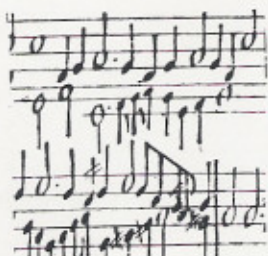
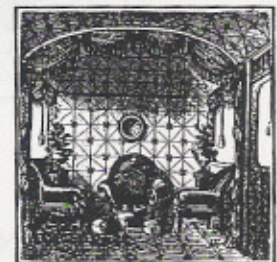
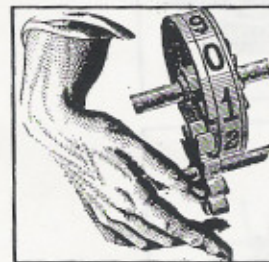


THE
grandiose fairytale of
OVER-WROUGHT
Globalisation & Militarization
MONKEY



individual to take the power they need to survive and NO MORE so as not to destroy needlessly. 'Power adheres to the center.' Emphasize self-determination, self-awareness, and a redefining of wealth. The EcoAutonomist definition of wealth is community, love, and the ability to learn from your mistakes.

The end of the fairytale/legend goes like this:

The priests and gods of Militarization and Global Capitalism were strong, powerful, and greedy. They overreached themselves in their quest for world domination, though they got the closest to it of all the civilizations in written history. Luckily, guerrillas and radicals, lovers and fighters were able to foresee just in time the fall of the empire. They relearned ancient skills of communication, living frugally with respect for earth, and hope. They realized that all people exist with an equal right to survive and towards that end, the old dichotomies of woman/man, black/white, and poor/rich were nullified. They organized and built a fortress of connections, places safe for free thought, that could survive a catastrophe. Granted, the priests foresaw the end of the empire as well and prepared, but all they had was enmity and distrust from long years of competition. They soon destroyed themselves.

The world that now existed had no context for the political spectrum of Global Capitalism: left-center-right. The only politics was that of how to coordinate a mutual-aid-based economy, and how to establish boundaries without overtaking another area or giving up to another culture. There was no longer a mythology of superiority/inferiority hidden by a story of equality. The human mind no longer tried to control the lives and deaths of everything surrounding it, and instead enjoyed the natural processes by which everything just works itself out. Humans taught themselves how to overcome their mental torture and psychoses through hard work and respect for everything, including themselves as an individual, the earth, and their place within it, not above it.



contact: ashi_rede@graffiti.net

invisibility of the worship as it shapes all parts of the culture. Cultural homogenization is spread not only by Global Capitalism priests but also by the advance of Militarization worship. Though artifacts may look different, cultures that worship violent political conflict hold similar values and follow similar policies. This particular version of global Militarization has even more power than ever before to determine the methods and motives of international and national conflict.

In the patriarchal atmosphere of Global Capitalism and Militarization, women have become tools in the hand of power. Men are as well, but the use of women has not been examined. Militarization creates competition and alienation among the women affected personally by it. The women in the army are separated from the army wives and mothers who are separated from the working women in the brothels. What would happen if they were able to communicate about their roles and experiences, gains and personal destruction from investment in Militarization worship?

Some people believe that there are ways to organize against Militarization without falling to worship of the god itself. Although it is so insidious and encompasses so many different parts of the culture, even the EcoAutonomist culture, that it is difficult to avoid. Some EcoAutonomists even question if it is necessary to avoid, if maybe some low-key worship of Militarization, done consciously, is an acceptable tactic in combating Global Capitalism. There is potential for a rotating consensus-based militarized action to be extremely effective. It seems that the worship of Militarization may continue for a while. But can the dominance of greedy gods be truly overthrown if Militarization is still in pockets of culture? Is this true: (from Ximena Bidregal, feminist reflections on Chiapas) "War is the bloody struggle for power through ones own death as well as that of others. Power which, when forged in this manner, can become established as the equivalent of the very power that subjugates."?

Historical imagination has limited the creation of an effective resistance to Global Capitalism. EcoAutonomists have been struggling with this intimately for a while. The issue is how to continually shake things up so that nothing becomes standard or normal. To reinforce change rather than stagnancy, to rotate power constantly so that it doesn't collect in a bureaucratic morass or an insane monarchical control tower. To empower each

The Grandiose Fairytale of Global Capitalism, Militarization and the EcoAutonomists

This is a tale of the great gods Global Capitalism and Militarization. It is the story of wondrous deeds and horrific effects. It is also a story of the EcoAutonomists, the mythic giants who have been struggling long and hard against the gods. So settle in, my people, and prepare for a tale of magnificent scope.

Global Capitalism and Militarization are cronies. It is difficult to say which of the two leads in their operations, but one thing for sure is that whenever you find one, you can be sure the other is not far away. Many of the EcoAutonomists contend that Global Capitalism is most often the leader, and Militarization is simply in service to it. But Militarization has an agenda of its own while Global Capitalism often denies its association with Militarization.

The temples of Global Capitalism are called Trans-National Corporations. The head priests are the Corporate Executive Officers. There are a few other senior and junior priests, several hundred clerics, and thousands of slaves working for the superiority of each temple. The temples strive against each other to be the most powerful. To be the most powerful means maximizing possession of things as symbolized by *money*, pieces of paper invested with/symbolizing more worth than a person's life. Money allows the temples to control as much land, resources for living, and people as is necessary for them to get more money. The money really is not valuable except in the heads of these game-players. Even so, they have managed to coerce the majority of people in the world to at least the semblance of worship of Global Capitalism. This grand delusion enables the game-players even further. It is almost impossible not to participate in the game, or to make up your own.

The total psychological and ideological control of other people and the use of their personal power for the purposes of the priests are the demands that Global Capitalism puts upon its minions. The competition for power and destruction of the earth is what Global Capitalism desires.

The organization of the temples is such that they can extract the maximum amount of efficiency out of the slaves and clerics. The CEOs and other priests are usually chosen from the priest caste, which is called the *upper class*, the *rich*, or the *politicians*,

among other things. Although there is a myth that it is possible to become a priest even if you are not born to the priest caste, it is almost impossible to do so. Those who do are heroes. The hero Heinz is celebrated every minute by people who purchase the products made with the authority of the temple Heinz established many years ago. There are a few people born to the priest caste who forsake their holy duty, but there are always plenty of clerics and others ready to replace these heretics, so nothing really changes.

It should be clear that the priests are most often male and that female priests are as unlikely to exist and are as celebrated as those who transcend their birth caste to become a priest.

The clerics are mostly culled from the educated caste that is indentured to the priest caste, with the idea that they are free firmly ingrained in their heads. This is the *middle class*. Sometimes members of this caste start their own temples. These temples most often remain small, unworthy of the favor of Global Capitalism. The middle class temples may even defect to the cause of the EcoAutonomists, thus nullifying their competition and race for money (power). The temples of the *middle* and *lower class* that do so, however, struggle to follow their ideals while playing the Global Capitalism game. The small temples that remain devoted to Global Capitalism retain the priest-cleric-slave model, but with fewer members of each caste. The slaves are usually clerics in training, and are treated better than the slaves in the larger temples.

Most of the slaves in the larger temples live in an area of the world called the global south. South is equated with inferiority, but only because the priests and clerics live in the north and can determine such a thing. Some slaves, called the *lower class*, who live in the north, are confined in large urban living compounds called *ghettos* or *inner cities*. Other slaves in the north are isolated in rural properties, accompanied by an illusion of self-determination. These properties are called *hick towns*. The slaves are imprisoned by mind control, as the middle class is, and by the physical fact of poverty. Slaves all over the world have mostly darker skins and priests/clerics have mostly lighter skins. The poverty of globally southern slaves is often forced onto them by members of their own class who wish to be let into the ranks of priest. However, these slaves who ache to be priests are manipulated and used by the real priests to build up their own money and power.

The critique of Global Capitalism varies from source to source, but some general ideas follow. The myth of equality is incredibly transparent. Under the worship of Global Capitalism, in fact, inequality is worsening. Global Capitalism is more a result of power and money dynamics within Industrialization rather than a child of Technology. It is an ancient god with many different faces. Social and economic security is decreasing, promoting further reliance upon worship of Global Capitalism, which increases insecurity. This is apparent in the growing number of clerics crippled by impermanence in their effort to worship. For example, there have been an increasing number of temples that gain money in reverence of global Capitalism simply by hiring clerics and slaves to rent out temporarily to other temples until they are finished. This is a money (power) saving device for the production and service temples. It creates new temples for priests to profit from. And leaves the working subordinates exploited, exhausted, and without recourse within the system to change their lives. There are also an increasing number of nefarious agreements between priests and other agents of the temples that undermine the peoples' right to self-determination. As service of Global Capitalism is the number one goal, things such as health of humans and earth are pushed aside completely. This is incredibly destructive in the long term.

For the people of the south, Global Capitalism is replacing their gods and culture, in a sacrifice to power. They are straightjacketed and stripped of all humanity. As well as the already outrageous breaches of sanity committed in the name of Global Capitalism all over the globe.

In the global south and most areas outside of the North American continent, the EcoAutonomists have been working very hard. These EcoAutonomists are more organized and more dedicated in many ways than those who are buried in the dominant culture of the United States of America. From extreme violent retaliation, bricks and guerilla armies, to national networks of neighborhood consensus councils that actually hold and use power to make change, there are many inspiring, empowering examples of the Eco structure being built and used.

Militarization promotes itself through creating and reinforcing a social order that needs it in order to exist. The venerability of Militarization makes it more difficult to question, and creates the

or environment. It comes from a Latin word, *oeco*, which means household. Thus *eco* can be applied to any size of house, from private dwelling to neighborhood, bioregion, country, and world. Autonomy means self-directing freedom and the right to self-governance, which is exactly what EcoAutonomists are working toward for their homes. Any effort to protect any part of your home in any way; culturally, environmentally, economically; from the ravages of the Global Capitalist priests and minions is an act of solidarity with all EcoAutonomists.

Because of the non-hierarchical nature of the EcoAutonomists, they do not have a templar structure. The organization is a cellular network of equal individuals or groups, each with a different purpose or locality, but working in conjunction. The cellular form is an entirely separate level of relation from the templar, a completely different layer of activity, almost another dimension. This is because it is so foreign to the templar mind, and because it encompasses not only the human extension of the world, but all of the rest of the connections, relations, and lives on the planet. The EcoAutonomist network protects and cultivates each individual as a complete person, and the agency they can give toward protecting and cultivating others and their environment.

The philosophy of the EcoAutonomist work can be found in one word: *praxis*. This is the combination of theory and practice, thought and action, in a spiral interaction, a question of egg or hen. Both extremes are essential; neither exists effectually without the other. The action is subversive images and media; tactical sequences in guerrilla activities; education of others about methods of questioning and criticism; sharing information on crimes perpetrated by the temple system and actions by local cells in other parts of the world. Theory, thought and critique is easier to pinpoint, as it tends to be much more celebrated, especially in the United States of America.

The EcoAutonomists necessarily reject the objectification of wise persons as prophets. The system of info sharing and self-education has made it easy for ideas to be printed and distributed within the *eco* network. To reach a larger audience; those slaves and clerics who still can't see past the temple game or choose not to; it is still necessary to use the capitalist media.

Global Capitalism utilizes for its mouthpiece the prophet Friedman, Thomas L. Friedman propounds the wonders, myths, and laws of Global Capitalism. His first book-length publication of channeled writings is entitled *The Lexus and the Olive Tree*. In this holy text, Friedman tells his followers that Global Capitalism is the child of Industrialization and Technology. These gods are old partners, feeding off each other in their competition for control. Their era has birthed Global Capitalism, a powerful recombination of strengths, to bring prestige and more competition to the world of the gods.

Friedman tells the myth of "equality through true competition," through full striving to gain entrance to the priest caste. He calls it *trickle down*. This is the belief that if everyone works hard, especially if the slaves do their best to serve the priests, one day they will have luxury equivalent to that of the priests. Somehow the money and power will trickle down, like a child's pee on her leg when she can't reach the bathroom, to the slaves. This is an essentially faith based belief.

Another myth Friedman tells is of the marriage of Democracy and Global Capitalism. What a fairy tale! Global Capitalism, in its youth, wooed the ancient Democracy, demanding that this venerable deity forget and betray its original ideals, until Democracy presented itself as a suitable partner for the desires of Global Capitalism. Global Capitalism, in the process of the marriage, has managed to subsume completely Democracy so that all of the priests formerly dedicated to its honor now serve in the temples of Global Capitalism. They actually do a double duty, because the temples of Democracy have served as decent control and sedation mechanisms for the people of the north. In order to keep order, the priests of Democracy pretend total loyalty; meanwhile they eagerly participate in the rituals of the Global Capitalism temples. Friedman proclaims this a triumph! His master is happy, as are the priests.

For the people of the global south, Friedman promises opportunity for advancement to the priest caste, as well as peace among each other if they follow Global Capitalism. The slaves of the global south are considered by the ruling, more 'advanced' peoples of the north to be barbarous, evil tribes who spend their time fighting among themselves - only good for slavery. Northern priests meddling with the rituals and priests usually cause the southern

squabbles. The people of the north ignore, of course, their own infighting.

Friedman also promotes the necessity of a temple called International Monetary Fund/World Bank. This temple is the disciplinary and coercive arm of Global Capitalism. It doesn't have slaves, solely clerics and priests. It uses brute power by the loaning of money through an inflexible contract of assimilation impossible to breach. In other words: all people must bow to the power of Global Capitalism. There is money (power) that can be loaned so that all lands can easily begin their ascent to worship. (But the real power remains in the hands of the loaners because the money must be paid back with extravagant interest). This is the method the IMF/WB uses to ensure that the people of the south remain enslaved for the expansion of power of the priests of the north. In the service of Global Capitalism.

Although Global Capitalism has married and assimilated Democracy, Militarization is its real partner in crime, possibly its lackey. Militarization, however, is an ancient god. Reaching as far back as Aries/Mars the Greek/Roman god of war. Further even to Egypt and Wepwawet. This most recent incarnation of the war god has gained even more in domination than any of these ancient gods did. It is very happy, though perhaps itching to be less subordinate. It fills out the Global Capitalism culture with images of war, combat, and camouflage. It promotes itself as the only way to interact humanly, as does Global Capitalism. It enables and enforces the dominance of Global Capitalism worship. This can be witnessed in the holy lands of Israel and of Afghanistan, as the priests of Global Capitalism direct the occupation of lands by agents of Militarization. These lands provide strategic access to other lands with resources that would well serve the accumulation of power and money desired by the priests of Global Capitalism in their effort to serve their god.

Militarization has its own temples. They are varied and fulfill several different roles. There is the *Pentagon*, the command center from which the most eminent priests decide the lives of many thousands of people a day. Militarization is different from Global Capitalism in that rather than competing, separate temples of hierarchy, there is only one place of command and all other temples in all other places in the world bow to the authority of the *Pentagon*. Sometimes they pretend they don't, but they do.

There are also the training and housing bases of the military agents themselves. These are not temples, but each base has its *brothels* and *bars* enclosing the area. The *brothels* are very odd temples indeed, because the top priests deny that they are in fact any conscious part of the Militarization temple infrastructure. *Brothels* are run and staffed by independent priests and slaves. They collect power only illicitly, and could be compared to the Global Capitalism temples of the people of the south in organization and economic hopelessness, though with more power.

Worship of Militarization is often passed through matriarchal links, though few women can be priests. Many wives and mothers and working women believe in it. It is a place for their son, a righteous duty for the husband, a source of power for all. Militarization is so old and venerable a god that it imparts divinity upon those who associate with it in any way.

The worship of Global Capitalism and Militarization is creating cultural, economic, and political uniformity throughout the world. These gods travel hand in hand, and are promoted by the same or similar priests from the north. The priests from the north are based in this one land called the United States of America, which has taken it upon itself to become the colonizing power of the world.

But what happens when the priests get too big for their khaki's? When the system overloads and shuts down? What will finally be visible is the non-hierarchical organizational system that the EcoAutonomists, the mythic giant of resistance, have built. Rather than the global hierarchical power competition of the temples, the EcoAutonomists operate in locally based action cells. There are some people who work for Global Capitalism to create the appearance that the priests are conscious of and worried about concerns that the EcoAutonomists bring up. However, these are not true EcoAutonomists. Only those who are completely dedicated to utter destruction of the Global Capitalism and Militarization temples and the creation of an alternate ecological, humanitarian, non-oppressive society with a mutual aid or gift based economy are EcoAutonomists.

These dissidents call themselves many different things, depending on locality and prime goal of each cell. The terms Eco and Autonomist can be applied to everyone struggling to free themselves from Global Capitalist oppression. Eco means habitat