

Modesto Anarcho

Insurrection - Autonomy - Mutual Aid

*Summer
2007 #4*

DEATH, OPPRESSION, AND BORDOM. WEICHOICE CNY NOISSERATIO HJ.VEICI

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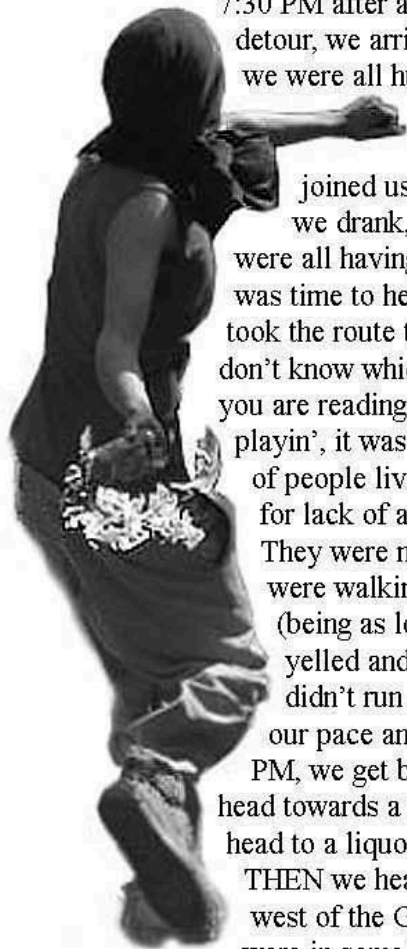


THIS IS A CALL FOR A GENERAL

TO ABOLISH THE J.V. SYSTEMS

WELCOME!

It was 1:00 AM when a comrade and I walked through the dog ravaged streets of South Side Modesto. We needed to get ready for the Anarchist Bookfair in SF; it was in a few hours. 1:10 AM, comrade enters his house, it took him forever and I almost lost my patience and started yelling. But I would have annoyed angry neighbors, so I bit my tongue. South Side neighbors are not in the norm. I would have had to deal with angry workers with guns, drunken gangsters with guns, and savage dogs with AK 47s. Long story short not a good time to be out side...1:35 AM, comrade finally walks out. We walk back to my house and we get in bed and dream about tomorrow. 7:00 AM, crudo picks us up and he drives to meet up with another friend but he never shows up. 8:00 AM, we leave for the city. 9:40 AM, we arrive and the Fresno CAFÉ Collective has asked us to table inside the building with them. I helped set everything up and it was a great way to start my day; it was a room full of family. 2:00 PM, the bookfair is going good and the last issues of Modesto Anarcho were flying off the table. Every one looked so happy. At this time, I got a visit from a special friend and we spent most of the bookfair time together. 6:00 PM, every one is packing up and getting ready to roll out through the streets of San Francisco.



7:30 PM after a long and ridiculous detour, we arrived on Haight Street and we were all hungry and lusting for some fun. A lot of friends from different collectives joined us and on our walk we ate, we drank, laughed, and smoked: we were all having a good time. 8:45 PM, it was time to head back, but this time we took the route through the park and if you don't know which park I'm talking about, you are reading too far to stop now, just playin', it was Golden Gate Park. A lot of people live in the park, especially, for lack of a better word, crusties. They were not happy to see us, we were walking through their home, (being as loud as we were), so they yelled and threw things at us. We didn't run off, but we sure picked up our pace and shut the fuck up. 9:00 PM, we get back to our vehicles and we head towards a beach. Scratch that, we head to a liquor store to get \$2.00 fourties, THEN we head to the beach. We were west of the Golden Gate Bridge and we were in some boogie fuck neighbor-



hoods. This bastillion of rich assholes was in the way of our beach night adventure. We parked the cars and started to unload our things, when two cop cars pulled over this pizza delivery person and one of the cops told us if we "were going to the beach we might as well leave." So we said, "Fuck them", and left reluctantly. The caravan went up 2 streets and 4 streets over, into an even more boogie neighborhood. We unloaded very quickly and got moving. We broke off into teams and walked on both sides of the streets and fanned out so it would be less obvious that a large group of anarchists was quickly moving through the city on their way to the beach. 11:30 PM, at last we got to the beach gate and after everyone was onto the sand we made our way down. 3 AM, that night underneath the stars we made our beds with our faces to the sea and our backs to civilization. The next day we packed up and headed to the BASTARD Conference, a first for all of us.

This year was, for some of us, our first time going to the Bookfair and we were not disappointed. The experience was an important one not only because we got so many copies of Modesto Anarcho out to a large audience, or simply because we got to meet and talk with others, but ultimately because we got to live out the experience with a community of friends linked by our desires to fight back and ultimately transcend this world. We urge you to not only resist in new and exciting ways, but ultimately to demand a life that is dangerous and exciting as well. This death machine has ultimately destroyed all adventure, so then let's make it the ultimate adventure to destroy it in turn. We welcome you to our fourth issue and perhaps the start to a new adventure without a start or finish.

- Nagi

Editor's Note: "Boogie" is shorthand for bourgeoisie.

I

t seems painfully clear to me how systemic and interconnected the various forces of oppression and domination are that have been leveled against us. The closing of the Hershey's plant is a prime example. A corporation shuts down to move to another country in order to pay Mexican workers less and thus reap more profits. The process adds to the push of economic refugees that flee into the U.S. Meanwhile, hundreds march in the streets of Modesto on May Day to protest racist anti-immigrant legislation and raids by government agencies and they are corralled and contained by the Modesto Police Department and local Sheriffs. These same pigs are now working more closely with ICE (formerly the INS) to deport "illegal" migrants. They are also the same pigs who this summer shot an unarmed black man under the guise that he was "reaching for something," as he becomes another victim in a growing list. All of this repression and despair is designed to show us that we are supposed to stay passive in this society. We are supposed to stay quiet and keep our heads down. To not have big ideas or big dreams of a radically different way of life. Instead, we are supposed to concern ourselves with putting what little energy we have into working and producing and then put our meager earnings into buying those products back. We don't know our neighbors but spend countless hours on Myspace and Youtube. We know hundreds of factoids about rich celebrities that we will never meet or talk to, but hardly anything about the animals, plants or ecosystems that live next to us. We are repressed, we are exploited, we are alienated, and we then are made to feel hopeless. Many people can't even imagine becoming interested in anything but the 'exciting' distractions that the system dangles in front of our faces when police are on every corner, surveillance cameras watch our every step, and we are encouraged to voice our displeasure at the current state of affairs only by voting, writing to the editor, or waving signs, which does nothing but helps manifest the illusion that there are real "checks and balances" in place to fix problems in our society.

But, there are many who do not buy into any of this shit. There are some who resist. There are some who fight back - who seek to draw blood against those that would suck ours dry. Sometimes it is under the pretext of class struggle against the imposed violence of (work, school, traffic, police, prison, war, wage slavery, racism, patriarchy, rape, etc, that makes up) everyday life. But mostly it is carried out by those who have no agenda or ideology other than to act and get away with their own desires that run counter to what the ruling forces want. It is the wildcat strike. It is the prison uprising. It is the bank robbery. It is graffiti. It is sabotage on the job. It is all of these things and more. Our desire with this project is to simply give this tapestry of struggle a common thread. To place the events that happen around us in a context of social war. We want everyone to know that people in the Modesto and Central Valley area can, and do, much more than cook meth, steal cars, and kidnap pregnant women. Thus, we hope that this publication adds to an ongoing dialog on action against the current totality of industrial capital.

We put a lot into this issue - we hope it shows. We'd thank lots of people for helping us with Modesto Anarcho #4, but that would take too long. You know who you are and we thank you. Until their walls come crashing down and we all can escape from this prison - cheers.

-crudo

Legal disclaimer: Nothing in this journal is meant to promote or encourage illegal activities and is for educational purposes only.

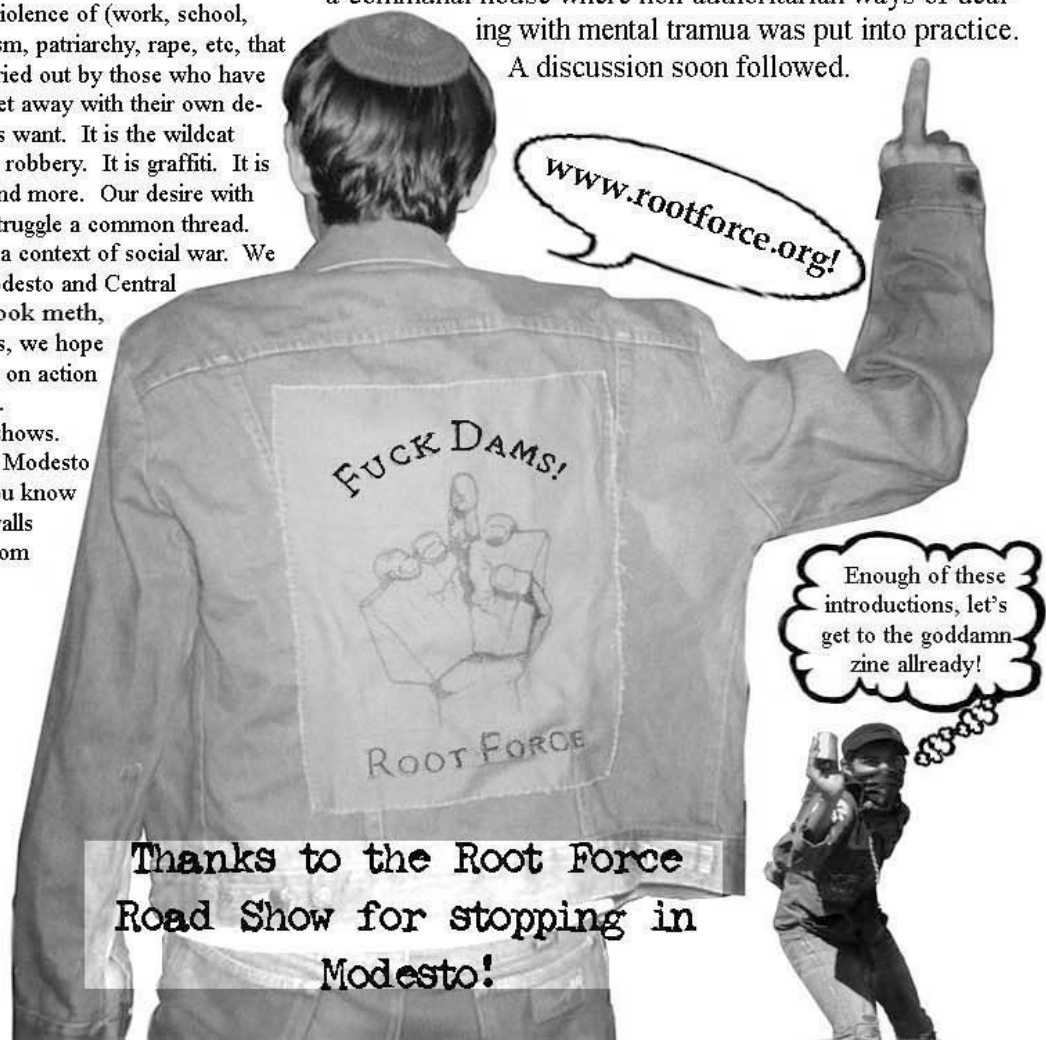
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Above, a picture from a film showing at the CAFE Infoshop in Fresno CA, by the Wingnuts Liberation Project, (or W.L.P., more about them in this issue). The film detailed a communal house where non-authoritarian ways of dealing with mental trauma was put into practice. A discussion soon followed.



LETTERS, RESPONSES, HATE MAIL...

A "tip of the hat" to the author of the 'Pig's Eye in the Sky' article. It is a very interesting and well researched article. This is a subject that I have written extensively about here in Fresno. As the writer points out, Fresno is in the midst of a massive project to install video surveillance cameras in this community. The project is being pushed by the Fresno Police Department with the full support of the City Council.

I would like to add a couple of my comments to this article. The first is that the vision, in Fresno at least, of the police department is that the system of video cameras will interlink with the commercial cameras already in place. The concept presented to me by Captain Al Maroney, the officer in charge of implementing this project, is that when they get a 911 call of a crime taking place - for example at a retail store - the cameras in this system will follow the suspect inside the store, follow them to their car, and wherever they go. The video signal will be sent (in real time) to the responding officer in his/her car so they can see exactly where the suspect goes. Given enough cameras in town, there would be no way for a person to escape.

Point two - the vision the police have for this equipment goes somewhat beyond the scope of this article. While some mention is given to facial recognition and other features, the quality and ability of the equipment, in my opinion, is understated. For example, the biometric software now available can do some amazing things and is only going to get better (perhaps better is the wrong word). At a tour of PELCO, the world's largest manufacturer of video surveillance equipment which is located right here in the Central Valley (Clovis), I was told how the software they are developing can spot unusual patterns of human behavior. The software will watch a shopping center parking lot where people drive in, get out of their car and go into the store to shop. If someone didn't do that, the software would alert the monitor operator who would check out what was going on. This could be used to watch for young people "hanging out", union protestors preparing for a picket line, etc. So, any pattern that did not involve consumerism (going to the store to buy something) will be tagged as suspicious and watched closely.

Another biometric feature will watch for "people of interest" who are out on the street. In other words, if the police are looking for you and you are out on the street (even in a car) they can find you. The facial recognition software is getting that good. If used by the police, and it will be, there would be nowhere you could go and not be found and almost immediately be picked up...if they are looking for you. In Fresno they are already scanning automobile license numbers as you drive down the freeway. If they see a stolen car, for example, they can be on it in no time at all.

Then there is the really scary technology. This involves the video surveillance equipment, which the military and some police units have now, that can see through your walls to see what you are

doing. This thermal imaging technology looks at the heat a body puts out to create an image. You have probably seen this technology used in video from CNN (or another network) showing scenes from Iraq where you see an image taken in darkness where people (who are soon to be killed) are shown as white images. That is thermal imaging that shows an image based on heat, not the visual spectrum of color that our eyes can see.

As video surveillance cameras are becoming ubiquitous in this society they will be merged with Radio Frequency Identification (RFID) technology, and information about your purchases from credit/debit cards to create a Total Information Awareness about you. RFID are microchips that are starting to be put in all products (taking the place of bar codes) that can be used to follow you wherever you go. If, for example, you have an RFID chip in your shoes (and all shoes will have them), the government will be able to monitor you wherever you go. They will know where you went, who you were with, and with the assistance of video surveillance cameras, they will know what you did.

Where is all this going? I suggest you read George Orwell's book "1984." The future of a big brother watching you wherever you go and whatever you do is just around the corner.

The writer of this article offers a couple of suggestions about how to challenge the emergence of the coming police state. I would like to respectfully suggest that there are other strategies we can use to oppose video surveillance technology. When the FPD seeks to get additional funding for their video surveillance project, I will be there and encourage others to organize opposition. It is possible to win public opinion on this issue and strangle funding. Lobby City Council members and convince them that this is not a good expenditure of public money! If that doesn't work, and they fund the project anyway, work to insure that there are as many protections in the policy manual regulating the use of these cameras as possible. I have been told that this strategy is somewhat like negotiating with the Nazi's in Germany in the 1930's about the number of Jews and Gypsy's they are going to exterminate. Yes, reform and negotiations with the government does have its limitations, but I think we would all agree that a less fascist state is better than a more fascist state. Again, my congratulations to the author of this article.

Mike Rhodes, Editor of Community Alliance

Crudo Responds:

I offer no disagreements with your information you brought up in regards to surveillance technology, very scary stuff indeed! I do however, and you probably already guessed this, have tensions with your ideas of "what to do about them". First off, I do



not think that putting pressure on the local government is that bad of an idea, I just don't think that simply asking the city government really has any affect. In some ways, a massive show of support can show the polarization of a population in opposition to the policies of the local elites; but in my experience, once they have made up their mind to move in a certain direction, City Council meetings have little affect. In Modesto, time and time again we have seen the local politicians do not listen to impassioned arguments from an angry public. If anything, the myth that there are tangible and productive results from discourse between the city government and the public only serves to pacify people into continuing to carry out the tired dance steps of democracy as things get worse. Power systems, at least in my opinion, are much more worried about their policies leading to full scale disorder and un-governability because of their actions rather than having to sit through another meeting with angry citizens. Many Modesto City Council hearings in regards to things like medical marijuana stores being closed down, rent control, issues of police brutality, etc, all had public opinion on the side of those against the city government, but of course the Council voted the other way. I think actual physical disruption and stopping of public City Council meetings is a possible strategy. Anti-Poll Tax (from the U.K.) groups did this to try and stop Labour city governments from conducting city business which would lead to the tax being implemented. Also, using a strategy that respects the City Council as a legitimate authority (as opposed to an occupying force) gives the illusion that we can ultimately win a large victory in regards to surveillance technology not being implemented through the current channels. Largely, it seems that cities have already implemented much of what they wanted, often without going before the public. For instance, in schools around here, CCTVs were simply put into place, without public consultation. Unless people want to try the costly legal rout, (which would have only limited ramifications), direct action is quite literally the only path left.

I think winning public opinion against the issue of surveillance will come with a variety of tactics. I do think however, going to City Council meetings and engaging in state sanctioned forms of dissent generally get only a small amount of people (who usually are already 'political' in one form or the other) educated on the issue. Wheat-pasting, street theater, setting up information tables, etc, are all part of a general campaign people can become involved in.

While "a less fascist" government may be not as bad as a more fascist one, I think that this mentality side steps the reality of what we are up against. Since the 1970's, the government has taken policing and national security from the standpoint that the population (in response to various social tensions) is always possibly on the verge of becoming an insurgent one. This has lead to a policy of permanent repression. To imply that we should put more of our energy into making the state "not as fascist" instead of actively seeking it's abolition, just shows I think that we disagree on the need to abolish the state (as opposed to reforming it, or using it for political purposes). I think in your vision, making the state 'not as bad,' is part of a general project of using the state "for good". In my eyes, abolishing the state is a central goal and wielding it in any way, will simply side track a struggle for a totally self-organized and self-managed society. If concessions or reforms are going to be made, it should come from the government responding to an unwielding revolt - and attempting to offer us crumbs. Hopefully we'll learn, we don't just want the crumbs, or even the whole cake, but the whole fucking bakery!



Gardens Take Root! Someone poses next to an orange tree that has been liberated and is now growing free! This plant is part of a small fruit tree forest planted by anarchists over the spring which is now growing and happily being pollinated by bees. Permaculture gardens are starting up everywhere - grow your own today! For more information, see the article 'Smashing Green Consumerism and Letting Green Anarchy Grow' in Modesto Anarcho #3.

Fruit War for Social War! Anarchist sling training camps have been reported in Modesto in a variety of locations. Class warriors have taken to the city's local parks and have been raiding the fruit trees for ammo. Using the backdrop of the parks to practice practical insurgency moves, groups are able to break off into teams and then run through attack formations and collective actions. Look for fruit trees around your city and practice group slinging together! Riverside practice sessions are also great because they offer unlimited amounts of rocks and a chance to practice long range distance slinging. Under freeway overpasses and by railroad tracks also offer undisturbed slinging areas with lots of slingable rocks. For more info on slinging, check out "Sling on the System" in Modesto Anarcho #3, or go to www.slinging.org.



ACTION AND REPRESSION

WE'VE BEEN DOCILE FOR FAR TOO LONG...

ACTION:

Early March: In Ceres, windows at a KFC were broken out.

March 14th: Local pigs claim that three children — one as young as 7 — are responsible for \$5,000 in damage at Tuolumne Elementary School. Police claim that the three children forced their way into the school library and then proceeded to attack computers and overturn library equipment. The three young insurgents were cited and released to their parents.

March 18th: In downtown Modesto on St. Patrick's Day, Modesto police were attacked after they tried to break up groups of people coming out of bars. According to the police, people "tried to grab a police dog, [and were] arrested on suspicion of failure to disperse and attempted assault on a police K-9." Police "estimated the crowd at 1,000 to 1,500." According to the Modesto Bee, "[p]eople threw bottles, chanted 'fuck the police,' and one man punched a police horse in the face." The 16 officers on duty "were instantly overwhelmed" and they had to call out as many as 90 to 100 officers from Modesto, Ceres, and the Stanislaus County Sheriff's Department. Unfortunately, officers claim to have had the crowd under control within 20 to 25 minutes.

March 21st: In Modesto, someone entered the bank on K St. about 10:30 a.m. and gave a note demanding money to a teller. After receiving the note, the teller walked away and told her manager. The manager called police, and the would-be robber left. Police believed the man was still inside the bank, and surrounded the building at 10:35 a.m., but could not find the appropriator of funds.

March 31st: Investigators are looking into a suspicious fire on the roof of a portable classroom at California Avenue School in Riverbank. It appears someone tossed or placed a container with a flammable liquid on top of the roof and set it on fire. Because the roof is metal, it did not catch fire.

April 2nd: In Woodland (near Davis), nine large trucks and SUV's on Casa Linda Drive and Elm Street were defaced around 1:30 a.m. Sunday by suspected eco-vandals. A witness reported seeing young people spray painting cars in the area with the letters "ELF". It is believed that the actions were thus carried out by the Earth Liberation Front against the SUV vehicles for their relation to global warming.

April 3rd: In Lathrop (by Stockton and Manteca), City union employees are currently negotiating for better health-care benefits and a new contract. After a failing of negotiations with bosses, about three-dozen union employees conducted a two-hour walkout from their jobs and demonstrated outside.

Fuck the Pigs - Squat the City!
A // ♂

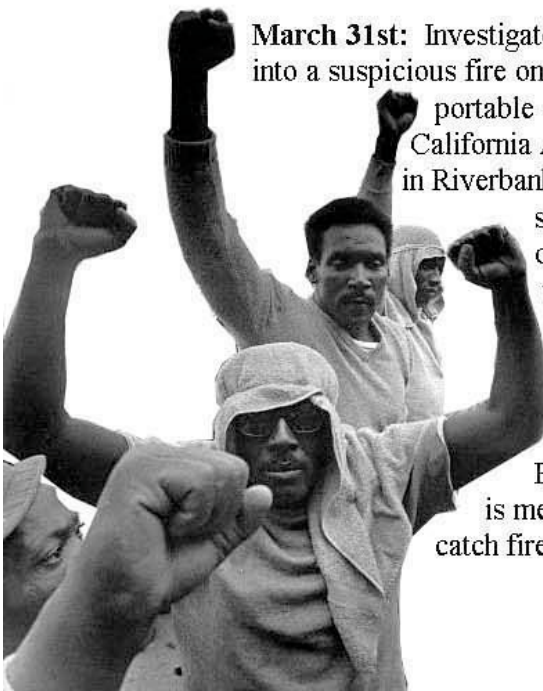
March - April: In response to months of failed contract negotiations with executives, faculty across California voted to go on strike which would have been possibly the largest the state has seen - involving over 23,000 faculty members. Support for the strike was overwhelming, with over 94% of the faculty voting for a strike. Anarchists responded with distributing a flyer calling for a questioning of the whole university system in general, solidarity actions from the students, and also called on students to fight for their own interests against the CSU bosses as well. Students in the CSU system have faced fee hikes on classes and text books. Many teachers posted the flyers outside of their offices, and some people copied and distributed them. Wheatpaste teams pasted them over campus, and graffiti lined bathroom stalls calling for solidarity with the strike and action against the CSU executives. The flyer can be viewed here:
<http://www.indybay.org/newsitems/2007/03/15/18377301.php>

Early April: In Ceres, some person(s) destroyed several of the surveillance cameras that over look the skate park. The video cameras monitor the park 'after-hours,' in the hopes of nabbing kids hanging out, skating or spray painting. Across the valley, more and more surveillance cameras are being put into place at skate parks in order to curb graffiti and curfew violations.

**THE CITY IS
OUR CANVAS**



**FOR CLASS
STRUGGLE!**



Early April: In Modesto, a cafeteria worker at an upscale middle school (largely made up of kids who's parents work in the bay area) was finally caught after what is thought to be a long run of stealing from the cash register. It is believed that after kids bought lunch, the worker would hit "cancel" to void the order and pocketed the money. In the years that the worker was active in appropriating cash, the school estimates that they netted up to \$100,000. It is also rumored that possibly snitching fellow co-workers led to her arrest. The real criminals are the constructors of prison like schools, obesity and diabetes inducing food that is foisted on children, and class society in general.

Mid April: In Turlock, several large signs advertising upscale housing developments were re-decorated with paint.

Mid April: Graffiti artists in Modesto spray painted tags on large corporate billboards, including adds for Wendy's and other fast food companies.

May 1st: In Modesto, several hundred people rallied against racist anti-immigration legislation, militarization of the border, and the recent ICE raids. Some "community leaders" from the UFW labor union and a local MECHA group encouraged people through the media to not walk out of school or work, (contrary to what was promoted by rally organizers Aztlan Rising and the Modesto Brown Berets), however many people disregarded their request and walked out anyway. Like last year, people marched from Crows Landing Road to City Hall without a permit, shutting down much of the downtown. As long as capital forces people to migrate for the sake of survival and nation-states divide us with borders - we need to attack them in kind.



May 4th: In Davis, hundreds of UC Davis food workers and supporters marched down Russell Boulevard, and 24 were later arrested by Davis pigs after sitting down in an intersection. Protestors managed to keep the roads closed for more than 40 minutes, according to local media. Workers were protesting low wages, lack of health care, and their non-status as employees with the UC system. The protest march included not only workers, but also students and faculty from the university as well. Sodexo, the corporation which the workers are fighting, is one of the richest in the country, operating cafeterias in schools, colleges, prisons, and at army messhalls.

In a World Without Escape

From news.infoshop.org

Deportations increase, borders tighten, and the already-undignified conditions of life worsen...

Across Africa, Europe, Asia, and the Americas, people are constantly fleeing poverty, famine, war, and industrial disasters. What most come to find is that misery knows no borders.

Politicians, wanting to appear tough on immigration, spread racist fear of "invasions" to gain votes from reactionary citizens. Yet, the exploitation of cheap immigrant labor is the source of super profits for a variety of industries that finance these politicians. The media aids state repression by vilifying undocumented people and building democratic support for round-ups, deportations, and imprisonment in detention centers.

Bureaucrats, capitalists, and their various henchmen function according to the rules of the system. Our world is dominated by capitalism, thus everything is valued solely for its ability to be bought and sold, whether it's land, food, housing, or human beings. Furthermore, the globe is divided like a giant chessboard by states and capitalists vying for control of resources, territories, and populations.

Immigration has always been a problem for those who rule this world because of their continual need for a stable and obedient pool of laborers to exploit. In the US, undocumented workers slaving for low wages keep consumer prices down, concealing the fact that everyone's situation is becoming more precarious. Real wages have decreased, while the costs of gas, healthcare, education, food, and housing are skyrocketing. Meanwhile, the Mexican state depends on emigration as a safety valve for defusing the potential of poor and unemployed people to rebel as they recently did in Oaxaca and San Salvador Atenco.

In a world in which some are left to die in deserts or on the seas simply because they lack a piece of paper, it is not hard to see that every one of us is disposable. Let's destroy the borders that enforce the poverty of one place for the starvation of another. The concentration camps that confine, the agents who kidnap, and the planes and buses that transport people like cargo are the machinery of deportation and detention. And like all machines, they can be shut down. The strikes, demonstrations, and student walkouts of 2006 show that only through solidarity and collective struggle can we destroy this society that forces us to choose between imprisonment and forever being on the run.

—some people against all borders and all states
www.geocities.com/seainsur

May 3rd: In Davis, twenty UC Davis food service workers (discussed in blurb before) and supporters shut down the chancellor's "brown-bag chat" disrupting it and protesting inside the event.

Early May: In Turlock, someone (or something) removed survey stakes for a proposed 'mega-parking lot,' located on a vacant field where many wild ground squirrels now call home.

May 14th: In Merced, thieves broke a glass window of a Rite-Aide chain store and made off with over \$800 in store goods.

May 17th: A man robbed an East Modesto bank in the afternoon and got away with an undisclosed amount of cash. The robber did not brandish a weapon during the holdup and no injuries were reported. Interestingly, the police described the robber as approximately 50 to 60 years old. Unfortunately, the bank robber's 'proletarian shopping spree' was cut short after a neighbor IDed him to police. It's on t-shirts everywhere, but it needs to be said again: "STOP SNITCHING!" Everyone hates a snitch.

May 21st: In Atwater, the maximum-security inmates at U.S. Penitentiary Atwater were put on lockdown after they refused to leave their cells to eat breakfast and went on a "food strike," according to prison officials. On top of the lockdown and searches of all prisoner cells, prison pigs have also stopped all the education, recreation and inmate-run recycling programs. Those in charge of the prison are not releasing the reasons for the food strike.

May 23rd: In Davis, fifteen protesters were arrested after taking over a UC Davis administration building, (see more about their struggle a few blurbs back). Before the start of the rally, protesters entered a building and made their way to a second-floor conference room, hung banners from the windows and refused to leave. A large group then marched to the building, pounded on the building's glass doors, chanted, and blared sirens from a megaphone. Local pigs had the building locked down and reporters, employees, and students were not allowed inside.

May 25th: In Livingston, graffiti artists targeted a local high school, and authorities claim those involved spent close to two hours on their art work before vanishing into the night.

May 26th: In Woodland, Yolo County sheriffs began searching the area for three inmates who escaped Thursday night from the jail's minimum-security facility. The three men are believed to have escaped when they broke a window on the south side of the building and threw a blanket over the razor-wire fence to prevent injury. *(Action cont. on page 13.)*

A Critique of the Recent Protests Against Hershey's: By crudo

Recently two "of us" (meaning two anarchists who work on Modesto Anarcho) went to a protest put on by a former employee of the Hershey's plant. According to a newspaper, about 50-100 people were expected and I wanted to give out copies of a flyer that we made up (see flyer on next page). Seeing that the protest seemed to be organized outside of the union that was "representing" the Hershey's workers, I thought perhaps this might be a good opportunity to meet some people that were genuinely pissed off at the Hershey bosses who were raking in millions while people's lives were fucked over. The union wasn't doing anything and discontent (at least according to the newspapers) seemed to be brewing in the town and some people began to call for a boycott of Hershey's goods. While we knew that this wouldn't really do anything, at least it meant that people were getting angry.

We got there and only about 25 people or so were gathered around some signs and donut boxes. Many of them displayed union t-shirts and no-one I talked to worked at the plant, (although some relatives were there, and I didn't get to talk to everyone). Being that the plant was going to close down in 2008 and some people might not have wanted to be seen at the protest by management, this was understandable. While it was cool that at least people were gathering to talk about what was going on, we can't help but (respectably) find tensions with some people's positions.

Firstly, we disagree with the protest organizer, who talked in a speech about calling on "our leaders" to help fix the problem. We urge people to give up false illusions about all politicians. Even if people in power did care about what was happening in Oakdale, what could they actually 'legally' do about it? Putting faith in those in power to change things ultimately makes us even less powerful - we leave the power to hurt and to help us all in their hands. It is through direct action against those that are creating this situation that we will see changes - not in begging the upper classes to stop destroying us.

Also, we see the moving of the Hershey plant from Oakdale to Mexico as part of the continued push of neo-liberalism to move production from the US to other places for the sake of higher profits. This has nothing to do with the bosses lack of 'loyalty' to the 'American worker,' or a desire to make things in Mexico, (as some shirts and signs proclaimed); but everything about making increased amounts of money by using another group of workers that are legally more easily exploitable. We should be finding solidarity with others in other countries - not creating animosity between "American" workers and "Mexican" workers. Workers everywhere are exploited by capital, the state, and industry. Let's attack it together and show solidarity with everyone oppressed and fighting back.

Later that day, a group of people were selling shirts that said "...and we didn't give a..." and a picture of a Hershey's Kiss candy, and the word "Mexico" on it's wrapper. While we can't help but chuckle at this - we ask everyone else enraged by these recent events in Oakdale: is this the best we can do? More and more, we push the shit that this system throws at us under the rug and shrug it off as "it's just the way things are." Let's awake from that delusion as soon as possible. Let's find each other while we attack the forces that are destroying us and our world.

Workers against work!

WE BUILT THE RICH THEIR FACTORIES...

We live in a truly sick world, when the CEO of Hershey's, Richard Lenny, who made \$6.6 million last year, is now going to lay off close to 600 people in the small town of Oakdale CA. People who have spent their lives working at the plant are now having their entire livelihoods turned upside down by someone who could care less about those who have made him rich. The wealthy know nothing of the constant sound of the machines, the smell of chemicals, and the long hours spent standing on their feet. People in Oakdale and across the world have built up the Hershey corporation, but the decisions for how the company should run rest not in the hands of those who have created Hershey's wealth, but those that own it. Now the factory is going to be moved to Mexico, to take advantage of cheap labor and low working and environmental standards. For the rich, there are no borders.

The global economy which was supposed to raise the standard of living for everyone has instead lowered it - while at the same time making the rich richer and more powerful. Oakdale was built on

chocolate. From the yearly festival to the Hershey museum. But now all that's over. All that's left is us and them. Let us hold no illusions towards our relationship between the Hershey bosses, their property, or their corporation - they are the enemy.

Wage slaves everywhere wait for the response of the Hershey's workers- be it sabotage, strike, or simply revenge. Richard Lenny and the rest of his ilk have their hands in all kinds of corporations - from McDonald's to Kraft. Perhaps this could mean that there are simply more targets - more places to direct our rage against a common enemy. The unions which claim to 'represent' the workers are also silent - perhaps this is because they operate on the same top down structure that the corporation does. Regardless, we don't need them to get organized and fight back. Against their production lines and time clocks - let's take back our lives once and for all!

Solidarity!

More information about Richard Lenny and who he represents and stands for (and thus some possible ideas for action): <http://www.nndb.com/people/811/000126433/>
Also check out: <http://kissesforhershey.blogspot.com/>

For more on some of the ideas expressed in this flyer: www.prole.info

...NOW LET'S BUILD THEIR DESTRUCTION!

REPRESSION:

Manteca Trailer Park Renters to be Displaced by Shopping Malls and Yuppie Villages: Trailer Park co-owner Kevin Wentworth and his three other partners have succeeded in kicking out park renters who's living space will be destroyed to make way for a new commercial and residential development. The current park residents will have to fend for themselves and many have no idea where they will go. Many of the trailers within the park have been there for over 20 years, which makes finding a new home almost impossible. Many other parks in the local area do not allow in new residents with trailers over 10 years old. Some homes at the park are no longer mobile and will have to be knocked down to make way for the new development. Residents have until July to leave the area. Local elites have promised assistance to those living in the area in the way of money and finding new places to live, but residence have yet to see any help. Many of them have spent their lives there and do not want to move. This horrible blow to a working class community was made possible by the support from the Manteca City Council to get rid of the park on the grounds that it was "un-kept" and "run down".

Police use of Force and Arrests Up in Modesto :

Modesto pigs were very busy in 2006. According to a report issued by the Modesto Bee, citations increased by 10,310 to 29,561 in 2006, a 54 percent rise driven by a department emphasis on enforcing traffic violations. The numbers grew from 2,073 to 19,912. Officers used force in their contacts with people 261 times in 2006, up from 239 in 2005 and 206 in 2004. In late March, police even began a period of increased "jay walking stings," in an effort to hand out more tickets to jay walkers in the down town. With the increase of surveillance and repression in the city, this kind of activity will only increase until we fight back.

Fresno Workers Threatened with Racist Attacks: Workers at a Fresno manufacturing company went on strike in late March. Workers said a company supervisor threatened to have one of the Chicano workers killed by the Aryan Brotherhood and threatened them with firings if they organized on the job or went on strike.

More information at:
<http://www.indybay.org/newsitems/2007/03/27/18384159.php>

Layoffs Increase as Rich Get Richer- Unions Complacent: Nearly 350 employees at a Modesto postal encoding center learned in late April that "improved technology" has made their jobs unnecessary and the facility

will close this fall. The center is one of forty-five encoding centers that have been shut down. The center's 103 full-time employees will be offered other postal positions within a 100-mile radius, (hours away), but the majority of the workers (all 237 of them) who are part-time will only receive employment counseling and may possibly be offered postal jobs if there are any. The workers union put up no fuss with management and even helped management faze out the workers. In Oakdale, the Hershey Chocolate plant announced that it will lay off close to 600 people, although around 1,000 jobs will be affected in all. Production will now be picked up in Mexico and elsewhere. As capitalism destroys lives here (not to mention the eco-systems and animal lives that are destroyed through industrial production) it now will pack up and move to another place, to exploit other communities of people and pay them even less. CEO rich scum-fuck Richard Lenny made \$6.6 million last year and he still has the audacity to fire workers for the sake of making money. We can only hope that the workers throw him into a vat of chocolate. Like at the Modesto postal center, the union 'representing' the Hershey's workers is not working to fight against the lay-offs which will ultimately destroy a lot of people's lives, but to smooth along the process of getting people out of the building. These attacks on working people and the complacency of the unions that claim to represent them shows unions for what they are, tools that integrate people into the capitalist workplace like gears into a machine.

Modesto Police Shoot Deaf Man: A local man is suing the Modesto police for attacking him last year.

According to Modestan Harry "Dan" Tessien, he was stopped by pigs when they thought he was involved in a crime because his car

matched a description. Tessien is deaf, and when the pigs ordered him out of the car, he did not respond.

Officer Yair Oaxaca fired a bean bag shotgun at the pickup's back window, sending a spray of shattered glass throughout the cab.

Tessien then leapt out of his seat, and Oaxaca fired a beanbag into his abdomen. Officer Rodney Garcia delivered two more rounds because Tessien still had not raised his hands. Oaxaca and Garcia delivered six more rounds, according to their reports, hitting the man in the torso and legs as he ran for cover and ducked under the front bumper of his truck. Officer Michael Hicks deployed his taser as well, but its prongs fell 2 feet short. Tessien says that he was screaming the whole time, "I am



deaf! I am deaf!" When he went to the police station to talk to the police about the incident, Tessien said the officers laughed the attack off, even as they took photos of his injuries. Pigs everywhere remain our enemies as this attack only further illustrates.



Raids Against Migrant Workers Continue in Central Valley: On April 3, 2007, Immigrations and Customs Enforcement (ICE) officials carried out "targeted enforcement" operations in Madera, (near Fresno), arresting an estimated 25 undocumented immigrants. It is not known at this point how many of the individuals arrested were actually being sought after by ICE officials. The Associated Press reported that more than one-third (37%) of the 18,000 individuals arrested in the past year as part of the federal government's "Operation Return to Sender" have been so-called "collateral arrests." The Madera raids were concentrated in the city's Oaxaqueño community, who make up a large number of recent immigrants from Mexico, and are largely indigenous.

City of Fresno Continues Raids Against Homeless: Now that a court order has stopped Fresno pigs from destroying homeless people's property (including ID's, personal papers, sleeping bags, medicine, etc), the city is now supposed to store personal property for 30 days and allow the owner to reclaim it. However, the city has been storing homeless people's property in large containers outside. One homeless person stated in a story on www.indybay.org/centralvalley, "It's all ruined, we can't even use our sleeping bags because they all smell like mildew." While some liberals are calling the 30 day waiting period a victory, it is simply the continuation of a process to get homeless people off the street. The current actions of the city elites and the pigs show that despite the reforms, things remain the same as long as class society exists.

Racial Attacks in Stockton: A home in Stockton was broken into and racial slurs, threats, and swastikas, were written on the walls and carpet. Neo-Nazi boneheads everywhere must be opposed and stopped by any means necessary.

Ceres Police Shoot Black Man in the Back: Ceres police shot a motorist several times on May 29th, on the side of Highway 99 in Modesto after a high-speed chase. The victim was 32 year old black man Kenya Mosley. After the chase, he ran out of his car to escape over a fence and then was shot several times. Police claim that first they tried to pull Mosley off the fence and then he began to "reach towards his waist band" for something and this lead the police to fear for their safety. Police officer James Yandell then according to newspapers, "backed off" and fired four shots at Mosley, all of them hitting him. It seems completely illogical that Mosley would even try to pull a gun (that he didn't have) out on a police officer while the pig was already armed and ready to fire. Also, while Yandell was "backing up," he must have clearly seen that Mosley did not indeed have a firearm and was trying to escape - not attack him. The excuse of "reaching for his waistband" is the same lie the police have always told us. Modesto and Ceres pigs have always used the excuse of local people of color "reaching for weapons" as a reason to execute them. Mosley is no exception, only this time he lived.

Later investigation showed that there was no gun on Mosley or in his vehicle. Head Ceres pig Chief de Werk further justified the shooting by claiming that police began the affair by trying to stop Mosley on Darrah Street in Ceres, "a neighborhood plagued with crime." The police chief also stated that Ceres police officers are "sensitive" to possible threats of violence, because in 2005, Andy Raya shot and killed a Ceres police officer. Local police have killed many more people in recent years and everyone in the community needs to be on guard against these racist pigs. Furthermore, the Modesto Police will be conducting the investigation into the shooting and reporting the findings to the DA's office, because the actual shooting took place in Modesto. This is truly sickening, when various police departments that are systematically attacking us are then used to "investigate" possible wrong doing by their fellow pigs. We can expect no justice from this system - only more of the same until we burn this fucker down. According to the Modesto Bee, Mosley's relatives said they were upset with the shooting, saying police pursued him because he's black and that officers used excessive force. "He's not a violent person. He shouldn't have ran, but he didn't deserve to be shot like he was," they stated in the newspaper.

Ripon Police Put in Video Cameras at Ripon High: Four surveillance cameras, such as the 35 already stationed around town, are being installed at Ripon High School. Police aren't disclosing the locations to avoid vandalism. The cameras will feed live shots to a 93-by-63-inch screen in the police dispatch center. This network of cameras in Ripon now spans all over Ripon, from the skate park, to truck stops.



MODESTO POLICE: AGENTS OF REPRESSION

September 2000 - A SWAT team member shoots and kills 11-year-old Alberto Sepulveda during a drug raid at the boy's home early in the morning. Alberto was killed while lying on the floor with his hands on his head. Police would go on to state that the gun discharged on 'accident,' while no guns or drugs were later found in the home. The officer who shot Alberto the year before left the police force in Stockton CA, where he shot someone in a raid as well, someone he claimed was "already dead."

April 2003 - Two officers kill Eustolio Aguilar, after the 22-year-old Modesto man 'reached for his waistband' while being detained. Officers claim that they thought that he was reaching for a gun, but after looking at the body, they discovered that he was unarmed except for a cell phone.

August 2004 - Police investigating a report of a domestic disturbance kill Sammy Raymond Galvan, 22. Police claim that Galvan tried to attack them with a knife, but witnesses and family claim that Sammy made no such motions and that Galvan was only cooking with eating utensils when police opened fire on him.

January 2005 - In the wake of the shooting death of a police officer by Andy Raya (who according to people in the Ceres area, was harassed by Ceres PD), Ceres and Modesto police begin a systematic campaign against poor people of color in Ceres and some parts of Modesto. Police raid homes without warrants, detain children at gun point, threaten young people and label them 'gang members,' and generally turn parts of Ceres and Modesto into a police state.

Spring 2006 - Modesto police shoot at a deaf driver they wrongly thought was a suspect. (See more about this in the 'Repression' section).

August 2006 - Police shoot Mellron Johnson, claiming that he tried to attack them with a knife, it was later discovered that Johnson had no knife on him when he was shot. Video was recorded during the shooting, but police refuse to allow the public to view it.

September 2006 - Police brutally beat, taser, and pepper spray youth in the downtown area after they come out of an inside music event featuring a DJ; the event was for high school students. Police claim that they were looking for robbery suspects and breaking up an unruly crowd. Of all the youths arrested that night, all later had their charges dropped.

May 2007 - In Modesto, Ceres police shoot an unarmed man fleeing after they say that he was 'reaching for his waistband.' It is later discovered that he has no weapon. (More about this in the 'Repression' section.)

(Action Cont.)

May 30th: In Modesto, a man robbed a downtown bank in the afternoon and got away with an undisclosed amount of cash, police said. The robber did not brandish a weapon. He walked out of the bank with the cash and quickly fled.

June 6th: Two Modesto branches of Bank of the West were robbed on a Tuesday, police said. In both cases, robbers passed notes to tellers for money and then quickly escaped with the cash.

June 6th: In Stockton, a man robbed the Bank of the West on Hammer Lane. The man walked in about 11 a.m. and handed a teller a demand note. He then escaped without being caught.

Late June: In Turlock, several large display boards for new upper class housing subdivisions were painted over with slogans reading "Class War" and "Smash Sprawl".

SOLIDARITY WITH ERIC MCDAVID

From www.supporteric.org:

"With only a few months left until trial, we still have to raise \$6000 for Eric's legal defense. His family has been paying his legal fees, but finally had to ask for help. We couldn't let the government continue imposing this huge financial drain on Eric's family, and so have been trying to fundraise the remaining \$15,000 for them.

We're right at \$9000, but with only a few months left, we are in dire need of everyone's help and support. The response from around the world has been truly amazing and inspiring. People from across the globe have been writing Eric, sending him books, and donating money. But this final push is proving to be quite difficult.

PLEASE, send whatever you can. We need to ensure that Eric gets the best representation possible, and unfortunately we can't do that without money. If you don't have time to organize a fundraiser (vegan bbq? art auction? bake sale? movie screening? show?), just send whatever you can. Every penny helps!"

You can make checks out to "Sacramento Defense Fund" and send them to:

SPS

PO Box 163126

Sacramento, CA 95816

Read up on Eric's case and the government's use of snitches to get him in prison! Support those who will not bow to the state!

WWW.SUPPORTERIC.ORG

Project announcements

Jump Into the Wishing Well

By MacShimidh

Let's start with some clarification. In the old days, music was communal. Musicians from the community would get together on special nights to play the old songs, along with new ones, for the whole community to enjoy, dance to, and learn from. Barn dance, Celidh, whatever you want to call it, the idea is the same. Folk music, in the most basic sense of the term, has always been music by and for the common people.

Last August, a complete stranger from New Jersey sent me an email. He'd seen me on a social networking site, as another kid who was into Folk Punk, (Anarchist punks playing on folk instruments), and we shared a lot of our ideals. He presented an idea: a website, a collective source of songs that anyone could use. This would be a source that we, along with other kids from around the country, would create ourselves. It was also set up so that anyone could contribute or use the site. Though it's really nothing new, it seemed like a revolution to me, and we got to work that night. After about a week of development, the Wishing Well Collective was born. The Collective is somewhat of a misnomer; we're not another Riot-Folk, we're not another Guerrilla Folk Punk, we're not a music collective by those definitions. We are more of a collective library of inspiration made up of songs, that anyone can contribute to and anyone can borrow from.

Commander Fear from Texas says, "To me, Wishing Well is pretty much the way folk music should be. It's the way it has always been. Folk music, whether it be traditional or punk-influenced, is about sharing music, not making money on it. The folk tradition, in a non-musical sense, is about passing something down through time (i.e., from generation to generation), and Wishing Well seems to be a new, more modern way, to share songs with different people."

It works rather simply; you write a song, you decide you want to share it, you want kids all across the country hearing it and playing it, and so you submit it to Wishing Well, either through email or the website. Then we put it up on the website, hopefully with Guitar chords to it, so kids from all over can play, enjoy, and learn from it. If they like it, they'll play it for their friends, family, any audience, and mention where it came from. And each kid who gets inspired by that song is another potential member, another potential contributor to the Wishing Well, from which we all gain insight, inspiration, awareness and relief.

One of the inherent benefits of the whole Collective is social networking. Emma Wolin from New Jersey says, "Wishing Well helps connect people with similar ideals and goals. Sometimes the world can seem really lonely, but through all the great folks I've met through Wishing Well, I've realized I'm never, ever alone and it makes it so much easier to connect and organize with other like-minded individuals (or crazy Anarcho-Hooligans, however you'd like to refer to us)." Just about every punk band who ever played sang "You Are Not Alone" at some point or another. The Wishing Well Collective thrives on that message. We've got "Artists" (anyone who submits a song) from New Jersey to California, Texas to New York, Illinois to Georgia, and the connections we've made have helped Folk Punk bands come to Modesto and other California towns, not to mention the East Coast shows. Commander Fear from Texas says, "Wishing Well helps spread the names of the people who have submitted songs. When I played a Bombs And Beating Hearts song only one person in the room had ever heard of them, but after I played the song everyone in the room knew of them through me." And that's how we want this to grow.

We've got songs about all kinds of things, from drinking and fucking shit up, to love, to just having good clean fun, but most of them have a real message to get across, and that's the driving force behind it all; spreading ideas, spreading love and compassion, spreading revolution. Sam Ray summarizes it better than I ever could. He says, "Basically, I love so much music, and I love folk a whole lot because it's real, and there's not much left in the entire world you can call real. And basically, Wishing Well is amazing because it's what music is, at it's very core. It's music by people who you've never heard of, unless you're amazing enough to know Ryan or Jon or Moriah. It's real people, it's real music, and it's real emotion. It's music with a message, for the most part, and it's fucking beautiful."

To learn more, submit songs, and get connected with other interested kids, check out WishingWellCollective.org



Wishing Well Collective



The Wingnut's Liberation Project (WLP) has now been in construction (piece by piece) since October of 2006. Nobody is claiming any credentials or "professionalism" here. Just another average working class Joe/Joan that suffers from depression (without giving it a conventionally institutionalized label) and has years under their belt of fighting addiction(s)/substance abuse(s).

What is a wingnut? It is a slang term for anyone perceived as odd or eccentric. Calling a human a "wingnut" is usually used towards someone who brings attention to themselves, by talking to themselves out-loud or something of this nature. I first noticed people calling other people "wingnuts," when I lived in Berkeley California around '97-'98. I'm reclaiming the word for this project. Wingnuts Unite!

I guess you could say that the D.I.Y. (Do It Yourself) culture and autonomous practicing communities is what sparked the desire to create this endeavor. Trust in mainstream psychiatry and drug and alcohol programs has been swept under the rug, (so to speak). It's time for us to wake up, stop compromising our integrity, and use D.I.Y./autonomous practices to develop and organically reclaim our minds and bodies.

This project is in solidarity with anti-psychiatry, radical mental health, and all others in the struggle against this capitalist system that only serves one purpose: to destroy us!

Future goals (and wish list): stencils, stickers, shirts, zines, pamphlets, a website, teach-ins/workshops & literature on anti-psychiatry, radical mental health/radical recovery, alternative substance abuse programs (or de-programs!), and awareness. Benefits to raise money are pretty easy to do. One could set up live bands somewhere to raise money. If you or someone you know would like to help raise funds for this project, email me at: thrashbastards@yahoo.com
Online at: <http://www.myspace.com/119043196>

In Struggle and Loco Liberation - the WLP!

BANNER LIBERATION! APPROPRIATE THE MEANS OF SLOGANEERING

So you're going off to a demonstration, or maybe you want to decorate a concert hall for a benefit for political prisoners, perhaps live up your squat, or maybe you just want to display a slogan during a day of action on the free way - you'll probably need a banner to do all of these things. Banners can be an easily visible sign to other comrades during an event, and if you're going to be doing some action in a group, they can help create cohesion while you are moving together. But for many however, banners are difficult things to come across and perhaps even more difficult to make. In this quick guide, we want to walk you through everything you need to know about getting free banners.

Banners are everywhere. Every major fast food chain store in the country usually has several banners up, as do army recruiting stations, apartment complexes, and most major stores. Generally banners at fast food chain stores are the easiest to get and have the most steady supply, (usually coming out every time a new menu item is foisted upon us). Getting banners is easy - especially at fast food chain stores. The best time to get them is at night, but if you are daring enough, during the day can work as well. Generally banners are tied down with nylon rope or plastic zip ties. With a sharp knife it should be easy to cut through these in one fast motion. To pull this off quickly, it's best that you have at least two people, with each of them using a knife (exacto knives work the best). First cut the bottom, which is also something that you can do rather non-conspicuously. Cutting the bottom first allows the banner to hang as usual while you get ready to cut the top ties and then quickly leave. When you cut the top of the banner, one person can get the top ties while the other person holds the sides that are cut, allowing the banner to appear that nothing has been altered. If someone from inside the fast food store is watching, they will just see you leaning up against the banner/gate. Many fast food places have cameras, so watch out. You may also want to try and get banners from stores that have them set up where workers cannot see you, or where you are more covered by a 'play-place' or other such area. Once you have cut all the ties/rope, quickly fold the banner if possible so it will be less visible. If you move in teams with knives, you should be able to get a banner in a matter of seconds. If banners appear to be hanging from the ceiling of a place, you can also simply jump up and rip them down.

So now you have the banner - now what? The best way for cheaply and quickly decorating the banner is with duct tape and spray paint. Both of these items you can get at most stores and are pretty cheap. With the duct tape, make letters to spell out your message on the back (white side) of the banner. You can also cut the tape into smaller strips to make pictures and images. For more exact images, use stencils. Then, after the tape is on (and you check your spelling!) apply one coat of spray paint onto the banner. Let the banner dry and then tear off the tape to reveal a well made banner with a message. Experiment with different colors and images. It's also a good idea to spray paint the back of the banner so original message is lost or covered up. Some banners have vinyl letter messages that can be removed by sitting them out in the

sun. As the sun heats them up, go out and pick off the plastic letters. You can also use paint to re-use either side of the banner.

Once you have finished the banner it's up to you to decide how you want to use it. Plastic zip ties are a great way of getting the banner to stay on a fence or can be used to drop it from a free

way. Get PVC pipe, fill it up with sand (or something else) and place it at the bottom of the banner to act as a weight. If you are using the banner at an outside event, bring rope and zip ties. Many banners have small metal ring holes, so be sure to use those if you're going to be putting rope or ties around it, in order to not tear the banner itself. Stay safe, move fast, and use your imagination!



This is for Anyone who is Wanting to live Free by alphree

Do you wish to escape from school, work, parents, society, authority, etc? Well, you are obviously not alone, but you probably feel that you cannot escape any of this shit. You are growing up and THEY say you need to have responsibilities. THEY say life isn't fair and you should grow up. Little do they know that what they are living is NOT their life and the so called phrase that "life is not fair" is made only because they're not living life, they're dead.

I've always said, "Life doesn't suck, oppressed/controlled life sucks, life is actually beautiful." Of course there is still misery, but you cannot let those small things define what life is. There is still obviously the good stuff in life like "freedom," real freedom, not propaganda government freedom, but true freedom.

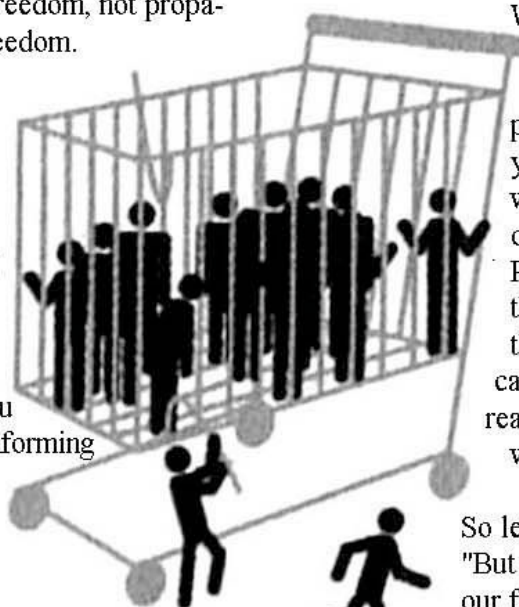
To have an "occupied life," I refer to those who are not living their own lives, but someone else's. It's when you are not even thinking about yourself, even if you have job. Getting paid doesn't mean anything, it's just a "doggy treat" to get you to continue your hard work. You continue to do this and you are trapped. Know that you are not making anything in working/conforming to their ways. "As long as capitalism stands, not everyone can be rich, you need slaves."

Of course it seems we cannot live a "free life," we are still under fascist control. We 'gotta work,' we 'gotta prepare ourselves for the future.' Well when will we be preparing ourselves for today? Yeah they say if you don't prepare yourself for tomorrow, then there is no reason to go on. They don't fucken know that! How can they know something they'll never know? All that matters is that you live today. Besides whatever you're gonna be doing in the future with your education will be making you a slave to someone else's life. When will you live your own life?

I have nothing against those who are still working. Some people can't be living a houseless life (everyone has a home, but not a house). Who knows, maybe you love your employed, occupied life. You probably think that this life style is crazy or selfish, well I can disagree with you, its not selfish. I'm not really contributing anything to society, but I fucken hate society. I hope it destroys itself and I know it will. The only thing I do to serve others, is me just being a human, helping in FNB, listening to others (like a human),

creating autonomy, liberating others from their chains, etc. You know me.

I dropped out. I'm not looking for a job, I don't know where I'll be in the next month, I don't know what the future holds for me. But I know that I'm happy. I'm not calling what we do a "revolutionary movement," we're just fed up with the un-tasteful pathetic life, we just wish to be free. In some ways, dropping out can seem very "revolutionary," but fighting for your freedom is pretty damn revolutionary (according to our history books). If we all continued to take back our lives, maybe we can even abolish what took our lives in the first place. So to help yourself, is to help all.



Well, I obviously hope others follow to do the same. I'm not the first and I definitely won't be the last. Reappropriate (take back what is rightfully yours) your lives. Many of these kids who live this way, left the employed, occupied dead life for many reasons. Parents thought they were "crazy," authority is after them, school was killing them, work was killing them; and they came to these realizations. I have my reasons, but I would rather share them with you in person.

So let's all drop out. To the kids who ask: "But where can we live? How can we get our food?"...my answer: You can live in abandon buildings (referred to as "squats"). You can dumpster dive for food. This all sounds crazy, but kids have been doing this for years, I'm one of them. I recommend that you find yourself a buddy to do all of this till you are more experienced, especially in squatting. I'm not any better, I'm still learning, I'm still experiencing. Soon it will be like breathing. I'm a lot happier when I'm dirt broke. All I have to worry about are simple human needs: food, water, shelter, warmth, and my freedom.

For more on acting out these ideas, read "The Life and Times of the Bastallion Squat" in Modesto Anarcho #1 online at www.geocities.com/anarcho209. Also read Evasion, a tale of one young person's adventures outside of the market economy. Shoplifting, squatting, and traveling all in detail. View it here at: http://scavengeuk.mine.nu/evasion/evasion_complete_book_no_pictures.pdf



My Autonomy in Nature

by Rien

As I have done throughout my many years, my opting to enjoy the summer season and put everything behind me, rid myself of most belongings and material possessions, and slow down my living, has brought me to this wonderful place yet again - Nature.

Although I by no means consider or would stereotype myself as an anarcho-primitivist, there is clearly reward in simplification. What others would consider the conveniences and comforts, I see as displacement for our real desires. I find gains and value through their absence. Instead of turning my life into a virtual reality, I instead have chosen a life with more meaning and reward.

In an effort to separate myself from the rat race and the capitalist strongholds - landlords, television, utility companies, the 9-5, I've found reward in living with less and being able to cherish the blessings of an unpredictable life. I'm once again able to prioritize a sense of freedom rather than remaining within the mechanics of the system. I have set forth to do what I can to further myself from the mainstream and the false realities of everyday life. For the most part, I'm relieved of all cares in regards to daily necessities and therefore able to more fully enjoy life while being autonomous in my actions. It is here amongst the trees, the mountains, the rivers and lakes that I have opened myself to new insight and the uninhibited ability to explore and receive opportunity I could of never managed before. Here in nature I have lifted the weight from my shoulders and have managed harmony and balance, free to be whatever I want, to do whatever I want, and free to pursue my desires without any feelings of shame or guilt. Out here I'm able to carve my own table of values and in doing so have gained a fighting chance at obtaining happiness.

As the days have passed me by I've achieved clarity I could of only dreamed of. Although I'm never entirely un-

affected from the outside world and the bourgeoisie culture I see all around me, I have certainly set course on a path to regain control and manage a sustainable and self determined life living autonomously in nature. It is here, amidst the light and fresh air, that I have made a conscious decision to invest my time and energy, my labor, and my love. In doing so I continue to further adapt my lifestyle to reflect action in my beliefs rather than mere word.

In my attempts at autonomous living, it would be madness to declare, as I've said, that I'm able to completely disconnect myself from the system. This system is a vast entity. To be completely outside of it in a world that is made up almost entirely of human constructs and boundaries is ludicrous. In the modern world, with our survival resting so firmly on the constraints of capitalism and consumer culture, it is practically, if not entirely impossible to avoid playing the game and having to sell your soul to some degree. To say otherwise is hypocrisy! I suppose, with that said, resistance becomes all the more crucial. Instead of allowing ourselves to become apathetic by the senselessness and absurdity of the system and the status quo that IS the mainstream, we must make the inevitable negativity worthwhile by offering ourselves positive activity to balance the scales. By taking control of our lives and taking the necessary action to reject the idea that we must be faithful to any particular set of values - such as working for someone else to make a living, paying rent, the prescribed notions of cleanliness, or in the schooling of our children, we certainly learn to reevaluate what it means to exist and subsist in our modern day culture.

I don't know about you, but in this age when it seems so impossible to avoid being part of the rat race and con-

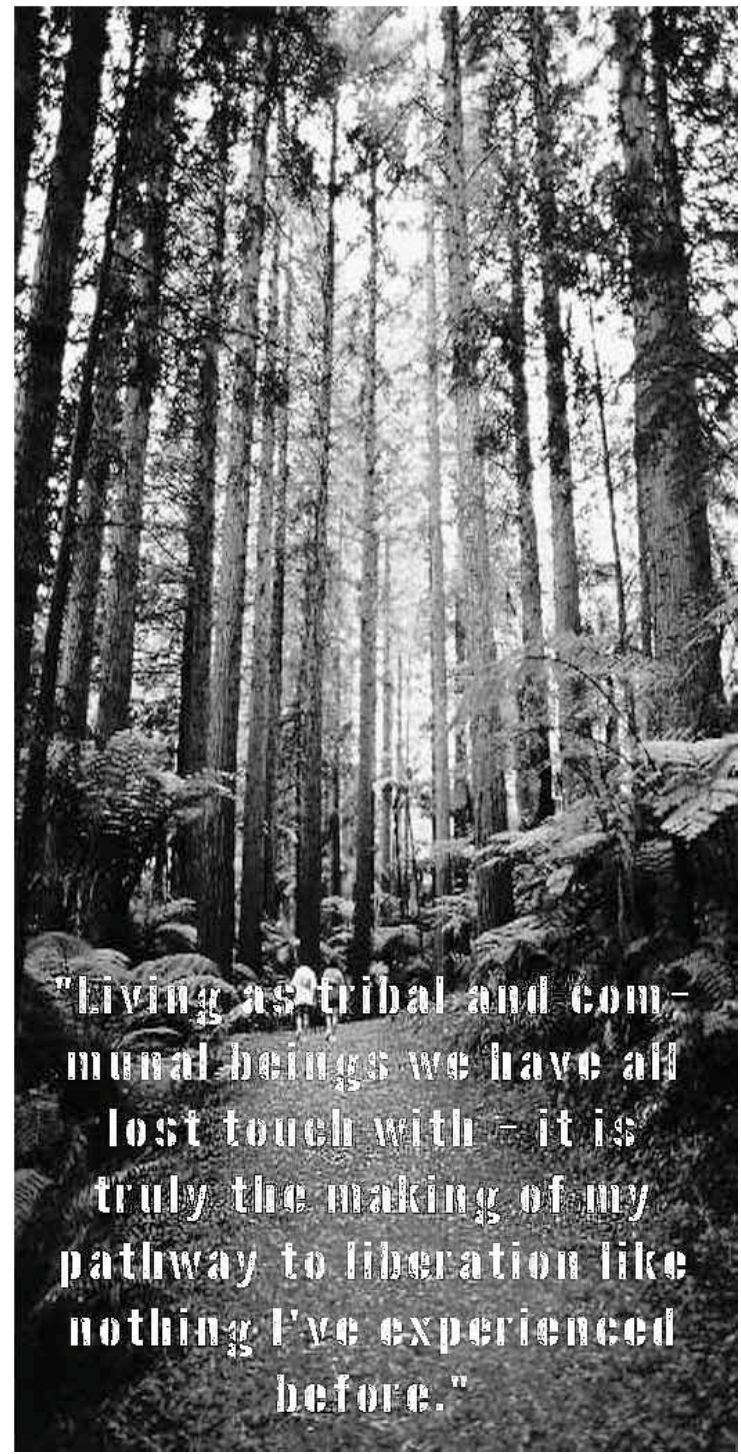
tributing to its insanity, I want nothing more, deep in my heart, to fight for what I believe in as opposed to accepting false misconceptions about what it means to be human nowadays. I believe at the core of every human being we want nothing more than to be free - not the kind of freedom we are led to believe we have here in America, but true liberation! It is this very idea, simply stated, that I choose to pursue heart and soul. I see any and all attempts at autonomous living and our self determination to do so as the most effective starting place to take on the powers that be. By refusing to participate, or dropping out, we go against most everything Western civilization promotes, let alone the ideas of modern capitalist society. Whether you choose to squat empty spaces and turn what was once nothing more than a community eyesore into a communal living environment, or choose to live in harmony with nature far from the confines of the urban jungle, these acts alone promote revolutionary momentum.

Setting out to live sustainably amongst nature is no easy task. But then again, managing the financial means to support a household with today's rising cost of living isn't easy either. Just the anticipation and anxiety alone, stressing whether or not I would make my payments on time seemed to take away my measure of happiness. Sure, I had everything, but the hassle in having so much and the routine required to keep it all definitely did not justify my means to an end. All in all, I felt like a caged animal being sucked dry with no time to do all I really wished I could be doing. With that said, the decision to do without and find peace and solitude living in nature was no real dilemma.

My many years spent camping, hiking, train hopping, traveling the country, not to mention my abilities as a skilled tradesman, all came into play like it was meant to be. I could have been better prepared to take my life back and make my quality of life far more rewarding than it had been for quite some time, at a cost of living far more obtainable leaving more financial means to do the things I love and more time available to be with the ones I love, primarily my family. Of course, in choosing to live dispersed in the mountains as opposed to squatting the city streets, I have found it all too easy to lose touch with the ideas and contradictory notion that by abandoning society I'm able to change society. Obviously, the notion of saving or changing society on my hopes and dreams alone are far fetched. I understand my attempt at self liberation could be mistaken for "selfish" liberation. The idea of freeing myself from the constraints of global capitalism without confronting it head on can be seen by some as a private solution I've concocted at the expense of all others who suffer in it's clutches. Truth be told, I have no illusions that I'm capable of living my life as I truly wish knowing others aren't so fortunate. Everything is a compromise, it then becomes a question which compromises are the most effective in achieving my goals? In choosing to settle comfortably in my new life which provides for all my needs I find it paramount to take advantage of my opportunities to connect with

others, and at best, offer a model of what life could be as opposed to what the status quo says it should be. To me, the idea opens up a host of possibilities. People need to experience another world firsthand to be able to conceive of it, let alone take a stand against it.

My autonomy is always in the state of becoming and I still have much to learn. To coexist living in accordance with the land as mother nature intended - living as tribal and communal beings we have all seemed to have lost touch with - is truly the making of my pathway to liberation like nothing I've experienced before. I believe this to be proof enough that anarchism can be achieved as a personal approach to life, rather than just some utopian world order. Instead I have chosen utopia in the here and now. Anarchy in vain?... Not in my lifetime.



"Living as tribal and communal beings we have all lost touch with - it is truly the making of my pathway to liberation like nothing I've experienced before."

COCK COPS NOT METH

By crudo

"We tired of bein scapegoats for this capitalistic drug dealin." - 2Pac

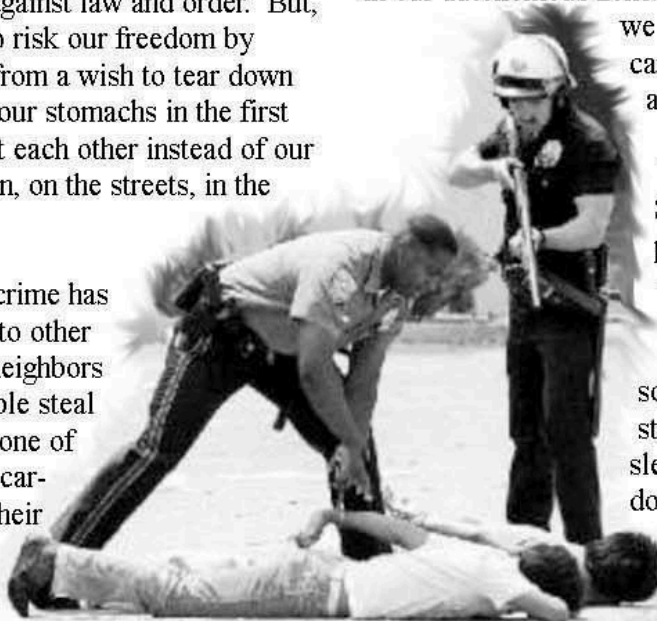
Any revolutionary struggle that seeks to abolish the state, capitalism, hierarchy, and industrial production will have to go outside of the law. We don't want to work within the system, we want to smash it until it breaks. During this struggle, we will engage in a diversity of tactics, with little regards for their "legality" because we refuse to look upon the state as legitimate. The state is a monopoly of violence and it's laws, police, prisons, courts, fines, judges, and detention centers are just the manifestations of that violence directed against a population that grows more and more insurgent against law and order. But, more often than not, this desire to risk our freedom by breaking the law does not come from a wish to tear down this system which has us sick to our stomachs in the first place - but instead pits us against each other instead of our real enemies. It happens in prison, on the streets, in the schools, and in the courts.

In some places of Modesto, crime has risen by 300%. People break into other people's homes and tie up their neighbors and steal their possessions. People steal each others cars and Modesto is one of the leading cities in the nation in car-jackings. People cook drugs in their home, which they sell to other people, causing death, addiction, and depression. Instead of spending our time bettering ourselves and working to overcome the obstacles in our lives - much less have a good time- we busy ourselves with escape. The meth epidemic hits us hard. But just as hard is the affects of alcoholism, rape, child abuse, and other ills that plague our communities. The stress and misery of a life dominated by school, work, traffic, prison, coercion, boredom, and chemicals does not foster a desire to fight back but a desire to escape.

What's sad is that so often so many of us are willing to go outside of the law just to survive. Some gang-bang, some steal, some sell drugs, some write graffiti, some do whatever dirt comes their way. But who among us is really willing to confront the real horrors of our lives and actually bang on the system itself? What if we turned the tables around and decided that perhaps if we're willing to take risks to get high or

just get by, perhaps we're willing to take some risks to get free?

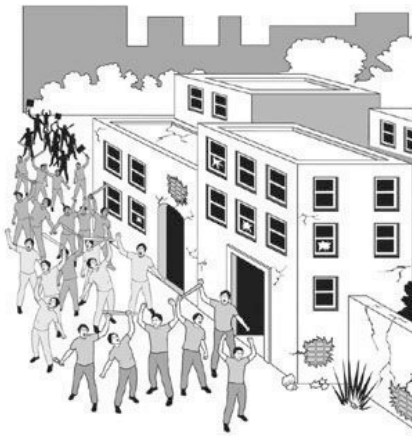
In South Side Modesto, there are some places where my friends tell me that the police won't even go. In these places, cops are openly dogged and told to get the fuck out. People know a pig when they see one and they don't see a hero "protecting and serving" when the black and whites drive by, they see an enemy. In these areas where the police already have so little control over, where the physical determination of the people is against the dominant social order, there are a lot of possibilities. What if we could link this into other patterns of proletarian resistance, such as squatting and stealing from work? What if in our autonomous zones we could build not places where we self-destruct, but places where we can live free from authority, work, and hierarchy?



What if we took the mantra "Stop Snitching" for real? What if people robbed banks and not each other? What if when houses went abandoned we took them over and gave people a place to stay so they wouldn't have to work the streets in order to find a place to sleep? What if we took over abandoned plots of land that exist all over the city and started growing food so we wouldn't have to buy it? What if we got organized with our neighbors and

homies to mob corporate stores to get what we need so we wouldn't have to pay for it? What if we hooked up with our friends with jobs and started hitting those rich motherfuckers back who forced us to spend hours working jobs we hate for shitty pay. What if we resisted the police coming into our communities by any means necessary, not just because we don't want them to bust us for holding, but because we truly want to see a world without police, prisons, and bosses? What if we squashed all the gang beefs and started banging on the real gangs in this city: the city council, the police, and the developers? Let's create real communities of resistance where we can be proud to know that certain people and forces won't dare step foot in. Whatever they throw at us, together we remain ungovernable.

ROB BANKS NOT EACH OTHER



Anarchy. Activists, and Insurrection: *A Conversation with A Murder of Crows*

A Murder of Crows is one of the most exciting and hard hitting anarchist journals being put out today. So far they've released two issues, with plans for a third in the works. The following is a conversation about working on an insurrectionary praxis and some ideas about putting that into action. Representing *A Murder of Crows* was Kellen Kass (KK), author and co-editor of AMOC, and Dante Sepia (DS), co-editor of AMOC.

Modesto Anarcho: How is insurrectionary anarchism as a practical tendency of action different from approaches to social change that involve formalized organizations? What's the difference between formal and informal organization?

DS: First off, Kellen would agree with me that this label "insurrectionary anarchist," like all labels, is limiting. We take what we want from a bunch of radical ideas and tendencies while rejecting any aspects of them that we don't find useful or worthwhile. So we want to reject becoming messiahs of any category, label, or ideological division. We're interested in social war and autonomy with anyone who shares that same aim, anarchist, insurrectionary, or neither. There's the saying that in the supermarket of ideas you should take what you find relevant and discard the rest. This should be done without buying into the complete package of an ideology. Steal what you need and burn the rest.

However, insurrectionary anarchism, which is just one anarchist methodology, makes the most sense to us as a tactic and a strategy in opposing the social order. We embrace insurrection as a dynamic and uncompromising attack against everything that makes us not free. It appeals to us because it poses itself against the failures of cooperation with the state, the Left, pacifism, reformism, fetishizing armed struggle, and so on that are prevalent throughout history.

KK: I think affinity is the best basis for organizing ourselves. Affinity is generally misunderstood because the term was used a lot in the anti-globalization movement in reference to organizing for various summit protests. To these people affinity was synonymous with people you simply know or who you are friends with, which completely empties the word of any meaning. Affinity is deep reciprocal knowledge of people's ideas, perspectives, personal relations, how they work, and so on.

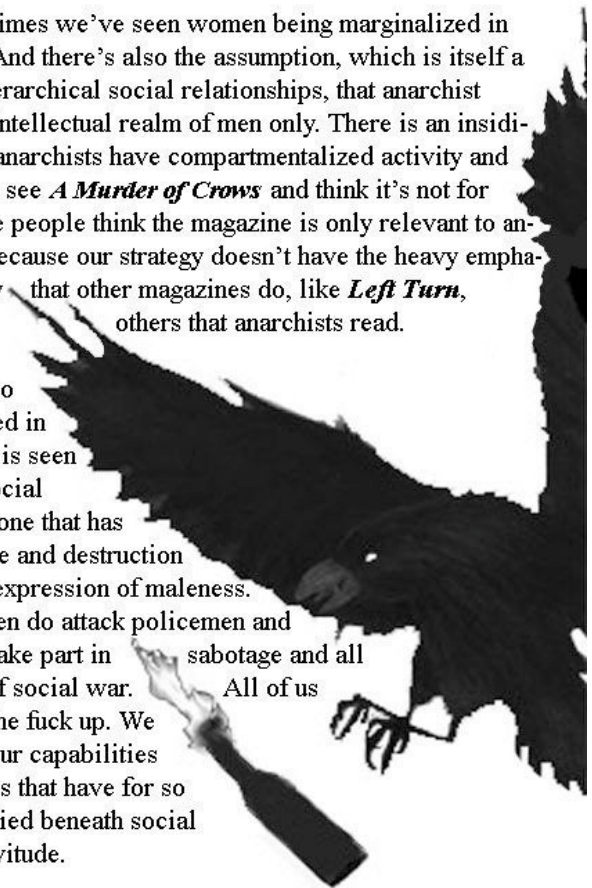
It's a way of directly relating to each other that involves delving into our similarities and differences in terms of what we think constitutes the present social order and how to go about combating it.

People try to develop affinity with one another with the perspective of building a foundation for action. The face-to-face interactions, in the forms of debate, discussion, planning, etc., provide us a strong base that goes much further than uncritical false unity that others promote. There's something more genuine and direct about this face-to-face communication that allows us to know each other intimately. The internet and all that has degraded our ability to communicate about things that actually matter.

A common critique you'll hear brought against affinity-based organizing is that it has the potential for informal hierarchies to develop. In reality the probability of informal hierarchies is equivalent in both formal and informal organizations. No matter what, we have to combat hierarchies, it's not just the form of organization; it's also interpersonal relationships as well, like ignoring or erasing people or positions based on someone's gender, race, etc. On the other hand we've seen the reverse mirror image which validates people's ideas based solely on these identities. We're not interested in just inverting societies standards, we want to recreate everything ourselves, redefine everything.

DS: A lot of times we've seen women being marginalized in discussions. And there's also the assumption, which is itself a product of hierarchical social relationships, that anarchist theory is the intellectual realm of men only. There is an insidious way that anarchists have compartmentalized activity and ideas. People see *A Murder of Crows* and think it's not for women. Some people think the magazine is only relevant to anarchist men because our strategy doesn't have the heavy emphasis on identity that other magazines do, like *Left Turn*, *Clamor*, and others that anarchists read.

The conflict so often discussed in our magazine is seen through the social order's lens, one that has made violence and destruction some macho expression of maleness. It's not. Women do attack policemen and trash stores, take part in sabotage and all other facets of social war. All of us need to step the fuck up. We have to find our capabilities again, the ones that have for so long been buried beneath social roles and servitude.



KK: Back to the formal/informal question. Many anarchist formal organizations are based on principles of unity, which represent the lowest common denominator of ideas. These often look like “we are against racism, sexism, classism, heterosexism” and so on, into infinity. This type of group often gathers a variety of anarchists with very different perspectives under one banner. Similarities and differences are rarely gone into in an in-depth way because everyone in the group is an “anarchist.” And, anyone with any experience in the anarchist scene in the US knows that the label anarchist is extremely vague. These groups, which are built on a false unity, generally die out pretty quickly and end up spending most of their time bickering.

On the other hand, there are anarchist formal organizations that have constitutions and programs of struggle, which are decided upon in organizational congresses. Obviously this is a problem for us. Let’s say an anarchist formal organization adopts a position. But then let’s say the position runs counter to the situation people find themselves in. What do they do? The organization has adopted a position as decided upon by its membership, so they’re supposed to stick with it, at least until the next congress. This wouldn’t give us the necessary flexibility to respond to conditions as they change and events as they develop. Situations arise quite quickly, and we need to be ready for them; pre-ordained programs of action can be highly limiting.

DS: There are also more general problems that occur with many types of organizations such as an organization lasting beyond any need for it. Thus the organization becomes an end in itself. It’s like night of the living dead...the corpse stays alive well after it should have remained dead. And many organizations embrace a quantitative understanding of social struggle that puts emphasis on membership building and recruitment. This is part of a tendency we see in how various organizations and groups relate people as instruments for political goals, as potential recruits, symbols, and causes, which mirrors the social order’s way of utilizing people as tools in various power games.

KK: Point is, organization matters and it’s always a question of what type is going to help us meet the ends we have in mind.

Modesto Anarcho: How can we draw new people into the anarchist movement without projects like Food Not Bombs, Really Really Free Markets, etc.?

KK: Considering that literally thousands of people in the US have become involved in anarchist activity prior to the debut of the Really Really Free Market, it’s not really worth addressing this project as though it’s been a main contributing factor to the growth of interest in anarchist ideas and action of recent times.

DS: Likewise, the Really Really Free Market is a project that has unfortunately met with little criticism or analysis of its relevance to anarchist goals. Having a marketplace where people share mostly discarded items that are products of capitalism won’t foster any autonomy or facilitate social struggles. It is akin to dumpster diving—an activity that may help us spend less money and work less but all within the realm of capitalist survival. This isn’t about rejecting it and

forming some anti-Really Really Free Market ideology. This is about looking at it as an activity that may not be doing much at all to get us closer to any kind of anarchist way of relating. We got all this capitalist consumption and destruction sucking the life out of everything and the state has its boot to our necks if we try to reject it. We really have to start thinking about how we’re going to destroy this society if we’re going to stop being slaves.

As for FNB, it should be said that it is more of a charity project that some anarchists participate uncritically, a free social service that fosters no sort of autonomy and merely alleviates a very small and localized portion of one of capital’s disasters: hunger.

KK: FNB, Critical Mass, Really Really Free Markets, and so on are generally easy to start and do, thus a lot of people get involved in them. Many people in the anarchist scene want to do something, anything, so they get involved with projects like this. Something isn’t always better than nothing.

I was personally involved in FNB for a couple of years when I first became interested in anarchism. I wanted to put some of my ideas in practice in a collective setting and the only activities in my city were FNB and Critical Mass. As a young

person trying to get involved, these projects were easy to join, but at the same time I actually think they were detrimental to my development because they got me oriented towards a sort of alternative social service. The model that these activities function under is the anarchist form of activism, which is completely irrelevant to social struggle and creating revolution. I guess I prefer social war to social service.



DS: I spent over a year doing weekly FNB. At that time I did not consider myself anarchist but could more accurately be labeled an activist. FNB fit with the activist way of relating to people. The poor and homeless were interested in our food because it was convenient and easy. On a practical level, we were just another charity group feeding the hungry and feeling bad for them as they left. As a project it didn’t foster any sort of autonomous mode of sustenance but rather reinforced an institutional dependence on charity. We have to be critical of these projects and really ask ourselves, “Is this a meaningful and useful activity that meets our aims and goals of destroying capital?” I think FNB fails in doing so but yet it’s been widely embraced throughout the anarchist milieu.

Modesto Anarcho: How can we interest people in our ideas and then get them active in more militant forms of action?

DS: What we think you are asking us is, “how do we increase the number of people interested in anarchism?” We don’t care about quantity in the same way that others do. We’re not against the growth of the anarchist milieu, but that’s not our main goal.

KK: A lot of anarchists just want others to accept the ideological package of anarchy. Our goal is not the promotion of an ideology or a label. Instead we want to see the exploited autonomously organize themselves. Being insurrectionary anarchists does not oblige us to promote that perspective as an ideology. Rather we think the insurrectionary methodology—autonomy, self-organization, conflictuality, and so on— is most appropriate for successful social struggle.

DS: And secondly you're asking, "how, on a practical level, do we get these people to take more conflictual activity?" Becoming active in "militant forms of action" is not our greatest interest since the idea of militancy can and often is divorced from the quality of theory that should back any anarchist projects.

KK: Also, the notion of us trying to get people active implies an organizer-organized relationship as well. We're much more interested in relating to people in a horizontal way. Also we are not going to be the main catalyst for getting people to be more conflictual. A lot of that is going to come from people's everyday experiences in conflict at their workplaces and in their neighborhoods. The various riots that have broken out in the US in the past decade have not come from any conditioning by anarchists, but rather from people's own personal experiences being fucked over. On the other hand, the part that anarchists can play in those situations is to push those ruptures further by intervening in the conflict in a way that promotes, through action and ideas, autonomy, direct action, and the rejection the political process completely.

For instance, in France during the fight against the CPE, a bill intended to increase bosses' power at work, people took action to extend the conflict by attempting to paralyze the economy. Train stations were blockaded, attempts were made to communicate with other workers who weren't involved, people transformed demonstrations into riots, etc. They weren't promoting an ideology; they were creating momentum through their actions. And these actions, this practical experience, subverted a variety of social separations such as work, academia, racial boundaries, breaking the social peace through direct action against cops, political structures, business, etc.

Modesto Anarcho: Does the importance that insurrectionary anarchy places on "organizing for attack" mean that some people will feel alienated from certain modes of struggle? Is it simply a push for anarchism to be more "militant?"

KK: Sure, some people will feel alienated from it, but then again, a lot of people are alienated from ritualized demonstrations with hippies, weirdoes, leftist sects, and so on marching around in circles. The thing is, we are socialized to be passive, to have shit thrown in our face all day long by bosses, cops, social workers, etc. This society has debilitated us, so we feel like conflict should be avoided, and we should just accept things as they are. Feeling alienated is a condition of our existence under capitalism, and we've got to undo

its effects. We'll have to unlearn this conditioning through our actions and attempts at transforming our relations.

DS: The idea of militancy is highly problematic from our perspective. But as a short answer, no we don't just want people to be more "militant." Many people confuse insurrectionary anarchism with simply rioting or even the black bloc. We are not against these things, but it is a serious reduction. There is a fetishization of militancy in the American radical scene, a glorification of violence, weapons, etc. This includes anarchists too. So we hear completely uncritical and idiotic glorification of the Weathermen, the Black Liberation Army, and even Hezbollah. People talk about going underground or doing one major action, as if these are glorious things to sacrifice your life for. But there is no glory in sacrifice or isolation.

In Anne Hansen's book *Direct Action*, she describes in great detail the fear, alienation, and social paralysis that resulted from living completely in secrecy while trying to undertake a few large underground actions. There will always be risk in revolting, and we have to look out for repression and our security. But we can do this without becoming slaves to causes that lose relevance to our desires for something completely different than this society.

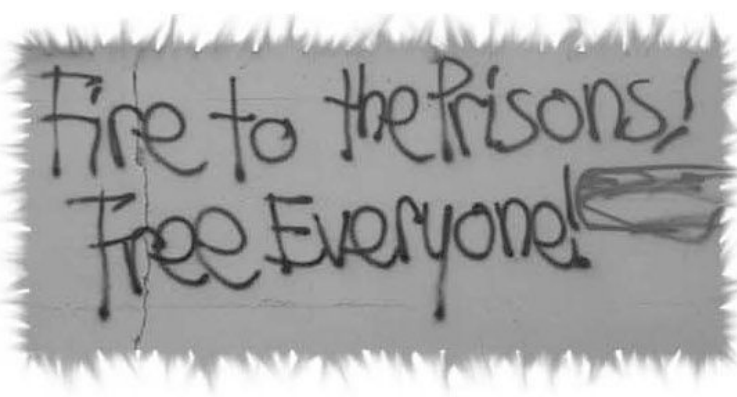
Modesto Anarcho: Some have charged that adding militant tactics to certain struggles (that may not be our own) equates to vanguardism. How would you respond to that?

KK: Well first check out the above question on militancy. That being said, some argue that people who undertake action such as sabotage when "the masses" are not doing the same, are substituting themselves for the masses as the vehicle of revolutionary change. We tend to think that our lives are our own and we have to begin by defining our own course of action.

This doesn't mean that it's a smart idea to throw bricks during a police-surrounded demonstration that involves lots of people who are unprepared or unwilling to face repression. But then again, in Italy several years ago, in a town where an incinerator was being built, anarchists blew up a pylon that supplied electricity to the worksite. People in the town were extremely supportive of the action, and when anarchists participated in demonstrations against the incinerator later on, people came up to anarchists telling them that that action was great. So it goes both ways, and we have to use our heads and not treat every situation in a formulaic way.

Modesto Anarcho: What would you say to those who claim that while unions, the general left, etc. may be reformist, they are the biggest vehicles for creating class (or any other) consciousness in people that exists right now in the US, so therefore it should be strengthened and worked with?

"Being insurrectionary anarchists does not oblige us to promote that perspective as an ideology. Rather we think the insurrectionary methodology—autonomy, self-organization, conflictuality, and so on— is most appropriate for successful social struggle."



DS: The Left is the left-wing of capital and is our enemy. Unions, consumer groups, single issue NGOs, and environmental organizations— all these seek the maintenance of capital and the social order, but they propose managing the situation only slightly differently. To assume that they “pull people in,” or have the potential to, is part of the Leftist and activist presumption that people need to be converted to their ideas and their causes. This numerical relationship to social change is the reflection, again, of Left politics— itself merely a differing representation of the same domination. So fuck ‘em.

KK: We recognize that there are individuals from the Left who become interested in anarchist projects and there is potential for them to work with us. On an individual basis, people are much easier to work with, but we have to be wary of strategies that are proposed which would drag us back into the paradigm of representation and alternative management schemes. For example, if we were trying to plan some kind of action against the war it wouldn’t be necessary to exclude everyone who was a member of some Left group. Some of these people may be interested in taking a project in a radical direction. Many people, especially in larger cities in the US, get involved in Leftist projects because they are more widespread and “active.” Groups like the International Socialist Organization, for example, have dozens of monthly events, lots of literature, speakers, funding, etc. so people join them who aren’t necessarily committed to Leftist ideologies or programs.

On the other hand, there are many on the Left who are much more ideologically committed. These people propose more symbolic activity intended to appeal to those in power, or activities that seek to show large numbers of people while deemphasizing direct action. On occasion they propose direct action as a last resort and as simply a tactic —a means— towards political power.

DS: If you look at Bangladesh in recent times you’ll see how various political factions use mob violence and rioting in order to disrupt other political parties’ functions or to debilitate the ruling party’s own programs. Violence was widespread in Dhaka during the elections of early 2007. And it took place at the encouragement of parties who wished to dominate the government. That kind of rioting has nothing to do with direct action as an aspect of autonomous organization. It was a harnessing of anger and a channeling of it into violence that could be directed for a different set of aspiring rulers. Again, we need to be critical. Not every violent clash is revolutionary just because it uses violence and sabotage. We have to see what underlies it and what it is being used for.

KK: Also, we have to think about how we relate to specific situations. For example in response to the Iraq war, many ad-hoc anti-war groups were set up in the US by a variety of people, not neces-

sarily by any Leftist group. On some occasions these groups presented opportunities for people to discuss and implement radical strategies, in many cases they were dead ends for any direct action. So we must make the distinction between these ad-hoc groups that arise around certain issues like the war, pollution, and organizations such as unions, parties, and NGOs. The latter are all institutionalized bureaucratic organizations that seek to represent people and causes. The ad-hoc organizations, however, can become part of the Left, but that isn’t always the case. It’s complicated, and you have to be smart about it, otherwise you end up being used by someone or some organization.

DS: That being said, we should never seek to strengthen the Left. We should challenge Leftism in anarchist thought as well as oppose openly the programs and proposals of the Left in any situation of social struggle. If we fail to do this without mercy or hesitance, we aid our own disposal at the hands of a new set of masters who will, as history has always shown, show us no mercy when we oppose their version of exploitation. All you’ve got to do is read about the Russian Revolution, the Spanish Revolution, May 1968, and you’ll see that the Left recuperated and liquidated uncontrollable radical and anarchist elements. People should really study and learn from the history of failed social struggles. We’ve got to think about these things and be sharp in our criticism and opposition to the Left, not through obsessive anti-Left ideologies that become ends in themselves, but in order to understand how we deal and interact with them.

So to address your question again, we don’t need to be reliant on the Left for developing class-consciousness. Class-consciousness is not as scarce as some assume it to be. The widespread destruction of businesses and the attacking of the police in many riots make this very clear. What is not present is class solidarity and widespread class conflict. We believe that the experiences of the exploited, through direct action and social conflict, are the main force for transforming people’s perspectives and relations.

Modesto Anarcho: There are some that say that an insurrectionary praxis focuses more on the negative and not enough on building alternatives. How would you respond?

DS: That’s completely true. A negation of the institutions of power requires the destruction of everything that keeps us exploited and dependent. So for us, we have to be able to organize for attack before we can start dreaming of utopias.

KK: “Building alternatives” in the anarchist milieu consists of such things as bike collectives, worker’s coops, Indymedia, “community” gardening projects, and Really Really Free Markets. Most of these are an extension of anarcho-activism, a place to volunteer and “help the community.” Some actually think that these are the infrastructure of a new world that will eventually take the place of capitalism. Hilarious.

Some of these “alternatives” are completely institutionalized, meaning they are legal non-profits funded and dependent upon grants. Here in Seattle, people promote community gardens, which are sanctioned and regulated by the city; that’s not an alternative. On the other hand, bike coops are one of the purest

forms of anarchist subcultural consumerism. It's the perfect volunteer activity for anarcho-bike enthusiasts. Obviously it presents no challenge at all to capitalism, and promotes the Leftist ideology of alternative and green transportation. Bikes are about as green as the petrochemical factories that produce their tires, and the mines that provide the metals for their frames.

It's not a bad thing that anyone would be a part of a worker's coop. But they're irrelevant as a strategy for undermining and overthrowing capitalism; they still have wage labor, recreate the division between life and work, make you your own boss, etc. But some radical land projects interest us due to their capacity to sustain those in revolt. However many become an end in themselves, reinforcing the idea that if everyone did land projects that we can merely secede from capitalism.

Many think that a revolution is possible without decisive and destructive attack on the social order. They think that somehow the state might wither away, and their coops, bike shops, vegan cafés are going to provide the infrastructure for a new world. It's not going to happen, sorry. We aren't fetishizing insurrection, we just recognize it as a necessity towards our self-liberation.

Modesto Anarcho: How would you say an insurrectionary praxis is linked with the creation of autonomous space? Should insurrectionary anarchists use autonomous space to further their projects?

KK: Nearly every inch of the world has been completely transformed and colonized by capitalism for its needs. Capital wants to commodify all space, and to reduce our interactions to simply buying and selling. Mike Davis, author of *City of Quartz* and *Planet of Slums*, talks about the "prison-mall" that cities have become. What he means by this is that cities are areas that physically express the dictates of capitalism. Public spaces in which people can gather are being eliminated because they can pose a danger to the social order, and they are being transformed into areas solely for commerce and designed for easy surveillance and control of populations.

You've got to think that cities, towns, suburbs, etc. are a product of specific social relations; therefore if we are talking about total transformation, our living spaces are going to require complete transformation as well. But in the here and now, we're going to have to reclaim and occupy physical space.

DS: So yes, we are fighting for room to breathe in the present. So there is a definite necessity to link the creation of autonomous space and insurrectionary anarchism. They cannot be separated since ultimately what we want is the ability to live without being dominated. We will need space in which we can organize, relate, develop our theory and practice, and physically sustain ourselves.

KK: Many IA comrades we've met have been involved with autonomous space via social centers, starting gardens, squatting buildings, squatting in the woods, etc. Some of these were extensions of specific insurrectionary projects, while others were part of people's practical rejection of rent and private property.

DS: We're interested in experimentation with autonomous space and what kind of possibilities it can open up for us. In fact, it will

be absolutely necessary to acquire, reclaim, or occupy space that we can use for things for recreating our lives, for learning new ways of interacting that aren't based on all this alienating shit, all the buying and selling and internet "socializing." We're so disconnected from the ecosystems we live in. We don't even have any kind of direct relationship with what most people call "nature." So autonomous space could give us the physical territory to start learning how to grow food and survive without destroying other people and our ecological surroundings.

Modesto Anarcho: What are some communities, movements, projects, and places around the world that you would contend are showing insurrectionary anarchist tactics and ideas in practice (although maybe without that label).

DS: We're not going to say what's already been better written. The best reference would be to check out our magazine for several examples of insurrection and revolt from all over the world. While this may seem like shameless self-promotion, it's not. But seriously, everyone should buy 10 of our magazines each.

Modesto Anarcho: What are some things that you would suggest young people do if they are interested in doing some projects that would be organized along the lines of insurrectionary anarchist praxis?

DS: Insurrection will be made by all ages, not just the young. We'd suggest that people develop a stronger theoretical basis for a revolutionary practice. A lot of anarchist projects in the US are tedious, formulaic, and lack a dynamism that is vital to experimentation and growth. Our risks as anarchists are not confined merely to the kidnapping and imprisonments by the state's repressive apparatus. We need to risk acting and relating in ways that are both critical and experimental. There is a lack of energy amongst us because we fear thinking outside of the boxes presented to us for so long by the anarchist milieu, which is often stuck in the trappings of activism, Leftism, capitalist social identities, and subcultural ghettos. We've got to fight this inertness if we are to make ourselves a real and formidable threat or relegate ourselves to being another symbolic opposition easily swept into the dustbin of history.

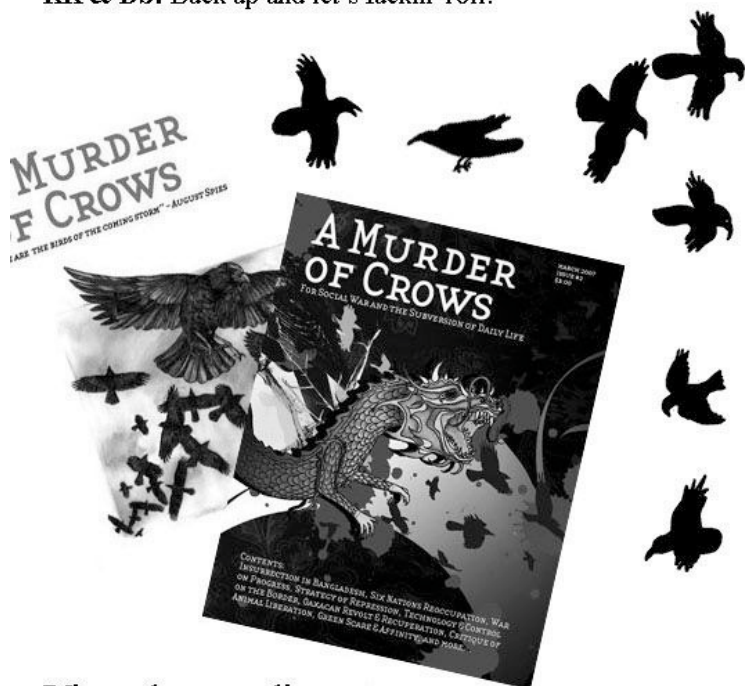
One of our biggest concerns is alienation. "The subversion of daily life" is not just a slogan for us. Current social relations are mired in the emptiness of selling, buying, exchange, and the identities and divisions that result. The so-called counter-cultures that many of us find ourselves passing through will always remain markets from which capital can harvest. So we have no use for subcultures and their spectacular fashions, codified behaviors, and esoteric knowledge of various commodities. We want to relate outside of all this fucking marketing and consumption. We want to challenge each other and ourselves with willful determination. Our freedom rests on our ability to rediscover our power instead of becoming continually crippled by our lack of it.

KK: Every model that exists today has failed and we shouldn't waste any more time. We need to completely abandon the stagnant formulas that dominate our ideas about how we should go about fighting back in this world. We have limitless opportuni-

ties to develop our projects exactly the way we want to, with others who share our perspectives and goals. We should attack domination while ensuring that we can sustain social war in the long term.

DS: Lastly, I want to say that our project with *A Murder of Crows* is not one of convincing anybody of anything or wanting anyone to become our followers. We want people to think on their own, to use their critical faculties in understanding and analyzing the world around them. The articles we present in the magazine are a communication of analyses we find useful. There's no finality to what we say. We're open to a contention of ideas and practices that subvert this society. We want to find others who are interested in the development of this project, regardless of any labels.

KK & DS: Buck up and let's fuckin' roll!



View them online at:

<http://www.geocities.com/amurderofcrows1/>

Email them at:

amurderofcrows1@yahoo.com

Issues of the journal cost \$3 for US orders and \$5 for international. Contact for bulk rate info:

A Murder of Crows

PO Box 20442

Seattle, WA 98102



The Failure of Gore's Environmentalism

By Phoenix Insurgent

If you've seen Gore's movie, you already know the state of the planet. The environment is not just on the verge of collapse - it is collapsing! Unfortunately, Al Gore's limited political imagination cannot conceive of the kinds of solutions this crisis demands.

Watching his movie, it's obvious that the picture he paints, bleak indeed, does not match up with his wishy-washy prescription. The world is going to hell, he tells us: call congress, recycle more, buy electric cars. But who is really responsible for the state of the environment? The capitalists and their government protectors are the ones who have made this world how it is, not us. Further, billions on the planet most affected by the crisis subsist on a few dollars or less a day - their environmental problem is not one out of which they can ethically consume themselves.

Despite his dire predictions, Gore has not supported people who have actually taken direct action against this destruction, like the Green Scare prisoners and Earth Liberation Front. Why? The answer is obvious, of course. How could he advocate action outside the political system from which he benefits? Gore doesn't want us political and empowered. He wants a very narrow kind of political action that leaves us blaming ourselves and looking to leaders and government for help.

Nevertheless, direct action and a rapid, radical shift away from industrial capitalism is the only solution to our problem. Every other option either makes things worse or further empowers the very same scientists, bureaucrats, politicians, experts and capitalists who made this mess to begin with. Solving this problem requires a movement that does not recognize the pathetically limited political space that elites like Gore have designated for us. It requires a direct action movement that recognizes the state and capitalism for what they are, causes of and not solutions to the crisis we face.

Concerned liberals, progressives and right-wingers alike claim that calling congresswomen, conscious consuming, voting and peaceful sign-holding are the only paths open to us if we want change. And the politicians they support tell us likewise, as do their capitalist bosses. But, they tell us this precisely because they own the very political system in which they want us to funnel our energies - a system that exists to protect the wealth and power of a tiny but terribly destructive minority. As long as we stay within their system, there is no way we can win; the privileged positions of rich people like Gore will not be threatened and the destruction of the Earth will continue.

Speaking historically, do we now look back with disdain on the Abolitionists and slave insurrectionists that physically fought against slavery? Do we now evaluate their struggle and advise them, posthumously, that they should not have attacked that murderous system through direct action? Do we really think that the slavocrats or their political lackeys should have been left to decide when and how to abolish slavery - and what to replace it with? That kind of thinking is ahistorical and dangerous because it denies the agency of regular people in overturning oppressive or destructive systems. It is the people themselves that force change on the system. Politicians only seek to obstruct it or make it safe for the rich and powerful.

The fact is, we have already tried the solutions Gore proposes. And they have failed, not because we have not voted or shopped responsibly, but precisely because the system is not capable of delivering them. Now we are out of time. The only solution is direct action against the system of industrial production that is killing the planet. At the heart of capitalism is the destruction of the Earth; there is no such thing as an ethical or environmental capitalism. And we cannot allow the same elites who drove the planet to collapse to decide how or what to do about it now. Until we challenge this system, we cannot talk about saving the environment, much less ourselves. Capitalism and Industrialism must be dismantled immediately and we cannot trust politicians and capitalists to do it.

<http://phoenixinsurgent.blogspot.com/>

BOMB THE SYSTEM

**An interview with
Ryan J Saari founder of
Not My Government productions**

Modesto Anarcho: Can you talk a little bit about the goals of Not My Government, why it exists, how it got started, etc?

Not My Government: The media (stencils, stickers, posters and the website) exist to criticize social, political and economic structures in the USA. To provide free propaganda for people to download and print to use as they see fit. To influence other artists and be a royal pain-in-the-ass to buffers to the point they quit their jobs and start slapping up some stickers instead. Also it would be nice to make a living off it.

I started tabling my art and people kept asking what organization I was in which got me thinking maybe I should get a name. At the same time there was this t-shirt that said "Not My President" with a picture of Bush on it and I kept thinking to myself "Well, if Gore won, he wouldn't be my President either." So I came up with the "Not My Government" t-shirt as a response and shortly after that I named the website as well. The Not My Government website came online in 2003. But I have been doing propaganda since 1996. I started the website in 1997 but it was just piggy-backing on other sites - first my school's, then my brother's.

MA: Is the goal of NMG to politicize graffiti artists or to get radicals into doing graffiti? Or both?

NMG: Well, the goals are set forth by D.O.T.S. (Disciples of the Spray Can) rather than NMG (Not My Government). I see DOTS as the theory and NMG as the practice of that theory. NMG is my art work and my interpretation of DOTS. DOTS is art theory





by deconstructing graffiti into religion. It is an attempt to influence traditional graffiti artists (writers, bombers, hip-hop graf, taggers, ego graf) to produce political art on a mass scale. The development of theory interests me because DOTS takes three taboo subjects (politics, religion and graffiti) and makes them one. Originally, it was for me to follow the guidelines that I wrote in the Message - part 1 but I believe there is room in DOTS for others to make their own goals. And all the drunken rants posing as religion are on NMG website for people to read and yes, godisaspraycan.

MA: What are ways in which anarchists and other radicals can use graffiti, wheat pasting, and other forms of illegal art to aid their various movements?

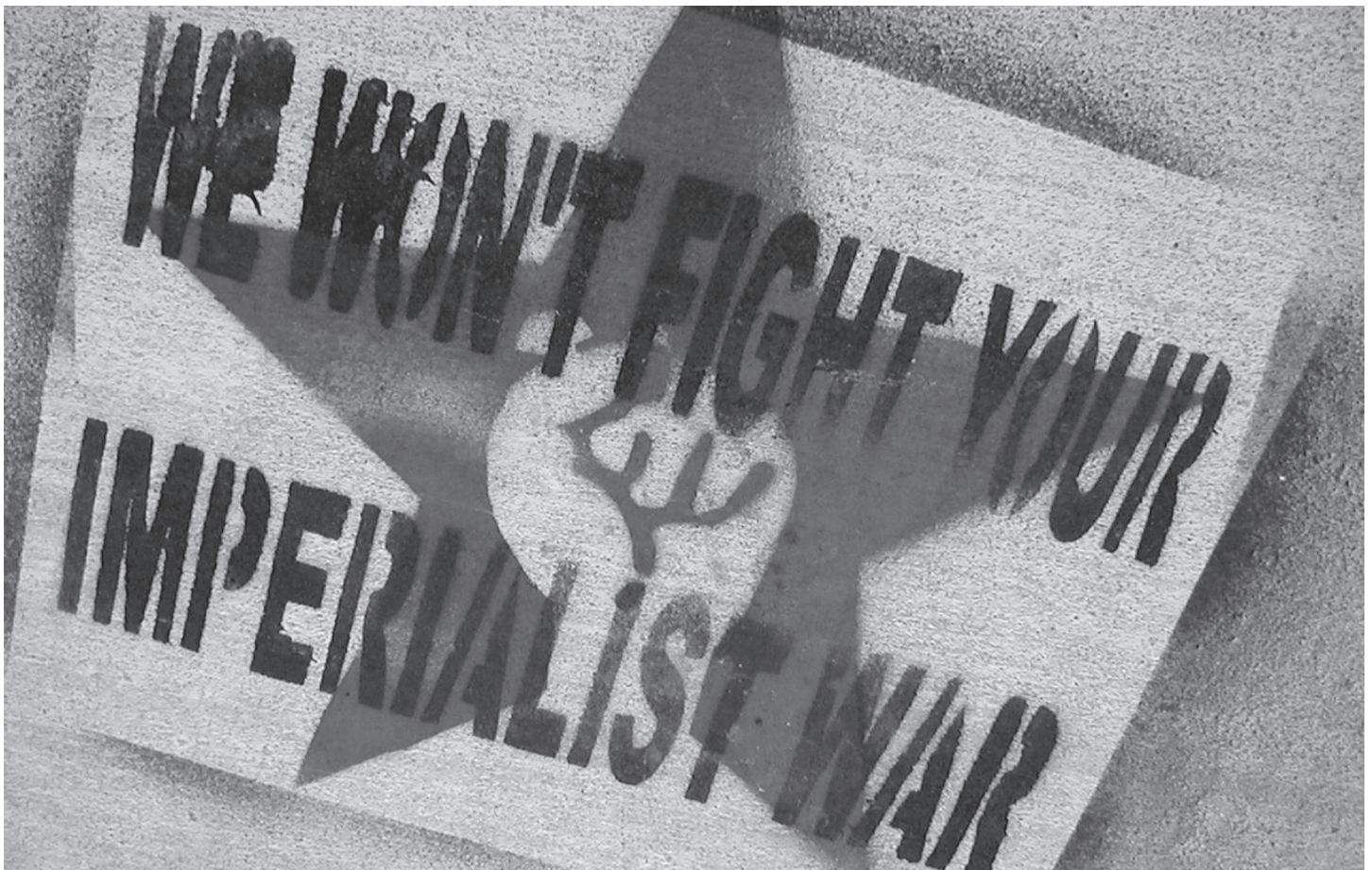
NMG: It could aid in getting the word out. The best way I think it could aid is that it's a starting point, where a person outside the "movement" can get in touch with others. Of course, this means the person or people putting up the work would put themselves more at risk if they do this, but it could be just a website address. And the risk is worth taking. But we (street artist activists) need to figure out a better way to connect with the viewers and people in struggle against capitalism.

Thankfully, Graffiti is the easiest art form out there to get involved in; all you need is to write something on the wall. And Graffiti has always been a mix of artist being the viewer and the viewer being the artist, but I would like to see it getting more people involved and developing into different styles. Graffiti in some ways is getting pretty uniformed. I hope kids start mixing it up more, using stencils, wheat paste, stickers and throw some free hand in there as well. This unwritten rule of you can't mix stencil with free hand (or free hand and wheat paste) needs to be thrown out the window.

MA: Graffiti as a street culture is very hierarchal. People slash other writers, sometimes there are fights and violence. There is a desire to get known and "come up". Do you think that the underground graffiti scene can be a potential base for radical activity, or do you think that it is







already too steeped in its own inner conflicts?

NMG: I never viewed it as hierarchical. I do view it very macho, sexist and juvenile; and totally male dominated. I was in a crew with a president and it didn't mean nothing, all it meant was that fucker had to call everybody for meetings and deal with inner crew problems and other shit. I never felt that I had to follow orders. The fighting and violence go back to the fact that most Graf writers are male and are from the ages of 13 to 18. For some reason, males at this age feel some need to beat the fuck out of each other, them being graffiti artists is just a coincidence. Also, I have heard more than once from writers from cities that without Graffiti they would be dead because Graffiti got them away from gangs. Personally, I don't know if that's true or not; I'm not from the city.

"Getting known, coming up and getting up" is the name of the game at least in the beginning. Then comes style. Then, if you last

that long, subject matter comes next. I never viewed "getting known" as a negative. An artist could definitely take a lead but I never saw it as a fight to the top or anything. Take Twist; he was up everywhere and every nickel and dime artist started to look like him. I'm for sure he didn't want that, but he was on "top." But that was '98; where the fuck is he now? No where (in the gallery selling art). Nobody really pays it any mind, maybe people with money (art collectors), but writers sure don't.

Also, I always thought it was pretty awesome that Graf writers were bombing the fuck out of the city while all these fuck heads just sat on their hands complaining but never got off their ass voluntarily to do anything about it. Graffiti is always about action. I go as far as you're only a Graffiti artist when you're in the act of doing it - before and after you're just like everybody else. Also it's a hell a lot of fun getting up.

"...can be potential base for radical activity...or is it already too steeped in its own



inner conflicts?" Not any more or less than any other subculture is. Other than the system of capitalism, the biggest problem for Graf is that there are not enough women doing it.

MA: In Washington DC, anarchist graffiti artist BORF was recently arrested. There is also the “green scare” and an ongoing backlash against anarchists and other radicals. Are you ever afraid that putting a public face to your work will make you a victim of government repression?

NMG: BORF - I didn't know he got arrested again. I remember it was 2004 or 2005? Personally I would never have heard of him if he didn't get arrested.

Am I afraid putting a public face on my work? Sure. But it's not gonna stop me. In recent history I have been putting my name out there more than ever.



As for backlash against Anarchists/radicals, I feel it goes in cycles. Right now, the Government is coming at us hard. We really need to broaden our work and outreach to people so we can turn this shit around. Also, for an anarchist, just living under any government is being a “victim of government repression.” Living day to day in this system of shit its real easy to lose sight that pretty much anything a person can do is attach to some kind of government repression. So much so that it becomes “normal” and we don't pay any tension to it. So I guess the trick is to pay attention to it and do something to change it and bringing your friends and neighbors with you.

MA: Graffiti and street art (everything from wheat-paste murals to stickering) is one of the easiest things that people can do to create revolutionary messages throughout their landscape. What things would you suggest young people begin engaging in if they are interested in hitting the streets?

NMG: I'm a big believer in trial and error. Give yourself some time to figure things out; I'm talking years here, not days. It takes time to develop style and technique. Also look at examples of other artists. Don't pretend you're the only one doing



such things; talk to others and share ideas. If you have internet access, check out visualresistance.org/wordpress/zine. It is a 'how to make street art' page and tells you all the basics.

MA: Do you think that radicals looking to do street art should try and work in teams, or should people stick to working as individuals?

NMG: I have done both and I have no personal problem with either. If it's a group thing, I have to trust everybody in that group with my freedom and visa versa. This might make things go slow at first cause everybody is getting a feel of how much risk they're willing to take with each other. When you're by yourself, you don't need to worry about any of that but it's harder doing larger things. So I try to do both. When I'm in a group, I get into political discussions and grow from it. Also if your in a group its easier to start doing other

radical work and organize other actions against the state.

MA: What is NMG working on right now that you want people to know about? How can people support your work?

NMG: Right now I'm working on the star pig posters (limited edition screen prints). It's gonna be about 11 or 12 different posters. And DOTS poster series is done and are for sale on the website. Also as always I am making free download posters, stencils and sticker masters for the website. I am going to do a Graf-zine of all East Bay Graf. And a graphic novel if my brother ever gets off his ass and gets his shit together.

notmygovernment.com

flickr.com/photos/notmygovernment
myspace.com/notmygovernment

Workplace resistance at a 'small business'

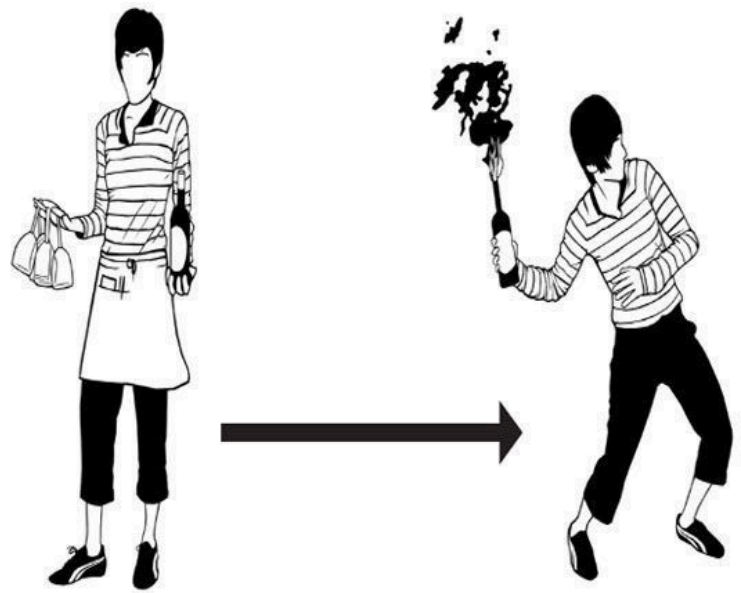
by anonymous

Small, locally owned businesses are being pushed as better alternatives to large corporations. They are portrayed as being "better for the community" by being easier on the environment, treating employees well, creating local jobs, and not creating such a huge class gap between workers. But let's think about who is pushing this image and how true it really is. Small companies are still part of the big picture of capitalism. Those profiting from capitalism want to keep the consumer market alive, at whatever cost really, to protect their large incomes. Knowing that, we realize that beautifully promising image of small businesses is just a mirage. Large corporations know the number of people shopping at small, locally owned businesses is growing fast and that there's a market there. So that of course, is where they're shipping their products to be sold. Consequently, many small businesses end up simply pushing the products of large corporations. Kind of defeats the purpose doesn't it? Kind of goes against that whole socially and environmentally conscious image doesn't it? That's capitalism, trying to deceive us with a pretty picture.

The main concern of capitalists is to maintain slave labor (both human and animal) and to offer frivolous goods to those slaves to keep them falsely satisfied in the hope that they will not revolt so they may continue to reap the financial benefit of those slave's lives and time. Capitalists do not see the Earth, animal life, or human life as sacred or beautiful. They see the Earth, animal, and human life as material resources which they can use to gain profit. The health of the Earth, the ethical treatment of animals, and our own sanity means nothing in a capitalist world. We are just seen as monetary value.

When I first started working at a small, locally owned health food store, I was so excited that I didn't have to work for a large corporation. I was thrilled to be a part of something that I thought was so intimate and so different from working for a big business. The owner of the store even expressed excitement to have me working at the store. I really thought this was a place where my well being would always be taken into consideration and my boss would treat me like a humyn being. Well, after two years of working for a small company, I found out that it's not much different from any other business. I found out that it all boils down to the one main concern: money making. Money making was the only thing the owner was thinking about when expressing excitement at hiring me. The owner knew I had a good amount of knowledge of nutrition and natural healing so a "good business call" was made, that's all it was.

Since I've been working at this health food store I've noticed that the owner makes a lot of decisions that are ben-



eficial for the business but not for the employees. Our well being comes after the money. I thought the health of my co-workers and myself would be a great concern to the owner especially since we work at a health food store. However, we're not offered health insurance and the only concern the boss has if we're ill is that we're not at the store raking in dough.

In one instance, the boss was considering firing me because I missed work for five days due to a very serious infection. I was never once asked how I was doing. The owner wanted me to have my doctor fax a note stating my condition and why I couldn't come to work. I couldn't get it through the owner's head that I couldn't do that because I don't have health insurance and I can't afford to go to a doctor. I was treating myself at home. Another example of how well we're treated is one of my co-workers who's raising a family on her income of \$8 an hour. She has diabetes and high blood pressure and she can't even afford the medication to keep it under control. She works full time at the health food store and when she goes home she works full time taking care of her family. A couple of months ago she ended up in the hospital for about a week due to complications with her health issues. She works really hard every day when she should be at home resting and just recently she got a meager 25 cent raise.

When I got my first raise I thought the owner was really giving and figured that she treated everyone with as much generosity. The first raise I got was a dollar. The second raise I got was another dollar. The owner informed us that we were not to talk about our pay with any of our co-workers. I didn't really understand why until my co-workers and I had a discussion about our pay. I make two dollars an hour more than other full time, Spanish speaking employees. One of those employees has been there as long as I have and another one has way more work experience than I do. Spanish speaking employees

are on high demand in the store. We get a lot of customers who only speak Spanish and a good amount of people who speak Portuguese who can communicate in Spanish but not English. As long as I've worked there, all of the Latino employees have received less pay than non-Latino employees; regardless of how hard they work and how many customers they help with their Spanish speaking abilities. My co-workers and I have talked a lot about this and have concluded that the owner may even be racist.

We've also discussed the large gap between our pay and the owner and management's pay. The income of the management has been kept a secret from us but we figure it's a lot because of our manager's lifestyle. The manager can afford things that we definitely cannot. The income of the owner has also been kept a secret from us but we know it's a lot because of the owner's lifestyle. The owner has several houses, is always going on vacations and cruises, has brand new cars, and can afford whatever else. In the past year, the sales in the store have lately not been to their liking. The owner has been pressuring us to boost sales. We are now expected to be pushy sales people, to coerce people into buying more than they need, or buying the more expensive product when there is a cheaper option. None of us are willing to do that especially since a good amount of our customers can barely afford to shop at our store at all. Why should we pressure people who are living on low incomes to spend more money on making a rich business owner richer? Why should we work harder at making a rich business owner richer when we're unfairly paid and neglected?

When I've asked my co-workers what they think about working without a manager or a boss they all responded with an enthusiastic "hell yeah," (or something similar). We talked about what it would be like if we had no manager and if we all owned the business; we could all share the responsibility in the store (like we already do) and we would get paid more and equally. That would enable us to better take care of our health. This seemed to be a mutual dream among us underpaid maltreated workers. Since this dream isn't a reality, my co-workers and I have decided to look after our own and each other's well beings, despite our boss.

We have realized that the owner of the store is not concerned with our lives or health so we've been taking our lives and health into our own hands. Since we aren't paid very well and we can't afford most of the products we sell in our store (even with our employee discount) we have decided to take what we need, on the house! The cost of living is high, especially if you are raising a family and have health complications. One of my co-workers once expressed to me that she almost feels guilty taking food from the store (which she usually takes for her family). But, she said, the owner has several houses and cars and my family and I can only afford to live in a small apartment. She confessed that after she remembers those facts, she doesn't feel any guilt. We know the owner can afford it



and we aren't given enough, so we take what we need. We all watch each others backs in this endeavor to make sure everyone stays safe and no one loses their job.

I think this makes us feel a little bit more empowered and in control of our own lives, besides just trying to get by. Work is stressful, mind-numbing, and on some days even dreadful. We go through the day like robots, programmed by capitalism to benefit those on the top. The fact that we're human, the fact that we feel, that our emotions fluctuate, and that our health fluctuates is hardly acknowledged. We are expected to be highly productive elements in a money making machine. This doesn't leave much room to live our lives like they were meant to be lived. This doesn't give much room for health or for sanity. I feel insane sometimes at work. I feel out of control. But it feels really empowering when me and a group of people with similar situations can come to an understanding of how "business" is run and say, "You know what, fuck that. I'm going to take care of my life and watch out for my friends and not be afraid of capitalism."

I've written this with the hope that it will inspire those who feel trapped, those who feel like they have no power, and those who feel insane at work (you're not alone). You do have power. You have the power to say what is best for you and not have to worry what is best for the company, or "the team," or the boss. You have the power over your own life; don't let anyone tell you different. Capitalism has programmed us to think that those on top are better than those below them and those on top have power over those below them. No one has power over you. Take your life into your own hands. Smash capitalism. I mean, all forms of it, big business, small business, it's all part of the same machine. Don't fall for the pretty picture painted by capitalism. Live your life.

For more more information on some of these ideas and to read and see more of the comics which are part of this essay, check out "Abolish Restaurants" at www.prole.info.

Support Eric McDavid

Eric McDavid was arrested in Auburn, CA on January 13, 2006 as part of the government's ongoing green scare campaign. He now faces two decades in prison.

After more than a year of pretrial incarceration and the associated legal costs, Eric is preparing to go to trial and needs to raise funds to mount the best defense possible. Eric's two co-defendants are cooperating with the government, so Eric and his attorney are left to fight this outrageous charge alone. To prepare for trial Eric must hire investigators and experts, as well as continue paying his attorney. This will cost thousands of dollars. We are trying to raise as much money as possible, as quickly as possible, so that this enormous financial burden will no longer fall on his family.

Please consider organizing a fundraiser for Eric or donate directly through paypal to: sacprisonersupport@riseup.net.

If you would like to send a donation by mail, make a check/money order out to: "Sacramento Defense Fund" and send to: Sac Prisoner Support, PO Box 163126, Sacramento, CA 95816

(checks/money orders must be made out to "Sacramento Defense Fund" or we will not be able to deposit them)

If you need support flyers, information or updates about the case, visit Eric's website at www.supporteric.org

More Information About the Case:

Eric has been held in solitary confinement at the Sacramento County Main Jail since the day of his arrest. Eric was arrested along with Zachary Jenson and Lauren Weiner and all three were charged with "conspiracy to destroy property by means of fire or explosives." The government's case is based on the word of a single FBI informant who was paid over \$75,000 to fabricate a crime and implicate the trio. Both of Eric's co-defendants have since caved under the threat of being imprisoned for 20 years and plead guilty to a lesser charge. In doing so, they also agreed to testify against Eric and cooperate in every way possible, including testifying in front of secret grand jury proceedings. Eric has been repeatedly denied bail. For over a year, he has only been allowed to leave his cell for a few hours per week and receives very little contact with the outside world. He needs your support now more than ever, as his trial date is quickly approaching.

www.SupportEric.org



Where can we go from here?

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www.infoshop.org

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www.anti-politics.net

www.anarcha.org

News:

news.infoshop.org

bombsandshields.blogspot.com

www.aninfos.ca/en

www.indymedia.us

Anarchist Publications:

Green Anarchy - www.greenanarchy.org

Rolling Thunder - www.crimethinc.com/a/rt/

Incendio - <http://www.anti-politics.net/incendio/>
325 - www.325collective.com/

A Murder of Crows - [www.geocities.com/](http://www.geocities.com/amurderofcrows1/)
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Earth First! Journal -

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AND WITH TIME AND LOVE,
WE WILL RE-NOURISH THE POLLUTED SOIL;
WITH TIME AND LOVE,
WE WILL RE-NOURISH OUR POLLUTED SOULS.
AND WE WILL WALK BAREFOOT ON THE EARTH,
HOLDING HANDS,
LAUGHING,
CRYING,
LOVING,
SHARING IT ALL.
-LUNA'S LIGHT WARRIOR

Modesto Anarcho
PO BOX 3027
Modesto, CA 95353

Modesto Anarcho

The lines of this war were drawn a long time ago - the question that you have to answer is

....which side are you on?

