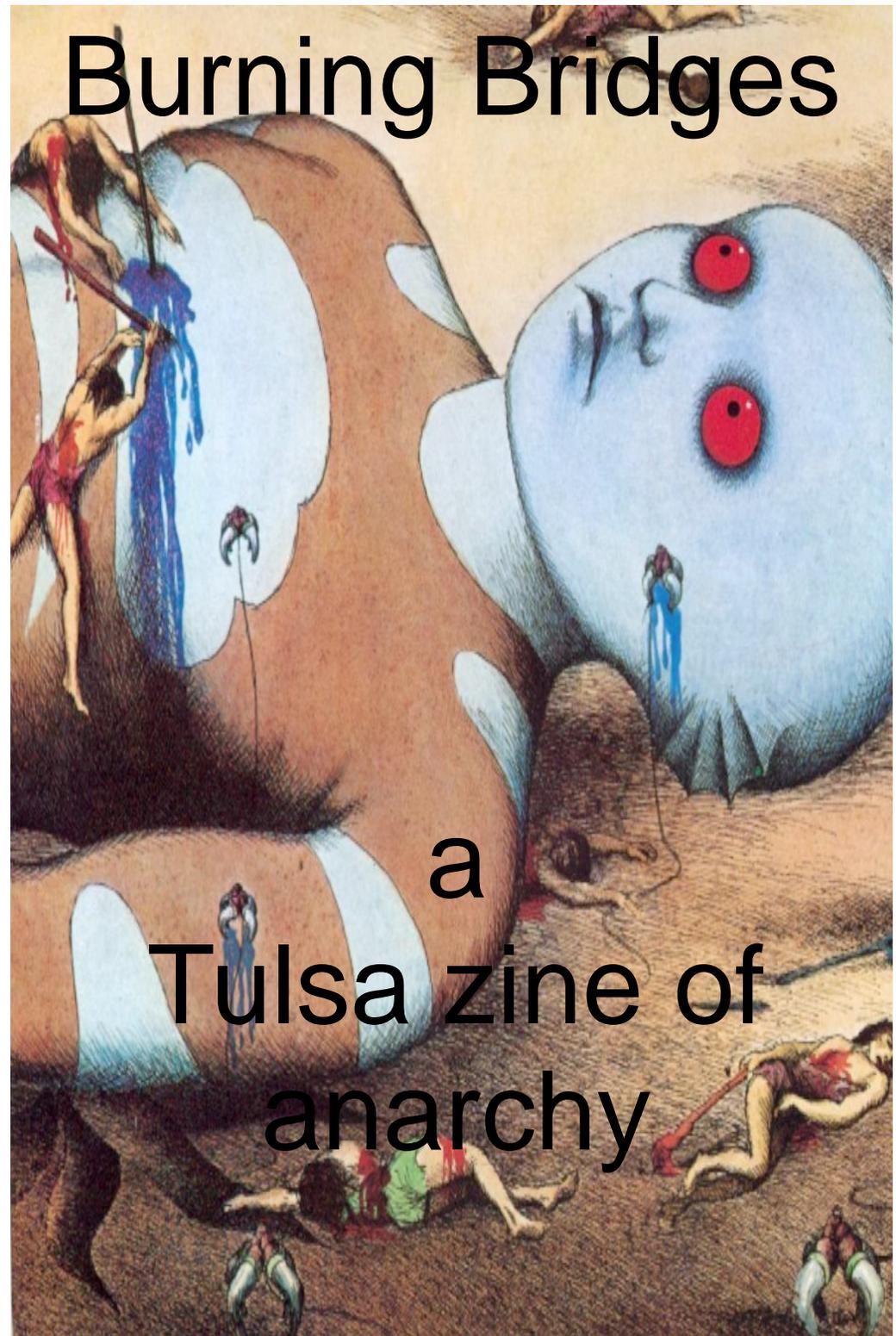




Questions, *submissions*, suggestions, comments, critique, hate mail, all can be sent to ooosage@gmail.com. (sorry, I don't have a good mailing address)



Things to do and Places to go in Tulsa

- The Arkansas River
- Turkey Mountain
- The Monolith (venue) on Admiral and Lewis
- Central Library for all your intellectual needs
- Trip out on something.
- Make out.
- Hold radical puppet theater downtown.
- The Wooden Bridge on the river.
- Tour the Tulsa Club building—hurry before they board it up! Don't get caught!
- Downtown
- If safe, take a walk around where you live.
- Cook a nice dinner with your friends. Experiment with what you cook!
- Dance.
- Read, of course.
- Build a playhouse in the woods.
- Garden
- play soccer, football, baseball, with your friends.
- Go on a *derive*.
- Graffiti...
- The rest is up to you.

Good Books/Pamphlets

- The Culture of Make Believe*—Derrick Jensen
- Oil, Wheat & Wobblies: The Industrial Workers of the World in Oklahoma, 1905-1930*—Nigel Anthony Sellars
- At Daggers Drawn With The Existent, Its Defenders, And Its False Critics* (pamphlet)
- The Eclipse and Re-emergence of the Communist Movement*—Gilles Dauvé.
- The Society of the Spectacle*—Guy Debord
- Red Earth: Race and Agriculture in Oklahoma Territory*—Bonnie Lynn-Sherow
- The Continuing Appeal of Nationalism*—Freddy Perlman
- Revolutionary Self-Theory
- Willful Disobedience**
- Killing King Abacus**
- Green Anarchy*
- A Murder of Crows*
- *publications

Good Websites

- Anti-politics.net
- Greenanarchy.org
- Prole.info
- insurgentdesire.org.uk
- <http://www.cddc.vt.edu/sionline/>

P u r p o s e

The best time to write is by the light of the burning bridges behind you.

I want this to be a periodical zine. And I want it to focus on Tulsa, and inevitably, the rest of Oklahoma. I live in Tulsa, so I mostly want to focus on the happenings in Tulsa, but I'm sure it'll go state level somehow. I'm sure there will be a lot of stuff that is useful where ever you live. By the way, I'm probably not the greatest writer there is, so bear with me. Or give me suggestions.

It's important to have an understanding of the places we live in. The past has an effect on the present and the future. We can know this through the study of past movements in Oklahoma. Or we can know this through studying the ecology of Tulsa and the greater Oklahoma area. In the end, the whole world is connected. Nothing transcends time and space.

History is not a linear progression toward something. There is no divine purpose to any of what we do. We are not moving towards anything better or worst. Things are just different. Things are cyclical. They can come and go.

History is series of moments that are all connected, but the final product is never final. And there are plenty of different outcomes. There is not one singular idea that defines how thought, relations, material ideas, etc, will be in the future. There is a diversity of outcomes, neither of them is final.

This idea that history is a linear progression towards something is very pervasive. To many, we are moving towards a utopia or dystopia. There is no short supply of utopias or dystopias. A good example is the historical determinism in Marxist theory. Karl Marx believed that as humans we have already progressed from primitive communism, feudalism, and now capitalism (may be another stage in there). Each stage has a specific method

I guess it just goes to show religion does not have to be the anti-thesis of capitalism. Both of them seek believers. Although, Consumerism as a religion is a bit more democratic than monotheism in that there are more things one can obsess over. You can vote with your money (if you have it). You can choose your favorite celebrity, you can buy a specific brand, but in religion, you can't as much choose your own god or question your god. Either way, they are both of the same essence. Both are transcendental and anti-social. They are also misanthropic in that they see humans as needing saving from their desires and real wants.

With all that, combined with hundreds of thousands of tons of concrete, tons of cars, stores, fast food places, etc, what's so great about the south side? *Nothing.*



South Tulsa – Religious and Consumerist Hell

I have a tendency to blame a lot of things on the south side. I think of it as pure hell. I think of it as the scariest part of town. It's an open air prison, a place of nothingness. I've dated a few people from the south side of town and I always wonder how they can take it. Even my friends who live over there hate it.

The south side is the heart of consumer paradise. It's an extremely nihilistic place, full of nothing authentic. *Everything* is for the use of capital. It is capitalism fully developed. It's extremely hard to have real relationships that aren't mediated by the consumer culture that surrounds the area. Everyone is completely surrounded by concrete, by cars, by malls and by churches. Nearly every action you take is an action that reproduces the concrete, the cars, the malls, etc. Every day, new houses are built; the woods and old farmland is turned into parking lots. And alienation reigns supreme. It seems like everything from the cookie cutter suburban houses to the zillions of stores to choose from set up a place that is completely anti-social. Any authentic relations or "folk" culture that exists is recuperated by capital.

It is also a place of strong religious faith. Even churches are interspersed within this consumer heaven. But, the stores and the churches are really no different from each other. In fact, ironically, they've really started to compliment each other. One preaches that you must buy heaven on earth and that we must have dominion over the earth. If you do not buy, you are more or less unsocial.

of production that it corresponds to. Each new system got a better hand on the problem on resource scarcity, but an anti-thesis was born from each, which caused revolutions against them. In theory, capitalism came to be when the artisans and merchants rebelled against the feudal lords, and eventually it led to mass industry based on the making of capital (money), but it also created a mass of proletariats and a minority of capitalists. Because of that capitalism was seen as the tomb for the ruling classes. His theory was that since capitalism created this mass of proletariats and a minority of capitalists who exploited the proletariat (the industrial worker), the proles would rise up—they are the anti-thesis. These capitalists were seen as sort of a blessing to Marx because they gave us industrialism, a method of production where all could be fed and clothed (at a great expense to the earth and its peoples). So, the proletariat would see this and revolt. After that, we would move towards a transitional state socialism that would prepare us for anti-state communism.

However, one thing I think that one can get from this flawed analysis is that most of us are really not in control of our history. At any moment, we could all die with the press of a button that launches a hundred nuclear missiles. Our histories are being held hostage by the repression of the gun, the advertisement, the wage, the bomb, etc. It is true: we are people with out real human history. The only history we seem to have is the history of the effects of capitalism.

Once we get over the illusion that history is something outside of us or that is only written in books, or that whatever happened in the past was inevitable, we can start living. We can start creating. History is no longer ideological, rigid or enslaving. Nor set in stone. It's fluid. It is no longer some academic concept that enslaves us with its words. We can start realizing that much of what is around us is a product of our own doing and we can ask ourselves why things came out this way. The shitty stuff and the good stuff.

What This Zine is NOT

This is not an activist zine or a plea for action. I don't really care to arouse the abstract "masses." Besides, there is no such thing as a uniform and united mass of people. There is no uniform working class. Nor a uniform "race" or "gender" of people. The only thing I care to do is arouse individuals who have an earnest desire to see the destruction of this social order—in Tulsa and everywhere else. I want a good quality of people, not a mass quantity of cogs who just mindlessly agree to everything just so they can feel part of something bigger than themselves. So, I'm not looking to create a movement or anything. I am looking for critical comrades who are interested in the seemingly infinite and creative possibilities in life, who live the impossible. Whatever that means. So don't listen to me or the others who will, hopefully, write in here. Take what you want from it. Do what you want with it. I don't claim to be an expert on any of things I write. I'm not wholly responsible for the uses of the information within this zine—although I would hope it makes you want to destroy work, classes, capital and civil society as much as I do. Heh. Heh.

And if you have something you want to write or have written, contact me! This zine does not belong only to me. This is not only a means of expressing myself, but also a zine for anyone who also wants to do so. I want to write stuff partly to inspire people, but also for selfish reasons. It's a project, a medium that will inspire me to gain more knowledge and empowerment. So, I really want others to write stuff, because I may run out of ideas.

Some ideas I have in mind: writing about the supposed dead-ness and dullness of Tulsa. Writing about the revitalization of downtown Tulsa and who will really benefit. Write about the on going immigrant spectacle and its effects. Write about class war in Tulsa. Write about the history of this city and state and how they came to be. Write about all the beautiful adventures one can have in this region.

But, to many, being moral is raping women because they are subservient to men. Being moral is never engaging in self-indulgent pleasure, it's engaging in rituals that uphold the church or its friend: the state. Being moral is sacrificing yourself in the name



of someone else's altar (it almost sounds like a non-secular political ideologies who sacrifice themselves entirely to a cause they will never see), it's not acting in your own name. Being moral is never having any fun! Being moral is being enslaved.

It's up to us to free ourselves from slave moralities like religion. It's more exciting to me to experi-

ence the world as it is, to develop my own personal ethics based on what I have learned. There is a right and wrong to me, but it's neither absolute nor divine. Right and wrong is dependent on the situation and on my relationship with those I am with. It is based on the free flow of communication, on the recognition that the world is diverse and complex. Kill god and come back to a world that is for humans.

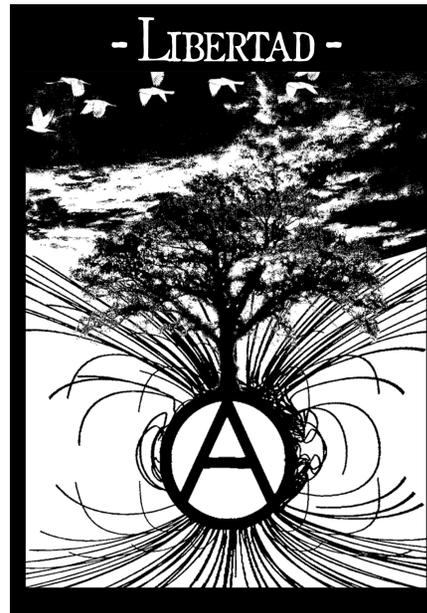
(or the rich), it is said, is that they just don't have enough Godly spirit. Christians and other major religions do a good job of keeping the status quo. For instance, all major religions tell us that we should always bless the poor with charity—often with like 10% of our incomes. This attitude in effect keeps the divide between the rich and the poor in check. It does nothing to destroy the divide in and of itself; it actually makes peace with it. Or it just reforms it. In my experience, charity usually instills guilt in the giver, causing them to do their Christian duty of giving charity—which really just translates in to an insulting form of pity. This guilt does nothing to help the poor or the exploited, it dehumanizes them even more. Instead of empowering the "poor," or dissolving the very identity of it, it ends up keeping the roles that perpetuate their position in society intact. Instead of mutual aid, the relationship is totally unequal and therefore exploitive.

This ideology reeks of authoritarianism, and it should be obvious that this tool is used by those who rule to keep their power. And the ideology seems pervasive everywhere, from all those Save Africa programs and to a lesser extent, the activist groups like Food Not Bombs who feed the homeless. An analysis of the institutions that uphold the exploitation of people is discarded and instead problems are associated completely with someone's character as a person.

Religion suppresses us from our free desires. We no longer have responsibility in real life. Everything is set according to a strict moral code with purpose of getting into heaven. Morals are established through repression. They are imposed on people by a minority or by a idea system. They are not freely created based on the situation, they are not flexible. Something is *right* or it is *wrong* regardless of where you are. And a trademark of this line of thought is that it denies us responsibility for *our* actions (ex. you kill someone in the name of a God and it's moral). Our actions become the pawns of morals, not our personal experience or our brains. And because there is no responsibility on earth, the oppressions of the world are not important. What is important is being moral.

About all the tricks I/you know, all the free spots I/you know. All the skills I/you want to share. About how we can create real community based on resistance. And maybe how we can have crazy drunken dance parties, and have fun and poignant debates instead of just watching TV! Most of all, I want to show how interlocking and interpersonal these issues really are (*especially dancing*).

All of this is going to be under a bias (if you can't already tell...), just like anything else. I want the zine express a desire for critical thinking and hatred of anything that blocks us from living truly autonomous lives. So any thing that is apologetic to government, class society, authority, representation, cops, religion, work, nationalism, stateism, wage labor, religion, etc, is not interesting to me. Personally, my tendencies are towards anarchy, ecology, communism and many other isms, and so all my writings will be under that influence. I believe that there is no war but the class war, and so I view the oppressions around us in terms of class (racism, sexism, etc). I also believe that capitalism and more broadly civilization are repressive structures that are destroying the planet and all the people who inhabit it and that they must be *destroyed*.



I like to think that I am not controlled or constrained by these tendencies, that I am not ideological, but a fluid person that can step outside of them when needed. I *like* to think that way, but we'll see. I always enjoy a challenge to my ideas.

A n o t h e r I n t r o d u c t i o n

It seems that life to most people is seen in completely a-historical context. The world is seen as a place of out-right irrationality, as something we cannot grasp, cannot understand. It is true that we really cannot grasp it fully, but we can have more accurate perspectives, and that is what I strive for.

The world is often shown as a scary place. The boogey men (the brown-faced terrorists, the illegal immigrants, the islamo-fascists, the US, etc) are all around us with their daggers drawn without reason. They are the barbarians at the gate, and we do not want to have an understanding of them because they are the epitome of evil--and evil must never be talked to. It must be dealt with through force. And even if we try to talk to them, we know neither their language, nor they ours; even when we talk to them we ignore the past events that cause the present--the history of these "evil" ones. To many, the evil entities of the world nihilistically attack everything around them, and they've already attacked the twin pillars that mask our insecurities. To many, there seems no motive, no cause, no reason for their actions other than an expression of nothing, of a hatred of life. To many, this is an eternal fact of existence. There have always been wars, always been rape and pillaging; so, they say, there is no need to figure out the causes, because it is part of life. There is nothing you can do about it and nothing you can do to understand it. There are evil people, but we are good. That is all that matters.

I disagree. I seek to at least gain a better understanding of the present world, and especially of the events and occurrences around me. And I seek not to listen to pundits, the politicians, those secular preachers that play on our fears of the unknown. I want to know the unknown and decide for myself what I think! I want to conquer it and have power. This can be helpful through books, but more so through the experience of examining

(Religion is most often used as a tool to mystify reality. I was once at a "Native American" sweat lodge ceremony that, unbeknownst to me, was held in my name. The priest kept



making a big deal out of nothing, I thought. Since it was for me, he made me seem really important. He kept seeing demons and angels in the sky and then telling us about it. He kept rambling nonsensically about all the poor people in the world with out electricity or divine spirit. All I wanted to do was sweat out all the modern toxins I accumulated that year. The sweat, according to my mind which is uninitiated in the ways of New Age Native American spirituality seemed rather self explanatory.

In my mind, I envisioned just sitting in a lodge, pouring water on rocks to make hot steam and then having good conversations with my friends. We would be totally enveloped in the womb of the real world—not transported to the “spiritual” world. But, to the priest, it's an arena for cleansing us all of our guilt and our toxins.

Religion not only mystifies reality, it also justifies inequalities in the name of some divine calculus that determines who is saved and who is not. Or it keeps the poor in check by denying societal causes for poverty. The real problem with the poor

R a n d o m T h o u g h t s o n R e l i g i o n

I've always wondered what attracts so many people to religion. I am fortunate to not have any hang ups when it comes to religion. I have never had any kind of spiritual-religious chaos in my life. I've never really worried about the meaning of life in a divine sense. I've always been pretty calm about stuff like that. Because of that, I'm always shocked when I come across religious fanatics.

For most of my life, I've always resisted the urge to submit to a higher authority. However, my father, in order to please my grandmother, used to make my me and my go to this catholic education class every Wednesday and then church on Sundays. Because of that, I apparently become a catholic in name when I was in third grade. I don't really remember much about what I learned in church or class, but I do remember being pissed and bored as fuck.

Personally, I like to think that the whole world is animist. Everything is pulsating with "life energy." Trees, humans, grass, water, etc. Everything is energy and everything gives me life. Everything is my subject, everything is connected atomically, and yet different on an individual scale. There could be gods or a god or nothing at all, but I have no reason to care either way. And quite frankly, thinking there is a God seems more like a method used to deny responsibility for ones actions. And plus it's just so damn lazy.

Right now, I'm pretty into existentialism and nihilism. I like the existentialist idea of there not being an ultimate meaning in the universe. The universe is benignly indifferent to our value systems. So we are all "condemned" to be free and therefore we have responsibility and agency in our actions. I also like some of the aspects of nihilism because it sees all morality as slavery. I'm not a passive nihilist who doesn't believe anything exists, I am an active nihilist who seeks to create something out of "nothing."

Your surroundings.

First and foremost, I believe that most of world "problems" stem from battles for state power, whether political or religious. The struggle to gain power seems to be the problem that causes all the "problems." The problem does not stem from an illuminati of rich white guys or Jews who meet in underground bunkers, or from extraterrestrials. The problem is with the state itself, and those who seek political power in the state are not my friends.

Politics comes from the Greek world "polis," which means city-state. In Greece, the polis was where citizens gathered to speak their piece. It was democratic, as long as you spoke the language. As long as you used the right means, the right language, you would be accepted. If you were a barbarian, a slave or a woman, you were always excluded. This is common to all political systems and therefore all city-states. In effect, the leisurely citizens made the laws that kept the slaves and women in their places. The slaves (our modern day proles) are the ones who built the cities.

So, I am against any struggle for political, and I would also say, religious power. Both are forms of alienated power. They are ideological, meaning their causes are set in stone. They are ideological because the cause controls those who struggle for it, thus leading to the inability to question it. We become slaves to dead, rigid ideas, instead of ideas being alive and being our tools! In ideology, humanity becomes a means to an end, not the end. And these are struggles for something that is transcendental; they are completely outside of the people fighting for them. A nationalist fights for her nation before she fights for herself. The nation is what gives her freedom, not her and her comrades. The nationalist attacks other nationalists who hate her nationality. Her nationality is used as an expression of her power over others; it shades the fact that we are all real breathing humans, not state-nationalities.

In this zine, there will be no tolerance for the support of polis or capitalism,

and the movements they spawn: the nationalist struggles, ethnic struggles, state socialism or state communism, etc. Not even what passes for anti-imperialist struggles (Hugo Chavez, Osama Bin Laden, Zapatistas, etc) against the US. Nor any tolerance for any nationalism towards the US, be it liberal or conservative. None of these movements challenge capitalism, civilization or the state. They all crystallize themselves around a party who wants to gain power within a (political) state. The party seeks to represent a "mass" of people who support the "cause," and often anyone who challenges their role as a mere number in the mass is ostracized, killed or guilt tripped. And most of all, these struggles mask and diffuse the class war between the bourgeoisie and the proletariat.

All this political representation is a wet dream for the bourgeoisie. Especially within a representative democracy like the US where power is more diffused amongst representatives. Not only does it mean that they can keep their capital, but they can also control their slaves! And then they can watch them fight over the scraps they give out (rights, better wages, etc). Often the scraps have taken years to obtain through pleading, demanding and protesting on the part of a group of professional "activists." (The very fact that there are paid activists or activists at all is sad). Plus, in democracy, unlike a dictatorship, there is no one leader to kill. No one leader is responsible. That's what makes it such an effective system for stifling resistance.

But, it does not matter whether it's democratic, fascist, socialist, left or right: it's all politics. It's all based on alienated power—meaning we are alienated from our power to change things freely; we have lost or given our power to others. It may be better in some places, worse in others, but it's all the same game. It's a game where the power we have to determine our lives is stolen and crystallized in the form of law or morality. A game where in order to change the world, we have to use their methods of change: the vote, the petition, the prayer, the union, etc. And we always lose, even when we win. When we riot, loot, or steal, when we work outside of the union,

purpose of this house is to show us that the number one killer of our precious teens is really their lack of faith in Jesus. It's not our relatively worthless position in society that is making us kill ourselves. Maybe not the fact that most of us spend hours rotting in school, learning to be tolerant, passive, passionless, subservient worker-consumer-automatons. Or our lack of real, healthy, vibrant communication with each other. I know that has an effect on me, but I could just be projecting. It's really all about Jesus, and our evil worldly desires for drugs and sex; that's not a projection of course.

I haven't actually been to this haunted house thing myself, but some people have told me about it. One of the scenes in house involves a crashed car that is full of dead football players and cheerleaders. They had decided to get drunk and then they crashed, I guess. Another scene is Jesus Christ on a cross being whipped as people yell for more whipping.

This type of advertising for Christ is all about fear and guilt. Strikingly enough, GUTs admits that they are trying to scare us all to Christ. I do have to respect them for their honesty, but I hate them nonetheless.

All and all, most people practicing religion in Tulsa and in the US seem to have taken on a more private attitude about it. There are people who are very outspoken about their repression, but for the most part, people are pretty private about it. But regardless, this quiet *majority* has an effect on the collective consciousness. And another thing is that many of those in power hold some strong religious views of their world. This has some scary implications. I mean, could it be possible that president Bush and his troops are in Iraq partly because of his religious bias? Does he secretly believe in the end times? Or that God is guiding the US? I wouldn't be surprised. In fact, I'm sure that's the case. This quiet majority does have power in numbers, and in a world that is more precarious as the days go on, I wouldn't be surprised if they was a resurgence of apocalyptic thinking.

And they will engage with the culture they see as immoral, in fact they are looking to change the culture we live in. They are looking to take power, to have a revolution—just like most any other political group (secular or not). They often take on a pseudo-radical populist message in order to gain converts.

The interesting thing is that to many this all sounds rebellious and populist at the same time. It promotes the welfare of everyone. It seeks to have us treated like human beings, not cogs! Awesome, but wait? Aren't they like the corporations they hate? Are they not also manufacturing fear and trying to gain a following of people by using these fears? They seem to be playing off the real fact that as humans in the industrialized world we are all becoming more and more just vessels for consumption, and therefore useless. We really are becoming crazier and crazier. But, what are the real problems? It's teen pregnancy! But, according to the Guttmacher Institute, teen pregnancy has declined by 36% since its peak in 1990. And the decline is mostly to do with the use of birth control, not a sudden love of God. Is this really a big deal? I mean, compared to the real fact that the earth is being depleted of its ecology and nothing substantial is being done about it, teen pregnancy, along with drug use, or even cussing, is not even close to a problem! Plus, pre-marital sex (don't forget your condom!) makes me euphoric and makes me want to live.

Their solution is to be morally virtuous, to preach abstinence only, to teach god in schools, to never do drugs, to only allow marriage between a man and a woman, to follow the bible, etc. Hence, they want to replace one form or alienation (modern life) with another: the belief in God. They seek to hold us back from any form of liberation, and then enslave us to their silly slave morality. No thanks. My solution is to *spit in their faces* and laugh as I burn their bible in front of them.

Another insane group is GUTS church. This church is in Tulsa and like Battle Cry, it's attractive to teens. Every year for Halloween, they create a sort of religious haunted house. The

our roles, we are told that we are being unreasonable for not going through the right methods.

So, for all their fancy words about change and progress, our representatives have no interest in changing the overall situation, because they are the problem. We are to remain in our roles as workers or consumers; we are to give our self-determination to them. The state or class society is never destroyed. Private property is never destroyed. Capitalism is never destroyed.

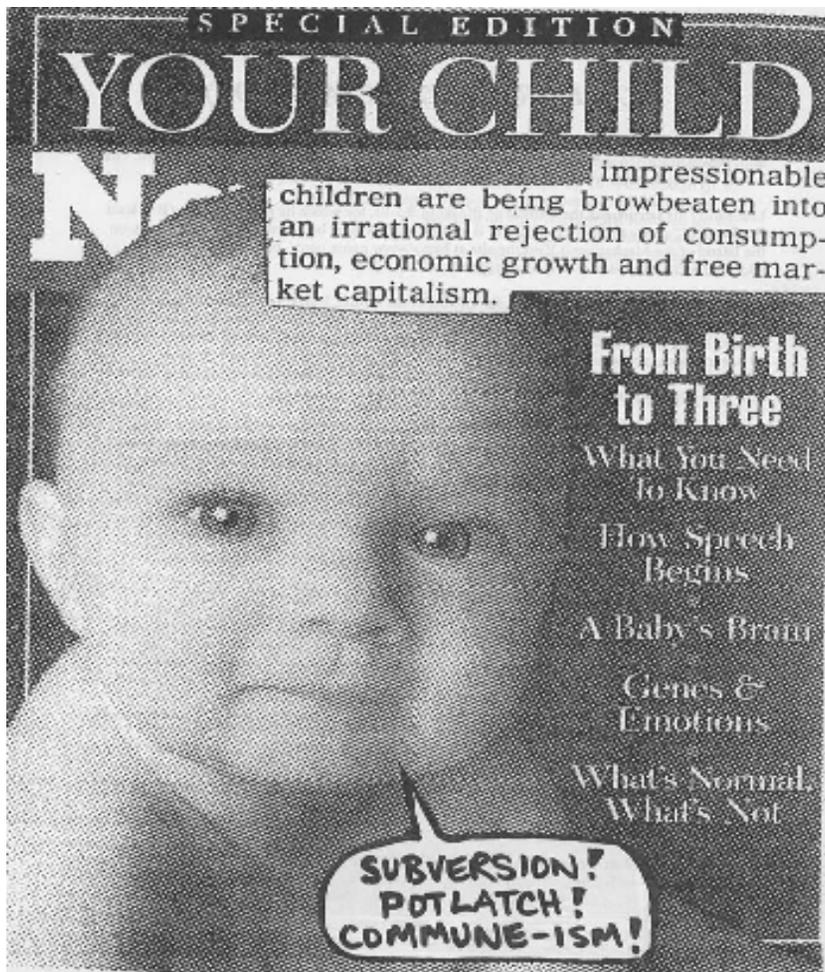
So, politics is a means used by those with a stake in the current social order to mystify us from the actual inequities of the world. In politics, we are all on an unmanned ship arguing about who can be our slave master, and we haven't the slightest idea that we are about to crash into an iceberg. What would happen if we threw the slave master overboard, destroyed our roles as citizens, workers, etc, and took our livelihoods into our own hands and sailed back to land—collectively and individually?

The real struggle is to live in a world where relations are without measure or imposed social roles. It is to destroy all the slave moralities we follow; to live in a world where people are ends in themselves, not just means to something; A human world, not a world where the end is just more capital. I dream of a world where we have thrown off our roles as workers, consumers, etc; because as long as we struggle as workers, citizens or as consumers, nothing is going to change.



Of course, struggling for better wages can be useful in the short run; it can help someone survive a little better in this society. However, better wages and benefits do not automatically make us more human to our bosses, they often just make us better consumers or not as willing to fight back. Or they entrap us in a horrible job because we are worried about being unemployed and having to pay expensive health insurance. And from experience, wages mean little when you come home with a sore back and a depressed ego after pressing buttons all day at work.

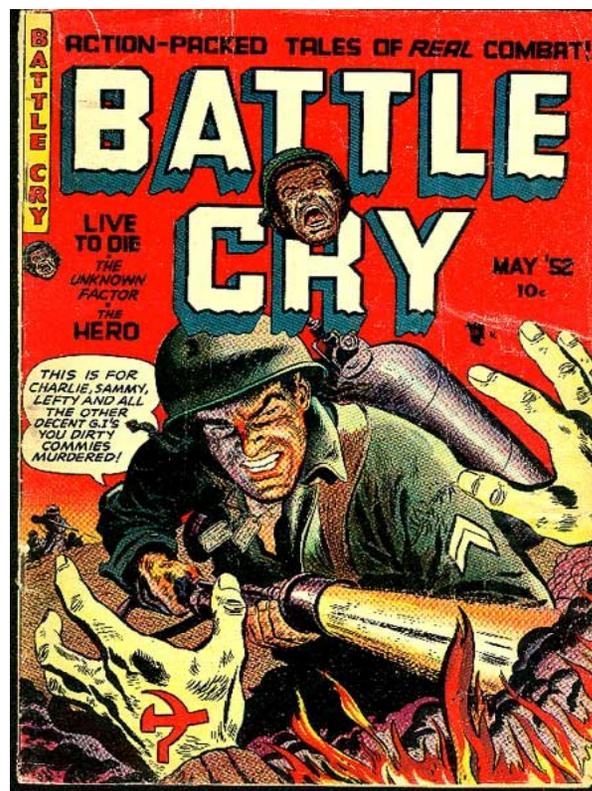
A happy worker keeps the death machine that is ravaging the planet going. A happy worker is a good consumer. A happy consumer, a happy worker mean a richer capitalist and a more precarious world.



Apparently, there is a reference to it in the bible. And we are said to be the last declining empire, the last of 8. Apparently, there is also a reference to 8 empires in the Revelations. Of course, there was one logical flaw: it left out the Mayan and Aztec empires. So we should all be in heaven already. Anyway, they knew their bible like the back of their hand. They weren't just irrational poor "rednecks" or "white trash," as many people like to think; They

were people from every sector of society—intellectuals, factory workers, lawyers, etc, which makes it all the more scary. A lot of these people were successful in society.

And then there is Battle Cry, which is promoted towards people around my age (teens). Apparently, they had a conference at the PAC last year. I've noticed that churches (Guts, 180, Battle cry) are getting smarter and smarter. Battle Cry is no exception.



They are much like good capitalists, exploiting every emotion they can. They target youth who are fresh and creative. And unlike religious movements of the past, they aren't quite as conservative. They don't keep their religion private like most and they aren't a-political. They allow their kids to dress in trendy, punky, grungy clothing. Religion has become the epitome of "cool."

And they are willing to mix their religion with politics.

Burn Every Church and Toss All Their Holy Books into Fire

Being born in the thick of the bible belt, those of us who are completely non-religious all have a strong awareness of the craziness of religion. I have met a few people who are incredibly logical and get straight A's, but then they tell me that all Muslims want to kill Jews. Even after I show them that Muslim and Jews got along fine for thousands of years before the state of Israel, they still don't change. These same people tell me that devil is all around us. One friend told me the other day that the girl who gets the highest grades in his school said that AIDS was God's punishment for our sins. I soon realized that smartness has nothing to do with knowing mathematical equations or scientific theory; it has more to do with being able to *think critically*. Science and math as they are taught in school are completely repetitious and therefore seem easy to learn. You can get the highest grades, the highest ACT score and still be a monster who hates gays, blacks, Arabs, etc. But there are those who are supposedly intellectual and scholarly about their religion. But, the truth is that you can be intellectual and scholarly about anything (e.g. see things like the eugenics movement).

Seeing as it we live in the thicket of the bible belt, there's a lot of religious literature out there. I get flyers in the mail. Some of the fun ones are Rapture Ready, Inc, Battle Cry and GUTS.

I went to one of thee Rapture Ready meetings once and they spoke very much like they knew history, except they got all their history from some stupid book called the bible. But, they could give an explanation for everything. 9/11 is said to be a sign of our wicked ways.

On Building Informal Affinity Groups

I really enjoy people. I like to talk a lot and I like to laugh a lot. I like to discuss anarchy and other theory with people. I like to make things with other people. I like to dance. I like to revolt with others, too. But, I often do not enjoy formal structures that are sometimes created to spread these ideas--the book collectives, the info shops, etc. They seem impersonal to me. They require a lot of organization and advertising. I prefer informal, friendly structures. I want an anti-state, anti-capitalist gang that sticks to each others backs no matter what. I am interested in teaching others, getting my ideas out and about, but I look for those who agree and who are as passionate as me. I'm more interested in being good friends with people than comrades. In the struggle to resist our separation from each other, I search in desperation for healthy community.

I really think there is a lot of potential for this in Tulsa, or anywhere. I recently realized that I have a stake in my life and that what I create feel are beautiful things--physical things or actual relationships that mean something. But, god damn, it really is hard to create meaningful and lasting relations when it seems like most people are so uninterested in having lasting relationships. To many people I know, having something mediate their relationships is more important. We never connect as people. The ones were we are having something meaningful, I cherish so, so much. But for others, friendships often revolve entirely around *something*. And there are plenty of those "something's." Cell phones, text messages, social networking sites like myspace or face book, instant messaging, etc. It all seems like we never want to meet face to face. Even in coffee shops, people are always on their computers or blackberries. As weird as it sounds, but it can be a struggle to *not* have a myspace page or a cell phone, at least if you are my age. I feel like the inability for us to talk each other with out all these mediative structures

(technologies, politics, moral codes, work, class, etc) is really one of the main causes of so much misery and boredom. I've seen so many people lose people because they didn't want to confront their problems with each other. They were either afraid or just didn't care what the other person thought. It's horrible to watch and even more frustrating when you are in a relationship with someone who just doesn't want to listen to you, even though you are trying to solve whatever tiff y'all are in.

The best way to revolt against it is to create relationships that are not based on any kind of imposed social measurement. These are fluid, free relations, where boundaries are not imposed from some moral standard outside or above us, but instead they imposed by you the person making the choice to relate to the



other. You choose your own roles, and they are not absolute roles. They can change with the situation. You could be the cook for the night, the next you could be dish washer. Of course, it's all so simple to say. Most of us have obligations like going to work or school, and those can take shotgun before good, healthy relationships. So none of this seems easy in practice. We have a world that pressures or imposes a strict social conformity on to us. Consume, pay rent, bills, work hard,

and only then can you play. But don't with out paying money for it!

///There is much more to be said about the establishment of the state of Oklahoma, but I haven't studied up any more than this.

This is just a brief overview of what I've read about recently.

Hopefully, there is more interesting topics of this nature to be come. I am just sick and tired of having to suffer listening to people celebrate statehood and not question what they are really celebrating—the disasters of capitalism and the use of social constructions like race, nationalisms, etc, to divide and conquer.

So, part two another time.///



Soutce for the majority of this article was (including cited page numbers):

Red Earth: Race and Agriculture in Oklahoma Territory , By Bonnie Lynn-Sherow.

Along with the start of the land runs came the construction of railroads through both Oklahoma and Indian Territory. Like the land surveyors, railroad companies also emphasized a drive towards maximum profit. According to Bonnie-Lee Sherow in her book *Red Earth: Race, Agriculture in Oklahoma Territory*, roads and railroads played a major social role in "civilizing" pre-settlement an Oklahoma where autonomous economic systems were coming about, by opening them up to the national market.

The rhetoric was simple: Oklahoma was a savage country waiting for the civilizing hand of roads and markets to bring it into the national economy. Left out of this view, of course, was the fact that the territory was already host to "industries" that employed Indian peoples, explorers, traders, cattle drovers, and employees of the federal government army posts, Indian agencies, agency schools and land offices. Even would be Oklahoma settlers or Sooners, illegally camped along the region's borders for more than two decades before 1889, created their own unique shanty town economies. Together, all these elements formed a presettlement may have seemed separate and elementary but was in fact already highly profitable and deeply dependent on the broader national economy in every way. (pg. 24)

The building of railroads was often done by black settlers. Most blacks who settled in Oklahoma had little luck making money from their crops as the local economies were usually deeply segregated between them and whites. Most often, blacks had to band up together in order to make any kind of money. Those who could not make enough to get by supplemented their income by working for the railing companies. Because blacks had to struggle more to make a living, they often banded together and formed all black townships. Most notable is Langston. However, because of their separate nature and therefore their inability to compete with the more wealthy white towns, they often didn't last long, and most of the black townships are either gone or struggling.

Another thing is that I really have no interest talking to those who exploit me or others. I have no interest in having a relationship with them; but now because of current social relations, I must relate to them in meaningless ways in order to make a wage or not get ostracized. I must say to the cop, "yes sir" or "yes mam" in order to make sure that cop doesn't pound on me or cuff me.

My utopian dream is to have a group of people who like to discuss theory and enact their theory in playful ways. We have no real purpose as a group, other than maybe getting rid of the misery around us. We are friends, not specialists for social change. We are friends who happen to hate all the misery we see around us. We are friends, not specialists for social change. We are friends who happen to hate all the misery we see and the misery we play out every day. People who like to make things, to grow gardens, to do all sorts of creative things that are counter-productive to the current social order. Not for obligatory moral/political reasons, but because we actually *want* to do these things. We like to empower ourselves. And this wouldn't require any sort of rent space or lots of money. We could all meet face to face in a patch of woods, or the river sandbars, or around a bonfire. On the streets. At work. Downtown. Anywhere. We are a unit, a gang, an autonomous group. We are inclusive and want each other to be happy and we want to make things happen. We make plans and they happen. There really isn't any platform on which we stand. We stand on our own. We realize our differences and embrace them. We realize our similarities, too. We realize our weaknesses and we help each other when needed. But we are all self-determined and comfortable. We build a positive feedback loop in our relations. We can act together or alone and that gives others confidence in themselves. There is, hopefully, little group pressure to do anything.

I know there was an info shop in Tulsa for a while. I don't really have any experience with it, so I don't know what it was like or exactly what ended it. But, I really don't think radical

ideas need a specific place. They can be discussed and enacted freely in the free autonomous zones we find. This could happen in the workplace, school or out on the streets. It would be awesome to have literature I or others enjoy read by people who haven't, but, it's solely up to those who want to make that choice to read it. It'd be awesome to have a radical lending library. All of this along with a places we as friend's can meet up at.

But this is all theory, let's see what happens when we try and enact it!



segregated between whites and blacks. The whites usually got the better land, and if any blacks came to he starting line of a white run, they were charged off. To make matters worse, when the land runs were settled, Oklahoma was experiencing a freak occurrence of drought, all making it hard to survive.

Another problem was that the geologists who speculated the land used a grid system that divided up the land into plots



and disregarded the variations of the land. This system didn't take in to account the fact that many areas of Oklahoma are not suitable for agriculture. It was just assumed that Oklahoma was a land of rich grasslands and fertile prairie soil; a plentiful land to bank on and one a land to be exploited, not a unique place for us to adapt to. John

Wesley Powell, a geologist during the time challenged the grid system. He said that settlement in Oklahoma and the rest of the west needed to take into account the natural features of the land in order to figure out whether or not many places are even suitable for commercial use. To do so would promote sustainable usage of the land. This mostly fell on deaf ears and result was a "national survey that ignored the landscape's irregularities and shortcomings but took note of every potential commodity within its artificial imposed boundaries." (pg. 27).

of capitalism (how else can this system go on without the acceptance of our roles?). So on the outside, there is a true hatred of Indians and the land, but if you look deeper, this hatred is completely irrational and is caused by the struggle that much of humanity is forced into when they live in a capitalist social order that requires them all to make money to survive. And if you get in the way of this struggle for survival, you may be dehumanized by being called a nigger, white trash or a squaw. Or, historically speaking, you're screwed over.

To prove this example further: One of the reasons for the outright stealing of Indian land was the idea that Indians were not *using* their land, that is, they were not practicing mass agriculture. They were "wasting" the land, while these poor blacks and poor immigrants starved. Most of this propaganda was spewed from the mouth of bankers, politicians and land speculators who were trying to make a buck by playing on the desperation of land hungry people. And this fueled much of the tense relations between the whites, blacks and reds. Milton "Kicking Bird" Reynolds, a politician and founder of the Edmond Evening Sun newspaper, expressed anger towards the "idleness" of Indians, while whites were poor and starving.

It does not stand to reason that the hundreds and thousands of houseless and homeless land-hungry immigrants will forever allow these great Indian parks to remain untilled and untouched, while the people are taxed to support the Indian in his idleness. The Indian reservations must go! The tribal relations of the Indians must go! The farce of a blanketed and breech-clouted nation within a nation must go! The home seekers must have home. The land-hungry must fill the broad prairies and rich valleys of the Indian Territory.

In 1899, when the official land runs started, problems occurred. The runs were by no means equal; they were usually

L i f e i s F o u n d E v e r y - w h e r e ! N o t S o m e W h e r e E l s e .

Nearly everyone I know hates Tulsa. They want to move to a better city where all the "action" is. They want to have adventurous lives where they are busy having fun all the time. Whew...

In Tulsa, unlike bigger cities, you have to create your own fun. In bigger cities, there is always something going on. It just costs a bit of money, usually. But most people don't want to *create* their fun; they want to have it handed to them as they pay for it. They want it spoon fed to them. They want stadiums built so they can watch country singers sing for a 75 dollar ticket.

So, every time I hear hateful words uttered about Tulsa, I think about how much they are focusing on the *wrong* thing. The real problem seems personal. A lack of lust for life, a lack of self-determination! Or society! Or both! The problem to me seems to stem not from a lack of entertainment, or a dead downtown. The problem to me seems to be that real life has been stolen from us and then sold back to us in a worse form. And begging for entertainment places just seems to show how little control we have or want of our lives.

To have "fun," or rather, to not be "bored," we must work a job or pay rent to partake in these sold adventures; these planned and controlled methods of "*fun*." Real, passionate, free, adventure is forbidden and hard to experience; and it is financially unprofitable (it can't be commodified, because it is authentic). And it's hard to get to, because most of us are locked up in work for the majority of our days. To have real adventure is to create a life totally for yourself and those around you. A life for you, not for capital. But, where ever you go, adventure always seems to be locked away. Be it in Los Angeles, Oregon, New York, or in Tulsa, or in any other hip town, free adventure is locked up and sold to you. So, the problem isn't Tulsa.

Where ever you go, you also have to make the best of your situation. That doesn't mean you have to accept it. You can rebel against it, destroy it, or conform to it. Some people revolt and wish for destruction, but most people seem to do the latter. But we all have a choice; we all have the power to rebel, to accept, or to destroy. The possibilities seem limitless as to what we can do. If you do not like something, why not ask yourself why and than try and make your situation better? Why not express it, instead of just passively saying you're bored and passively waiting for



something fun to come by?
In a world of dead, bored humans, the only thing that lives are the commodities that allow us fun, and the ideas that create them. We live in a world of spectacles, where we are transfixed by images of fun. It's the cruise. It's the fancy car we see someone on TV driving. It's the celebrities so many religiously follow. These are all spectacles. They are reality taken away from us and sold back to us, and we passively consume these im-

ages of reality. All we can do is observe these images, never partake in them. And if we ever do partake in them, they never fit the image because reality is not image and they are always way less fulfilling than we expected. We are only spectators to the images that capital creates, and it seems like most of us are never creators of our own actions.

This way of relating to the world has become the primary means of living. We only see other lives as objects to be used, not a subject to be loved. And the dead objects we create have made us their bitches. No longer do we even create these comm-

To put total blame on the thousands of land runners, to call them genocidal maniacs who stole land and killed the land does little to find the cause of why they came here in the first place. These land runners may have been brainwashed with misinformation about the land and its peoples, and they may have had strong aspirations to become rich, but it really doesn't do us much good to call their actions criminal. The real criminals were and are the bankers, the industrialists, the bourgeoisie; these capitalists that made them poor by exploiting them, and then used these poor peoples' desperate energy as a way to settle Oklahoma so as to expand their stronghold over the market. However, a more important and more accurate way of looking at this event is to see that it's following a pattern that is still being followed; it's a symptom of capitalism and not just a mistake.

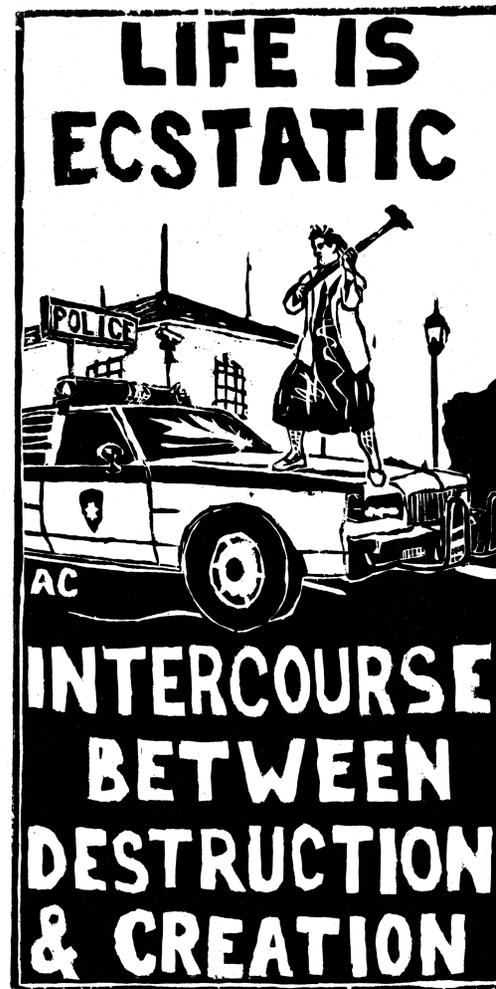
It should be noted that much of the world's migrating people move because of economic conditions. Right now, more and more people come from Mexico to the US because their economy has been run dry by trade polices such as NAFTA. They move to places where there are jobs. They are poor, landless people who have no capital. Just as it happens today, it was happening during the stealing/settlement of Oklahoma. Could we say that this event was just another result of a capitalist economy? For isn't a capitalist economy a universalizing economy that goes anywhere there is money to be made? And this universalizing attitude turns the whole world into atomized commodities to be used for profit--whether it's people or the rest of the natural world. And then it leaves a mess when it's done. And those who are fucked over from that mess are to migrate if they want to survive. So to place total blame on these settlers would be useless and would get us nowhere in our understanding of what happened.

So to place total blame on these settlers would be useless and would get us nowhere in our understanding of what happened. They were both victims of capitalism and then perpetrators of it. They were victims, but they had still accepted the logic

Most of the settlers were not rich Christopher Columbus-types working for a Queen. They were probably unaware that they were foot soldiers of empire, and unlike Columbus, their power was in numbers, not riches. They were the first infantry of people who fought a quiet and destructive war with the Indians of Oklahoma. A mostly bloodless war that was legally sanctioned by the federal government and supported by many people. And it was also a war against the land itself. It was their struggle to civilize what was seen as a savage land and to cultivate the land for profit. The prairie grasses and the buffalo were killed so that one could farm and use other forms of resource extraction.

But, why was it really supported? Was it really all about a deep hatred of Indians and the land or was that only covering something else up? Most of these Sooners and Boomers were often people who were sick of having to work in the factories of the north. They were tired of being proles. Or sick of being tenement farmers. These people stayed poor while the rich got rich off of their work. Those who participated in the land runs were former black slaves or and they were immigrants, like the Polish, Irish, German, Mexican, Russians, and others. Many of them wanted to have a piece of land for themselves where they could live freely, not locked up in the ghettos of crowded industrial cities or renting farmland in the south. For this reason, there was a strong tradition of socialism and communism amongst many people who first came to Oklahoma--though, if you can't tell, there isn't any sympathy for socialism anymore. However, their socialism was more of a faux-socialism that, like capitalism, still believed in and *valorized* private property. And it still expressed strong racist and sexist tendencies, and also a disdain for Indians.

It would be a mistake to valorize these people and ignore that they stole someone else's land, but it would also be a mistake to not realize the economic reasoning behind the land runs. To ignore either simplifies the situation. Obviously what happened was regrettable and should not have happened, but it's much more fulfilling and useful to look at the cause of this problem.



man beings, but the objects we consume have become completely disconnected from us. Our minds have no reason to think! We really have no power to determine much of anything. In politics, we can vote, we can complain to politicians, but that does nothing to change the general powerlessness; it actually just reinforces it; because we are still putting *our* lives in someone else's hands.

So, I propose something different than those Tulsa yuppies who want a nice gentrified downtown. Or a "nice" city. Let's have no stadiums. No expensive restaurants. No paid venues. I propose we take our lives back from those who have stolen

-odities, they just appear out of nowhere (or rather from a really horrible factory where they were made, but one that we will never see!) and we just consume them with out question. We have absolutely no connection to our means of subsistence. And we soon become bored of a toy, throw it away, and we hear of another new toy and go buy that one. And it continues on until we die. Work. Sleep. Consume. Croak. Ugh.

This to me is the cause of so much boredom in the modern world, and in Tulsa. In such a post-industrial setting, where everything seemingly appears out nowhere, not only have we become useless as hu-

them—and those vampire yuppies love to suck your blood! We can create our own fun.

Is the problem really the physical landscape of Tulsa, in and of itself? Or is it about the general lack of lust for life that many seem to have? Why not be content with a good book? Why can't you be content with expressing your ideas? Your thoughts on the book? Or why not take a walk and find beautifully unique things along the way (hats, glass bottles, vibrators, clothes, flowers, ponds)? Why not examine your surroundings and learn to see the complex relation you have to the world? Or fall in love!

Wouldn't all this and the inspiration you get from them help you to see that the world (and therefore, the land of Tulsa) is more beautiful than you think? Wouldn't this give you some kind of fulfillment? Go look at the Arkansas River, or the oak trees around it, or the crazy people you can meet all over town. Think human, not concrete. Go crazy a little, swing around a light post and sing! Steal all the fun things you usually have to buy. Graffiti everything just to make this world a little more human. Make theatre in the streets. Resist your role as a worker or a consumer. And make playful war on those who try and stop you. Create your own fun; don't just have it handed to you.

S o m e H i s t o r i c a l T i d b i t s o n t h e O k l a h o m a L a n d

Before the state of Oklahoma was established, various Indian tribes inhabited the region. Some were indigenous but most of them were remnants of the Trail of Tears and other Indian removal campaigns. These tribes were forced to travel by foot to another land that the government gave in compensation for stealing their lands. It was called Indian Territory. Much of this land was in present day eastern Oklahoma. The western half of present day Oklahoma was



called Oklahoma Territory and was owned by the federal government. OK Territory was where the first scheduled land runs started. Eventually, many politicians were able to pressure congress into opening up Indian Territory for settlement; thus leading to thousands of

land hungry whites and blacks claiming their stake in the territory.

It should be is obvious to anyone with a head on their shoulders that the state of Oklahoma was stolen from the Indians. Nowadays, many Oklahomans tend to romanticize the settlers by calling themselves Sooners or Boomers. Both of them in all actuality are pretty nasty things to be proud of. The Sooners were settlers who jumped the gun before the land runs were legally sanctioned. The Boomers started when it was legally sanctioned. There is a whole culture of pride based on this in Oklahoma. And most recently, there was the centennial celebration that completely ignored all of these facts. The celebration may have mentioned Native Americans, but never the fact that Oklahoma was built on broken promises.

horrible wages and working under horrible conditions. They are trying to give capitalism a human face, when capitalism is for capital only, not humans. It turns us into laborers, taking away our ability to fully determination our lives. These workers are doing work that is usually only about making some else richer, while suffering the brunt of oppressive working conditions and low pay.

Neither of the sides really explains why there is even a massive influx of immigrants from Mexico coming to the US. It's not like people are coming here because they've always wanted to or because the US is just the greatest country in the world. Most people come here for economic reasons. Many come here because trade policies like the North American Free Trade Agreement (NAFTA) have made their villages and cities poor. For instance, corn used to be a major staple crop in Mexico, but when NAFTA was passed, this was mostly ruined. Instead of corn being grown in Mexico, it was grown in the US and under massive government subsidies. Farmers here can grow it cheaper and then trade with Mexico for cheaper prices than the non-subsidized Mexican crops. This resulted in running millions of farmers out of business. Hence, the US is getting the better part of the deal and therefore people want to come here.

I am obviously leaning towards the pro-immigrant side. But, I think it has to be realized that the anti-immigrant measures currently taken by the State are logical and legal—according to the State, not *me*. I am against HB 1804, but there must be a wider critique of the state and a realization that the state is only trying to act out its definition: sovereignty and that those who are not citizens of this sovereign are excluded from having any stake in the decisions that it makes. Otherwise, the argument will go in circles and nothing will be solved. It's better to realize who our enemy is, than to fight blindly.

With this, there should be a rejection of borders. I am for the dissolution of all borders. They are nothing but lines on a map, and they separate humans from other humans, most often based on silly nationalist creeds. We are all humans! 23

The Arkansas River

The Arkansas River is one of my favorite places to roam about on. I like to wander around the canopy areas where there are lots of trees. It makes those hot and humid days in Tulsa much more bearable. Sometimes I see raccoons or beavers scampering away from me into their dug outs they make in the dirt. Other times, like in the cool season, I see big lush yellow dock plants. I like to eat their leaves that taste like a mix between lemon and an orange. And they are always good for your liver after a good night of drinking. And sometimes I pick the dandelion leaves and eat them just for fun. They are bitter and hard to swallow, but they are much more healthy than any veggie in the store; and plus I like a taste bud challenge. Or there are the garlic chives! One summer I spent much of my free time just digging them up and eating them raw.

Most of all, the river is a place that calms me down when I am stressed or sad. It's a place where I can be alone or have dates with cute girls. It calms me to be away from work and school, away from all that god damned concrete and tile floors. It's a place where I can just lay for hours and hours on the sand bars. It's a place where I can disappear, where I feel connected to the life around me. Where I can feel alive.

I have met a few really cool people along the river. But the best person I have met was this Indian drifter who lived in the woods. One day I was walking around and I saw him making a bamboo flute. I inquired if he knew any other skills. He said he knew quite a bit, which pleased me because at the time I was pretty wild about learning how to survive in the woods. He told me that he squatted in an abandoned trailer, but before that he had lived feral in the woods along the river for a year straight; apparently, he claimed, subsisting only off of fish and edible plants. I admired him because he didn't pay rent. He lived free and had a pretty leisurely existence, all to his benefit. He wasn't mental or anything, he just really enjoyed the woods.

We arranged a few meetings where he would share his skills with me. I learned how to start fire with a bow drill (which was surprisingly easy), made entirely out of materials supplied from a yucca plant (the drill, the bow, the rope, the spindle, the board). I also learned how to make cordage out of yucca leaves. Yucca quickly became one of my favorite plants.

Unfortunately, we only met two or three times. I haven't seen him since, but have a longing to see him. He was a wealth of knowledge and he was teaching me for free. Most wilderness places cost loads of money. But, he lived up in Missouri too and I guess that's where he is now. He made a lot of his income for travel by selling flutes and also by being a guinea pig at pill testing centers.

Anyway, I see a lot of cool shit all along the river. I find old abandoned liquor bottles from the 1920s, lots of tires, lots of clothes, lots of cans, and I even once found a vibrator. Generally lots of discarded junk. All these things are the detritus of capitalist consumer society. They are no longer useful. They no longer exist as brands or a better product came out, thus people threw them out. I like to imagine that as I am walking the river, I have been sucked into the apocalypse where everything we hold dear has just become useless, and I have to make use of all of it. I have to grab all the tires and make a house or some shoes. I have to use the old bottles for water, or the cans to make a something sharp to cut stuff with.

I really do not feel sad or pissed about all the trash, because I figure that the river has much worse problems to deal with; like chemical pollution from pesticides, or the occasional oil spill from a refinery. Those things do more harm than a tire and they occur everyday. A tire can become a home for a fish or a small animal. And, I've seen lots of perennial plants sprouting up in the middle of the O of a tire. I really see little harm in a little trash. It's better than sending all those cans and bottles to a landfill that has a much bigger radius of destruction.

The Arkansas River as it flows through Tulsa is trashy looking, but it is also beautiful.

people's interests at heart, when the reality is that the "People" are the enemy of the state. The state only represents those who have a stake in it, those who chose to be citizens—never the economic and socially excluded. The economically and socially excluded are the ones that maintain the machinery of work the machinery of the state and capital, and are therefore a threat. At any moment, they could revolt, so it's best to distract them.

The anti-illegal immigrant people argue that the immigrants are running this country down and damaging the integrity of "our" borders. Some argue outrageous things like that some immigrants could be Islamic terrorists planning to attack the US. Or that these mostly Mexican people are taking our jobs. Some are outright racist, but most of them are arguing from the logic of the State: that "we" must protect "our" borders. Racism doesn't even have to come into play with when arguing against immigration—most often class does.

The pro-immigrants argue from a human rights position. They say that no human is illegal (which I agree with), and that the state should give some kind of amnesty of all immigrants. They tell us that immigrants take the jobs that no one else wants, that they are an important part of this country.

Again, both of these positions have foundations in the preservation of state or the capitalist economy. Both sides are reasonable if you believe in this system, but if you are against the state *and* capitalism, these arguments and those who make them expose their true allegiances: namely, they both uphold two oppressive structures. The anti- side argues that the state is a sovereign and that anyone who trespasses is breaking the law, therefore those who come here illegally are trespassing. We are not allowed to go where we please, at least if we are non-white or not a US citizen.

The pro side and more liberal leaning side argues from the perspective of capitalism, saying that we need these workers to do the manual labor and service jobs that no one else wants to do, all of which to me sounds like they are justifying getting paid

So, There seems to be a lot of hate towards the river. People are ashamed of it, and have little satisfaction by looking at it. The river is seen as dirty, ugly and trashy. We're so ashamed that some would rather just cover it up with shops and boardwalks all along the banks. Or build islands in the middle of it (need I say more about the stupidity of that, or is it already clear how stupid that idea was?). Only then will it be a beautiful river, only then will we have control over it. And it will not be a place where you have to actually navigate through pricklers just to get the soft, crisp sand bars (it's worth it). And the raccoons, the foxes, the beavers and birds will be gone. The river will belong to us, and it will actually become a river to us! The river of our dreams!

The river looks ugly because of what we did to it. Old industrialists dreamed of using the Arkansas in Tulsa as method of commodity transportation, and when that didn't work we damned it up to suppress its natural flooding patterns. We domesticated it, corralled it and irrigated the hell out of it for farming and drinking water, and made it look sparse and dry. We built refineries and factories all along it where miserable humans labor a miserable labor that results in water pollution. We have beaten the hell out of it and some are so snide and insulting to expect it to look aesthetically pleasing, when the culprit is them.

I always dream of the river being a sort of autonomous zone. It's a place where not many people go and a sort of free zone. I can do a lot of things there that I would be afraid of doing in public. Plus, I always wish that I could bring my friends down there and we could talk around a bonfire or listen to the crickets all night. Or have picnics on the sand. Or we could track animal prints. Or we could build a hut. Or make plans for war!

Observations on the "debate" over Illegal Immigration

The recent immigrant controversy is a good example of how sometimes the State can go against the economy. According to the state, those who enter the US illegally must be punished, because the state has sovereignty over its borders. But according to our capitalist economy, these workers are extremely important. If they weren't here, a lot of money would be lost. This contradiction shows itself in the



recent laws that are trying to be passed in Oklahoma and across the nation. Congress, arguing from an economic growth perspective, has long been trying to pass a guest worker bill that would allow immigrants to work for a few years at a time (provided they pay 5,000 dollars first).

But in Oklahoma specifically, there has been controversy over the House Bill 1804. This bill makes it illegal for anyone to harbor or hire illegal immigrants. This law is going to go into full effect in July. There has been a lot of protesting about it, saying rightly that this law is oppressive and wrong, but most often those that protest argue that the *state* must treat these people as humans; the *state* must grant these people human rights because they are human just like us. This is like saying that we should accept candy from someone is punching us at the same time. Rights are only given by a higher power, which means they are groundless and can be taken a way at any moment. And this argument suggests that the states have the