-old man named Faycal was shot and killed by local pigs. Faycal reportedly went to the police station to confront a cop about a "love rivalry". According to authorities, Faycal threatened cops with an axe and was promptly fired upon.

April 5, Brooklyn, New York: Saying Never Again With Meaning!

More than 1,000 ultra-Orthodox Hasidic Jews flooded the streets of

their Borough Park neighborhood in a spontaneous demonstration against police brutality and harassment. Around 6:30 pm, residents began pushing and shoving cops following the arrest of 75-year-old Arthur Schick who police say was talking on a cell phone while stopped at a traffic light. According to some eyewitnesses, the elderly man, who is hard of hearing, was roughed up by pigs after he failed to provide them with identification when they asked for it. The police say that Schick was argumentative and threw himself on the ground. Two men who tried to intervene in the arrest were arrested themselves, including one who allegedly jumped on the back of one cop.

Residents shouted "No justice, no peace" and "Nazi Germany" as they smashed the windows of a police cruiser and set another one on fire. Rioters built numerous bonfires in the streets, which they held for about four hours until riot police were able to regain control of the situation. Two cops suffered minor injuries, but no one was arrested after the initial incident.

(continued on next page)

**April 20, Mexico:
Drug War Hits the Sunning Rich**

Acapulco authorities discovered the heads of two cops along with a red sign with black lettering taped to the government office: "So that you learn some respect." The heads were identified as those of Acapulco Preventive Police Commander Mario Nunez Magana and Preventive Police Officer Jesus Alberto Ibarra. The two cops' decapitated bodies were later found at the site of a January incident where drug cartel members were killed in a shootout. The beheaded pigs had been part of the battle.

This popular bourgeois resort city has been shaken by more than a dozen high-profile gun slayings as well as several grenade attacks on police stations this year already. Authorities in the Pacific coast state of Guerrero stepped up security in the resort city and other tourist areas in response to a wave of violence that has left at least three dead and more than a dozen wounded this past week including several lawyers and cops.

In another spectacular incident in Petatlan, about 100 miles from Acapulco, unidentified assailants lobbed a grenade inside a restaurant, injuring about 40 people celebrating the birthday of the local mayor's chauffeur. The mayor wasn't present during this attack, the second in three days along the Pacific coast. In the first incident, assailants threw a grenade at a home in the resort city of Acapulco, wounding two men and three women.

**May 14, Montgomery County,
Maryland:**

MySpace=CopSpace Too!

Two teenagers are facing 22 charges each, accused of setting fires that they bragged about on the Internet. The 17-year-old schoolmates were allegedly involved in 17 fires in the county, and each faces two counts of first-degree arson and four counts of second-degree arson, fire officials said. The two boys were charged as juveniles, so their names have not been released. Authorities had been searching for clues for months in the series of fires where stores, vehicles, a bowling alley, and two school buses were set ablaze between Jan. 20 and April 16. When investigators got a tip to log on to Myspace.com, they found enough photos and descriptions they needed to make the arrests. "The significant thing is they posted on the Internet, and bragged about the fires and that certainly allowed us to break the case," Montgomery County Fire Chief Thomas Carr said. "They posted photos of these fires."

Nous sommes linaccompli de 68

[We are the unfinished business of '68]

"The media's treatment of our social struggles is always a letdown. The short, entertaining format of the articles or news items is always dramatically distant from the complexity of our projects. Seeking a catchy image or lively personality, the journalists turn our battles into a spasmodic spectacle, then invariably abandon us when the conflict drags on. In their accounts, our revolts are systematically presented as eccentric, or cute, or immature, contrasted with the carefully phrased commentaries of their talking heads."

—Anonymous, Grenoble,
10 April 2006



Update from France

There is a lot going on as anarchists, anti-capitalists, students, workers, union bosses, and leaders engage in various levels of resistance to changes in youth and elder job laws, increased police actions, and other acts of state and capital repression. This is an ongoing struggle and we can't possibly cover it in the depth it requires, so we've provided a couple Internet links to writings by participants. To encourage you in this exploration, a few tidbits:

Mid-March:

Riot cops launched a pre-dawn assault on a number of buildings on the Sorbonne campus where students fortified themselves as part of a three-day sit-in protest to a newly proposed youth labor law. After being evicted, hundreds marched through the Latin Quarter where they smashed up a McDonald's, built barricades, and clashed with pigs again.

Students last occupied the Sorbonne in the spring of 1968. After their eviction, protests followed that sparked a nation-wide revolt. One of the most well known student leaders of the '68 demonstrations is Daniel Cohn-Bendit, who since has abandoned his anti-authoritarian politics and joined the government as a member of the Green Party. He said that the current protests cannot be compared to 1968 and that when he heard about them he expressed sympathy for Prime Minister Dominique de Villepin.

Late March:

French Interior Minister Sarkozy let pigs know he wanted them to get tough with 'delinquents' during a scheduled 36-hour strike. Mass transit systems were all but immobilized with only two out of three high-speed trains, about 40% of other long-distance trains, and about half of its suburban lines operating. In Paris, the underground rail network and suburban service were also badly hit by the strike and airport officials warned of delays and cancellations. Schools, post-offices, banks, government offices and unemployment bureaus also experienced serious disruption.

Despite the threat of violent repression, youths attacked police cars, government buildings, and riot cops with rocks and other projectiles. In one incident, a makeshift explosive was tossed into a police car leaving its inhabitants just enough time to escape before their vehicle exploded in flame. A dozen private cars were set on fire and garbage bins torched in Montfermeil and the adjacent town of Clichy-sous-Bois where last fall's violence began when two teenagers were electrocuted as they ran from pigs. A third youth that was badly burned in that incident was arrested in this latest melee on charges of throwing rocks at a police car.

Early April:

Protests moved to the roadways and rail yards as demonstrators attempted to shut down commerce and force the government to back down. Protests that began on university campuses

nearly a month earlier peaked when between one and three million people took to the streets and continued to disrupt some 50 universities. A hundred school students blocked a bridge linking France and Germany for two hours at Strasbourg, while in Paris protesters blocked several main train stations, delaying Eurostar trains from London. Protesters also slowed traffic around Paris' Orly airport, forcing some travelers to drag their luggage on foot. Before dawn, about 100 students blocked a highway used by trucks carrying Airbus parts to the factory outside Toulouse, in southern France.

On April 10, the state backed down and the youth jobs order (CPE) was rescinded, with the unions declaring victory. However, 12 universities remained disturbed as of April 14th, of which one is blocked (Toulouse II) and one is closed by the university on grounds of safety (Rennes II).

On April 24th, the first day back at the Sorbonne since the strike ended, several hundred students from various French universities voted to re-occupy it, and around 200 students occupied a conference room, but were escorted out by riot police later that day.

As we go to print, the streets are calm. Is it over? Have the unions and student leaders successfully squelched a rebellion again?

Links:

- www.bopsecrets.org/recent/france2006_documents.htm
- www.libcom.org/blog/

free your mind and your ass will follow

Prison as a Liberating Experience

Caught deep within the gears and cogs of the American dream-death machine, I often ponder my humanity's and the planet's existence. I have the time, you see, they gave it to me. Undistracted, undiluted, uncut, p-time, because the continuous audio-visual roar of the spectacle is reduced to a dull, monotonous hum inside the wire, that can be further reduced by unplugging from radio and tv. Time is actually more mine than ever, restored by a sentence of the court, and ample proof everything they do tends to work against them in the long run.

What to do? Contemplate my navel for hours? Fall to my knees and pray for deliverance? Play crazy and get fitted with a nice pharmaceutical straitjacket? Or, be rational, fight my case in the courts, read, study, exercise, and prepare myself for the inevitable? After all, as Ho Chi Minh once said, "Open the gates of prison and the dragon will fly out!"

Prison is a situation that cuts two ways. One way, you can find Jesus, Allah, and Buddha. Hell, they might just find you, as God is creepin' and boozin' all over these penitentiaries. This way, of course, requires "faith" and, to paraphrase Crowley, when you sleep with faith you'll find a corpse in your arms on awakening. The other way, the rational way, and its on! You're the dragon soaring through the air and breathing fire, 'cause ain't no doubt prison can be a liberating experience.

Looking back while doing time is a situational prerequisite, if only to avoid being shanked there. If awake, and dancing (i.e., not sleeping with faith) then you will be analyzing your past – checking and rechecking your errors and what you somehow managed to get right.

Back in the day, seeing the need for radical change, I became enamored of the Black Panther Party and the derivative, White Panther Party. I read Marx, Engels, Lenin, Stalin, and Mao and was completely misled into thinking the Industrial working class (i.e., the proletariat) would be the vanguard of the revolution. Before I knew it, I was all the way in, not realizing that instead of a proletariat, all America had was a labor aristocracy, whose slogan was and still is: "Fuck a revolution, give us a few more dollars, a few more toys, and to hell with the rest of the world!"

Off and running, I got a job as a welder, organized the second Boilermakers' local in Michigan, Local 890, got my ass kicked by a company goon, and was almost arrested for having my ass kicked in the process, only to see the goon elected president of the local. His election occurred, primarily, because it was scheduled on a Sunday morning and most of the workers were too tired or too lazy to show up, and the ones that did show thought I was "too radical".

Needless to say, the goon negotiated a crap contract,

I quit, and the company and the Local 890, eventually went out of business. After that, I worked within the UAW for awhile, saw it for what it was – a corporate foil – and pretty much opted out of the whole damned system by 1977.

After Vietnam, most of my movement friends and I thought the shops were the next battlefield – the front lines in the war against capital. We were wrong. The workers, as most everyone else in America were, still are, totally enthralled by the spectacle. Nearly everyone worshipping at the alter of commodity, slaving away for things they don't need and/or wholly detrimental to our continued existence as a species on this planet.

Others took a more direct approach, blew shit up and robbed banks, etc., apparently thinking these acts would wake-up the slumbering working class, and the rest of the government. No dice, didn't happen. Proving that it'll take a whole lot more than a "Weatherman" to wake these people up. Just look at the apathy in the face of the years of hurricane disaster predictions for the city of New Orleans.

All we got to show for our collective efforts is the wholesale destruction of the environment, global warming, declining union memberships, fraudulent corporate bankruptcies designed to lower wages and eliminate pension and medical benefits, numerous invasions and occupations of other countries, the "War on Terror", "urban renewal" via hurricane Katrina and Rita, George W. Bush, his friends Osama bin Laden and Pat Robertson, and a lot of cool people in jails, prisons, or dead!

However, I did find the front lines, eventually and accidentally. They're here inside! In the current situation, it is extremely difficult to come to grips with the oppressor class as you probably noticed. This is because everything is so spectacularly amorphous and derivative. Not true of prison, as you are face-to-face with the guns of the oppressors on a daily basis. This particular situation, in turn, facilitates a disconnect from the spectacle and provides you with a unique sense of community. If you doubt this, then take a good look at what went down at New York's Attica State Prison on September 13, 1971 and has been going down in prisons all over the world!

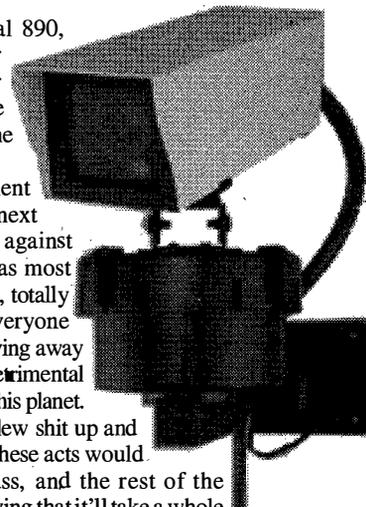
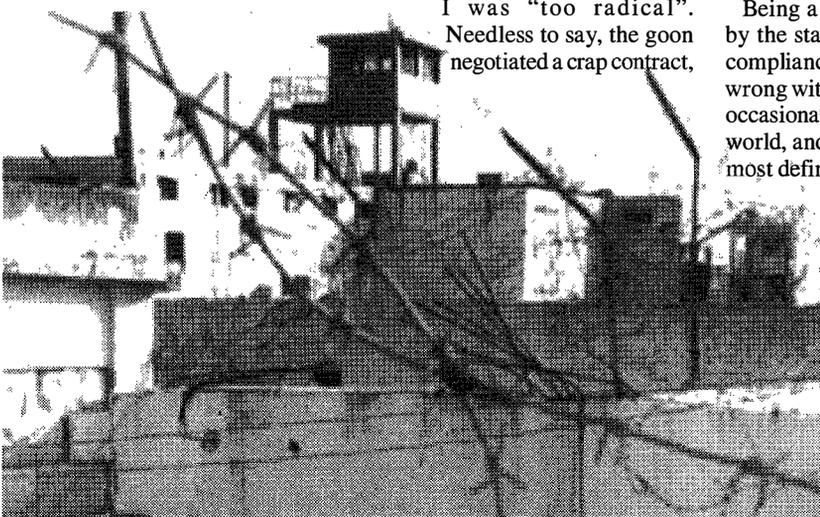
Being a state prisoner is a mark of honor. If I hadn't been imprisoned by the state, it would confirm my mesmerization by the spectacle and compliance with this sick society. It seems to me, something is seriously wrong with anybody who isn't in the statist's face enough to be locked-up occasionally, considering these bastards are destroying our homes, our world, and our everyday life. If you ain't part of the solution, then you're most definitely part of the problem.

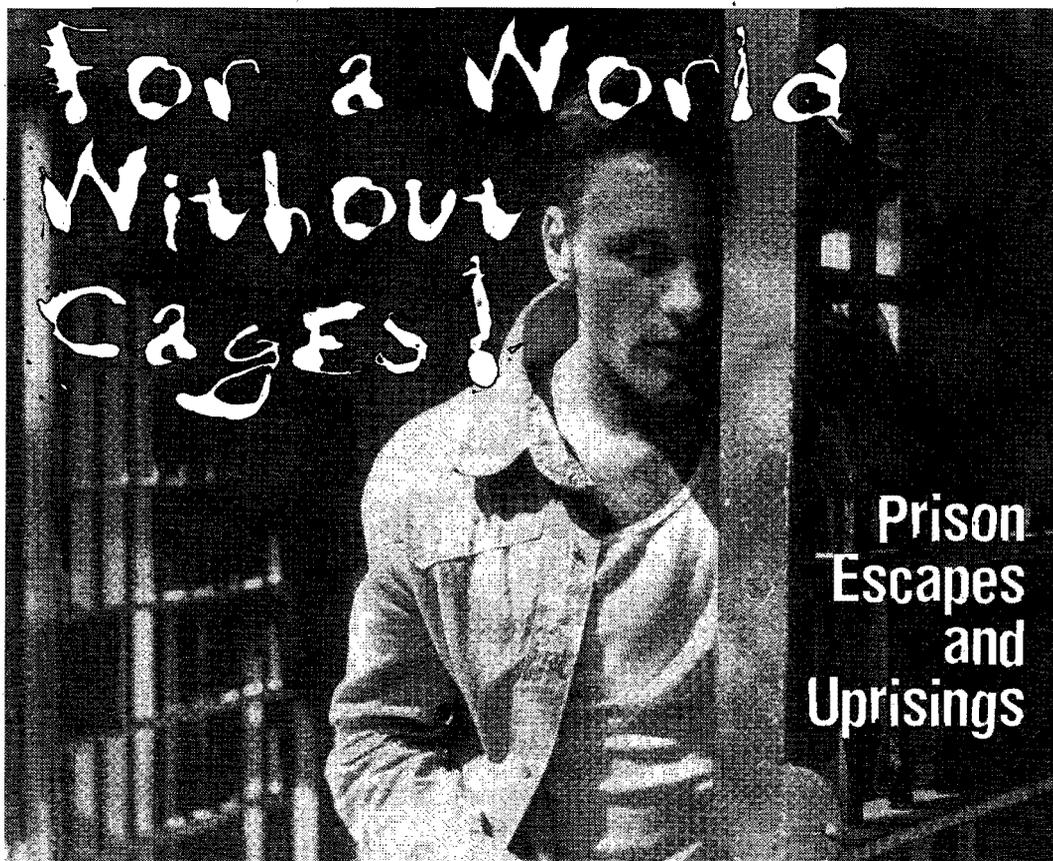
Besides finding prison, oddly enough, a liberating experience, the upside to all the statist and capitalist crap is that, in their blind arrogance, they'll inevitably bring the temple down themselves. The thing is, not to get buried in the rubble with them. In the immortal words of Parliament-Funkadelic's George Clinton, "Free your mind and your ass will follow." So, let's get our asses the hell out of here!

Rand W. Gould

Autumn Equinox 2005 (9/22/05)
(C187131) Kinross Correctional facility
16770 S. Watertower Dr.
Kincheloe, MI 49788

SUMMER/FALL '06 ISSUE





"The invisible insurrection of a million minds is not enough: for they must pass to action, they must engage – and be engaged by – the real world. It is at this level – beyond mutual affirmation and as its expression – that the minds become individuals, and must organize."

–Robert Chasse,

The Power of Negative Thinking or Robin Hood Rides Again

January 24, Rondônia, Brazil: Shaking It Up

An uprising began at the Ageror Martins de Carvalho prison in Ji-Paraná, some 1,335 miles northwest of São Paulo, according to Rondônia state police spokesman Lenilson Guedes. "Inmates called out to the guards saying that a prisoner was ill and had to be taken to the infirmary. When three guards entered the cell to escort the prisoner to the infirmary, three inmates opened fire with .38 caliber revolvers." One guard was shot through the heart and died instantly and three inmates died in the ensuing shootout with the other two guards. About half of the prison's 300 inmates then took advantage of the confusion and tried to escape but were stopped by heavily armed guards and pigs. When prison warden Joel de Araújo Pereira and security director Eliseu Segatto Pereira, arrived to calm things down, they were grabbed by a group of prisoners and held hostage.

In early March, at Urso Panda prison, in a remote Amazon jungle northwest of São Paulo, 44 inmates escaped in a 130-foot tunnel dug over the course of weeks or months. Once the tunnel was ready, the participants broke holes in the walls between their cells and ran for their lives. Only 7 were found by mid-afternoon.

January 24, Burma: Another Warden Attacked

Two prisoners died with severe injuries at Kale Myo prison in northern Burma, after a riot took place inside the prison after five prisoners attacked the warden. During the attack, prison authorities fired shots in the air and the attack turned into a full-scale riot. According to sources, the prisoners attacked the warden over oppression of the prisoners by guards and authorities. In the incident, 17 prisoners were arrested and beaten by prison authorities on suspicion of inciting the incident; two later died and five others were sent to the hospital for treatment.

January 27, Tbilisi: A Prison Rebellion is Brewing in Georgia

Seven prisoners and two guards were killed in Georgia when riot police used firearms to put down a rebellion by inmates trying to break out of a jail in the capital. Gunfire could be heard overnight at Tbilisi's prison No. 5, on the outskirts of the capital after cops in riot gear were sent in. Some prisoners set fire to their bed sheets and the flames could be seen from the barred windows. Up to 30 incarcerated individuals had been wounded, as well as 10 cops. Cops confiscated two submachine guns, three grenades, knives, drugs and other banned items. The prison building was almost completely destroyed, so prisoners were being moved to facilities in other parts of the country.

Reports indicate the rioting started after 6 inmates were severely beaten while in the prison hospital, but authorities said the violence was started by prisoners linked to organized

crime who were trying to break out, but authorities foiled their escape attempt. The Justice Minister said the riot was part of a coordinated series of attacks throughout the country that organized criminals had planned but never put into motion. "According to our information, the breakout from pre-trial detention center No. 5 was to be followed by similar attempts at other prisons." "Very serious forces are considering destabilization in the country," said Nino Burjanadze, the speaker of parliament.

January 30, Grafton, New South Wales: Imagine Coordination

The Acmena Juvenile Justice Centre was placed in lockdown following a reported riot about two hours earlier. The center is set up for about 30 inmates, but is presently holding up to 35, mainly Aboriginal youths according to authorities. Staff members were threatened with a knife while the facility was trashed and flooded, causing up to \$100,000 damage. Computers and printers were smashed, electricity cables on the roof ripped out, and windows cracked. "It's now under about four inches of water", said authorities. Three inmates managed to climb onto the roof and set at least two fires.

"The staff at the facility have protective gear and helmets, which they can use to control situations, but the way things are set up is they have to call a manager, who is often off-site as most of these incidents happen at night, and then the staff have to call the police. It's usually all over by the time they can use the equipment," a spokesman said. "And it means that while this was happening Grafton didn't have any police," the spokesman said.

January 31, Baghdad, Iraq: Resistance Inside and Out

A riot at Camp Bucca, the main detention facility for "security detainees", began after a contraband search in one of the camps 10 compounds. The melee quickly spread to three additional compounds with prisoners throwing rocks and brandishing DIY weapons, according to the official statement. After applying "non-lethal force" for 45 minutes, lethal force was used, killing four and injuring 6 prisoners.

February 18, Sherman Oaks, California: Handcuffed Man Briefly Escapes

Handcuffed prisoner, Richard Mudica, 33, choked his driver to escape from the car he was being

transported in – possibly by a bounty hunter – to Los Angeles International Airport for a trip to Michigan where he was ‘wanted’. The car subsequently crashed into a wall and the driver taken to a hospital. Helicopters and search dogs were involved in the ensuing manhunt with cops going door-to-door looking for him. He was found two hours later hiding in the garage of a home less than a block away from where he escaped.

**February 22, Sydney, Australia:
Two Escapes in One Week**

Ronnie Thomas, 18, became the seventh prisoner to escape from a New South Wales jail this year when he drove out of John Morony II Correctional Complex near Windsor, in Sydney’s north-west. The minimum-security prisoner had been completing ground maintenance work when he escaped in the guard’s blue Ford. Also recently, Andrew Tyrrell, 54, climbed over a compound roof at Sydney’s Long Bay jail and scaled a perimeter fence.

**February 27, Uganda:
408 Inmates Flee**

Soldiers, cops, and prison wardens combed the outskirts of Arua searching for the escapees. The group was being returned to their cells after supper when they acted quickly to shut off the kitchen from the guards and flee. Heavy gunfire killed several escapees and one civilian stopped on the road was wounded.

A few days earlier, 80 prisoners on a work detail delivering water to voting booths, slipped past guards focused on the local election farce. Only twenty were recaptured.

**March 1, Amman, Jordan:
Cops Taken Hostage**

At al-Juwaida prison, inmates went on the offensive in solidarity with two others scheduled to be moved out. The two, a Jordanian and a Libyan, have been sentenced to death for killing U.S. diplomat Lawrence Foley in 2002. The rioters feared they were being taken to meet their death.

Jordanian officials said security forces have been able to negotiate the release of some of the cops, but as many as eight others were still believed to be held captive.

March 1, Kabul, Afghanistan:

A riot began in Pul-e-Charkhi, a huge run-down prison built in the 1970s on the outskirts of the capital. Inmates took over several parts of the complex. Armed with makeshift weapons, rioters attacked guards, setting alight furniture and bedding and smashing windows and doors. Troops – backed by tanks and armored personnel carriers – surrounded the jail after the riot broke out.

1,300 prisoners involved in the rioting were moved under police escort to a new prison block. Four inmates died and a number of injured prisoners taken to the hospital. Authorities agreed to restore food, water, and power that had been withheld during the unrest.

The riot was apparently sparked by a change in prison uniform rules. Inmates are now required to wear bright orange uniforms to prevent a repeat of a January escape by seven prisoners who mingled with visitors.

There was a fresh outbreak of violence the following day, when police opened fire on inmates trying to push down a gate.

**May 5, Houston, Texas:
“Please Come Back”**

Houston cops admit proper procedures were not followed when an inmate in a wheel chair escaped on his way to the downtown jail. When Rafael Cruz arrived in his wheelchair at the Harris County jail intake facility via bus Thursday night, he found himself alone on the sidewalk and promptly departed. Three-hours later the cops were called when someone realized they had paperwork but no prisoner. Cops will not charge Cruz with escape since there was no one there to escape from. “They’d just like for him to come back.”

May 7, Moundsville, West Virginia: Playing the Riot Game

The Office of Law Enforcement Technology Commercialization, the National Institute of Justice, and the National Corrections and Law Enforcement Training and Technology Center (NCLETTTC) host a Mock Prison Riot in the former West Virginia Penitentiary every year. The purpose of the riot is to give correction officers and tactical team members an opportunity to use and evaluate emerging technologies in riot training scenarios.

Ultimately, the event helps determine the effectiveness of the technologies by placing them in realistic situations and allows for suggestions for modification of the technology. Priorities include: Counterterrorism, Crime Mapping, DNA Testing, Info Management, Less-Than-Lethal Devices, Location & Tracking, Non-Intrusive Concealed Weapons & Contraband Detection, Non-Invasive Drug Detection, Officer Protection, Secure Communications, Vehicle Stopping, Tactical Electronics Equipment, Surveillance/Intelligence, and Robotics.

With the largest prison system in the world – sitting at 2.1 million as of June 2004 and increasing by about 900 new inmates every week – riots are a growing threat. As another hot summer approaches, and prisons remain overcrowded, change is certain. What remains to be seen is whose change prevails.

**Nothing Else to Lose
But Your Chains**

So many people from all walks of life
Seem to always ask me have I paid
the Price

Having spent my adult life behind
these bars

Assuming from all that’s been lost
and unseen scars

And somehow still manage to smile . . .

Nothing Else to Lose But Your Chains

Although I remain steadfast and true
to form

And stand each morning in excellent
health

I can’t help but to ask myself what’s left
My ancestor’s voice whispers in my
ear saying push forward.

Nothing Else to Lose But Your Chains

Sometimes I want to react to objects
of my anger

Then my focus centers on my family
who need me

This calms me to Peace and allows
me to envision

My life outside all of this madness . . .

Nothing Else to Lose But Your Chains

An unseen evil robbed me of my
freedom

An unseen evil robbed me of a
beautiful mother

An unseen evil robbed me of my
brothers

Extensions of my Soul a Story that
must be told . . .

There’s nothing Else You can take
from me

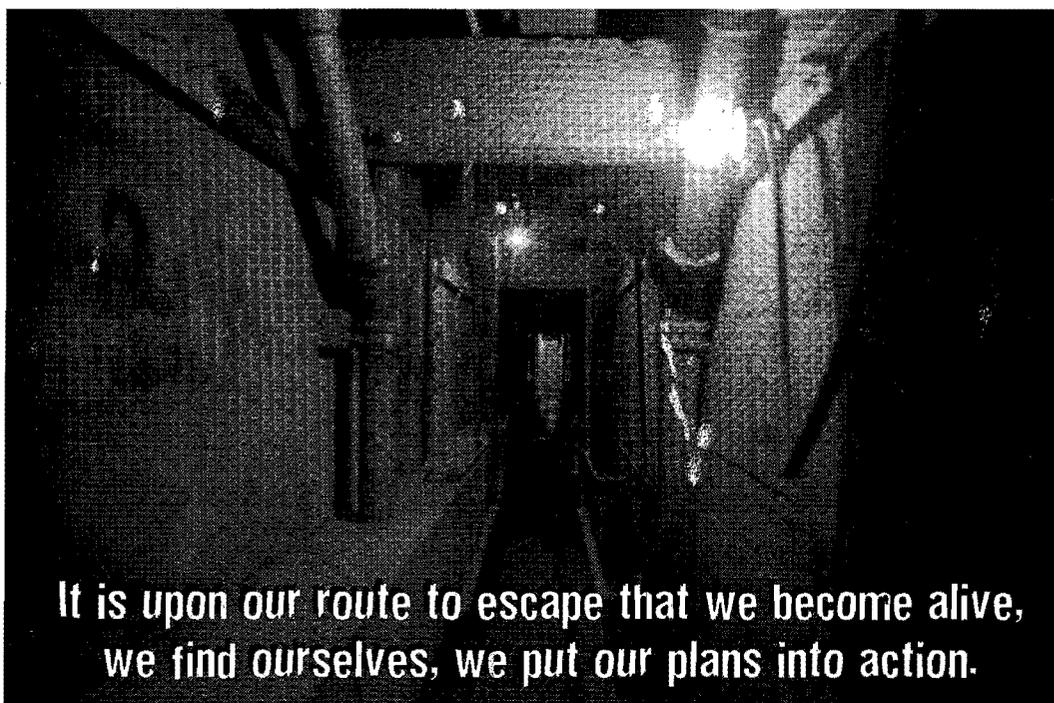
But these chains of yours

by Bro. Khalfani Malik Khaldun
(s/n Leonard McQuay)

#874304

P.O. Box 557

Westville, IN 46391-0557



**It is upon our route to escape that we become alive,
we find ourselves, we put our plans into action.**

AUTOMATED VULTURES DEVOURING OUR FREEDOM



State Repression News

"My students at the prison told me that plastered all over the walls of the L.A. County Jail, and across the walls of jails everywhere, is the phrase "Make a Deal." Many of my students told me that one of the easiest, most direct ways to shut down the whole court system would be for prisoners to stop making it easier on their captors, to not make deals... Until those in power figure out a way to completely replace humans with machines, there will always be more of us than there are of them. All it will take for this whole rotten system to collapse is for enough of us to learn to say *no*. And to say *no* again. And again. And again. And again."

—Derrick Jensen, *Welcome to the Machine*

Editors Note: The State continues on its path of attempting to squash all resistance, especially in regards to anarchist and ecological struggles, with continued arrests, indictments, convictions, sentencing, subpoenaing, and harassment (at times, unfortunately, aided by the testimony, cooperation, and snitching of former activists and comrades). As with our preceding issue, there is much to report, but please check out our previous issue, our website, or other sources we have provided for more comprehensive background on the following cases. We will do the best we can to stay as current as possible, but keep in mind that the publishing procedure is a lengthy process, and items may be dated by the time you read this. We encourage people to do their own self-education on the current situations, how to support folks, and how to protect themselves. While these times are troubling, it is important not to let doom and gloom consume us. There is a need to stay strong, both for those who are being targeted, and for our own continued resistance to civilization. Merely saying no, even repeatedly, will not suffice.

HIGH-TECH PRISON TO OPEN

January 18, Amsterdam, Netherlands: At the new jail in Lelystad, inmates will be wearing Wavetrend's non-removable RFID bracelets incorporating anti-tamper alarms. These chains transmit a signal every 1.5 seconds, identifying both prisoner and their position. Also, microphones in each 6-person dormitory-style cell transmits voices to "emotion-recognition" software that analyzes sound volume and rhythms to detect potential problems.

Prisoners do their own cooking and washing. They organize their own daytime schedules via a touch-screen monitor at the foot of their beds. Each day, prisoners log on to the system with their bracelet to identify themselves and create their individual program, dividing time between work, sports, and recreation activities. Once their program has been validated by DOJ systems, it is automatically transferred for authorization. Adherence to the program is monitored in real time with prisoners earning credit for good behavior. Alarms sound and guards alerted on PDAs if inmates are not present in the zones prescribed by the program.

ANARCHISTS ARRESTED FOR ALLEGED SOLIDARITY FIREBOMBING

Early February, Barcelona, Spain: Three anarchists, two Spanish and one Italian-born, were arrested by anti-terrorism police agents. The three youths are facing charges in connection with the December 15 firebombing of the Department of Justice of Catalonia and other attacks against CIRE, a prison labor company. The bombing was done in support of Italian-born anarchist prisoners, Alberto Maria Bettini and Francesco Gioia. The two were among the seven demonstrators cops arrested at a 300 person strong June 25 protest in solidarity with anarchist prisoners in Italy. In Barcelona, following the arrests, bombs exploded at the Italian Cultural Institute, killing a police dog, wounding a pig, and damaging a Fiat (Italian) car dealership.

Police claimed that the three individuals arrested are prison activists who have been supporting the release of the arrested demonstrators. Both Alberto and Francesco are accused of belonging to Il Silvestre, a group that publishes the anti-civilization anarchist magazine *Terra Selvaggia*. The publishers, many of whom are under house arrest, are accused of promoting sabotage and participating in direct action. Francesco Gioia was recently extradited to Italy to face charges of promoting sabotage and participating in direct action and additional charges for escaping house arrest.

MATT LAMONT RE-ARRESTED

February, Chino, California: Political prisoner Matthew Lamont's release date has been pushed back from May to July 22, and he is facing additional charges in connection with a fight he was involved in while in prison. Matt was attacked by members of the Aryan Brotherhood, a white supremacist prison gang who threatened to kill Lamont when he went to jail in 2002 after pleading no contest to possession of a destructive device. Prosecutors alleged that Matt was planning to blow up a building full of neo-Nazis celebrating Adolf Hitler's birthday.

Lamont was re-arrested while at work because investigators say they found a utility knife on a desk in his home while searching it. According to his parole conditions, Lamont is not allowed to have any knives in his home outside of the kitchen and his home is subject to surprise searches. During his interrogation, detectives alluded that they were watching him because they believed that he was plotting to target the Big Bear Dam. Activists have claimed that Lamont's arrest is part of a coordinated series of actions by law enforcement to target and disrupt animal rights, environmental, and social justice movements in the U.S.

ROD CORONADO ARRESTED FOR SPEECH

February 23, San Diego, California: Native American environmental activist Rod Coronado, 39, has been indicted on a felony charge of demonstrating how to use a destructive device to commit arson. He is accused of admitting to being a member of the Earth Liberation Front and teaching how he constructed incendiary devices at an August 1, 2003 lecture in Hillcrest, California. Rod, who was arrested in Arizona, is said to have admitted to using similar devices in the 1990's while acting on behalf of the Animal Liberation Front. If convicted, he faces up to 25 years in prison and/or a \$250,000 fine.

Currently, Rod and his co-defendant, Matt Crozier, are awaiting sentencing for 3 charges in the Sabino Canyon mountain lion trial. Coronado was arrested March 24, 2004 during an Arizona Game and Fish operation to remove mountain lions from the recreation area. Crozier was arrested several months later. Coronado and Crozier were each convicted in December 2005 of one count of felony conspiracy to impede or injure a federal officer, one count of misdemeanor interference with or injury of a federal officer, and one count of misdemeanor depredation of federal property. They could face up to 7 years in prison for the felony conviction. A support campaign has been set up for Rod and Matt. For more info check out the website: www.azef.org, or e-mail: sabthebastards@hotmail.com.

MAN JAILED FOR REFUSING TO REMOVE SHIRT?

March 1, Colorado: Shareef Aleem, 37, was sentenced to 45 days for contempt (during his trial on charges he assaulted a cop) for wearing a T-shirt in court with a photograph of Stanley "Tookie" Williams and the word "redemption." Williams was a former gang member convicted of homicide in California who was executed in December 2005 despite mass protest.

Aleem apparently refused Judge Katherine Delgado's order to remove the shirt. "There are limits to the judge's powers concerning free speech," Aleem's attorney, Mark Burton, said. He promised an appeal and said Aleem planned a hunger strike while in jail. According to Aleem's lawyer, Aleem removed a T-shirt on February 28 that prosecutors found offensive. That shirt had the words "U.S. History 101" and included a picture in which a white overseer whipped a black slave. The next day Aleem refused to remove the shirt depicting Williams after prosecutors objected.

Aleem was arrested Feb. 3, 2005, during a University of Colorado Board of Regents meeting concerning professor Ward Churchill. Police say Aleem became combative at the meeting, ripped off a pig's badge and grabbed another cop by the throat. Aleem pleaded not guilty to "second-degree assault of a peace officer", which carries a possible 16-year prison term. The trial ended in a hung jury. Prosecutors are set to retry the case.

SHAC UNDER ATTACK

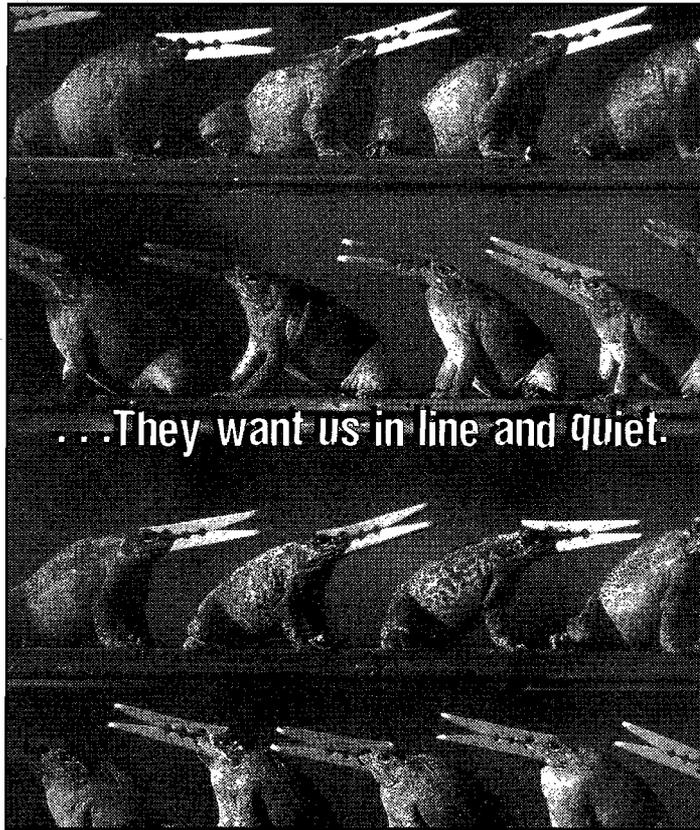
March 2, Trenton, New Jersey: Six animal rights advocates associated with the group Stop Huntingdon Animal Cruelty (SHAC) were convicted in federal court of conspiring to cause financial damages to an animal testing company. The defendants were commonly known as the SHAC 7 before the government dropped charges against one of their co-defendants. The company Huntingdon Life Sciences (HLS) performs vivisection experiments on about 75,000 beagle puppies, rabbits, mice, and other animals each year, and kills 500 animals a day. The defense was not allowed to present any evidence that related to the cruelty of vivisection or reflect on the virtues of the SHAC protests.

The crux of the government's case was that SHAC used its website, which was taken offline following the verdict, to encourage others to commit crimes against HLS and its supporters. The group's campaign to get HLS to stop testing on animals or close down has had a large degree of success. Dozens of large companies, including The Bank of New York, Stephens Inc. and Marsh Inc. have pledged in writing to never have anything to do with HLS again.

Five of the defendants, Kevin Kjonaas, Joshua Harper, Lauren Gazzola, Jacob Conroy, and Andrew Stepanian were taken into custody immediately upon receiving the verdict. Defense lawyers said that the verdict will likely have a very chilling

effect on free speech. Pamelyn Ferdin, the current president of SHAC Inc., told the jury that "for the government to say you can't say this and you can't say that is going down a very scary path of going toward fascism." The defendants expect to receive sentences of between 3 and 8 years in jail. Sentencing is scheduled this summer.

As of mid-May, all of the defendants had been released to the homes of family members on house arrest pending sentencing in June. This gives them time to get their affairs in order and continue to reach out to friends and supporters to raise funds for appeals attorneys. Donations can be made payable to "NJARA" and earmarked for the SHAC 7 and sent to: **NJARA, PO Box 174, Englishtown, NJ 07726.** You can also donate online and learn more about the case at www.shac7.com.



ANTI-FASCIST RIOTER GETS FIVE-YEAR SENTENCE

March 2, Toledo, Ohio: Lasandra Burwell has been sentenced to 5 years imprisonment for 2nd Degree Felony Assault, 1st Degree Felony Assault, and Fourth Degree Aggravated Riot for throwing bricks at police cars and cops during the anti-fascist riot in Toledo, OH last October. People came out in the hundreds to protest when the National Socialist Movement held a march in a predominately African American Toledo neighborhood. The crowd grew to over 1,000 and police were no match for the protestors who caused the nazis to flee and then turned on the police. Police cars were destroyed, cops on bikes were attacked, and the shoulder to shoulder line of the riot police was driven back. The cops also fled, leaving their cars behind as rioters clapped and cheered. "We should do this everyday", one protestor exclaimed.

Over 120 people were arrested, of those, fifteen have been charged with serious felonies. A summer trial is scheduled for the others who were indicted in connection with the riot. They are charged with various offenses, including aggravated riot, felonious assault, vandalism, burglary, and robbery. The Toledo Anti-Racist Action group say they are continuing to raise money for legal aid and are planning a protest for upcoming trials.

Lasandra welcomes books and letters of support. Her address is: **Lasandra Burwell W063658, Ohio Reformatory for Women, 1479 Collins Ave. Marysville, OH 43040.**

FOUR ELF SUSPECTS PLEAD OUT

March 18, Sacramento, California: Three admitted Earth Liberation Front saboteurs were sentenced for their roles in a number of attempted and one partially successful arson in the Sacramento area. The accused "ring-leader," Ryan Daniel Lewis, was sentenced to six years in federal prison after pleading guilty to two counts of attempted arson and one count of arson. After completing his sentence he will have a three-year term of supervised release and be ordered to pay \$243,000 restitution. Sisters Eva Rose Holland and Lili Marie Holland were each sentenced to two years in prison, three years of supervised release and ordered to pay a \$2,000 fine for one count each of attempted arson. The Holland sisters cooperated with investigators in exchange for lesser charges and a reduced sentence. The fourth co-defendant, Jeremiah Colcleasure, entered a guilty plea for one count of attempted arson on March 3 and is awaiting sentencing. The US Attorney recommended downward departures in sentencing for the Holland sisters and Colcleasure because of their "substantial cooperation with the government in this investigation". No claim of Lewis's cooperation was made by the US Attorney in this particular case, nor did any such claim appear in Lewis's plea agreement. Nonetheless in the

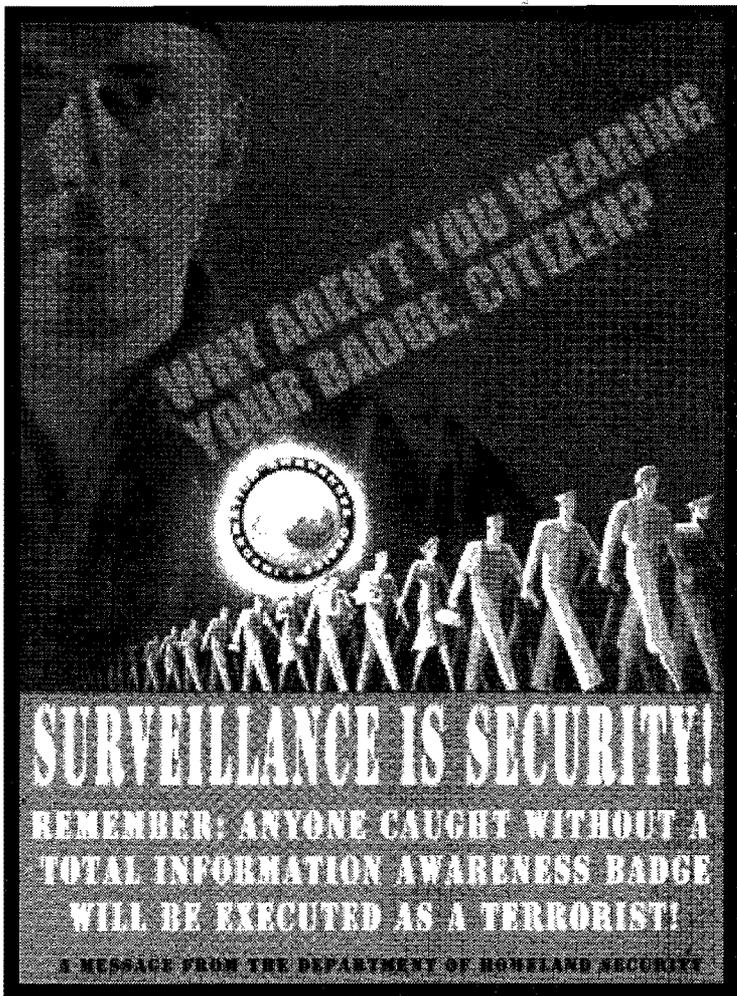
criminal complaint against Eric McDavid, Zachary Jenson and Lauren Weiner (who are all currently under federal indictment; see next page) it states:

"On August 31, 2005 FBI Joint Terrorism Task Force (JTTF) Agents interviewed Lewis, who identified McDavid in a digital photo recovered from the hard drive of Lewis's computer. Lewis further advised that McDavid was a friend and had intentions to travel by hitchhiking to protest destinations across the country, including the presidential inauguration in Washington DC."

No more is known at this time about the nature of Lewis's cooperation with the government. All that is known is that he identified and discussed someone else with the FBI and that person was later arrested. Support for any of those who cooperated is being denied by most responsible political prisoner support groups.

(continued on next page)

SUMMER/FALL '06 ISSUE



ANTI-GAY LAW LEADS TO CLUB EVICTION

April 1, Warsaw, Poland: Le Madame, formerly Warsaw's only gay club, was raided by police and evicted. The eviction came after a week-long occupation and a series of protests involving hundreds of supporters, including American actor John Malkovich. The club, which was an integral space for Warsaw's small, openly gay community, had become a more inclusive space frequented by artists, intellectuals, leftists, and anarchists.

Police set up a cordon around the building at 6am while there were only about 50 supporters in the building. Pigs with saws cut through pipes and chains that protesters used to lock themselves to the building. Witnesses claimed that many of the individuals arrested were brutalized by the police. Supporters gathered outside and chanted "To Nie Koniec, To Początek". ("It's Not Over, It's Just the Beginning").

The effort to close the club was led by President Lech Kaczynski's anti-gay Law and Justice Party. After various failed attempts to close the club the party decided to simply purchase the building and evict them. Kaczynski, while serving as Warsaw's mayor last year, declared a gay pride parade to be an illegal demonstration. Although some of the pride marchers were arrested by police following the event, Kaczynski condemned police for not using enough force to stop the march and for arresting some of the fascists who tried to disrupt the parade. He won last year's presidential election, which fell three days after a series of false

bomb scares shut down the city center. The dummy bombs were allegedly left by "gay terrorists". Since the election, an MP from the conservative Catholic Party has accused the Law and Justice Party of orchestrating the bomb hoax as an election ploy.

MORE ARRESTS IN ITALY

May 4, Pisa, Italy: Ten eco-anarchists have been arrested and charged with conspiracy to overthrow the State and using explosives to damage power lines. Some of the ten have also been charged with carrying and using explosive devices. At this moment the info is very vague as the news is still coming in, but the arrests appear to be linked to an event in September 2005 which saw an electricity pylon in the mountains near Pisa being damaged by explosives. All those arrested are being linked by the state to the eco-anarchist group Il Silvestre. Of the ten who have been arrested five have been placed under strict house arrest (no phone calls, no visits, etc) whilst the other five have been remanded into custody.

ANIMAL LIBERATIONISTS GET LENGTHY SENTENCE

May 11, Nottingham, Britain: Four British animal liberation activists, who have each previously pleaded guilty to "blackmail" for their role in a campaign against a farm which bred guinea pigs for torture and death at the hands of vivisectionists, were given lengthy prison sentences. Kerry Whitburn, John Smith and Jon Ablewhite were all sentenced to twelve years imprisonment. Josephine Mayo was sentenced to four years imprisonment.

PETER YOUNG FACES MORE CHARGES

ALF prisoner Peter Young is on his way to South Dakota to face more charges. There is little information right now, but Peter has stated that he is being charged there for a raid on the Turbak mink ranch (which has since gone out of business). This is one of the same raids that Peter was charged for in his federal case. Peter faces over 20 years in South Dakota. Donations can be made payable to the "Peter Young Support Fund" and sent to: **Peter Young Support Fund, 740A 14th St. #237, San Francisco, CA 94114.** You can also donate online using paypal at: www.SupportPeter.com.

Peter is very concerned that his supporters might be thinking he is ignoring their letters of support. He isn't! The censorship of Pete's mail at Victorville FCI has reached a new high and he estimates that 50% of all his mail is not being delivered to him. If you have written to Pete and have not received a timely response, please assume that your letter never reached Pete and please do write again.

MORE COOPERATION WITH ONGOING INVESTIGATIONS

May 30, Sacramento, California: Lauren Weiner, Zachary Jenson, and Eric McDavid were arrested in Auburn, CA as part of the government's ongoing campaign against radical environmentalists on January 13, and were charged with conspiracy to destroy property by means of fire or explosives, accused of plotting to blow up a U.S. Forest Service genetics lab along with cell phone towers and power generators. While Zachary, 20, of Monroe, WA, and Eric, 28, of Foresthill, CA, both maintain their innocence, Lauren Weiner, 20, of Pound Ridge, NY, has agreed to cooperate with investigators as part of a plea bargain. This includes testifying against Eric and Zachary. She entered a guilty plea to "conspiracy to commit an offense or defraud the United States". This is a lesser conspiracy charge than Lauren and her co-defendants were indicted under. According to assistant United States Attorney Steve Lapham "the defendant agrees to cooperate with the continuing investigation and prosecution of this case".

In their original indictment, the FBI revealed details about information coming from a "confidential source (CS) who is deeply imbedded within the subjects' cell," identified as a young woman named "Anna" who was in Auburn with the others at the time of the arrests. According to authorities, "Anna" provided housing for the three in a cabin which, unbeknownst to them, was rented by the FBI and was specially equipped with audio and video surveillance equipment. "Anna" also wore a concealed wire in order to record conversations with the three and was paid \$75,000 plus expenses by the FBI over the course of the two years during which she infiltrated various anarchist groups and events.

Due to the recent events, Sacramento Prisoner Support has ended support for Lauren Weiner, who has been living with her mother at her home in Pound Ridge, New York, since her mother bailed her out for \$1.2 million in late January. Eric and Zachary, however, are still in need of your support. They remain in Sacramento County Jail and could face five to 20 years in federal prison if they are convicted of conspiring to use fire or explosives to damage property. Weiner's sentencing is set for August 8. McDavid and Jenson are set for court appearances August 15. For more info on the two prisoners, or how to support them, check out their websites: www.supporteric.org and www.supportzach.org.

They can be contacted at: **Zachary Jenson X-4198632 7E213A, Sacramento County Main Jail, 651 "I" Street, Sacramento, CA 95814** and **Eric McDavid X-2972521 4W114A, Sacramento County Main Jail, 651 "I" Street, Sacramento, CA 95814.** For more info on the case, see: sacprisonersupport@riseup.net.

As "Operation Backfire" Continues...

As we go to print, the nation-wide sweep of arrests, dubbed "Operation Backfire" by the FBI that began in December of 2005, continues. It is focused on dozens of people and numerous arsons in Oregon, Wyoming, Washington, California and Colorado from 1996 through 2001 that caused damage in the millions of dollars. FBI Director Robert S. Mueller declared it the bureau's "highest domestic terrorism priority". Ongoing pre-trials are occurring and grand juries continue in Eugene, Denver, San Diego, and San Francisco targeting environmentalists and animal rights defenders. Most trials are scheduled to begin on October 31.

As of June 1, 2006, the following are those who have been accused in "Operation Backfire": Daniel McGowan, Kevin Tubbs, Stanislas Meyerhoff, Chelsea Gerlach, Joseph Dibee, Josephine Sunshine Overaker, Rebecca Rubin, Jonathan Paul, Sarah Kendall Harvey, Susan Savoie, Darren Thurston, Nathan Block, Joyanna Zacher, and Briana Waters. Some have been released under strict court agreements, while others remain in custody. Most have been indicted in the blanket conspiracy charge, attempting to link them together into a fictional group the Feds have dubbed "The Family". This is, no doubt, an attempt to create a sinister mystique around them and to be able to charge them under more extreme "anti-terrorism" laws. The response by the accused has been mixed, with some refusing any cooperation with the state, others attempting to work out plea agreements without implicating others, and some spilling their guts and fabricating stories to avoid the hefty sentences. Obviously, support will be granted to those with integrity, and denied to those who cooperate with the state's investigation at other's expense.

The following are just a few of the ongoing events revolving around the recent attack by the Federal government on radical environmentalism in the Northwest. Please check out issue #22 for more details, or the various websites listed.

TWO MORE ARRESTED IN OPERATION BACKFIRE

February 24, Olympia, Washington: Federal agents arrested Olympia residents Nathan Frazer Block, 24, and Joyanna L. Zacher, 28, after a federal grand jury in Eugene indicted them on arson charges in relation to a May 2001 fire at the Jefferson Poplar farm in Clatskanie, Oregon. The indictments charge 12 counts of arson and one count of attempted arson involving farm buildings and trucks. Each count of arson and attempted arson carries a minimum sentence of five years in prison, up to a maximum of 20 years. The defendants are also charged with using and carrying a destructive device –



*They can
only get
in if we
let them.*

one or more incendiary bombs – in relation to a crime of violence, which carries a minimum prison sentence of 30 years. They are also facing conspiracy charges along with 11 other people the government claims were part of an Earth Liberation Front cell that was active primarily in the Pacific Northwest between 1996 and 2001.

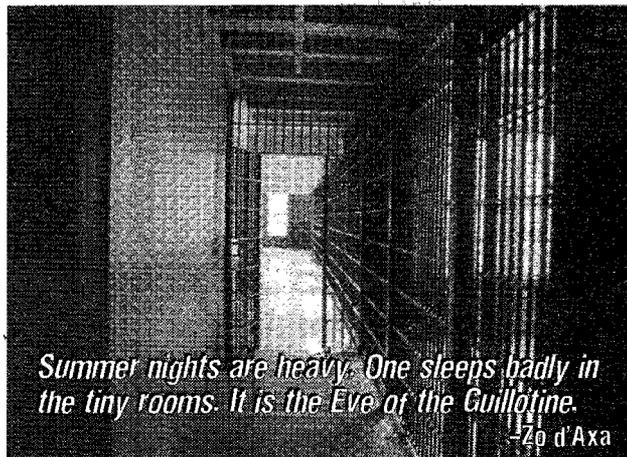
Defendants already charged in the Jefferson Poplar Farm case are Kevin Tubbs, Stanislas Meyerhoff, Chelsea Gerlach, and Daniel McGowan, who face trial in Eugene on October 31. Their indictment alleges the Jefferson Poplar Farm arson was part of a broad conspiracy from 1996 through 2001 involving numerous other arsons and attempted arsons in Oregon, Washington, Wyoming, Colorado and California, in which

elements of the Earth Liberation Front (ELF) and Animal Liberation Front (ALF) were allegedly responsible. Additional defendants already charged in the conspiracy are Joseph Dibee, Josephine Sunshine Overaker, Rebecca Rubin, Jonathan Paul, Sarah Kendall Harvey, Susan Savoie, and Darren Thurston. U.S. Attorney Karin J. Immergut stated that, "We will continue to aggressively investigate and prosecute those responsible for acts of eco-terrorism in Oregon."

This case, along with the other cases, were jointly investigated by the FBI, ATF, Eugene Police Department, U.S. Bureau of Land Management, U.S. Forest Service, Oregon State Police, and Lane County Sheriff's Office. Copies of the indictments can be obtained by calling Public Information Officer Diane Peterson at 503-727-1066. Prosecuting attorneys in the case are Assistant U.S. Attorney Kirk Engdall and Assistant U.S. Attorney John Ray in Eugene, and Assistant U.S. Attorney Stephen F. Peifer, in Portland.

More recently, Nathan and Joyanna have been formally charged with involvement in the Romania Chevrolet Truck Center arson. The result of this is, they have each had 35 additional arson charges placed against them and a second "use of a destructive device" placed against them. This means that both now face 47 arson charges, one attempted arson charge and two "use of a destructive device" charges. If found guilty on all counts they face a mandatory minimum sentence of 65 years imprisonment.

Donations can be sent via a check or money order, made out to Maureen Block (Nathan's mother, in constant contact with him and Joy). The address is: **S.N.J. c/o Maureen Block, 881 Oak Hill Rd., Swanville, ME 04915.** For more info, see: supportersofnathanandjoyanna@gmail.com. You can contact them at: **Nathan Block #1663667, Lane County Jail, 101 W 5th Ave, Eugene, OR 97401** and **Joyanna Zacher #1662550, Lane County Jail, 101 W 5th Ave, Eugene, OR 97401.**



Summer nights are heavy. One sleeps badly in the tiny rooms. It is the Eve of the Guillotine.

—Zo d'Axa

BRIANA WATERS INDICTED

Late March, Seattle, Washington: Briana Waters, 30, of Berkeley, California was indicted on charges from the May 2001 fire that destroyed the University of Washington Center for Horticulture building, that was claimed by the Earth Liberation Front (ELF). She is the first person to be publicly charged in connection with that arson, which targeted the work of Toby Bradshaw, an associate professor of forest resources whose genetic research focused on showing how poplars grow by mapping their DNA.

(continued on next page)

The fire was one of two set by the ELF on that same night. The other one in Clatskanie, Oregon destroyed the offices of a poplar farm. 13 people face conspiracy charges in connection with that and more than a dozen other arsons claimed by the group.

The ELF accused Bradshaw of being "the driving force in G.E. (genetically engineered) tree research," and a person who "continues to unleash mutant genes into the environment that is certain to cause irreversible harm to forest ecosystems."

On March 30, Briana Waters was taken into custody in Seattle, Washington. The feds had showed up at Waters' door earlier that month and basically told her she could either cooperate or she would become a defendant in the case. She told the feds they would have to make her a defendant, because she would not allow the FBI to coerce her into cooperation. She voluntarily surrendered herself, and, based on her lack of criminal background, she was released to return to her partner and young child.

Waters joined tree-sitters and forest defenders in the summer of 1999 on Watch Mountain in Washington's Gifford Pinchot National and produced a 60-minute documentary about the campaign called WATCH! (2001). She faces a minimum sentence of 35 years in prison if convicted of all charges. A trial date was scheduled for June. To view the support campaign site visit www.supportbriana.org. Please make donations payable to Eric Waters (Briana's brother and administrator of the Fund), and send them to: **Eric Waters, P.O. Box 1689, Old Chelsea Station, New York, NY 10113.**

NEW INDICTMENTS ON DARRIN THURSTON

April 7, Reno, Nevada: U.S. Attorney McGregor Scott and FBI Special Agent Drew Parenti announced four new indictments in connection with an Earth Liberation Front (ELF) October 15, 2001 arson at the Bureau of Land Management's (BLM) Litchfield Wild Horse and Burro Facility near Susanville, California. Three of those indicted already face ELF related charges in Oregon, including the Canadian Thurston, who is in custody. Two others, Rebecca Rubin, 32, and Joseph Dibee, 38, are at large, as is the fourth suspect named for the first time in the indictment, Justin Solondz, 26. The new charges against Darren, who was originally arrested for allegedly possessing fake identification in December 2005 (and later indicted with the other arrested in these cases), are "Conspiracy to Commit Arson", "Arson of a Government Facility" and "Use and Carrying of a Destructive Device During and in Relation to a Crime of Violence". If Darren is convicted on all counts, he faces a minimum sentence of 30 years.

He can receive mail at: **Darren Thurston #701415, Multnomah County, Inverness Jail, 11540 NE Inverness Dr., Portland, OR 97220.** A support campaign has been set up for Darren. It can be contacted via freedarren@resist.ca. This group has also set up a website which can be viewed at: <http://freedarren.org>.

OTHERS NEEDING SUPPORT

Daniel McGowan, 31, an environmental and social justice activist, has pled not guilty and denies any knowledge or involvement in the crimes he is being charged with and denies membership in the ELF.

Daniel has been falsely accused of multiple counts of arson, property destruction, and conspiracy. If convicted, he would face a minimum of life in prison and a maximum of life plus three-hundred and thirty-five years. He is from New York, and has been an active member of the community, working on diverse projects such as the demonstrations against the Republican National Convention, Really Really Free Markets, and supporting political prisoners such as Jeff "Free" Luers and others. Daniel has stated that there will never be any cooperation on his part with his "captors." In late January, McGowan was ordered released to the custody of his sister, pending the payment of \$1.6 million bail. Donations can be made by going to the Daniel McGowan support page at: www.myspace.com/danielmcgowan. Check and money orders can be made out to "Lisa McGowan" and sent to: **Lisa McGowan, PO Box 106, New York, NY 10156.** Questions and concerns can be directed to friendsofdanielmcg@yahoo.com.

Jonathan Paul, 40, long-time animal rights and environmental activist was arrested in Southern Oregon. He is being charged with an arson at a horse slaughter-house and meat packing plant in Redmond, Oregon, in 1997. Paul, a firefighter and long-time activist who helped co-found America's Whale Alliance and Ocean Defense International, faces up to 20 years in prison and a \$250,000 fine and has been released on strict conditional bail.

Support Update: Based on information from lawyers close to the cases, and looking at the proceedings at the June 2 bail hearing for Nathan Block and Joyanna Zacher, we can no longer recommend support of Chelsea Gerlach (still incarcerated) and Suzanne Savoie (currently on bail). Chelsea Gerlach and Suzanne Savoie have both been named by some of their co-defendants, as well as by some of the lawyers, as cooperating with the authorities which has included making statements against others. We have not yet confirmed the full extent of their cooperation (and there may be others whom they have named), but we have confirmed that both Gerlach and Savoie have made statements against Nathan Block and Joyanna Zacher.

JEFF HOGG JAILED FOR RESISTING THE GRAND JURY

May 18, Eugene Oregon: Activist Jeff Hogg has been jailed for contempt by Judge Hogan until further notice for refusing to testify before a Grand Jury which is investigating a series of direct actions which occurred in Oregon between the mid-1990s and 2001. Under the Grand Jury rules Jeff can be held for up to 18-months or until the Grand Jury ceases its investigations, whichever the sooner.

Hogg walked into the federal courthouse after making a brief statement before the media and supporters. "I am being forced to choose between betraying social change movements or going to jail without committing a crime," Hogg said. "It's not a fun choice to make and it makes you question everything you believe in." Hogg, a first-year nursing student who works with autistic adults concluded: "But I won't be coerced by the government to give up my principles."

After refusing to testify, Hogg was walked by federal agents to the courthouse for contempt proceedings before Judge Hogan. Although Hogg is not charged with any crimes, he will remain in jail until September 30, 2006 unless his attorney, Paul Loney, is successful in motions for his release.

Please send urgent letters of support to: **Jeffrey Hogg #1065518, 1901 NE F St. Grants Pass, OR 97526.**

MORE GRAND JURY SUBPOENAS

March 18, Oregon: In Eugene, former North American Earth Liberation Front Press Office spokesperson, Craig Rosebraugh, was scheduled to appear before a federal grand jury, but his appearance has been rescheduled for August. Rosebraugh served as a press officer from 1997 to early September 2001. This is his eighth grand jury subpoena during the last nine years. Rosebraugh has consistently resisted testifying before grand juries. During a 2002 Senate hearing he refused to answer more than 50 questions by invoking his "Fifth Amendment right".

On March 21, Camillo Stephenson was subpoenaed to a Denver, Colorado grand jury and questioned in regards to the 1998 Vail ski resort fire. It appears that Jake Ferguson made some statements to the FBI that he claimed Camillo would corroborate. No such luck for Jake, as once again the information he has provided to the federal government proves to be untrue.

COOPERATING WITH THE STATE

To the best of our knowledge, the following are known, to various degrees, to have collected information, snitched, informed, or cooperated with federal authorities at other's expense as part of "Operation Backfire". All have, to various degrees, detrimentally affected the situation of others: Jacob "Jake" Ferguson, Stanislas Meyerhoff, Kevin Tubbs, Sarah Harvey (aka Kendall Tankersley), Jen Kolar, Suzanne Savoie, and Chelsea Gerlach. They will justifiably be denied support by us and most prisoner support groups. These are most of the people indicted. Not a good sign. We would direct people to the previous issue of GA for further details on the ongoing snitching, and the pathetic gathering of information by Jacob "Jake" Ferguson in particular. Also, be aware that information has and continues to be provided by others not yet named.

There is a controversial website called "WhosARat.com," where informants and snitches are listed and notes compared by criminal defendants and their attorneys. The site contains mostly reposted public information from trial affidavits, media articles, etc.

HELPFUL WEBSITES:

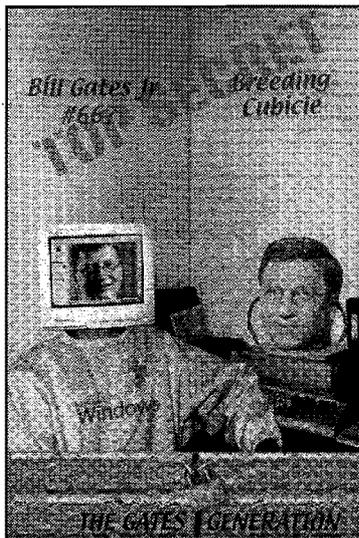
www.spiritoffreedom.org.uk/
www.ecoprisoners.org/
www.fbiwitchhunt.com/Informants.html
www.bombsandshields.blogspot.com/
www.infoshop.org
www.portland.indymedia.org/
www.cldc.org
www.security.resist.ca/
www.midnightspecial.net/
www.nlg.org/resources/resources.htm
www.greenscare.org

WEEKLONG CYBER STORM HITS INTERNET

February, Worldwide: Devastating attacks on the Internet from anti-globalization activists, underground hackers, and bloggers delivering misinformation campaigns, political rantings, and musings about current events joined others who shut down electricity in 10 states. Failures in vital systems for online banking and retail sales, infected discs mistakenly distributed by commercial software companies, and other critical flaws were discovered in core Internet technology. These attacks were aimed at causing a "significant cyber disruption" that could seriously damage energy, transportation and health care industries and undermine public confidence.

Alas, this was only a test. Government officials from the United States, Canada, Australia, and England along with executives from Microsoft, Cisco, Verisign, and others said they were careful to simulate attacks only using isolated computers, working from basement offices at the Secret Services headquarters in downtown Washington. George Foresman, HLS Undersecretary likened his agency's role during any Internet attack to an orchestra conductor, coordinating responses from law enforcement, intelligence agencies, the military, and private firms. The government's goal is a "symphony of preparedness," Foresman said.

More than 115 government agencies, companies and organizations participated. They included the White House National Security Council, Justice Department, Defense Department, State Department, National Security Agency and CIA, which conducted its own cybersecurity exercise called "Silent Horizon" last May. An earlier cyberterrorism exercise called "Livewire" for Homeland Security and other federal agencies concluded there were serious questions over government's role during a cyberattack depending on who was identified as the culprit - terrorists, a foreign government, or bored teenagers. It also questioned whether the U.S. government would be able to detect the early stages of such an attack without significant help from private technology companies.



MOVE Prisoners:

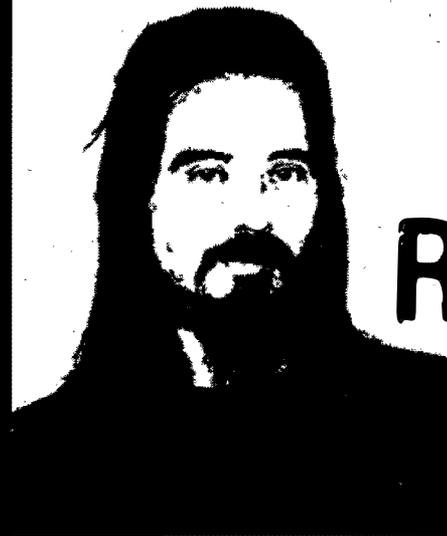
MOVE is a radical ecological movement that has been attacked by the Philadelphia Police since its inception. Nine members were convicted and sent to prison for life following a 1978 siege at their house in which one cop was killed by another cop. One of those nine, Merle Africa, died in prison after being denied medical treatment.

Debbie Simms Africa #006307, Janet Holloway Africa #006308, Janine Philips Africa #006309, 451 Fullerton Ave, Cambridge Springs, PA 16403-1238.

Michael Davis Africa AM4973, Charles Simms Africa AM4975, Box 244, Grateford, PA 19426-0244 SCI Grateford.

Edward Goodman Africa AM4974, Box 200, Camp Hill, PA 17011-0200 SCI Camp Hill.

William Philips Africa AM4984, Delbert Orr Africa AM4985, Drawer K, Dallas, PA 18612 SCI Dallas.



Rob los Ricos

aka
**Robert
Thaxton**

Released!

June 29, Salem, OR: Rob was released after seven years in prison! He will still be under tight state supervision and possibly confined to Oregon. We do not yet know what other restrictions may occur. Help with housing, work, financial matters, and general post-prison support is needed.

Rob is an anarchist political prisoner finishing an 88-month sentence for hitting a cop with a rock during the June 18, 1999 Reclaim the Streets celebration turned riot in Eugene, OR. We need to let Rob know he is not forgotten, that the principles he has struggled for (for 30 years) and that he will have spent over 7 years in prison for are still alive.

He is planing many talks in the near future and his schedule is quickly filling up. Please contact Rob's friend, comrade, and booking agent Marlana with questions regarding media and press. If you would like to schedule a reading or speaking presentation for your collective, community or student organization, workshop, forum or conference keynote address, please e-mail her at: en_lucha@riseup.net. Mailing address is: **En Lucha 1724 NE Broadway, Ste. 554, Portland OR 97212-4115.**

All personal mail should be sent to: **Rob los Ricos, PO Box 50634, Eugene OR 97405.** For now donations should be made out to "Rob Thaxton", but he will soon legally change his name to Rob los Ricos.

Look for Rob's soon to be updated website:
www.roblosricos.net.

From: **Rob los Ricos Communiqué,**
Oregon State Correctional Facility, June 6

Howdy Comrades!

It's hard to believe that two weeks from today I will walk out of the gates of this concrete razor wired medium security facility and step into freedom. I've been moved four times in as many weeks but it's not likely that I'll be moved again with so little of my sentence left.

To my supporters; I want to send you all a great big thank you for helping me make it through this long and strange trip. Your letters and visits over the past seven plus years have meant more than I can ever convey. I have had a stream of amazing, interesting and yes, somewhat strange people flow in and out of my life. I have made friends and have held on to them. I've made friends and have lost them. I've crossed a few bridges but have also burnt a few. I have known love and I have caused pain. Hmmm...

For now, the only thing that I have left to say is that it will be great to be out among y'all. It looks like there's a reading lined up for me on July 1st at the Laughing Horse Bookstore in Portland Oregon. It'll be interesting to see how I measure up to the image that some of you may have of me! In any case, I look forward to meeting all of you.

En Lucha,

Rob los Ricos



The following reviews are the individual opinions of various members of the *Green Anarchy Collective*: (FS)=Felonious Skunk, (WTS)=W. T. Smoke, and (JZ)=John Zerzan.

"I can only be me. I will tell you what tickles me. I will tell you what fills me with pleasure. I will tell you what stimulates my mind and imagination. I will tell you what I am indifferent to. I will tell you what annoys and disturbs me. And I will tell you what I think is shit and deserves to be composted with the rest of this fucking society. Then I am done, finished with it, and it is cast out. The rest is for you to do what you want with, it is now yours.

- 2nd Floor Bathroom Wall,
Eugene Public Library, Summer 2005

A Murder of Crows #1

"We do not assume that our world is inevitably heading towards a liberatory transformation of social relations. Misery, work, starvation, slavery, war, and ecological degradation are present on a scale never before seen. Why would we think we could have any effect upon this state of affairs? How could we believe that we can change the ever-accelerating rush towards a bleak future of greater social control and ecological collapse? Because we are unwilling to lie down and eat shit while we are around... If there is a choice between cynicism and helplessness or determined and focused attack on the present institutions of domination, we choose the latter."

- Introduction to *A Murder of Crows*

I am very optimistic about this new periodical from Seattle. In a time of ever more desolation and devastation, when those movements seeking an end to this death-trip are under considerable attack,

and as uprisings and revolts are igniting in hot spots around the globe, this refreshing insurrectionary anarchist zine, primarily focusing on strategy, is a much needed addition to the anarchist press. I am sure some people may complain that they don't get specific

enough with what they are against (i.e. more detailed analysis on the origins and institutions of civilization), or that they don't offer a blue-print for a future anarchist society. But, I think their overall project is vital to an anarchist development of strategy and the connection of theory and practice. If anarchists are ever going to grow past small circles of hard-headed idealists or insignificant sceners, then a serious delving into strategy is essential. Sure, we need to have well-articulated and analytical discussions of all of the institutions of control, as well as ongoing and honest debates. We needn't put aside our analysis to combine efforts with those we may generally agree with, yet have diverging de ails,

especially when we have so much in common in terms of general analysis and methods for attack. This is key to an insurrectionalist position,

and one I feel vital to contributing to a momentum against civilization. *A Murder of Crows* seeks to extend intercommunication and interaction between insurrectionary projects and encourage useful critical thought.

Through the sharing of their analysis concerning certain projects and events they hope to expose both strengths and weaknesses in order to develop a more critical ground in

which to sow our current and future experiments in attacking this social order.

After an impressively defiant and explanatory opening statement, *AMoC* features a brief Italian translation, "We Are Much Too Young to Wait", which examines the "wild youths" who continue



to revolt in France against their daily misery, the reactionary elements wishing to squash, co-opt, and mediate this rage, as well as the function of the city as an oppressive form that is the terrain for these dynamics. "Solidarity is a Weapon" offers information and analysis on the recent wave of repression on radical environmentalists and eco-anarchists. The issue also contains articles that illustrate and give accounts of the insurrectionary anarchist movements in Argentina and Vancouver, Canada, as well as two articles which describe in detail the ongoing resistance to immigration centers in Italy and the repression that coincides with this. All of them contain not only factual and historical elements, but strategic discussion as well. There is also a brief, but impressive, action report section.

"Revolt and Misrepresentation" attempts to take a critical eye to how we analyze social dynamics by quickly reviewing how uprisings and conflicts in Algeria and Argentina, and the aftermath of Hurricane Katrina, have been reported on by radicals. The author puts forth some valid and helpful advice, such as: analysis is useless if its intent is to spread an ideology; the importance of understanding contradictory tendencies within insurrectionary situations; avoiding misrepresentations, homogenization, and the candy-coating of events; evading intellectual laziness or oversimplifications; and the learning of other languages and development of international contacts, especially in hot spots.

"Casualties of a Social Disaster" takes a look at the effects of Hurricane Katrina on immigrants in particular, claiming that all disasters (even natural ones) are social in terms of how people are affected by them. The author uses this concept to look at how the state prioritizes its activities, notably, the restoration of order and the reestablishment of capitalist relationships. These motivations directly conflict with those who self-organize to meet their needs, creating, or rather emphasizing a social war. This is probably the case with immigrants more than with any other portion of the population due to their extreme marginalization and, in many cases, illegalization, in this society. The article goes on to discuss some of the specific ramifications this disaster had on the 300,000 or so immigrants in the area affected. But this is not a call for reformation of F.E.M.A. or the government's response to disasters, nor the Americanization of immigrants to place them within the jurisdiction of "protection". Instead it is a call to breach the gap between disaffected people in all sectors of the population in the hopes of better actualizing these situations as part of a larger social war. While I felt some of the optimism to be naïve, overall it was the clearest and most applicable discussion on the topic I have read.

The issue's longest piece, "Fire at Midnight, Destruction at Dawn" clearly articulates the world they are against, one of commodification, dispossession, exclusion, technofication, militarization, alienation, and isolation. It also distinctly states that there is no way within the confines of this system to truly challenge this

situation, that our compliance with the system allows it to continue, and that it continually strengthens its control over us. The upside to this, with the advancement of the mechanisms of control, is that new weaknesses are created, and "these weaknesses are an opportunity." The bulk of the essay assesses various strategies of taking advantage of these weaknesses, and creating new ones through the use of sabotage. This is concluded by a critical, yet general, restating of an insurrectionalist strategy.

My only complaint about *A Murder of Crows* is: the tendency, at times, (which I have seen throughout many insurrectionalist essays and zines) to develop a line or a rigidity, especially in describing how we should attack, or more precisely, how we shouldn't. While I agree with most of the premises for a generalized revolt, what that entails and what is outside of that



begins to become too established.

And, while it may seem more desirable to proceed towards that direction, it can't exclude that which doesn't fall into its self-restrained method, at least not without cogent argumentation that stems from an open perspective rather than the propping up of one's own ideas. I feel, mostly from the repetitive use of catch-phrases along these lines and the complete insistence on a social struggle (which I would agree is more desirable, but not essential in every sense), that this may be the case. But the trend of jargon and pitfalls of self-referential and idea-centric prescriptions can be seen in any of the significant current anarchist trends (including post-leftism, primitivism, and pro-situationist). This becomes an unnecessary point of tension, rather than a variety of prioritizations.

Overall, issue #1 of *A Murder of Crows* has set the bar high for future issues, and I'm very encouraged.

This journal is sure to help fill the enormous insurrectionalist void left by the important anarchist journal of similar focus, *Willful Disobedience*, which is on extended (and perhaps permanent) sabbatical. (FS)

\$2, *A Murder of Crows*, PO Box 20442, Seattle, WA 98102

Eberhardt Press Review, Issue #2

A few years ago, some anarchists got their hands on a clunky old printing press in hopes of obtaining more control over their literature projects, relying less on professional printers or copy shop scams, and for creating more handsome productions. After long painstaking hours sucking in toxic fumes, breaking their backs bent over a finicky machine, and many, many test runs, Portland's *Eberhardt Press* seems to be rolling quite well. Focusing mainly on little known and original pamphlets and books, they provide printing services to comrades and fellow publishers throughout the world at rates so down to earth it would make a professional printer piss his/her pants (since they only charge a hair above the cost of production). Needless to say, they are a wonderful anarchist resource to have in the Northwest. *Eberhardt Press Review* is their in-house publication of reviews. This marks the second issue of what looks to be an interesting regular read.

Unfortunately, this installment begins with what I found to be its least significant piece, but perhaps it served as an opening act to better showcase the other features. Christopher Blake Ruth's review of "On Bullshit" by Harry Frankfurt is well-written, and even witty at times. But who really cares about some obscure philosophical essay that has been recently re-released as a small book, even if, as Ruth suggests, it has mysteriously gained popularity as of late? I don't know where Christopher hangs, but I haven't heard any talk about this seemingly irrelevant academic tract around the water-cooler. I don't think asking the difference between truth and untruth and what lies outside of this question (notably, bullshit) is touching on the pulse of mainstream culture. Nor should it be to be investigated, but it is presented here as if everyone thinks about these things, and in reference to some specialist's concepts of them. It is important to grapple with morality and essentialist perspectives, but when the night comes falling from the sky, it seems Ruth might not even notice unless it is first presented as a thesis paper.

"Mujeres Libres" by Leah is a much more grounded and relevant review, taking a look at the new edition of Martha Ackelsberg's *Free Women of Spain: Anarchism and the Struggle for the Emancipation of Women*. This is, however, more of a history lesson (or should I say her-story?) than a straight book review, taking a deeper look at the part of the Spanish Revolution often marginalized or forgotten about. Leah is both

(continued on next page)

critical and complimentary to both the book and the group Mujeres Libres, while offering some useful lessons for contemporary anarchists. She challenging the underlying essentialist feminist perspectives, while still asking important questions about women's all too familiar rôle as either peripheral or forgotten, not only in dominant society, but also in radical and revolutionary movements.

I really enjoyed Samuel Grey's "Wither Postmodernism?", a look at *Ecology and the End of Postmodernity* by George Myerson and *Postmodernism for Beginners* by Jim Powell. For those in the radical milieu who didn't have pomo shoved down their throat in college like I did, or those who stare blankly when the term is thrown around, Grey offers a concise look into the subject in a context which makes sense to anti-civ anarchists and the random reader. Grey concludes with statements like: "Modernism and postmodernism, seen as binary opposites, then read as symptoms of the same ailment. Perhaps one day both will be irrelevant." Grey also rejects science, totalitarianism, democracy, and progress, in an attempt to portray the need to "figure out how to unravel this tangle with minimal tears to the fabric of life."

Also of interest were "The I and Thou of Martin Buber" by Anthony, an involved look at the admirable and problematic writings of the German philosopher, and Jai Soutine's informative "Al Zarqawi: The Man Behind the Myth". Perhaps most detailed and engaging, however, was a reprint from the *New York Review of Books* (11/5/70), John William Ward's look at the classic text of Alexander Berkman's *Prison Memoirs of an Anarchist: Studies in the Libertarian and Utopian Tradition*. Ward takes us through the Russian Jewish immigrant's transformation from the blundered assassination attempt of Carnegie Steel manager and strike crusher Henry Clay Frick, through prison, to his post-incarceration renunciation of direct violence in America. Ward offers a complex look at not only the anarchist who preached and practiced "propaganda by the deed", but also a multifaceted exploration of violence itself as a revolutionary strategy, presenting much for contemplation.

Also available from *Eberhardt Press* are the books *A Crime Called Freedom: Writings and Communiqués of Os Cangaceiros* and *Fire to the Powder Keg: War and Social Guerrilla Struggle in Iraq* (both translated by Wolfi Landstreicher) and *Suffled How It Gush: A North American Anarchist in the Balkans* by Shon Meckfessel. Some of their pamphlets include: *Free to Choose: A Guide to Reproductive Freedom* and *Criminal (and other Writings)* by Isabelle Eberhardt, the "young radical stricken with wanderlust and possessing a keen ability to record the beauty and mystery she found in the world" from which the printers get their name. You can check out their complete catalogue and other projects they are currently engaged in by going to their website: eberhardtpress.org. (FS)

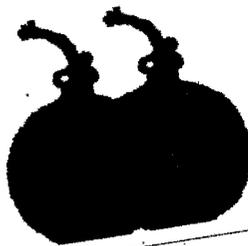
Eberhardt Press, 3527 NE 15th #127,
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GREEN ANARCHY #23

Anarchy & Nihilism: Consequences by Aragorn!

Nihilism, if we succinctly define it, is the understanding that everything about this society must go. Since it is built on a rotten foundation, there can be nothing but putrid flowers of misery that germinate from its foul detritus. Nihilism informs us that society's destruction is primary, without the need or desire for affirmative visions of what another world might look like. This offers some interesting food for thought (but probably limited to a spicy condiment or maybe an exotic hors d'oeuvre) for amoral anarchists wishing to strategize in the midst of this deranged society. Nihilism has a historic framework, mostly stemming from 19th Century Russia, one that inspired the "propaganda by the deed" anarchists. It also has a contemporary and popular usage that depicts

ANARCHY & NIHILISM Consequences



either mindless violence or self-destructive apathy, both of which probably contribute little to anarchist theory or practice. Fortunately, some anarchists are offering more useful analysis of the nihilist tendency. The first installment of this series, *Nihilism, Anarchy, and the 21st Century* (available from the GA distro, see page 82), provided some important groundwork to understanding the aspects of nihilism that may be relevant to anarchy, as it opened up much discussion on the subject, and was quite influential. Now Aragorn! brings us the next chapter on the subject, *Anarchy & Nihilism: Consequences*. This time, rather than focusing on nihilism's applicability to anarchists, Aragorn! asks "What does anarchy have to offer nihilism?" Seemingly frustrated with the incoherence and ridiculous nature of much of what makes up the "anarchist

movement", he, like many of us, is searching outside its margins for useful lessons and ideas to put into practice.

"Consequences: On Revolutionary Despair" opens the pamphlet with an outlined statement on the limitations and dilemmas of the various social change models, historically and those currently practiced (from insurrection to revolution to collapse), and where we remain. He rejects the singular approaches, claiming them to be "more of the same". But Aragorn! asks, "Is the quiet misery of daily life preferable to a reactionary rupture?" To which he follows that historically anarchism has not been the answer to a liberated social transformation, but instead, is comprised of a series of "moments worth living", ascending to a "glorious failure". These stark words may seem scandalous and burning, but they do offer a more grounded and non-idealized basis to examine the positive aspects of anarchism, as well as the possible divergent approaches to contemplating and acting upon our situation other than the idealized and romantic raising of the black flag. Challenging notions of sacrifice, pragmatism, and the role of revolutionary "supermen", he goes on to speak of an impasse we occupy. Without the words to describe a transformation nor the ability to create it, we become desperate. This hopelessness leads to actions outside of our theory or strategy, without goals and resolution, and is materialized merely of consequences. This insight does ring true, but we are left without an idea of what this means for us or the author's feelings about this situation. This removed or "objective" perspective seems intentional and perhaps stems from the author's particular form of nihilism and amoralism.

In the longest piece, "Nihilism and Science", Aragorn! explains how historical (Russian) nihilism was reacting to specific circumstances (the spiritualism, superstition, and sentimentality of the Orthodox Church, and the rent, bureaucracy, and authority imposed by the Czarist political structure), rather than an intentional motivation. It represented localized apprehension and opposition rather than a universal skepticism. It was too short-lived to

break from this characteristically revolutionary pattern, and thus never came to the fruition that a perspective of ultimate pessimism might. One byproduct of this was the embracing of "natural science". Rather than a wholesale rejection of the logic of civilization, it merely abandoned the dominant forces of that time and context, and replaced them with another encompassing worldview. Aragorn! goes on to ponder the relevance of nihilism's key concepts ("Critique as practice", "Avocation of the Deed", and "Negation" or non-participation as political practice) to our situation, while attempting to avoid the pitfalls of a restrained scope. He concludes by declaring that anarchist nihilism rejects the answer or solution discourse in favor of offering a "frame of reference", one which also includes the role of "opposition" as part of this society we wish to reject.

Perhaps most useful in this pamphlet was "When Dictionaries Burn", offering some

interesting definitions to key concepts of the nihilist tradition flavored with Aragorn's particular distillations and seasonings.

"Now is the Time (and Yet We Wait)" concludes the pamphlet asking the question "But what to do?" A very worthwhile question considering the fact that all theory is purposeless and illusory without the intent to practice. This essay appropriately suggests that we cannot "bring down the castle walls by running full speed into them" and "it may be that the world has become sophisticated enough to no longer need castles." In an age of evermore psychological control and self-policing and the conversion of the material to the virtual, strategy against this system becomes more ambiguous and amorphous. However, one begins to wonder if the essay is about to slip into a postmodern rationalization, but instead it offers a solid critique of the postmodern condition. Describing it as a "tool in the arsenal of this order", explaining that the group in the maximal position to take advantage of a displaced reality (stripped of historical, anthropological, and even physical meaning and framework) are those in control of it. Believing in nothing, isolated, and apathetic serves the interests of the dominant order, and is the consequence of postmodernism. This accepted "end of history" premise is the most effective control mechanism at their disposal. Why resist what is a given? How can you destroy what is universal? All of this is strongly challenged, yet why does the conclusion leave such a bad taste in my mouth?

Since it is assumed that power no longer looks like a citadel, that a siege strategy may not be applicable, and that singular points of attack may no longer be sufficient, it is suggested that the "simple" solution to this problem is "engaged patience". This is described as "total engagement in the social and political processes around us". Examples given are "attending church, going to shareholder meetings, attending city council, toasters, Elks lodges, civic organizations, and even leftist meetings." The purpose of this is to gather information, to better understand how society functions. Yet it is never suggested that we would do anything with this information, so I am left assuming we will remain in a perpetual holding pattern, continually examining all of the system's developments, metamorphoses, and adaptations, crippled to ever act. How is this better than postmodernism? The choice of not acting because this reality is all a given and there is nothing we can do or not acting because there is too much to patiently scrutinize.

Still, I would strongly suggest reading *Nihilism, Anarchy, and the 21st Century* and *Anarchy & Nihilism: Consequences*. But, while this new pamphlet offers a lot in terms of a breakdown of nihilism compared to social change movements and understanding its possible usefulness as part of an overall analysis for anarchists, its punch-line

left me completely dissatisfied. My expectations as far as practice, and my general perspective, take me somewhere completely different. It is possible to understand and continue to critically examine how power functions and evolves, while actively moving towards its destruction. Patience, in my opinion, was not what I was looking for after getting me all worked up. Blue-balled once again by the A! man. (FS)

PO Box 3920, Berkeley, CA 94703,
aragorn@riseup.net

Ker-Bloom! by artnoose

Ker-Bloom! is a concise little pocket-sized zine assembled every two months from the hand-printed world of Bay Area craftsperson, artnoose. It started about ten years ago when the creator, who was already proficient in letterpress (that's the old-fashioned art of hand-setting every letter of the type!),

decided to self-publish some of her writings out of an old bam she shared with a press, spiders, mice, rats, cats, possums, huge bumblebees, and rambunctious raccoons. She just writes about her life, but when you live amongst the Bay Area anarchist scene, that is inevitably political, often troublesome, and typically amusing.

The construction and presentation are simple, but of much higher quality than your average zine, probably because artnoose is an artisan first, and writer second. This is in no way a dis' on her prose, which is pretty engaging, just that the care in pro-

duction is very apparent. Not only is each issue uniquely designed, but it also contains clever little artwork and is numbered (like reproductions of paintings) so we know the copy we hold in our hands is one of a small set of hand-crafted pieces of creativity.

Now I have to say, I'm not typically a huge fan of the personal zine format, as it mostly seems to be exclusively therapy for people. This is fine, but I'm not usually too enticed. I prefer to deal with my, or others, emotional and psychological issues face-to-face, in community, not mediated through the world of zines. I also prefer writing to be relevant to my life, and to be thought-provoking, which many personal zines are not. When they are not of the recovery variety, they are often a compilation of political rantings about society that are either incoherent or would never make it through a serious editor, thus, cut and paste it, and go to

Kinko's!, and leave it around town. Alright, again, that's cool, I'm all for DIY, but I'll just say, a lot of what comes from that process, in my opinion, is best left for the recycling bin. There are occasionally, however, personal zines

which I feel have an engaging balance of personal stories, drama, humor, sadness, social commentary, and ideas to keep me interested. Now this is especially subjective in the realm of personal zines, but I really do enjoy reading most issues of *Ker-Bloom!*. Don't get me wrong, I've tossed aside a few of them which were just too fucking hippie for me,

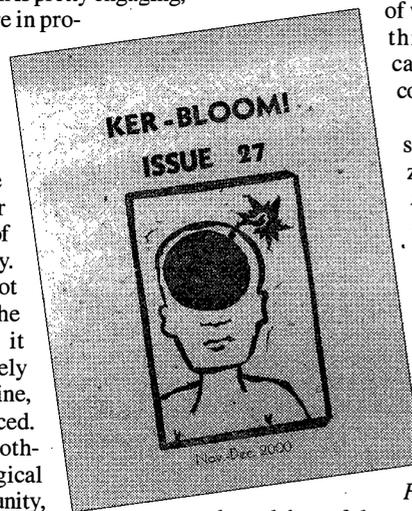
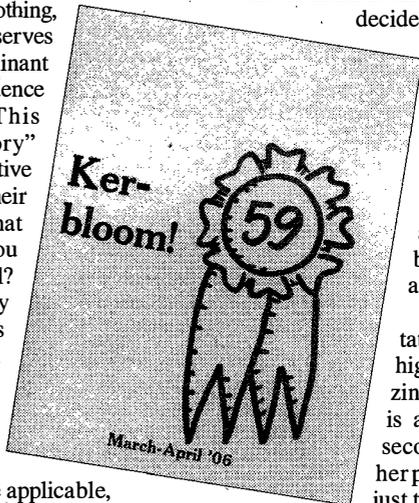
like the one about the anarcho-snugglism, but that's the great thing about stuff in little packages, its easy to ignore the ones you don't like and keep the ones you do. For the most part, however, I am regularly entertained and responsive to the zine.

Some of my favorite issues of *Ker-Bloom!* have been #27 (*Bomb in my Head*), which accounts the whiskey-induced attempt to remove cysts from her head with the help of a friend and X-acto blade; #30 (*Head Scars*), which deals with the less intoxicated and triumphant removal of the cysts, as well as the emotional scars we all carry with us; #44 (*Book Stork*), reminds us that in this technofied nightmare, it is important to know where things come from; and #59 (*The Gray Ribbon Award*), deals with the perpetual feelings of second-placeness, and the acceptance of who we are and how we do things with honesty and candor, even when we never come out on top.

There are also some supplementary artnoose zines outside of *Ker-Bloom!* worth checking out. *The Blackberry Bloc* or *What Scott and Artnoose Did on Their Summer Vacation* was a companion zine to issue #56 of *Ker-Bloom!* and gave a humorous day by day account of their 700-mile bike travels down the West Coast. *The*

Fifth Wheel was one person's brutal, heartfelt, at times amusing, account of an anarchist group-house/relationship drama/disaster, subtitled: *With Friends Like These, Who Needs Infiltrators?*. And, my personal favorite, *My Friends Are Superheroes*, which comically illustrates all of the admirable traits of her pals. As it states, "Forget celebrities in

(continued on next page)



action flicks. My superheroes are real, and they're all around me. I have a posse, y'know." Reminding us that we don't need to look far for inspiration, and that there are reasons (though we may sometimes forget) why we choose our friends. From travels to break-ups to sexual abuse to dealing with the dysfunction and joy of living in an anarchist scene, artnoose has covered a lot of ground, and there's still a big world out there to continue to explore, and give us her unique rendition of. (FS)

artnoose, PO Box 3525, Oakland, CA 94609

The Warrior Wind c/o Liberation Projects co-Produced by Tarantula Distribution

The inaugural issue of this 8-page newsletter subtitled, *Against a Society of Confinement: "Blow, wild wind, blow"*, was released in February. While it does not contain a statement of goal or politics it focuses on state repression activities of interest to anarchists. This issue contains information about "Operation Backfire", "Dispatches from Jeff 'Free' Luers", and a few tidbits of recent state repression and resistance news. It closes with the Ralph Chapin poem from which the publication draws its name.

There are plenty of accounts now regarding the 13 (or more) "Backfire" arrests due to the testimony of infiltrators and snitches who are linking them to numerous ELF and ALF-claimed actions. What could an irregularly scheduled publication add to the mix? Most impressive was their initial analysis of the situation placing it solidly in the context of the current climate and fast-paced trajectory of the state. Their call for solidarity for the recent arrestees in memory of Bill Rodgers and for all who are locked away is a call that ought not be ignored and again their context was clear. A cautionary wisdom needs to be exercised if, when, and how that solidarity is articulated/communicated. The yet-to-be-turned arrestees surely don't need backlash as they prepare their important defense.

Overall, I found this first issue to be solid, well-crafted, and fairly well-written. Unfortunately, the second issue fell short of the first.

Issue Number Two came out only 6 weeks after the first and focuses on the three Auburn arrests for conspiracy, which carries up to 20 years in federal prison; a charge based primarily on the testimony of an infiltrator reported to have

received some \$75,000+ over the past two years. There was some interesting information offered that suggests "Anna" is more the "classic agent provocateur" than observer/reporter to the FBI, an important point for the legal defense as well as those studying the strategy of the state. The subtitle of this piece, "What's Going On, and Why We Should Care", is obviously a rhetorical question used to provide a springboard for the editors analysis and opinion. I found the article somewhat bland - loaded down with far too many obvious observations punctuated by cliches such as "The powers-that-be want every single one of us to be afraid" and "The FBI is driven by a need for sacrificial flesh..." There were also rather odd pronouncements regarding the manner in which the state responds to prisoner requests; odd because many comments seem naïve or intentionally rudimentary. Unless the reader is new to a critique of the state - and particularly of the prison system - the fact that its managers play a heavy hand according to their own or their 'handlers' whims, hardly need be mentioned, much less emphasized. One of the reasons "we should care", it seems, is that one of the terms of defendant Lauren Weiner's release states that "Ms. Weiner shall not have contact with any person, group, association or engage in

environmental issues or advocacy". This is consequently combined with the federal prosecutor's statement that Lauren (as well as the other defendants) had been contacted in jail by "the movement's prisoner support network." The editors' say that this now amounts to an "insinua[tion] that those who write to or visit prisoners are in fact 'eco-terror' operatives". They further insist that Weiner has had no contact with outside supporters - "not even by mail that was responded to - since an early jail visit". The concern then is

that this "lie" and the terms of her condition "set dangerous precedents" because "the authorities explicitly [their emphasis] and publicly relate every oppositional perspective, and even the smallest gestures of solidarity, to the specter of 'terrorism'." This is obvious hyperbole and runs counter to credible analysis. Surely, the authorities will say and do just what they will to further their objective of using these and other "eco-terror" suspects as a warning to all who may attempt to thwart their goals. Hitching their star to the terrorist bandwagon when ever possible is a popular ploy and one that some supporters and legal eagles are challenging. If the state is also linking prisoner support to 'terror' as well, it would be an interesting

and perhaps less obvious development. But the editors do not make their case. Did they leave out some important details?

The rest of this second issue covers the SHAC 7 convictions, new charges against Rod Coronado and Peter Young, an update on "Operation Backfire", some notes about grand juries, ending with 'Free's' call for resistance against the "Green Scare" (does anyone else find this link to the communist 'threat' of the past annoying?)

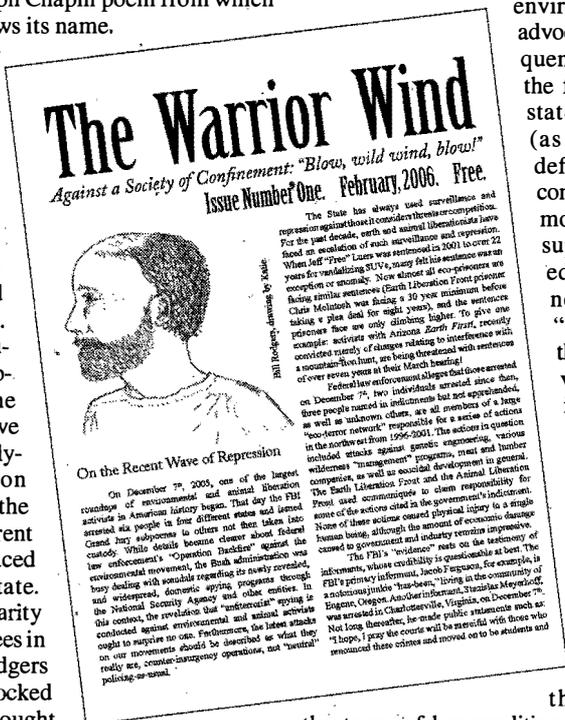
Overall, I'm a bit less enthusiastic about this second issue: the writing was less cohesive and analysis less astute. Since providing information and analysis of this sort is so important - and the goal of the newsletter one presumes - it would be much more interesting if the Warrior Wind focused on well-reasoned and genuinely impassioned analysis rather than worrying about getting it out quickly (the sense I was left with this issue). This new project has the potential to be an important tool for keeping up-to-date on prison issues, so I hope the editors will make it clearer who their intended audience is. (WIS)

Free. Liberation Projects, 838 E. High St.,
#115 Lexington, KY 40502.

Free. Tarantula Distribution, Portland, OR

The World Can't Wake Reinventions

The World Can't Wake (WCW) takes on the Revolutionary Communist Party's anti-war platform called "The World Can't Wait" in this 8-page zine. It exposes - or perhaps aids in the resurrection of - this Leftist 'threat'. For someone who knows little about this obscure but long-standing political party, it contains some interesting historical information about leader Bob Avakian while also providing some solid, if largely unsurprising criticisms of the anti-war movement overall. The author(s) call the peace activists to task a number of times for not applying the same sort of analysis to these behind-the-scenes backers of various protests and demos as they do to the antics of the Bush administration (as though there is really much real critical thinking going on to start with). This movement continues to be a well-controlled and rather sheepish spectacle that repeats the same strategy several times a year, year in and year out despite its ineffectiveness. The "hearts and minds" of some of the marchers might be open to the persuasions of the RCP's "Chairman Bob" or International ANSWERS World Workers Party as the author(s) allege, but it's unlikely. I think the writers, like others, over-rate the influence of Marxists, Maoists, and Stalinists. This is not to say that continuing to expose the antics of the Left is not necessary - quite the contrary. There are lots of players in the political game and I got the sense that the author(s) are more than a little concerned with this particular group of losers, giving them more credit than they deserve with laments like "the longer the WCW goes unexposed - and unopposed - the more the RCP will thrive and the more difficult it will be for a more vibrant and autonomous anti-war movement to emerge". They never indicate how such a 'movement' could emerge or why it would be desirable, or what different strategy would be pressed, leaving me to



wonder where the author(s) are coming from (a)politically.

While there are some good observations (and a few potentially usable slogans for those inclined to such, as with "In radical politics, ignorance is never an alibi") from an anti-authoritarian perspective, there is almost a sense of apology for the continued weak opposition to the state along with a murky critique of their own ("...and if, under Bush and Cheney or their successors, a 'state of exception' – a regime of drastically curtailed liberties – does emerge..."). What are they waiting for?

The subtitle to this is "Amnesia and the Anti-War Movement"; the cover is a collection of political leaders/figure-heads including Bush, Mao, and Bin Laden superimposed on bat bodies hovering over what looks to be a sleeping student and a popular Goya quote, "The sleep of reason produces monsters".

This pamphlet is surely more interesting than the commie Worker paper being pushed by some annoying woman at the BASTARD conference (where I found this WCW pamphlet), but definitely less interesting than the many and varied responses she got by the spontaneously-formed unwelcoming (non)committee. (WTS)

No price. PO Box 61036, Palo Alto, CA 94306-1036.

A Green anarchist project on freedom and love by Mae Bee

pictures by Chester Wren

This zine is a 6-pager with even smaller print than GA's. It is meant to "inspire[s] thought...arouse emotions, discussion and hopefully, other writings rather than cause upset". In the opening paragraph, Mae makes it clear that "our 'common project' [authors quotes]" is "the abolition of all power relationships", this "includes the abolition of coercive/closed relationships"; defined by the author as those love/sexual relationships that use rules or permanent contracts to control unwanted behavior. S/he further insists that "these relationships cannot be part of a free society" and "must be confronted by all who seek such freedom and communities". The quotes from "On Sexual Poverty" (*Willful Disobedience* #4) and John Moore's "Introduction to Anarcho-Primitivism" seem to be offered more as proof of concept than inspiration.

There are 7 short sections starting with *Rules of Engagement* (my choice of capitalization, the authors was all over the place – as was punctuation – which was disconcerting at first.

Breaking the rules usually is though, so maybe this is part of the lesson), moving to *Choice and Respect, Jealousy and Other Feelings, Break Out or Break Up*, a super-short *Direct Action* bit, *Communities Not Couples*, ending with *Right Here, Right Now*.

Mae Bee calls on green anarchists to do away with "rule relationships" – defined as monogamous partnerships as well as polyamorous groupings that insist on any restrictions to "follow[ing] their desires" – in favor of (using falsely opposed comparators) "communities not

couples", "desire not consent", and "trust not fear". S/he points out the many coercive relationships we have in mass society; as relationships we consent to but do

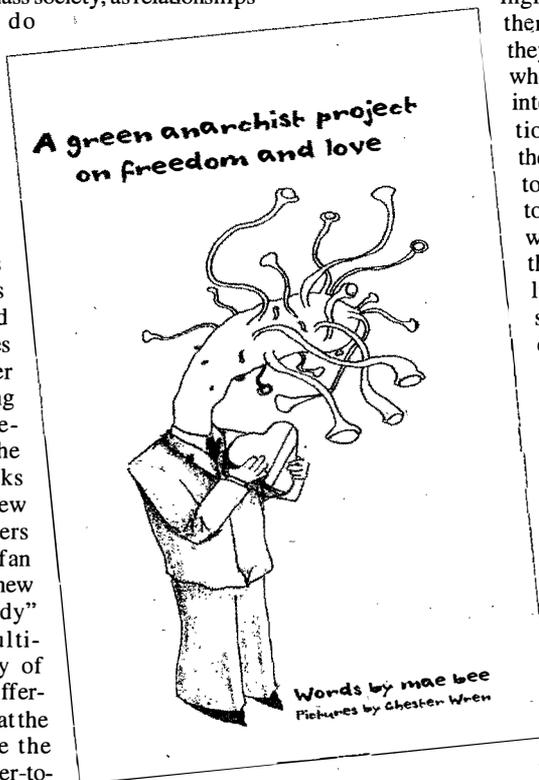
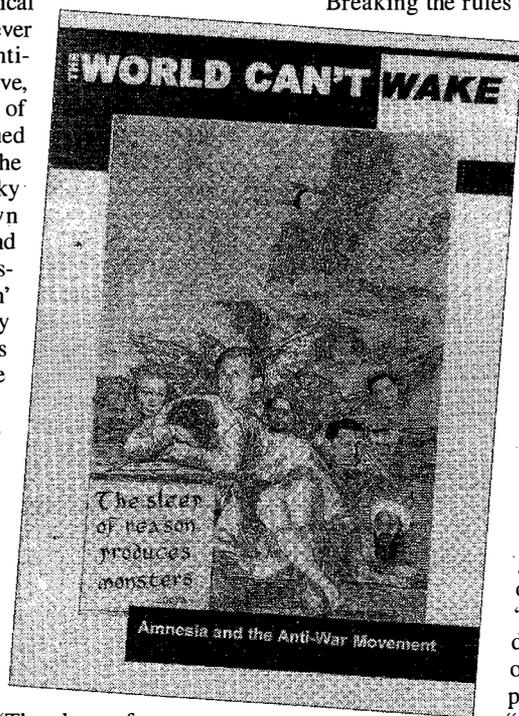
not desire such as worker and consumer. She then attempts to apply this same tension to those "rule relationships". A valid point of consideration, for certain, but Bee was unable to dig into this possibility – instead moving into mandates of her/his own. Another potentially interesting discussion was side-stepped when s/he unconvincingly links infant jealousy of a new sibling at "the mothers body" to the jealousy of an adult lover seeing a "new person at it's lovers body" – the tie being "ultimately" the ideology of "ownership". The difference, s/he reports, is that the mother can convince the first child of her never-to-be-lessened love; thus, in most cases the child adapts to the new love, while adults choose to restrict access to the new love, if they are permitted at all. Again and again, good points are raised but the author is too quick to draw conclusions and prescribe solutions.

Mae Bee has clearly given the complexities of intimate relations considerable thought – it seems this may be the result of personal experiences – and there are a number of astute insights throughout regarding jealousy, pain, responsibility, and desire. S/he correctly challenges the notion of governing feelings and responses and inevitable changes through contracts – these don't work any better for controlling fucking than they do for fighting. It also often puzzled me to see otherwise rebellious anti-authoritarians embrace, if apologetically, pre-configured restrictions on how they would respond to desires so intimately tied to our well-being and which have been used by all manners of authoritarians to control behavior. I also agree with Mae Bee in one aspect of the argument – our personal relationships, our most intimate lives could be the most expansive, autonomous, and joyful expression of anarchy now and I long to live in a time and place where the sexual expression of affection and desire is no longer sacred, no longer set aside from all the other expressions of love and caring. However, Bee greatly over-simplifies, even dismisses at times, the difficulties we all have of living what we desire – not just because of the material restrictions, but because of the internal struggles carried over from our experiences with family, friends, and past lovers. There are many reasons lovers choose monogamy (not all are coerced). Anarchists, green or not, cannot be expected to suddenly put aside their long-held notions about love and sex, their fear of abandonment or loss (which does not equate to ownership!), or deeply

ingrained beliefs about themselves. Even when they truly want to do so; when they have become intellectually and emotionally conscious of the necessity for all autonomous individuals to do as they will; even when they desire those they love to experience limitless joy and passion as a natural and obvious adjunct to that love; they may not be able to let go. Further complicating matters is the reality that our most intimate relationships expose some of our most insidious authoritarian tendencies, our unconscious oppressive compulsions, and otherwise hidden neurosis. This means there will

be some not-insignificant amounts of time and energy required to break through the barriers. We all choose our battles and some folks choose to avoid the complications multiple lovers bring in the current

(continued on next page)



social context . Hopefully, we can all deal more honestly with all the contradictions inherent to living in this uptight world.

I still manage to appreciate Mae Bee's "contribution to something ongoing rather than a final word" despite its serious shortcomings and naive – however desirable – insistence on just "being here now" and somewhat questionable notions of sexual direct action ("seducing the lovers of the possessive", "stealing kisses from forbidden lips"...). I suppose I tend to appreciate any honestly-intended discussion regarding the personal, the up-close, the day-to-day as my anarchy is more a way of living and relating than a futuristic ideal and am most interested in sharing with others who view it similarly. S/he also inspired some questions worth pondering. Can we, should we, must we, free ourselves from limits placed on the free expression/experience of that most enticing feeling that overflows; that presses us to act in those still-too-rare, but always-beautiful moments of urgent, unpredictable, and spontaneous passion (whatever inspires it)? Does our reluctance to resist or our apologetic willingness to accept, sexual restrictions parallel similar tendencies with regard to other societal, cultural, traditional, civilized, impositions as Mae Bee suggests? Interesting questions all, but Bee, there are no clear and broadly applicable answers. (WTS)

c/o Leeds EF!, c/o Cornerstone Resource Centre, 16 Sholebroke Avenue, Chapletown, Leeds LS7 3HB

The 6th Annual BASTARD Conference

I look forward to this event every year and this years BASTARD conference was the most interesting, insightful, and somehow most intimate one I've been to. It was an excellent rebound to last year's uninspired one. There was no particular theme, which might be the best way to approach this type of program. I actually had a hard time choosing between workshops that ran at the same time. As it turns out, my choices were all worth the time stuck in chairs bolted to the floor as church bells chimed and elevator alarms blared, reminding me of some of the many constant annoyances of city life. The BASTARDS are a diverse bunch, but they all seem to share an enthusiasm for making the time in the Bay area fun, interesting, and though-provoking – no easy task!

As a 50+-year-old, I was particular interested in the panel discussion which I thought was to be about aging in anarchy, facilitated by the always-charming, sweetly blunt octogenarian and "black-diaper baby", Audrey. As it turned out, it was really a look at anarchy through the eyes of four people of different ages, *Anarchism from 18 - 80*. Not quite the same thing. However, it was interesting to hear perspectives ranging from the intelligent but nervous 18-year old who tended to speak in rather prescriptive radical-academic phrases, to the twenty-something who spoke about moving from almost thoughtless pranks to a more steady anarchy (not always useful in my opinion), to the forty-something quirky John who tends to the verbose and far-out –

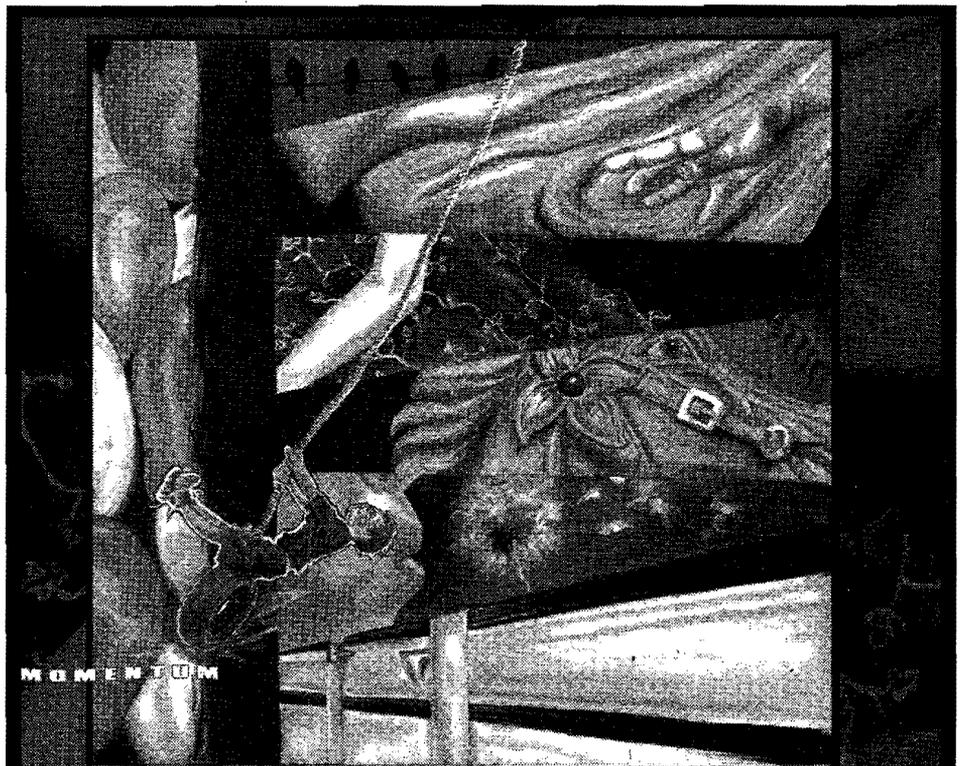
though interesting – ideas, to Audrey's calm and straightforward look back at her anarchist parents, comrades, and projects along with a quick note on anarchy today. I could listen to her for much longer and would enjoy exploring the subject of aging in anarchy at some point with her and others. Any other anarcho-geezers out there?

The *Critical Thinking* discussion was not what I thought it would be, but I actually enjoyed it even more than I thought I would. It was casual and the facilitator refused to hide her own nervousness – a valuable example to those who are fearful of giving or participating in workshops. Lee made it work by encouraging a dialogue between everyone in the room, many of whom were writers. A lot of the early discussion explored the ways we write and read, interpret and filter ours and others words. There was some emphasis on shit-talk disguised as criticism, the hypercritical nitpicker, and the sense of scoring points. The adversarial relationship of Wagner and Nietzsche cited by one participant as criticism well-done might be worth checking into since it seems many of us have a difficult time with conflict of this sort. My only criticism of the workshop is that while I recognize it would take more than an hour and a half to delve into the methods, tools, arguments, and fallacies related to critical theory, it is important to introduce these concepts, at least through a handout.

I was pretty skeptical about the topic of Wolfi's workshop this year, *Utopia as an Anarchist Practice*. Utopian notions have always run counter to a free-expression of the individual and small group.

Again, I was pleasantly surprised. He differentiated Utopian schemes – those prescriptive ordered systems that seek to enclose people in an ideologically-driven world view – from the dreams that "remind us of why we fight this society". He contrasted the historical models of the perfection-oriented schemers (ie *Plato's Republic*, *New Atlantis*) with the actions and attempts of some of the dreamers (ie Brazil's Conudo's 3-year fight against the state to keep their way of life, the 1960's Diggers and their "nothing shabby, no garbage approach to life in the city"). He gave a dozen or more real-world situations worth exploring but left time for good discussion (I would have enjoyed more of this) amongst the attendees throughout. I hope others were as inspired as I to share their dreams for an anarchist future no matter – if not especially – how far-fetched they might be. Most of us are quite vocal in describing what it is we desire and nearly equally as silent about what it is we desire. Wolfi described this Utopia as a living dream, an exploration, and journey where the way we live is an attack on this society that we aim to end. While I get a lot from reading and talking to the staid rationalists, I most enjoy those who also embrace their own utopian madness for inspiration.

Non-classical Anarchism: this was the least interesting session I attended, partly because two of three presenters (John Zerzan and Lawrence Jarach) are not always lively speakers and neither had much in the way of new or inspiring material to offer me, and the third (a former Nihilist



Strategy 29 – Deck the tree with false blossoms.

Tying silk blossoms on a dead tree gives the illusion that the tree is healthy. Through the use of artifice and disguise make something of no value appear valuable; of no threat appear dangerous; of no use appear useful.

turned Christian anarchist) had a liveliness bordering on disturbed. One of the potentially interesting points came after Lawrence gave the most explicit list of characteristics of "post-left" anarchy to date. An obviously

liberal member of the audience asked why anarchists are "obsessed" with the state and capital. "What about racism and sexism?", the young white male demanded. However, the way in which the question was asked precluded any real dialogue about the strategy of identity politics used by the state and other politicians. Perhaps next year? Two brief exchanges covered work and activism, but all I really got that was new came from the wingnut Christian: since everything is shit we might as well join a church!

By far the most memorable point in the conference was an impromptu lunch with Jason McQuinn. He had just read our less-than-favorable review of the *Alternative Press Review*, one of his editorial projects. We sat down outside a cafe and started going through the review top to bottom, assessing and debating various points along the way. Unfortunately, we were not able to get to the really tough points where our differences might have been a bit more heated. I left wishing more folks could engage in this type of dialogue: intelligent, open, direct, and without rancor. To paraphrase Jason, you gotta have thick skin if you write publicly, a lesson we could all take a little something from. (WTS)

sfbay-anarchists.org

Fifth Estate Issue 372/Spring 2006

Early in 2005 *Fifth Estate* ran a statement by David Watson, erstwhile long-term editor, that I think many found an offensive choice for an anarchist periodical. Watson said he'd voted for Kerry the previous November and did so with no regrets. Later in the year *FE* dropped the term anarchist, now billing itself as "an anti-authoritarian magazine of ideas and action." Not surprising, I suppose, that Kerry voter Fred (letters, current *FE*) applauds the disposal of "anarchist" from *FE* covers in pretty much precisely Watson's "reasoning."

But despite Watson's decision to help legitimate and reproduce the political system of the prevailing death machine, and Fred's relief over the scuttling of the "A" word, still, in the current issue, I could have done without a dozen-plus pages celebrating the 70th birthday of the Spanish Revolution. (Another dozen or so in five years?) Same for Haymarket, an even more dusty, irrelevant

museum piece. (Someone needed to say it, no?) (And *FE* is no longer an "anarchist" zine anyway, right?)

There are articles about war (always bad), torture (ditto), the World Social Forum (the no-future leftist revival project), and Chavez in Venezuela (typical statist socialism). Walker Lane's piece discusses the last two topics and concludes, "Only a radical retreat from authoritarian and technological solutions can restore balance and stave off catastrophe." Unfortunately, this ending rings rather weak and hollow inasmuch as he pretty much throws in the towel just two paragraphs earlier. Given overpopulation and domestication, Walker muses, maybe Chavismo's leftism is "the best we can hope for."

There's a somewhat weary tone to the issue, in my opinion. The content isn't so bad, but there's a sense of it as a going-through-the-motions, a well-worn litany kind of thing. Peter Lamborn Wilson's "Secular Antinomian Anabaptist Neo-Luddism" is an interesting, brief survey of non-political historical forbears of the anarcho-primitivists of today. But I'm not sure why he felt it necessary to throw in passing slurs about the latter as humorless nihilists. I haven't met any primitivists who could accurately be so described.

On the last page — "Books from the Barn", features a prominent promo for what surely sounds like (I haven't read it) one of the many, many liberal Bush-hating tomes, *Bush League Spectacles: Empire, Politics, and Culture in Bushwacked America*, by Fran Shor.

Maybe *FE* can continue to tread a sort of bohemian, "anti-authoritarian" path, not exactly anarchist and keeping at least an equally safe distance from being explicitly anti-civilization.

There are a few signs of the completely tamed position of anarcho-liberal, but time will tell. (JZ)
Fifth Estate, PO Box 201016, Ferndale, MI 48220

\$10/year; single issue \$3/US, \$4/Canada

Big Easy, Small Window

This is a 50-page booklet about hurricane Katrina's social impact. Most of it consists of excerpts from press reports (e.g. from the *Times-Picayune* of New Orleans) and this is its greatest strength. One revealing observation or comment after another, with a minimum of political interpretation.

The latter arrives in the final few pages and leaves little doubt that *Big Easy, Small Window* is just one of the many fairly generic products on the subject of last fall's Katrina disaster. A disaster, it should be said, that is far from over.

Some of the points are as valid as they are oft-said: the event caused a big disruption to the capitalist economy, the morale of those in authority was low, faith in government also low, unlawful acts were often defended, etc. But some of the concluding remarks amount to largely unjustified cheerleading: looting and arson, even gunfire, were very significant and spreading, "capital's dominant social relations" are undermined and guerrilla warfare is a "very real possibility."

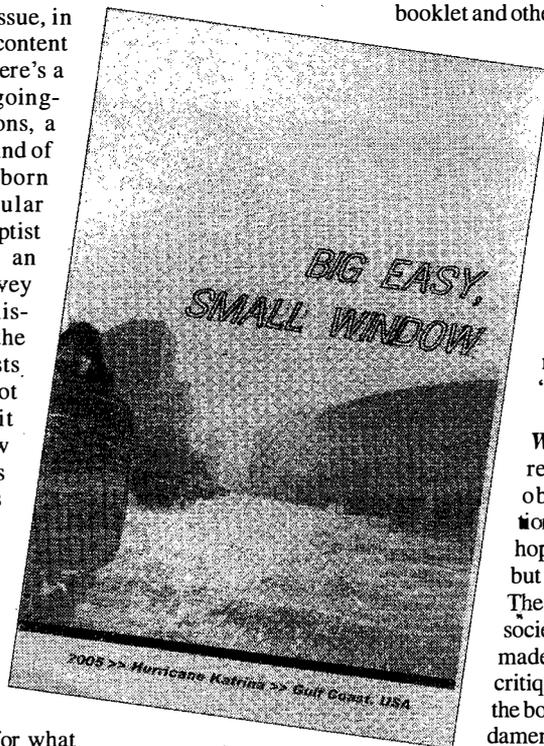
The chief theme—and limitation—of this booklet and others like it is its goal of a

"self-organized society." None of the foundational components of that society are discussed or even mentioned. The existence of mass production, and of cities themselves, is simply assumed, to be continued under new management—"self-management."

Big Easy, Small Window largely fails to reveal the intended objective of urban insurrection. The author explicitly hopes for revolt to happen, but what would be its aim? The goal of "self-organized society" is the only point made in this regard. With no critique of industrial society, the booklet implies their fundamental acceptance of the prevailing world. (JZ)

No price. One Thousand Emotions, PO Box 633333, St. Louis, MO 63163

(continued on next page)



Strategy 10 - Knife sheathed in a smile.
Charm and ingratiate yourself to your enemy. When you have gained his trust, move against him in secret.

Endgame by Derrick Jensen Volume I: The Problem of Civilization Volume II: Resistance

This two-volume work has been well worth the wait. The scuttlebutt was that Derrick was working on a how-to manual for anti-civilization operatives, a book more technical or hands-on than theoretical. Evidently, *Endgame* evolved as it was being written.

The overall emphasis is on analysis of what civilization is, why its nature is the destruction of life and freedom. There's a great strand of the personal throughout as well, which always shines through in Derrick's books.

Another important component is the deconstruction of basic assertions about civilization by its defenders, well-written unmaskings of the various arguments in favor of civilization's purported inevitability, necessary existence, unavoidable presence. The volume on resistance also proceeds in this way, in the main, examining and debunking the many excuses for not taking civilization on.

Those who have heard the author speak will likely hear his voices in these pages, both as a presence and in terms of topics introduced in person. The 939 pages cover the subject thoroughly, passionately, convincingly. These books are essential, across the board. We can only hope that they reach as considerable as possible. We are, after all, heading into the endgame one way or another. (JZ)

\$18.95 per volume, Seven
Stories Press,

140 Watts Street, New York,
NY 10003, Sevenstories.com

Twinkle Pig #4

Twinkle Pig #4 is a 30-page "audiozine" by Froseph. From the cover: "Struggling to love a world so far away, nature's enemy presently prevents today. But small can be big, hearts can break, adventures can be had. Why hold it up when we can evolve out of it?"

The format is basically the lyrics of the eleven tunes on the enclosed, independently produced CD, plus discussion of how these songs came to be. It's anti-civ, from the heart, and way more than a "liner notes" kind of thing.

GREEN ANARCHY #23

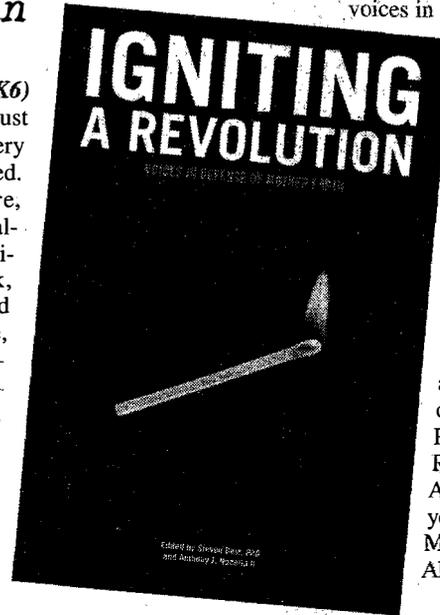
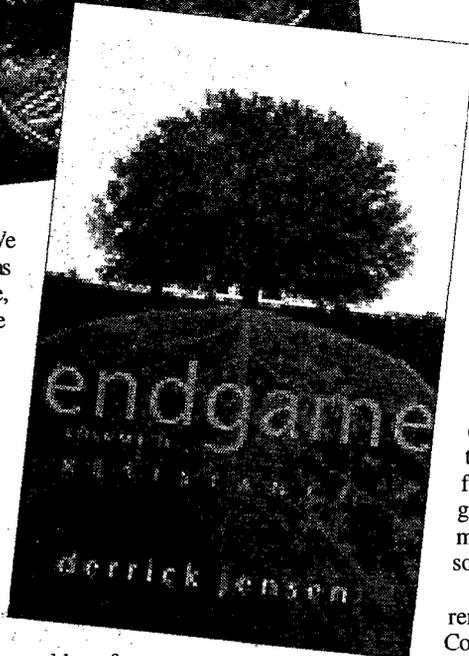
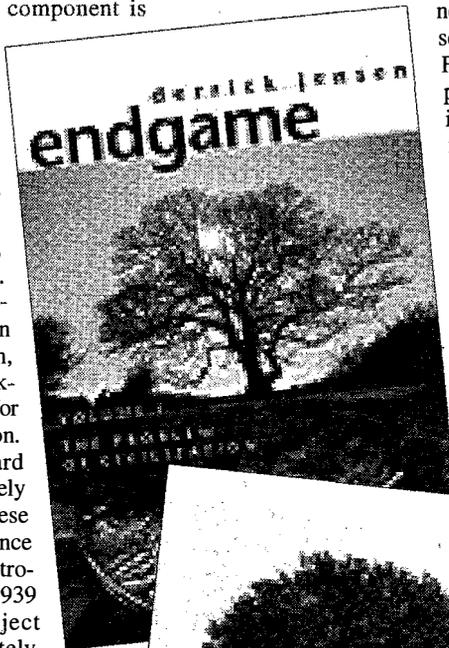
Kind of put me in mind of a musical *Fire and Ice*. I think we could use a great, ascending chorus of such jargon-free, no-holds-barred cries. Gives one ideas about being less afraid to unlimber our deepest feelings and desires. (JZ)

Froseph (until October 2006): 129 Walnut
St., Winona, MN 55987
(from October 2006 on): crimethinc. c/o Froseph
PO Box 13998, Salem, OR 97309-1998

Lugnut #4 the descent of man (2K6)

Lugnut #4: the descent of man (2K6)
is a 28-page primitivist booklet that just

never misses. Every sentence is loaded. From agriculture, patriarchy, specialization, and domination to work, industrialism, and its no-future, collapse, re-wilding and more—the whole lot, I'd say. And brought off in a modest, graceful, often humorous style.



Igniting a Revolution: Voices in Defense of the Earth edited by Steven Best and Tony Nocella

This collection needs a mention though it came to us well past this issue's deadline. Close to fifty voices in all, arranged in

seven sections: The History and Nature of Revolutionary Environmentalism, Sustainability and the Politics of Consumption, Religion and Spirituality, Primitivism and the Critique of Civilization, Repression and Resistance, Direct Action and Beyond, and Social Movements and Alliance Politics.

A very hand-
someness produced

Early on our anonymous author reveals, "I'm just a punk that works on a building site", and a bit further on, "Onwards and upwards. I've managed to squash millions of years of human history into the first few paragraphs. Forgive me if I've left something out."

Concise, pithy remarks abound. Concerning typical hunter-gatherer

fare, for example: "The food eaten is all local, fresh, organic, macrobiotic and non-processed."

A further, summary-type sample: "Critics of anti-civ ideas like to dismiss it as utopianism while placing all their hopes in a techno-industrial future...I think all that needs to be asked is what state our world is in now and what line of thinking got us here."

Real high marks for this top-drawer zine. (JZ)
No price listed. leadrum@yahoo.com

volume of 441 pages, *Igniting* contains a considerable wealth of approaches and outlooks from a wide variety of contributors. This is the kind of book that one can dip into at random, and find perspectives to learn from. There are a few here that have not been exactly famous for either anti-authoritarian or radical environmental politics, but much strong content overall. (JZ)

\$21.95 from AK Press

Fighting for Freedom Because A Better World is Possible by Edgey Wildchild and Esperanza Naciente

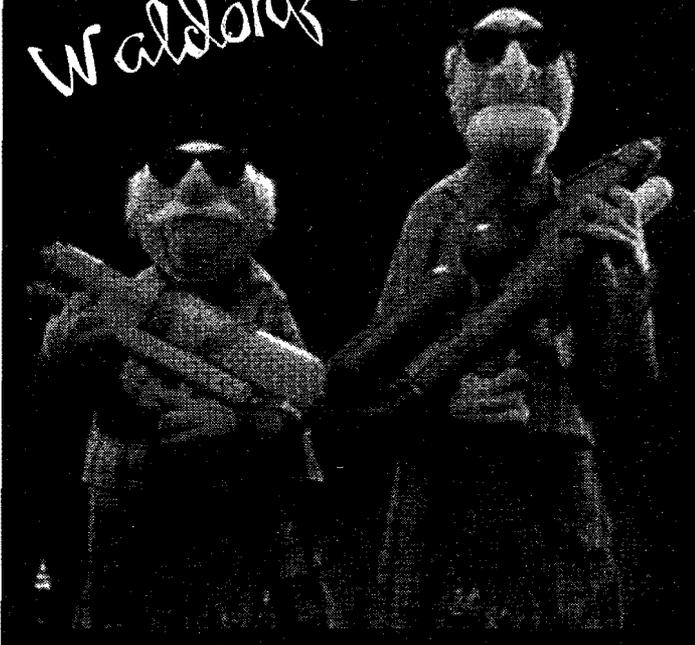
This is a nifty little book (142 pages) that also arrived very late in our work on *GA #23*. It consists of twelve rather brief chapters that sketch out various historical and contemporary aspects of an anti-civilization overview.

This handy tome has quite a reach with its explorations, striving to show the connections among the range of dominations in this globalizing world. *Fighting* is a fine introductory work, further evidence of a growing willingness to look at our situation with a needed depth of focus. (JZ)

\$13.95 from Planting Seeds Press,
PO Box 54, Franklin Square, NY 11010-0054

News from the Balcony

with
Waldorf and Staller



Internet Incontinence

The old folk's home can be a bit of a bore as we are pushed around by stocky interns like RCP newspapers are by failed chess players. Today after our meal of mushy squash and meat paste we were carted to a class on the "internet" which evidently is some sort of elaborate dating service. While "browsing" through the world of internet anarchy we came across infoshop.org run by internet persona and do-gooder ChuckO. His site, which has more asinine (read: liberal) links than head lice on a dread-haired hippy, offers the budding neophyte anarchist a complete listing of every boring activist site out there.

His recent response to the so-called "Open letter to Green Anarchy" has gotten my goat like a stale bag of dumpstered bagels. ChuckO has caused quite a row here at the home with his accusations of us being sectarian. Secretarian!? Why the closest thing Waldorf and I get to a secretary is the nice brunette who gives us extra bread pudding on Fridays.

Strategy 7 - Create something from nothing.

You use the same feint twice. Having reacted to the first and often the second feint as well, the enemy will be hesitant to react to a third feint. Therefore the third feint is the actual attack catching your enemy with his guard down.

It makes me wonder if CluckO chasing after our bread pudding and nursing staff or just confirming his role as the ring leading moralist in his "big tent of anarchy?"

Boo Hiss Back to Internet Role Playing For You!

Electoral Poo

I recall back when those sassy ladies, the suffragettes, believed that voting made a difference. Boy was that a hoot. They paraded around town all dolled up in their Sunday finery. That Caty Stanton sure was a looker. Just a-carrying on about the so-called right to vote. Rights! Who gives you those rights? But at least you knew where those dames stood.

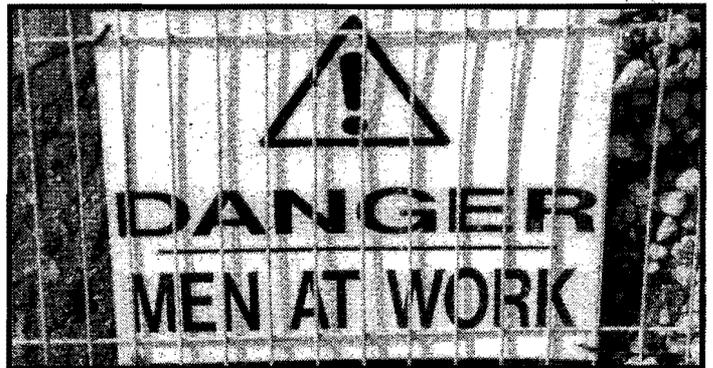
Today's sorry excuse for a suffragette comes in the form of Cara Jennings, cofounder of the Radical Cheerleaders. They are everyone's favorite group at knowing how to make an intolerable demonstration unbearable. With chants so embarrassing non-radical cheerleaders would rather give us a sponge bath then do them. But that isn't enough for Cara. When she isn't hollerin' at Multi-national-who-gives-a-fuck in the name of somebody's damn revolution, she is winning elections for city commissioner. Back in our day it was quite enough to call yourself an anarchist because you're filled with piss-and-vinegar even if you hadn't read Goldman or Kropotkin. It's something else entirely to say "decision-making should come from a community of equals, not from "top-down authoritative government."" That's called being a liberal where we come from no matter how black your bloc is, or how loud your chant.

Go back to grad school!

Aren't they all marching in line yet?

We can't pass another opportunity to comment on the embarrassment of NEFAC (a highly coveted role) Wayne Price and one of his latest manifestos "Our Program is the Anarchist Revolution!" (although he has probably written three more since this one) We are reassured that this program has nothing whatsoever to do with the Programs of the past, no siree! No matter how much it looks like something we read in a one-room schoolhouse. Worse than the baggage of every camo-clad nationalist & tyrant of the past century is this particular howler. "Revolutionaries support struggles for reforms because they are struggles." Which not only confirms our suspicion that WP and NEFAC see the role of the Revolutionary as a specialist of struggle (like the proctologist of organization) and themselves in that role, but that the very existence of struggle is enough to inspire them to action.

Struggle good. Reason good. Revolution!



Strategy 27 - Pretend to be a pig in order to eat the tiger.

Hide behind the mask of a fool, a drunk, or a madman to create confusion about your intentions and motivations. Lure your opponent into underestimating your ability until, overconfident, he drops his guard. Then you may attack.

Practical Rewilding: Prehistory of Birth Control

Tactics for Liberating our Bodies from the Medical Establishment

by Rat Girl

Blue Cohosh

As with any herbal/medicinal remedies, these are merely suggestions and not prescriptions. Caution is required. We encourage people to do their own research and seek out the advice of experienced folks in their region (ie midwives, herbalists) as illness and failure of prevention or termination can occur with these methods.

In today's society there are relatively few options for birth control. There are barrier methods, hormonal methods, and surgical methods for women and only surgical and barrier methods for men. In the past, contraception was as widely varied as the different tribes which used them. People in primitive societies were much more in tune with their bodies so Natural Rhythm methods (knowing when you're ovulating) and pulling out (Coitus Interruptus) were much more effective than they are today. (Ovulation is usually preceded by a rise in body temperature and a thinner and more prolific vaginal discharge. The pull out method only works if you wait at least twelve hours between sexual encounters and if the male involved is in tune with his body.) There were also readily available primitive forms of abortion and there was herbal contraception for both males and females in some societies.

In nomadic gatherer/hunter societies the need for abortion was more rare since fertility was regulated by daily life and migrational patterns. Women are less likely to become pregnant when they are exerting themselves to walk long distances than when they are resting in a single location for long periods of time. In an extreme example, some female athletes today will not only be unable to conceive but will simply cease menstruating for years at a time. Body fat plays a significant role in fertility.

With a diet of lean meat, fruit, and vegetables and relatively few carbohydrates, the amount of body fat necessary to conceive and maintain a pregnancy is harder to come by. Social structure also plays an important role. For instance, in traditional Tibetan society, the most common form of marriage is polyandry, which is one woman with multiple men. This effectively keeps a stable population in an area where it's necessary due to limited resources. (It also means that most women don't ever marry due to a shortage of husbands.) The opposite of polyandry is polygamy, practiced in many countries, most notably in Northern Africa (the Middle East). This marriage of one man to many women, produces many more children. This reproductive strategy is important in areas plagued by war or disease when most of the children won't survive.

Another factor is when young women come of age. The average age of puberty has been steadily declining in industrial societies due to a plethora of factors such as increased dependence on grains and dairy products, coupled with bovine growth hormones in meat and milk, high rates of sexual abuse, and chemical factors such as exposure to phthalates, which mimic sex hormones, and certain hair products which contain hormones. Phthalates are found in many everyday products in our society like cosmetics, body gels, lotions, soft plastic toys (commonly given to infants) and even the medical equipment used during hospital births. The average age of first menstruation in nomadic or primitive agrarian societies is around 16 or later, for fully agricultural societies it's closer to 14 and for modern industrial societies it's between 12 and 13. The last poll for the United States, (which was taken in the 90's), showed an average age of 11.

There is also a distinct difference between rural and urban populations. Urban populations experience puberty much sooner than their rural counterparts in the same country. The rate of precocious puberty is also on the rise. Precocious puberty is presently defined as earlier than 8 years in girls, although there are many cases of girls younger than 6. There's a similar declining age of male sexual maturity and rise in precocious puberty (younger than 9 in boys) but it's harder to track since males don't experience anything noticeably as drastic as menstruation or breast development. Puerto Rico has the highest incidence of precocious puberty with many girls developing breasts as young as 2 years of age.

One ancient form of natural birth control is breastfeeding. Although it was once thought woman could not become pregnant while still regularly breastfeeding, this is not reliable and is becoming less so; possibly due to the effects of an industrialized life. But the general concept is quite simple, if breastfeeding tapers off, your period will start again and your chances of becoming pregnant increase (Note: you will start ovulating before your period resumes so you can become pregnant before menstruation actually resumes). In nomadic societies, babies were breast-fed as long as possible, usually about 4 years. In agricultural societies it was usually more like 2 years, and in modern industrial society and bottle-feeding it is not abnormal for women to become pregnant immediately following a birth.

Despite all the environmental factors decreasing the chance of pregnancy, women in primitive societies would occasionally get pregnant at inconvenient times, such as before a long journey, at a time when there was a shortage of food, or when they were already taking care of a child young enough to have to be carried. In essence, the need for abortion arises.

Abortion, unlike what we've been led to believe, is not limited to the modern surgical procedure. Abortion was originally procured using herbs which caused the uterus to contract and expel unwanted pregnancies. This method, usually administered by midwives or 'wise-women', has been around since the connection between a swelling belly and an eventual baby was made. Most of the information on herbal abortion and natural contraception methods went underground during the Crusades, witch-hunts, and other acts of genocide perpetrated throughout the ages. (It is interesting to note that the rise of the medical establishment we know today began at the same time as the famous witch-hunts.) This was the turning point in which women began relying on male doctors for help with birthing rather than on female midwives/witches. Fortunately, modern herbalists and anthropologists have rediscovered some of that ancient knowledge.

There is a plethora of herbs with abortative and contraceptive properties in any given bioregion. I will describe a few of the most common, effective, and safe herbs available. But keep in mind, that while these herbs are considered safe for most women, some women can have allergic reactions to particular herbs and women with kidney or liver problems shouldn't attempt an herbal abortion. Also, stick with the prescribed form of the herb. Pennyroyal, which is only mildly toxic fresh or dried, has killed women who've taken the oil. Parsley, whose leaves are perfectly edible, has poisonous seeds. Most of these herbs can be found in health food stores and herbal shops but some can easily be grown or found in the wild as well.

In order to induce an abortion you should drink about six cups of tea per day. Use a small spoonful or teaspoon of herbs per cup of water and at least two different herbs. You should choose at least one major herb (pennyroyal, blue/black cohosh) and one helper herb (ginger, licorice, mugwort). I personally think that it's best to use as many different herbs as possible. All herbs should be taken with a combination of fasting (or simply light eating) and exercise and shouldn't be taken for more than six days. The herbs are most effective before the 6th week of pregnancy. After the 6th week, your chances of success drop immensely. Overall, if taken correctly, the herbs are effective around 60-80% of the time depending on the woman. The most common causes of failure using herbs include waiting too long before taking them, not taking them for a long enough period of time or not taking them continuously (skipping days). Generally, it works by the fifth day.

I've had it work in three days and I've read of it working for some women in as few as two; it just depends on the individual and dose. The downsides of this method (usually called side-effects) are weakness, headaches, cramping and mild nausea. If you experience extreme reactions such as throwing up or fainting it's probably a good idea to stop or at least lessen your dose. Another downside, depending on what combination of herbs you choose to use, as the tea can taste really nasty. On the other hand, you can simply use more of the ingredients that you like the taste of. For instance ginger, licorice, or pennyroyal - which has a minty taste.

You should stop taking the herbs the day after your period starts and drink nettle tea and/or eat a lot of spinach in order to revitalize your body.

Pennyroyal: The leaves and flowers of pennyroyal are the most effective and, I think, best tasting of abortatives. It grows wild and is used in both Europe and North America (although slightly different varieties). It's recognizable by its strong peppermint smell and flavor (as it is a member of the mint family) and its small purple flowers when in bloom. It grows close to the ground in bunches near water. It can be differentiated from peppermint and other mints by its smaller, smoother, rounder leaves and thinner stalk. Pennyroyal causes the uterine muscles to contract and is most effective when combined with Blue Cohosh or Mugwort and drunk as hot tea or eaten fresh. It was used by the indigenous people

Blue Cohosh: The root was used by the Chippewa women as a contraceptive. Indigenous women would also drink the tea a couple weeks before childbirth to assist in a swift delivery. It causes uterine contractions but can also lower blood pressure.

Black Cohosh: The root is used to help open the cervix either for abortion or childbirth. It's also used to dilate blood vessels and is an anti-inflammatory and painkiller. It can suppress ovulation but to what degree is not entirely known. It's most effective when combined with Blue Cohosh and/or Vitamin C. It's a rare plant (endangered in some areas) since it principally grows in old growth forests, so it's easier to purchase than collect it in the wild. This herb has a higher risk of unwanted-effects than the other herbs, so I've personally never used it but I'm mentioning it because many recipes call for it along with Blue Cohosh. It can cause low blood pressure, blood clotting, vomiting, and fainting, in large doses.

Mugwort: The leaves and flowers are used to promote menstruation. It's recognizable by its sage-like odor and toothed leaves, which are slightly cottony feeling underneath. The flowers are small, yellow and grow in bunches. It usually grows on riverbanks and can easily get 3-5 feet tall in late summer.

Licorice Root: This is a sweet, blending herb, which increases the potency of the herbal mixture as well as being a mild abortative in its own right. It's good for the digestive system and is an anti-bacterial. It can also be a mild laxative and can cause a rise in blood pressure.

Ginger: Similar to licorice root, ginger root is good for the digestion and helps in inducing abortions. In my opinion, it's the more powerful of the two. It also can help expel parasites and prevent flatulence. Crystallized ginger and ginger chews work just as well as ginger tea, in my experience. Although the eastern ginger root is easier to get hold of since it's sold in most grocery

stores, the wild ginger native to this continent presumably works as well despite the fact that it is an entirely different plant. The wild ginger grows in old growth forests as a trailing shrub. It has large round leaves, which are more potent than the root and a single distinctive purple flower, which hides under the leaves.



of this continent and by early European settlers who reportedly drank pennyroyal tea with a tablespoon of brewers yeast added to it in order to induce an abortion. It also works well topically as an insect repellent and is used to promote sweating during colds. **Never, ever use the essential oil internally. One drop of essential oil is equal to 50-75 gallons of pennyroyal tea!**

(continued on page 75)

For The Wearing of the Green?

"A lot of people who don't live here imagine Ireland as a green island, populated by friendly drunkards or paedophile priests. Although most of that would be true, it's sad to add that we Irish (for whatever that means) are some of the most consumerist bunch of gobshites you're likely to meet."

I've just been spurred on to write a bit of a rant about Ireland: after seeing a bit of the "Economist World Figures 2005" summed up in one of the papers. It's pretty sad to give any thought to these kinds of statistics, but inspiration (!HA!) comes in all sorts of guises. A lot of people who don't live here imagine Ireland as a green island, populated by friendly drunkards or paedophile priests. Although most of that would be true, it's sad to add that we Irish (for whatever that means) are some of the most consumerist bunch of gobshites you're likely to meet. According to the aforementioned stats, we rate 4th highest in the world for the skill of "colour television ownership" (at well over 99%), and an impressive 2nd for "beer consumption"! I'm not going to slag us all off by the way, I just want to clear a few things up with our friends over the sea: a lot of our strange and self-destructive behaviour comes from our lack of connection with our island. Same as most of the rest of the world, but here in Ireland is what I know.

The first humans only came to Ireland about 9,000 years ago. Which is recent in historic terms. We have never lived harmoniously on this island; after a possible few generations of fishers who would have gone lightly on the land,

we were conquerors, treefellers, and agriculturalists. We stripped the island completely of all its trees, many animals, and are now slashing major roads into every 'undeveloped' acre. The modern Irish landscape is one of mushrooming grey hungalows, new roads, big chainstores, sprawling suburbs, new cars (over 38% of population indeed!), international pharmaceutical companies, 'managed' forest parks, landfills, hospitals, and - if they get it built - even a toxic waste incinerator!

The "unspoilt beauty" the tourist office likes to talk about is hard to find these days. For most modern Irish people, beauty is something you find on a magazine cover, on the TV, or maybe in an orderly flower bed. The rocky ground, bracken, gorse, bramble hedges, and other free growing plants and trees are unsightly. Everyone curses the beautiful fox. The only badgers I've ever seen have been lying in their own blood on the side of the road. Here in the countryside, where I live, no one ever walks anywhere. This year me and my kids were the only blackberry pickers around, as no one bothers with berries any more! They all said they hadn't got the "time". Rich pickings for me though, so no complaints. Now I'm not going on about this coz I think we're

such terrible people or anything, it doesn't matter where we're from, we're just behaving as we know how to behave.

It has always seemed strange to me that people here have such disregard (bordering on contempt) for wild things. A garden is a mowed lawn with a pretty flower bed - that gets uprooted 3 times a year - and everything's sprayed in case the 'weeds' find a way in. A lot of people round me prefer the view of a road to that of a lake or woodland. They build their brand new houses to look out on the road; they put up fences to keep their kids in or other kids out, and day after day diggers and lorries roll up and down widening or 'improving' roads. In Ireland for decades we have been gleefully taking cash from the rest of the EU, which we use to build new roads! According to some tourist hump I got on the ferry, Ireland has more roads per square mile than any other EU country! Obviously that's something to be proud of.

Here, anything 'modern' is good. At the moment, 'wages' are meant to be high. So employed people spend a lot of money on mortgages, holidays, car loans, and 'socialising', and we all know the Irish like a drink. As Germaine Greer pointed out in her new book [*Whitefella jump up* - see review in

Prehistory of Birth Control

the UK's GA!] every displaced people uses drink to dull the pain of their separation. While some of the older rural people would have a 'love' for the land, and country, that love is not a free love+respect, it's a love of territory. We have always seen this rugged island as something to be conquered, to be fought against. Ourselves, and all our ancestors, have been in a strange inhospitable land, where we've struggled against nature to survive. There's a lot of pain that our natural human urge to belong to somewhere has never been satisfied. So there's anger, self-destruction, and aggression. It does not just stem from the hundreds of years of British oppression (even if that was the boot that broke the camel's back), it comes from much further back.

As you walk around the cities and trip over the homeless junkies and winos (and kids), while unable to stop looking into all the glittering shopfronts full of appliances and fashion, you know there's something wrong ("widening gap between rich and poor" etc, you say). When you walk through the 'country' along a tarmac road and everywhere you go, you can't escape the noise of a distant digger or jackhammer. Where every hedgerow gets pruned ruthlessly in case it gets in the way of cars. Where foxes are shot and farmers shoot their cattle up with hormones and antibiotics. Where 50% of the water supply in my area is contaminated with animal and human feces. And in small towns, the main local employment is in slaughterhouses+packers, or increasingly, american software/pharma companies. And then everyone goes off to Mass once a week.

If this whole country is just one big rock with 5 million displaced people on it, most of whom would rather be somewhere else...it seems logical that we have one of the highest drug+alcohol abuse rates in the world.

We have an impression of ourselves as poor. We have it ingrained in ourselves that we are missing something, and we are. We're missing our clean streams, our berries, our forests, our wild animals. So go round to anyone's house and you'll see the new big-screen TV, the new car, every kid over 7 with their own mobile phone, the dishwasher, huge freezer, microwave, and computer (and I'm not talking about rich people here).

We certainly have known brutality on this island, at the hands of the English, and all the other conquerors too, no doubt. This has bound the populace together in a superficial kind of solidarity, an 'irishness'. But we have not been bound to the island, we are still adrift in the Atlantic, waiting to be rescued. Anyone who can afford it takes foreign holidays every year just to keep "sane". And most of us will never feel like we belong. We just keep building the breezeblock fortresses and burying our heads in our made-up jobs.

An American friend of mine visiting here found the countryside really unspoilt, full of life, but that makes me wonder, *what is it like over there?*



(continued from page 73)

Parsley: This is an herb everyone knows. It's usually used as a garnish and is commonly found in yards and gardens as well as in every grocery store. I'd advise against collecting wild parsley since there are many dangerous look-alikes including poisonous hemlock. Eating the fresh leaves can help induce an abortion. Another method of inducing abortion is to stick a sprig of parsley in your vagina up near the cervix. Due to the fact that this is extremely uncomfortable I've never adequately tested this. **Eat only the leaves. The seeds are toxic!**

Wild Carrot Seeds: Queen Anne's Lace (otherwise known as wild carrot) is the ancestor to the modern carrot. They usually grow in abandoned fields or along roadsides. They should be harvested in late summer or fall when the seeds are mature. Eating a teaspoon of seeds a day (well chewed) or crushed and steeped in tea can prevent conception and aid in abortion. It's also a good source of vitamin A and can kill parasitic worms. Queen Anne's Lace is characterized by a cluster of tiny, white flowers, which curl up in age. It has poisonous look-alikes so make sure you properly identify it. Look for the hairy stem and distinct carrot-like odor. You can also dig up the plant and look for the tiny, white carrot.

Juniper Berries: One of the only herbs that is just as effective for men as it is for women. I find that they taste horrible but they can also be swallowed whole like a pill. A common use among the desert dwelling, indigenous people who had access to the evergreen tree/shrub was for couples to eat one berry the day before sex, one berry the day that sex took place, and one berry the day after to prevent conception. This method works to both suppress sperm production and keeps an egg from implanting. To induce permanent sterility, some males would eat a berry a day for a year. Supposedly it works although I don't know anyone who has tried it. The berries are also good for the gums when chewed and were traditionally used by Europeans to flavor liqueurs and gin. **Note: due to the toxins present in the berries I wouldn't recommend this method on a regular basis.**

Neem Oil: This ancient remedy from India comes from an evergreen tree, which has similar properties to Juniper and is currently being researched as an effective spermicide and male oral contraceptive. In women it enhances the immune response of the uterus, which will keep things from growing there. It kills sperm and amazingly, most STDs. So far studies have shown it to be 100% effective when taken internally by males without any major side-effects. Neem oil is usually sold in this country as a safe, alternative pesticide.

Vitamin C: Large doses of vitamin C tablets, although not enough alone, can aid in abortion. You can also use either vitamin C tablets or lemon juice mixed with honey as a natural spermicide.

For more information on herbal medicine check out the *New Age Herbalist* by Richard Mabey or *Medicinal Plants of the Pacific West* by Michael Moore.

For more info on herbal abortions check out: us.com www.sisterzeus.com.

Wild Carrot

Letters



Please keep them under 500 words.

Kitties and Amateur Boxing

Caro Amici,

About two years back I was working for a large photocopying corporation we all know and hate when I came across issue #18. I was so intrigued that I read it during work when I should have been paying attention to customers. From a bad employee I became a worse employee and thanks to the compelling words of *GA* I quit my job and started boxing. Its interesting to note that the front cover of that issue, if I'm not mistaken, is a feral cat colony located in downtown Rome, Italy. This particular feral cat colony is called Torre Argentina and check this out: it is the exact location where Julius Caesar was knifed by Brutus and his gang in the year 44BC. Another interesting thing about this colony is that some of these cats are descendants of felines that have never been domesticated. But kitties and amateur boxing aside I'd like you to

know that I believe *GA* to be one of the few North American anarchist publications worthy of reading. Your images are captivating, your words profound and your uncompromising stance to the plague of leftists is something to be admired. Seriously. I am always disappointed with the lack of confrontation by anarchists when liberals step up to the plate. I will continue helping out with any means I have and hope *GA* keeps growing. Keep it real.

Tuo amico,
Britton

Same Ole Leftist Bullshit

Dear brothers and sisters of *GA*,
In response to a letter that John A. Hickman wrote in the Winter/Fall 2005-06 issue of *GA*, I would first like to state that Hickman is up to the "same ole Leftist bullshit". With presumptions and denial, Hickman utilizes a quasi-academic outlook to

justify the death of thousands of Hmong people at the hands of the Panthet Lao, who were just as barbaric as the U.S. during the Vietnam War.

What was appalling was that Hickman perceived the article as a denial to the death of millions of Vietnamese people. In no way, shape, or form did the article condone the genocide perpetuated by the U.S. in the 60's and 70's. In fact, many of my relatives (including my grandfather) were killed by the U.S.-led occupation. The intent of the article was to expose the brutality of colonialism and progress as well as to demonstrate that the Left has no sympathy for the indigenous population.

It seemed like Hickman completely skimmed over the article because never once did he mention the Corvée labor which was imposed by the French colonialist, the environmental degradation at the hands both the French and U.S., the separation from the ancestral land that have been habituated for generations, and most likely

Hickman has never talked nor seen a Hmong in his life, for if he did; I challenge him to ask them about the yellow mist that wiped out a whole village or the barbarism imposed by the Laos People Democratic Republic better yet, straight out deny it to their face, like the way you denied it to all the readers of *GA*. Quite frankly, the reaction would be similar if you were to deny the Jewish, American Indian, Cambodian, Vietnamese, Sudanese and a countless number of other holocausts that has plagued this Earth.

Yet if Hickman did in fact read the article he would not leave out the Laos People Democratic Republic's genocidal remark in 1975 that, "We [Laos People Democratic Republic] must eradicate the Meo minority completely." But of course Hickman's insubstantial academic resources are good enough to formulate his critique and deny the death of thousands of Hmong people. "Same ole Leftist bullshit".

For the destruction of civilization
and the replenishing of the Earth,
Killa T

Anti-civilization Longings

Dear editors:

I read a story, a generational epic trilogy by Kathryn Lynn Davis, in which the characters live in the Scottish Highlands in the 1800s. I cried throughout the story and was left depressed. I wondered why I tortured myself, but would have read the story again, and probably will. After reading it, I mourned the loss of its setting, of living in the forest.

*Too Deep for Tears
All We Hold Dear
Somewhere Lies the Moon*

This longing to live in the wilderness was not new to me (I've always had it), but it affected me more deeply, I think, because I've begun to feel almost hopeless about ever feeling at home for more than just those wonderful moments when I stand on the side of a mountain with my little girls and look out over the water and berry-scented forest.

In an interview by blogger Robin Dood with blogger Amos Keppler, Amos said of his experience living in "the wild" that he didn't miss anything from civilization, and found that strange. "... the most enduring and prevalent realization you get out there: We belong there. It's our home."

As a child, my longing to belong to the Earth manifested as an obsession

with my Native ancestry. I wore my older brother's moccasins until my toes wore through the leather. I held onto that identity for a long time, but eventually realized that it didn't matter whether the length of time since when my ancestors last lived tribally was longer or shorter, and it didn't change how I lived and how I felt about it. Reading the Highland stories helped me to move beyond that dependence on a Native identity, and so did an unpleasant experience three years earlier with a young Native man at a drum circle when he said that nursing my baby near the drum was inappropriate.

I have no doubt that were I not a mother (with the risk of losing my children to those "authorities" who feel they have the right to decide how I raise my children), were I responsible only to myself, I would live in the wilderness. I would make that choice. It would be a simple and easy choice.

Although I believe that the wilderness would be the best place to raise my children (within a tribe), I will not make that choice. Instead, I "decorate the walls of the prison cell" by spending time outside, learning about survival, connecting with like-minded people, reminding my three-year-old that we are animals. When my children are grown I will again consider the choice of living outside of civilization in the way that I so desperately want to.

Sara McGrath

Deflating Civilization

collective@greenanarchy.org:
A form of direct action I never seen considered is the mass deflating of tires to try and promote traffic jams. Traffic jams are easy to create, especially



when folks are working at their shitty jobs and are dying to get out of the office and go home. People are most open to realizing the idiocy of their corporate jobs and materialist existence on the ride home, when they are dying to get out of the stale office parks and looping freeways. Deflating tires in mass could be easily achieved and isn't even vandalism, so I imagine the penalties couldn't be very harsh. Office parks situated near interstates (which are common) could be hit. Of course, the more one blends in, the more likely one is to be successful (the essence of the covert action). The message would come across loud and clear as these cars, driven by desperate souls clammering for escape, hobbled onto the freeways in less than perfect condition, causing mass rush hour traffic jams. Beyond deflating, I would also like to note the tire as one of the most vital and one of the most vulnerable of all of civilization's necessities.

Stephen Hren
www.nonmoral.org

Stay In Touch

GA,
This is Peter Young, serving 2 years for liberating mink in 1997. I just arrived at my designated prison in Victorville, CA after 2 months in transit. I wanted to get you my new address and let you know how much I appreciate the issues I've been sent over the last 10 months since my arrest. I've been a long time reader. If you remain in a position financially to continue my subscription, I would very much appreciate it, and will donate read issues to the prison

library. Staying in touch with the world outside and the war to save it is very important to me. Thanks in advance.

Thanks
Peter Young #10269-111
FCI Victorville, Medium II, P.O.
Box 5700, Adelanto, CA 92301



P.S. A couple news items from my end. I have been charged at the state level with burglary in South Dakota for an 8-year old mink release. My official release date is set at January 31, 2007.

Primitive Guerrilla Cells

Green Anarchy,
Greetings my friends! I'm writing to you in regards to your inspiring magazine. It is by far the greatest anti-civilization journal ever written on direct action.

I'm currently incarcerated behind the state's walls in prison. I have four fellow comrades who are trying to organize a guerrilla/primitive group that'll be the greatest threat the pigs have seen on the homeland.

Industrialization and the money hungry corporations need to be stopped in their destruction. We plan to do this through action and distribution of guerrilla cells throughout the country.

GA may or may not be able to help with the organizing, but we ask anyone who's interested to assist us with any help possible.

Love and Anarchy
Obviously Anonymous

P.S. Could you also subscribe me to a new issue of GA? Secondly, could I also get a copy of "Security Culture"? Thanks.

Infoslop.org

collective@greenanarchy.org:
I recently read Chuck-O's dismissal of Green Anarchy online at the one-time marginally anarchist, these days solidly reformist, Infoslop.org. He

was clearly disgusted by the last issue, and in particular the incisively critical review section and the whimsically senile and seasoned rantings from "Waldorf and Statler", and with good reason. His project is an embarrassment, and it is only a matter of time that his number comes up. Oh please, next issue! Attempting to preemptively dismiss radical criticism is a time-tested tactic of those who reside in the quagmire of irrelevance and the insipid terrain of nothingness. Y'all got the guts to have an opinion, even when it's not popular (the only time that it is really appropriate). Keep up the good work!

blacksun



"Other progressive websites run on budgets ... Please vote with your money and support our work today." -June, '06



Self-Sinking Ship

Need we say more?
(see also Waldorf and Statler)

Just Some Thoughts

Wild Ones,

Just some thoughts on a cold but clear Oregon night.

Moonlight filters through misty forest and settles lightly on moss covered ground glistening with the rain of the evening. Dreadlocks formed and knotted in desert winds glow silvery in the moonlight, frizzy with the humidity. I miss the owls and coyotes, yet the forest has called me, as the mountains still do. I am calm and deeply at peace—how could I be otherwise, gazing at such a moon—and yet anxious too. My path has led me to these forests and now I am adrift again, seeking those places, people and experiences that bring meaning and beauty to a life fragmented and regimented by walls, rules, symbols...lies. I seek, I dream, I walk and dance, laughing under a sky clear by comparison, at least not raining again. The rain brings another beauty, a life-filled splendor of moist succulence so strange to me after months in the desert. I feel the desert winds in my soul, telling secrets of ancient people and future paths.

(continued on page 78)

I know where to go, how to live; the only question is how soon, how soon can we bring it all down? Compassion compels destruction. I love, and so I must hate, or at least abhor and obstruct, throwing my will and my spirit into ending this madness of civilization. I will be no martyr. Why leap into the jaws of the beast to choke it—maybe when you can glide silently beside and break, burn, rend, and thrash...and disappear. We may not kill this beast, but it will not be the same as before—and neither will we.

Scavenger

Cheers!

Green Anarchy,

Cheers on the technology issue! A topic much in need of deeper inquisition. The cover was intense and moving...the synthetic and counterfeit life-support system we all have been coerced to cling to and depend on... puissant, yet so fragile. You could see fear, depression, desperation, hope, and deviance in her stare all at once. Glad to see the Unabomber stuff inside the cover and sprinkled about. The text has so much to offer, despite some awkwardness and areas of shortsightedness. RedWolfReturn's piece was the perfect opener for the issue, starting from the personal reflection on the damage technology inflicts on all of life, including us. "I Am Not a Machine" offered an intelligent, substantial, and insightful analysis on technology's inherent mediating condition, and I especially dug the Jerry Mander stuff. I remember the relevance the book had back in the seventies and its main thesis still rings true. "Motorway to Roswell" added a little quirkiness, while the Jacques Ellul piece brought some of the more classical critiques of technological society that a lot of the anti-civilization discourse has been built on, along with Lewis Mumford. I really enjoyed Helena's piece on the role technology inflicts on women as baby making equipment, and the article critical of viewing "alternative" power as the solution to our problems. Zerzan's essay on the "Axial Age" drew some very insightful connections between the solidification and consolidation of religious myth and power with that of the rise of civilization. As usual, Zerzan makes the important connections, but it also suffers from the typical (and ironic) ultra academic style that is not always accessible to

some, and not believable or pertinent to others...but what do you really think John? Your reviews are sure to keep people on their toes and provide us with some places to further our research (and where to not waste our time). I appreciated the "Practical Rewilding" in this issue, as I was slightly turned-off by the description of steel-trap usage in the previous issue, although I get my meat from Whole Foods, so who am I to criticize. And, as usual, the action reports were

veterans. Before I was born, he lived a long time in the desert, a hermit, living off the land eating what he could shoot with a .38 pistol. He taught me a lot. Then I did my thing and came back different. 14 months in an army hospital "PTSD" & all that crap. 10 years in prison. I got out in August 2006.

Anyway, I was fearing the "loss" of my ma & pops before I paroled. I feared I would suicide out & all that. Well, the reading of all your guys stuff

All is well now. I am very grateful for all your guy's work. By far, hands down, I think the GA thing is the best spectrum of life thoughts & actions going. Even Nietzsche would be impressed. Thanks.

To the Living Cheers!

George R Curnutt, K50776
CRC, BOX 3535-210-68, Norco,
CA 92860-0999

Anarchy As Role Playing?

collective@greenanarchy.org

i was talking to a friend about anarchy, more importantly green anarchy when i decided to just google the word and see what comes up. It made me really sad to find that the first three hits were for an online role playing game and only after some scrolling was i able to find a link to the philosophy. Which led me to your site. Even though i have my issues with what i see as anarchy, i still see, love and appreciate the sheer beauty of the ideal and to see something bred so far outside of the circle choked and drug into the middle of it only to be resurfaced as a marketing tool and an online role playing game makes me sick. Its so amazing to me that in a world of total mediocrity more people arnt more extreme. How people dont feel any kind of urge to break something, start something, or just scream is beyond me. Or maybe its becoming a more normal feeling to want that. I mean being homeless is becoming an ideal vacation for a lot of people i know....i digress.

Ive read about green anarchy and things of that nature before and flirted with the ideas for some time now. There was a zine in circulation called *Profane Existence* that introduced me to the ideas in literary form.

I spent the past hour reading the "about" section of your site and now im back in this weird grey area of feeling that i dont understand anything about the world around me. I havent really felt that way since i was first getting into punk.

Really i guess i wanted to say thanks for that, and if you could send me any info on obtaining past publications of your zine and getting more in the future itd be greatly appreciated.

Jade E. De Grió



dynamite, especially the quasi-erotic French report. Thanks for all the updates on the state repression front, and the whole package in general. I hope your financial difficulties turn around, because we can't afford to lose you. Thanks

Janice Frontage

Such Good Shit

Dear GA,

I have to thank you all for doing what you do. It is hard not to get all long winded. I am in prison and have 50 minutes to get a letter and a shower.

Over the years I have spent \$20,000. On books. Religious, philosophy, psych, magic, you name it! Searched for a reason.

But inside I always knew nothing was to be learned nor sought. 'It' was and is always naturally me.

In the last couple months my pops managed to get me all the books you guys sell and I got most mentioned in *Species Traitor #4* (which I did get completed!). Zerzan, Jensen, Rezendes, and the GA paper saved my life!

My dad just died at 83, almost 84. We were very tight. Both of us are

brought me back to my senses. Just in time. I think pops sensed it too, he hung on waiting for me to be ready. He died and I feel him as me, not a loss but I gained and the rest of the universe! I see aspects of my dad in everything and my living is a continuation of him. Even the ants and roaches seem to look at me like happy puppies! I just don't feel any "loss". All is gain. I wish I could express myself better. I will have to leave it at thanks.

My dad left nothing. Made no will. He wanted me to be free. When I parole, I will have what I walk out the gate with. I would have died 6 months ago. Now I look forward to being utterly free, though I still have parole to contend with. I will work the system.

At any rate, I have plenty left to read. I just got #21 two hours after I found out pops died. Right on time! Finished reading *Wild Within* as he died. My pops was a bike club president too once. I am reading at present *A Language Older Than Words*. Such good shit! I sure wish I would have ran into you long ago. I did, but did not know it.

John Trudell Testified!

Collective@greenanarchy.org:

Are you completely unaware that John Trudell testified against other AIM members in Grand Jury trials and also volunteered his own testimony to John Graham's extradition hearing in Canada? Providing material to the state that will be used against other movement members and against the movement itself is called collaborating with the enemy. Collaboration is a serious offense in any resistance movement, it is a hell of a lot more than just 'infighting' or 'longrunning disputes, factions, and political mud-slinging.' Collaboration results in severe repercussions for people, including imprisonment and death. It is not something that should be just brushed off because some poem is amusing to you. The judge who heard the case against John Graham (to have him extradited to stand trial in S. Dakota for the murder of Anna Mae Aquash) said in her closing statement that without the submission of John Trudell, she would be unable to grant the U.S.'s application for extradition. If Trudell had just kept his mouth shut, the case would be over and done with right now, and John Graham would be a free man.

In the case of Arlo Looking Cloud, John Trudell's 'testimony' helped send Arlo up the river for life. What is Trudell's submission? Well, apparently, he heard Looking Cloud confess to him - there's no recording, no other witnesses, just what is known as 'hearsay.' And this is the sole 'evidence' the U.S. is using against Looking Cloud and Graham. So, what the fuck? Its bad enough that you print the work of collaborators in your magazine, but then you have to go and defend it, and diminish the extremely damaging effects collaboration has against liberation movements. Continuing to support Trudell is its own form of collaboration. It lends him an air of respectability, like he is still a respected member of the movement. He's not, he's a joke. And for the people who he has betrayed, his poems hold no nostalgic warmth for the good old days when he had something to say. They are hollow and bitter words that echo down the range with the footsteps of the prison guards.

And in terms of Russel Means, he too is a collaborator, a sell out and a traitor. I was thinking the equivocal of printing Russel Means in *Green Anarchy* would be printing Noam Chomsky, but then i realized that Chomsky is less of a sell out and

maintains more credibility than Russel Means. But I'm sure you catch my drift.

anonymous

GA Note: This letter clarified much for us, and we only regret that it had been placed in an obscure folder over a year ago, making it difficult to find, and untimely to print.

Fuck "Security Culture"

Hey y'all,

I wanted to write a "Fuck Security Culture" article, but as usual, no time. For now, here's some thoughts I had about the countless fuckers intent on squashing, containing, or taking over radical/revolutionary projects. How do we stay safe from interlopers — and our own paranoia?

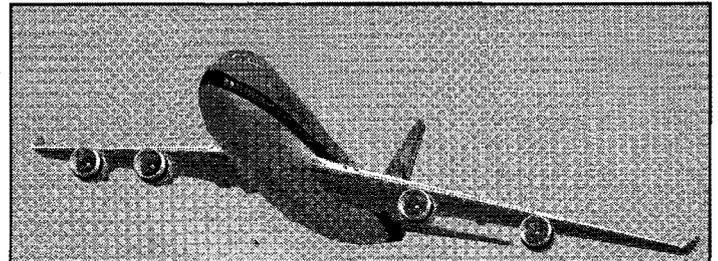
First, we gotta deal with our shit! Promoting hostility between groups and breeding internal disputes is a classic tactic of state actors and other asswipes. Authoritarian tendencies and other such weaknesses (abstract fears, embarrassing habits, painful addictions, swollen heads...) can't be used against us so easily if we're open, honest, and direct with people that matter to us. Save the trashing for useless and anti-liberatory projects, pigs, and the like. Always priority-one for me: a healthy relationship with myself, my compañeros, and the rest of my crazy-ass world. Nothin' else seems to work if these aren't syncing well.

Second, we need critical thinking AND common sense. Dig beneath surface of what you hear and read. Negative, confusing, or harmful rumors NEVER get passed on, but deal with the source or the target for clarity sake!. Be leery of poseurs who talk shit, shit-talk, use loaded terms, and other such politicking to marginalize an individual, group, or project. If long-term relationships end suddenly — especially with unexpected angst — was it just dysfunctional bullshit or was someone influencing the split? Announcements regarding jailhouse snitching need to be verified — the state loves to play one off the other to get info. As to *agents provocateur* — they're easy. Don't do anything dangerous with anyone you can't trust your life with!

Last for now, when in doubt or nervous, take a deep breath. Get some perspective. Talk to a deeply trusted friend before going off the deep end.

Times are tough and they ain't gonna get softer any time soon.

Lets keep on keepin' on,
Running Wild



AGAINST THE MEGAMACHINE 2006

June 2-5, 2006 saw, for me, a very satisfying anti-civ gathering in the hills above Girona, about 60 miles north of Barcelona. Organized by the Llavors d'Anarchia folks, about 100 were there over the extended weekend from some half dozen countries besides Spain.

I was impressed by many things, starting with the good-natured, mature attitudes of everyone I encountered. These are the most serious of times and yet all attendees seemed to have sunny spirits equal to the perfect weather. Folks engaged the range of challenges facing us, more often than not in meetings of the whole, with attentive respect and no grandstanding. Despite the numbers of people at many of the sessions, problems of 'equal access' to speaking did not arise, for example.

Among many highlights was the fascinating contribution of Thierry Sallantin, a former anthropologist who has lived among indigenous people in French Guyana (north of Brazil) for about 20 years. Convicted of helping them fight gold mining interests there, he spent six years in prison. He spoke simply but movingly of indigenous lifeways that he has come to know and value, and proposed that other primitivists join him in this very, very sparsely populated country. Thierry feels that we industrialized people must communicate how inferior and destructive is mass society, so that primitive ways are not exchanged for it.

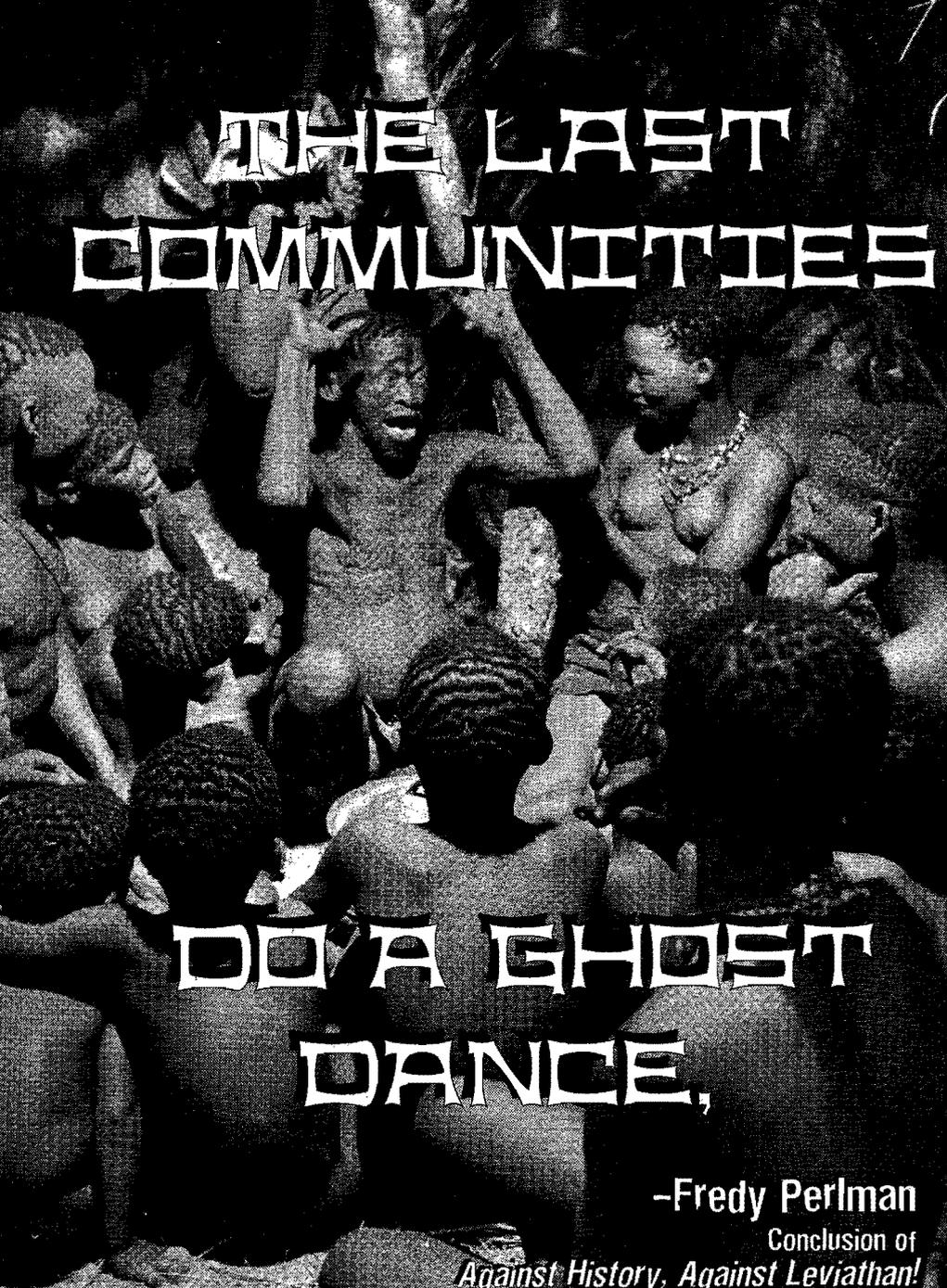
In a somewhat different vein was the "Propulsores Paleolíticos" workshop, exploring the creative uses of slingshots. Anti-nanotechnology protests and discussions were concluding in Grenoble as the gathering began, and we were joined by some who had been present there, stimulating an examination of that Brave New World threat. The closing workshop was a luddite skit or reading that concluded with the smashing of technological objects by whoever volunteered. The biggest rush forward to obliterate something was when a cell phone was held aloft!

Paca and others translated everyone very ably (in my admittedly under-informed opinion), and the get-together was neither over-organized nor left totally to on-the-spot arrangements. The food was fine, available for 2 euros per meal.

I heard many say that this was the best yet of the four gatherings that have been held annually in or fairly near Barcelona by the Llavors group of friends.

There was much less emphasis on sharing primitive skills than at Feral Visions encampments, even though the question of practical alternatives to civilizational modes was a pretty constant focus of the event. I had a great time, meeting super individuals and hearing their perspectives and experiences. A memorable time of much sharing. Great thanks to all on hand and giant gratitude to Paca, Ramon, Lourdes, Pepe, Encarnia, and all others who made it happen.

-John Zerzan



THE LAST COMMUNITIES

DO A GHOST DANCE,

-Fredy Perlman

Conclusion of
Against History, Against Leviathan!

THE LAST COMMUNITIES DO A GHOST DANCE, and the ghosts of the last communities will continue to dance within the entrails of the artificial beast. The council-fires of the never-defeated communities are not extinguished by the genocidal invaders, just as the light of Ahura Mazda was not extinguished by rulers who claimed it shone on them. The fire is eclipsed by something dark, but it continues to burn, and its flames shoot out where they are least expected.

Just as Ahura Mazda's flame was carried to Albi in southern France by Bogomils and their western successors, the flames kept alive by this continent's communities are carried to the darkest corners of Europe and America.

A Montaigne experiences a revelation when he sees that the people Europeans call Savages possess realms Europeans have lost. A Rousseau

experiences a vision when he pushes obfuscating facts aside and sees that the process called Civilization has not been the boon his Enlightened contemporaries claim it to be but rather the bane that explains the Europeans' loss. Blake, Melville and Thoreau sing these revelations to their school-stunted contemporaries, and despite an increasingly total schooling apparatus and an ever more ubiquitous press, the grandchildren of irredeemably Leviathanized zeks begin to stir with rhythms that come from outside their synthetic environment.

The fire that was to burn down the last beast of the Apocalypse, a fire kept alive by Free Spirits, Adamites, Ranters and rebelling zeks and serfs, is forgotten but not extinguished. Its flames are relit with kindling that comes from council fires of Cheyenne, Dakota, Potawatomi communities.

But the Leviathanic inversion of this fire by the next Church is already announced.

No less a personage than the Enlightened scientific economist Marx lodges Morgan's version of an Iroquois community in the basement of his revolutionary edifice. The sharing ways of the Iroquois, dubbed Primitive Communism, linger in the basement of this edifice while laboring humanity passes upward, through slavery, serfdom and wage labor, to Fully Developed Communism.

The four beasts of Daniel as well as the three ages of Joachim di Fiore are processed for their upward passage by Humanity's Productive Forces. Each stage is a Mode of Production. The context is a labor camp, and the revolutionary subjects are His-story's objects, namely zeks, called Proletarians.

The Eschaton of this Apocalypse is still a labor camp animated by concentrated zeks, but it can be distinguished from all previous camps by the portentous fact that the Archons of the post-revolutionary polity are all members of the Paradisial Party. The eschatological police bully, incarcerate and kill by the grace of Ahura Mazda, just like ancient Cyrus. The repressors wear the free and sharing ways of the Iroquois as badges and armbands.

A farcical replay of the Roman Church's expropriation and inversion of the anti-Roman crisis cult, the Revolutionary Church nevertheless succeeds in channeling numerous potential rebels into neo-Franciscan Orders, Leviathanic dead ends which, like the earlier Orders, become the vanguard of the repression. It becomes the main project of the stunted rebels to succeed where Businessmen failed, to destroy what human communities still remain, to eradicate the last traces of what Marx called Primitive Communism, so as to send all humanity scurrying up the escalator, past His-story's concentration camps, toward the highest stage of moronization, the topmost camp, the one ruled by the General Secretary of the Paradisial Party, a ruler who calls himself The Proletariat.

Revolutionary archons compete with Enlightened archons in rending the Biosphere, turning the world into a place where free human beings can neither stand nor lie nor sit.

The last relics of the world's communities are safely lodged in trophy cases which, their guards insist, contain all there is to know about communities.

The beast now turns on the zeks in its entrails, for they too, however stunted they may be, still possess what Quakers call an "inner light," and any such light is anathema to Leviathan, whose element is the dark, the synthetic. Having eliminated the communities of outsiders, the Technological Wonder proceeds to generate outsiders inside its own entrails, to expunge human zeks and replace them with machines, with things made of its own substance.

This bizarre last act surprises only those who still take Leviathan at its word and think it rational. Its rationality is as artificial as its

love of nature and its devotion to humanity. The beast that so cruelly and bloodily swallowed humanity so as to turn people into appendages of tools now shoves the appendages aside and generates pockets of human beings superfluous to its further progress.

The new outsiders are not radicals. They are people who happened to animate springs and gears which can now be automated, namely artificialized. The outsiders may be scions of the most royalist zeks or managers, like the French Canadians who actually found kinship and community although they, unlike many of their contemporaries, didn't know they wanted these gifts.

The displaced zeks languish, and it is not yet known if the Quakers are right, if the new outsiders do indeed still have an "inner light," namely an ability to reconstitute lost rhythms, to recover music, to regenerate human cultures.

It is also not known if the technological detritus that crowds and poisons the world leaves human beings any room to dance.

What is known is that Leviathan, the great artifice, single and world-embracing for the first time in His-story, is decomposing.

From the day when battery-run voices began broadcasting old speeches to battery-run listeners, the beast has been talking to itself. Having swallowed everyone and everything outside itself, the beast becomes its own sole frame of reference. It entertains itself, exploits itself and wars on itself. It has reached the end of its Progress, for there is nothing left for it to progress against except itself. Being above all else a war engine, the beast is most likely to perish once and for all in a cataclysmic suicidal war, in which case Ahriman would permanently extinguish the light of Ahura Mazda.

People waste their lives when they plead with Ahriman to desist from extinguishing the light, for such a deed would be Ahriman's final triumph over Ahura Mazda, and the pleaders might learn too late that they are the ones who put the idea into the monster's head.

Leviathan is turning into Narcissus, admiring its own synthetic image in its own synthetic pond, enraptured by its spectacle of itself.

It is a good time for people to let go of its sanity, its masks and armors, and go mad, for they are already being ejected from its pretty polis.

In ancient Anatolia people danced on the earth-covered ruins of the Hittite Leviathan and built their lodges with stones which contained the records of the vanished empire's great deeds.

The cycle has come round again. America is where Anatolia was. It is a place where human beings, just to stay alive, have to jump, to dance, and by dancing revive the rhythms, recover cyclical time. An-archic and pantheistic dancers no longer sense the artifice and its linear His-story as All, but as merely one cycle, one long night, a stormy night that left Earth wounded, but a night that ends, as all nights end, when the sun rises.

Detroit, March 1983

Emerging through the Veil, we dance ecstatic

Our strategy is the dance wherein theory and practice are most intimately acquainted; where strengths and weaknesses are partnered, back and forth – bidden or not. Our dance has direction and aim with an implied – if intermediate – ending. For some, and at times, that aim may be only to remain free to dance another day.

Without general or headquarters, we are first and always the individual strategist. If we dance at times with a troupe, we are never martinet. Each must reveal to the self those hidden patterns that lead us – whether astray or in line – or we reveal each to the other when prudent avoiding such revelations to the enemy. Whenever dancers merge or proximate, patterns shift and balances may be tipped or uniquely experienced; this is a time for caution and reflection – perhaps within the instant.

Our strategy seeks to harmonize the cacophony of awareness, contemplation, comprehension, sensation, intuition, experience, impetus, and decision into that single fluid moment of many such moments when desire and intent meet opportunity. Strategy tunes as it is tuned, our dance a flexible undulation – even when staccato. It is concerned with the groove, the exploratory move, the feint and slide, crouch and leap, twist and turn. No step ever truly identical, even when the dance repeats.

Strategy is multi-dimensional and multi-directional. It is in all ways far and near, momentous and timeless, sooner and later, the look behind and ahead, but always dancing with the now. Attempting to see the unseen, touch what cannot be felt, hear that which was always before silent. Placing the known, the likely, and the imaginable in concert with prevailing conditions and recognizing the vast unknowable territory between adversaries. Dancing delicately but boldly, feeling each rhythm more sweetly, strategy is imagination playing with the unlikely, toying in impossibilities.

Our strategy must account for a great asymmetry, with symmetry rarely appreciated. We make use of the adversaries weaknesses and avoid its strengths, challenging and dodging to draw them into acting according to our plan. Tactics, targets, and timing shift to harmonize with other dancers only when we wish. Always to undermine enemy strengths and exploit their vulnerabilities to gain an ever-greater freedom of movement.

Our strategy may be as chaos, playing and dancing in the here and now, shifting and adapting, feeling everything around us in motion; refusing to adhere to doctrine or rules of engagement. Chaos considers an ever-expanding and contracting sphere of influence, spreading out or tucking close on our terms. We appear and disappear without warning; moving like the wind without detectable rhythm. But, our dance may also be as orderly as the disorder requires – understanding the nature of the ploy.

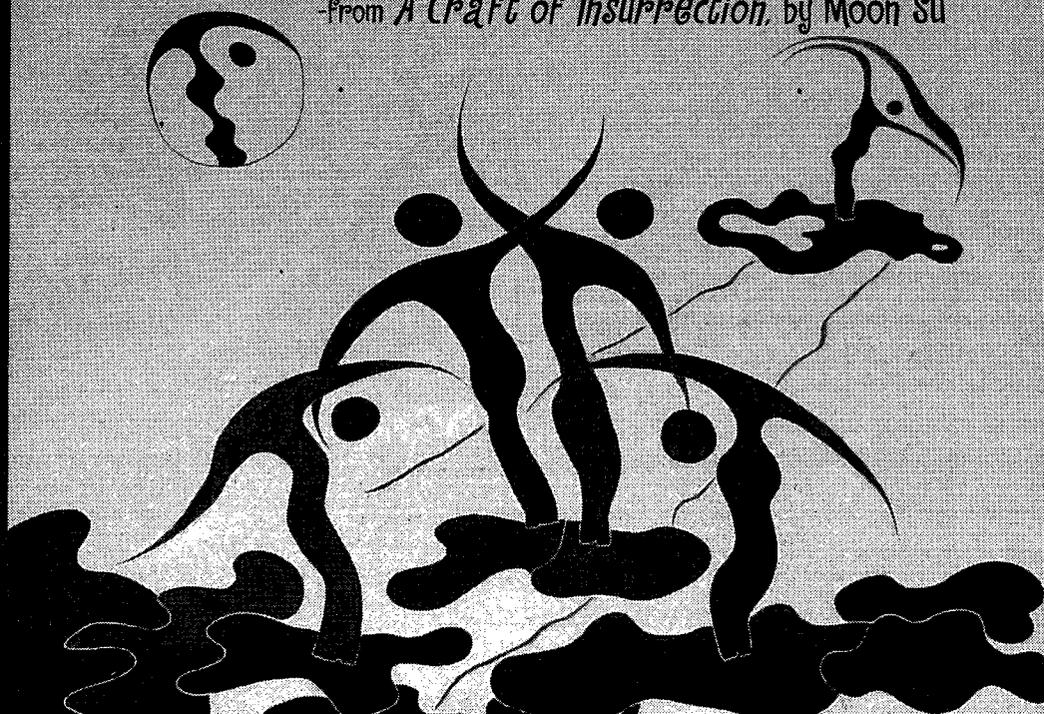
Instead of being directed by strategic schools of thought, it is better to direct ones strategic thought towards schools. Extract what you will, but never forget for whom and for what these schools exist.

Strategy may be direct a sally to search and destroy. Indirect when transformations are desired.

Three aspects of strategy are *inspiration*, *creation*, and *attack* and are interchangeable, interconnected forms.

Our strategy does not look to the quick and decisive end sought by the militarist whose means are suited to another's acceptable political end. Ours is a totalizing strategy, the dance of unrelenting will that cannot fail to challenge the captured will of those conscripted to fight for others. We dance only for ourselves, for our own pleasure, at no one's beck and call. We love to dance alone, but are always pleased when other such dancers join us in a fluid, joyful, all encompassing embrace; a dance of life.

-from *A Craft of Insurrection*, by Moon Su



GREEN ANARCHY

An Anti-Civilization Journal of Theory and Action

Single issues of *Green Anarchy* can be mailed to you for: \$4 in the U.S., \$5 in Canada, \$6 in Europe, \$7 around the world. Back issues (#9-22) are still available for \$4 each, or \$50 for the set. The last half-a-dozen issues (since we shifted to a magazine format) have been focused along certain themes, although each issue does go beyond the specific focus. *Check out our website for more details on each issue.

Issue #15 (Winter 2004) focused on: "The Problem of the Left"

Issue #19 (Spring 2005) focused on: "Indigenous Resistance"

Issue #16 (Spring 2004) focused on: "Rewilding"

Issue #20 (Summer 2005) focused on: "Spirituality, Ideology, and Worldviews"

Issue #17 (Summer 2004) focused on: "Introduction to Green Anarchy"

Issue #21 (Fall/Winter 2005-06) was an eclectic issue.

Issue #18 (Fall/Winter 2004-05) focused on: "Class Struggle"

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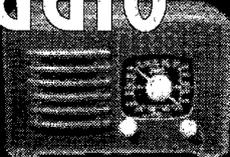
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Essays against civilization, industrialism, mass society, and modernity.

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A compilation of some major anarcha-feminist articles of the past century.

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Selected writings and poetry by this late Italian insurrectionary anarchist.

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"Some Thoughts on Tearing this Muthafucka Down". It is an accumulation of some of Kevin Tucker's best writings on the subject of resistance to civilization.

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Analysis of the anti-authoritarian nature of many indigenous peoples by this French anarchist anthropologist.

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This "Primer on Civilization, Domestication, and Anarchy" combines a deeply radical overview of civilization with compelling personal voices of yearning and resistance.

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Writings by members of the eco-anarcho-feminist urban guerrillas from Canada, known as the Wimmis' Fire Brigade and Direct Action.

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NEW!

Go Light (Issue #1) \$3

Thoughts on primal parenting and the wild child, focusing on teaching kids ways of relating to the world outside, or on the edge of, the civilized context. (Re)introducing children to edible and medicinal plants, building shelters, hunting and gathering, planting, singing and dancing, and more!

Zines:

Disorderly Conduct Issues #1 and #2 are \$2 each, #3 and #4 are \$3 each, #5 and #6 are \$5 each, (sorry, they kept getting bigger) and \$18 for the complete set. No longer published.

The legendary insurrectionary green-anarchist publication, brought to you by the "Bring On The Ruckus" Society. Sorry, it almost never makes it into prisons. Not for the timid.

Green Anarchist (U.K.) Current issue only \$2

This uncompromising predecessor of *Green Anarchy* was one of the earliest primitivist zines. Still offering many action reports and strong anti-civilization analysis.

Killing King Abacus (#1 and 2) \$3 each

Cutting-edge journal of insurrectional anarchist theory.

Lugnut (issue #4) \$2

An engaging, concise overview of (anti)civilization from Ireland. Revealing – and fun!

Species Traitor (issue #3) \$4

Thick anarcho-primitivist zine from the east-coast's Coalition Against Civilization, focusing on theory and insurrection. (See our book section for the newly released issue #4)

Books:

Anarchy After Leftism Bob Black \$5

A scathing critique of Murray Bookchin and his particular form of social anarchism from the bad-boy of the Post-Left.

Fire and Ice by Laurel Luddite and Skunkly Monkly \$10

An emotionally poignant and extremely lucid book. Subtitled, "Disturbing the Comfortable and Comforting the Disturbed while Tracking Our Wildest Dreams," the personal approach of their stream-of-consciousness writing is often missing in the either over-simplistic rhetorical or hyper-intellectual writings of the anarchist milieu.

NEW!

Fighting for Freedom by Egey and Esperanza \$14

This handsome paperback is a collection of 12 short essays taking on domination/civilization. Fine intro-material.

Derrick Jensen:

A Language Older Than Words \$20

Brilliant, disturbing, and original, this deeply personal book gets to the core of humanity's internal and external conflicts. From domestic abuse to silence and control to clearcuts, the omnicidal composition of our culture is bleakly illustrated. But through this, Derrick successfully composes an inspiring guide to self-discovery, personal healing, interpersonal relationships and planetary survival. This is definitely not some New-Age escapist treatise, but instead, a deeply grounded and emotional masterpiece.

The Culture of Make-Believe \$22

Interweaving political, historical, philosophical, and deeply personal perspectives, Derrick argues that only by understanding past horrors can we hope to prevent future ones (and heal from and escape the current set-up). Researching and critically examining the atrocities that characterize our culture—lynchings, slavery, manufactured disasters, death squads—he arrives at some shocking and thought-provoking conclusions in this 700-page literary bombshell that will shatter your illusions and rattle your bones.

Listening to the Land \$18

Choosing the dialogue form instead of the single-voice narrative, Jensen's hope was that the reader could experience "the communal effort at working through some of the greatest and most difficult questions ever faced by human beings." This book is a collection of over two dozen provocative conversations with environmentalists, theologians, Native Americans, psychologists, and feminists. Highlights include interviews with Paul Shepard, Ward Churchill, and Susan Griffin.

Strangely Like War

(co-written with George Draffan) \$16

Civilizations have always been founded on a disconnection from the earth, and this separation is also what is basic to their eventual collapse. This can be illustrated in no clearer terms than in the legacy of deforestation, from ancient Mesopotamia to the Pacific Northwest. With most of the aboriginal forests now gone, the life-support system for not only civilized humans, but also for all of life is in jeopardy. Jensen and Draffan document this stark scenario of ecological breakdown, while inspiring us to act.

Welcome to the Machine

(co-written with George Draffan) \$18

From tiny ID chips tracking everything we purchase to governmental/corporate entities gathering and recording every last detail of our lives to the hyper-militarism of the all-encompassing police state, Jensen and Draffan reveal the horrific modern surveillance and control culture of the machine. Through meticulous research and personal narrative, they challenge our submission to the institutions and technologies of civilization itself.

Species Traitor #4 \$10

The awesome new issue focuses on the consequences of domestication and agriculture, the collapse of civilization, and on the primal war. It is in a new format: 200 pages, book binding.

John Zerzan:

Against Civilization Edited by Zerzan \$15

This long-awaited newly expanded addition of the classic collection of essays against civilization has been released! Recently unavailable, it includes writings by Kirkpatrick Sale, Chellis Glendinning, Barbra Mor, Marshall Sahlins, and more!

Elements Of Refusal \$15

Johnny Z's extensive research attempts to trace the roots of domination. From time, agriculture, language, and so on to the various other forms of social control that domesticate and dominate all life.

Running On Emptiness \$15

John's most recent book includes "Time & Its Discontents," "Whose Unabomber," "Abstract Expressionism," John's memoir "So, How Did You Become An Anarchist" and other great essays.

Videos:

Anarchy In Spain Rottin'/Johnny Productions \$12

An account of two green anarchists' 2001 tour of Spain, including visits to squats, CNT museums, and interviews with contemporary anarchists.

Fuck The System and Takin' It Down!

Destruction Productions \$15

FTS is a 60-minute music-documentary of anarchist uprisings in Eugene and around the world, including various insightful music videos!

TIDI, the long-awaited sequel, is an additional 60 minutes of anti-civilization music and videos.

U.S. Off The Planet: An Evening With Ward Churchill And Chellis Glendinning \$12

A wonderful documentation of two speeches delivered by Ward and Chellis on June 17th, 2001.

Society of the Spectacle: The Film! \$12

The hard-to-find filmatic interpretation of the Situationist classic by Guy Debord (made by Debord himself) that turns the Spectacle on its head!

Surplus \$12

Collage/commentary by Italian filmmaker, Erik Gandini takes a hard look at the grotesque nature of civilization and the multifaceted resistance to it. Tackling weighty themes like consumption, technology, objectification, and domination.

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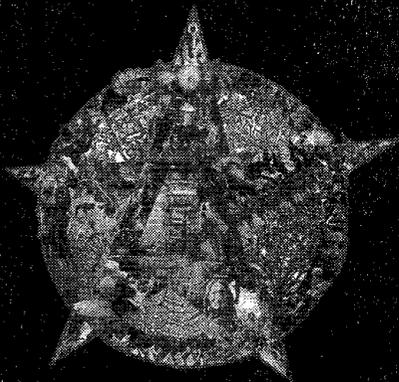
- Mail orders to: PO BOX 11331, Eugene, OR 97440.

- We try to fill orders quickly, but we're very busy and delays often do occur. Please be patient. Email us at: collective@greenanarchy.org if it is taking a long time or if you have any questions about availability.

- International orders can take longer because we do not tend to ship airmail, as it is quite expensive. Please add about 30% to your total price for the high cost of international mail (except when noted). Contact us for airmail rates.

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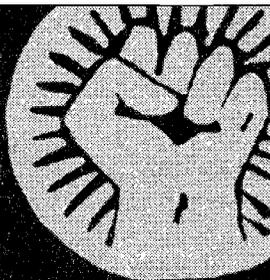
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The 4th Annual
Black and Green Anarchist Gathering

August 4-13

Feral Visions 2006

Goin' Wild...
Southwest Style!

Once again, the Black and Green Network is facilitating a week-long gathering focusing on *rewilding: physically, mentally, and spiritually*. After three years of successful gatherings (Pennsylvania, Oregon, and Tennessee), we are heading to the Southwest! The entire event is centered on active participation and we hope that people will bring their knowledge and experience, as well as being prepared to be relatively self-sufficient.

From the local organizers: "Come gather in the beauty and wildness of the south eastern high elevation sky island mountains of southern arizona. Engage in healing, rewilding, and deep discussions on empowerment, resistance and survival. Share skills and knowledge of ancestral life ways/primitive skills, wild edible and medicinal plants, liberation, industrial collapse and anything else your wild and defiant imaginations can conjure up! A special space will be created for kid friendly classes and kids only space! The most possible gathering site is sacred indigenous land, so we ask that folks be respectful of the land and the native people who hold it as sacred. Please no weapons, heavy drugs, or alcohol. And please leave your dogs at home. See you in the wild!"

What to Bring:

Some food will be provided, but for the most part, bring what you need, including: sun block, sleeping bag or blankets, tent or tarp, flashlight, batteries, sturdy boots, eating utensils and bowl, water filter, mini-shovel, toilet paper, snacks and food, water containers, small cook-stoves and fuel, notebooks, pencils, pocket knife, musical instruments, propaganda, friends and family, respect, security consciousness, special skills and knowledge, and an enthusiastic and participatory attitude.

For more info, check out: www.greenanarchy.org/feralvisions
To get involved, contact: feralvisions@greenanarchy.org

The 36th strategy:

If All Else Fails Retreat

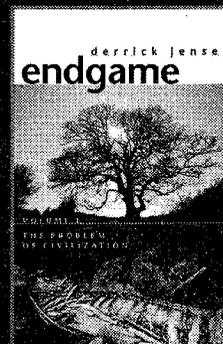
If it becomes obvious that your current course of action will lead to defeat then retreat and regroup. When your side is losing there are only three choices remaining: surrender, compromise, or escape. Surrender is complete defeat, compromise is half defeat, but escape is not defeat. As long as you are not defeated, you still have a chance.

derrick jensen endgame

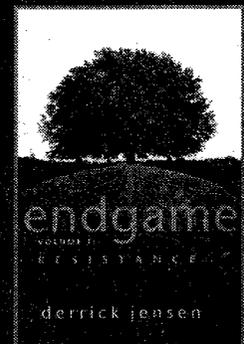
ENDGAME embodies Jensen's finest work to date
... it simply **MUST** be read. —Ward Churchill

The only measure by which we'll be judged by those who come after is the health of the landbase.

This culture is killing the planet.
We need to stop it. —Derrick Jensen

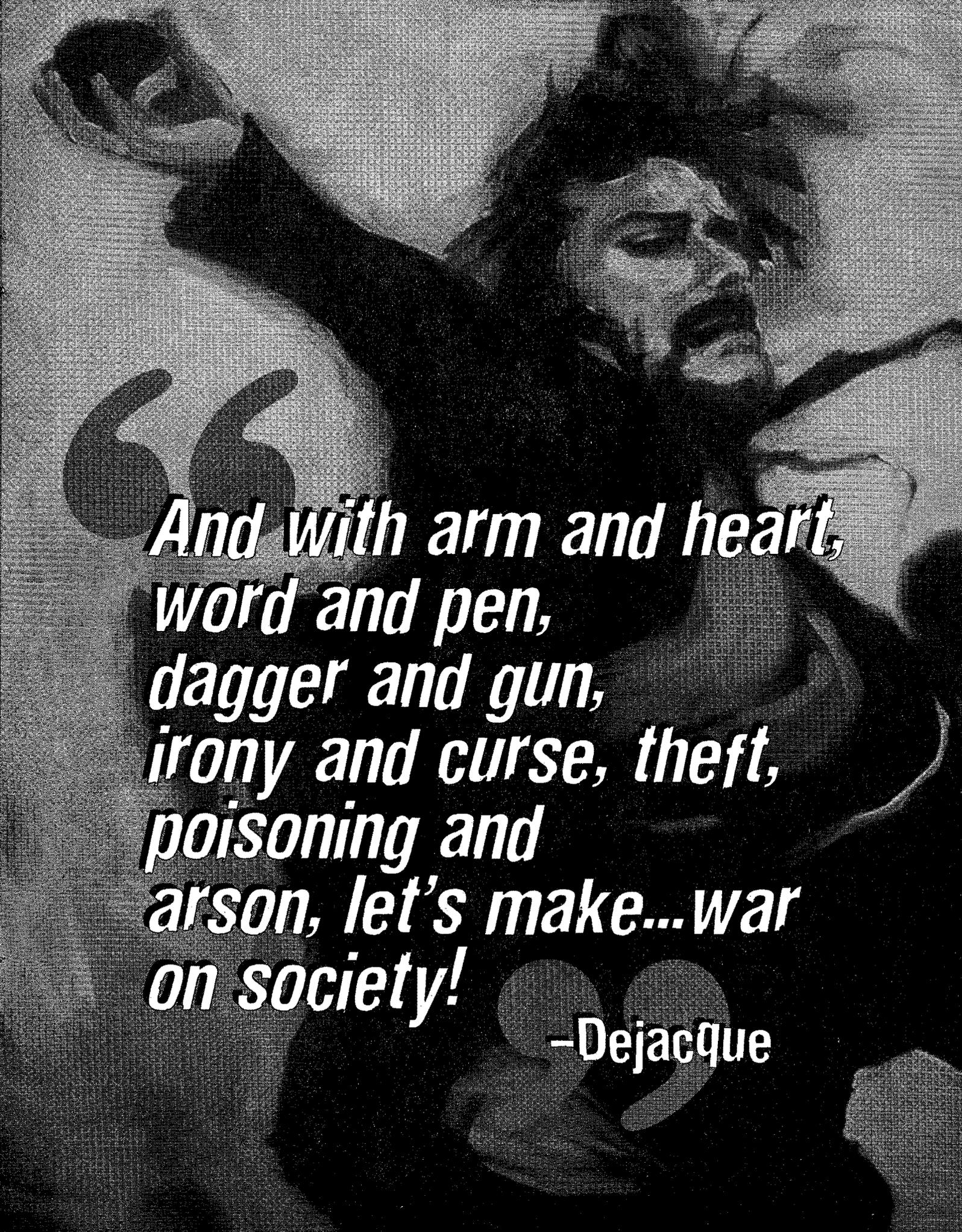


Vol 1: The Problem of Civilization



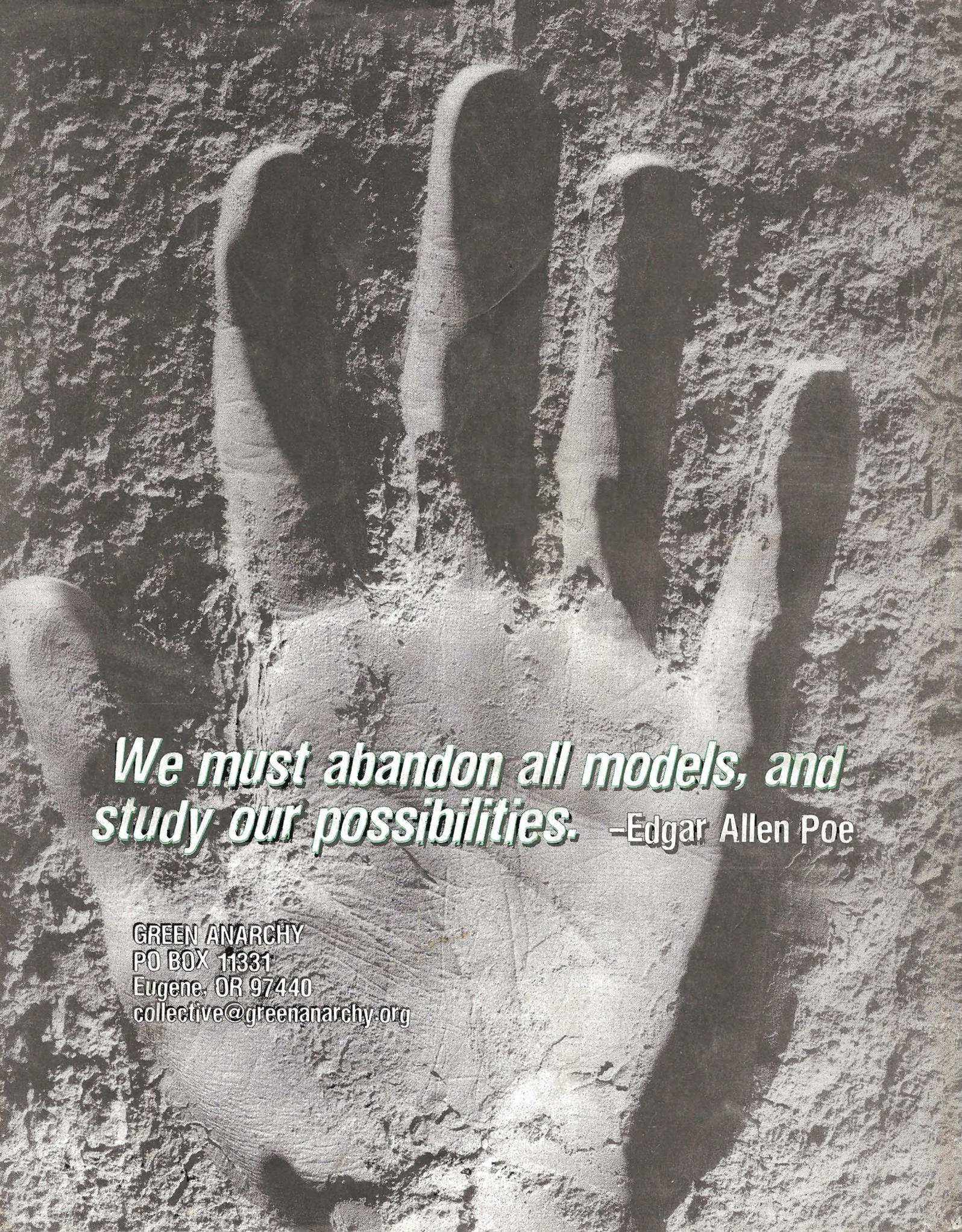
Vol 2: Resistance

EndgameTheBook.org



*And with arm and heart,
word and pen,
dagger and gun,
irony and curse, theft,
poisoning and
arson, let's make...war
on society!*

-Dejacque

A large, textured handprint is the central focus of the image, set against a dark, grainy background. The handprint is rendered in a lighter, textured style, giving it a three-dimensional appearance. The fingers are spread, and the palm is visible. The overall aesthetic is gritty and industrial.

*We must abandon all models, and
study our possibilities.* -Edgar Allen Poe

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