

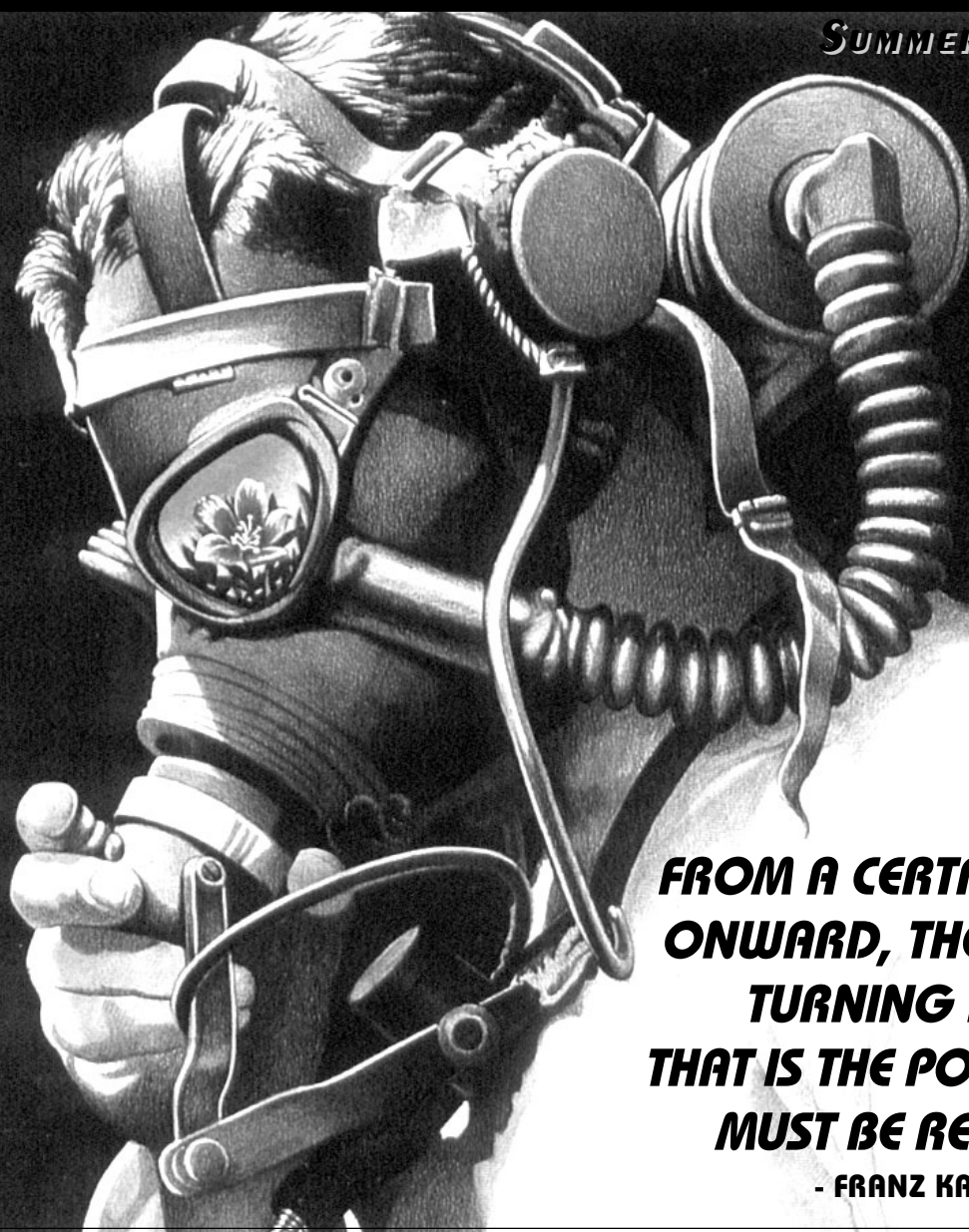
GREEN ANARCHY

An Anti-Civilization
Quarterly Publication
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*Inside - Special 4-page Introduction to
Green Anarchy and Anarcho-Primitivism!*

#9

SUMMER '02 ISSUE



**FROM A CERTAIN POINT
ONWARD, THERE IS NO
TURNING BACK.
THAT IS THE POINT WHICH
MUST BE REACHED.**

- FRANZ KAFKA

GREEN ANARCHY

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HIT WHERE IT HURTS, BUT IN THE MEANTIME... By Primal Rage

1. THE PURPOSE OF THIS ARTICLE

The purpose of this article is to counter the authoritarian and limited advice offered by Ted Kaczynski in his piece, **"Hit Where It Hurts"** (GA #8). This is an offering of possibilities of revolt against civilization, and we point out that it is one of many and we have no notions of grandeur as to a vantage point of ours. These are our words, an offering, to take what the reader sees fit. Our basic stance is this, by all means revolt should be, to some degree, tactical, but the heart of revolt is within each of us. Any act of revolt is generally not some massified, preplanned action, but the outcome of spontaneous rage: the natural response to oppressive, suicidal conditions. It goes without saying that when acting in self-defense that the defending person seeks to do the most damage possible. In almost every case of revolt this is generally applicable. The civilized mission to domesticate and exploit all life is by any definition an attack on life. Therefore, resistance will always be an act of self-defense. However, in this sense, not all revolt is equitable with the fight scenario that Ted uses as his analogy.

Revolt is not just a defined action, as Ted treats it, but any act of resistance against the civilized order. It is in this rage and spontaneity that we find the spirit of resistance. We feel limiting or degrading this spirit is to deny the reason we are fighting in the first place, and that is dangerous.

2. AUTONOMY IS OUR GOAL

It seems apparent to us that the whole of civilization is accountable for our current state, and that true autonomy will be possible only from the destruction of that condition. The role of technology in this development (and the continuing of this) is undeniable. We agree that the technological system is a more viable of many targets in the fight for autonomy. In this we respect Ted's comments as to how to potentially disable that beast. However, isolating this aspect can be very problematic. Ted states that activities such as "smashing up a McDonald's or Starbucks" are "pointless" and "not a revolutionary activity." It would be ridiculous to think that anyone truly feels that smashing up some corporate chain stores or factories will halt civilization, but what single action will? Any direct action is rage put to motion. It is literally striking a blow into the civilized order, and most importantly a strike against domestication. How could this be anything but revolutionary? No blow will be the single or great blow, and to expect such is idealistic at best. Every act of resistance brings us one step closer to the realization of autonomy for all.



3. IN DEFENSE OF WILDNESS

"[N]o one in his right mind believes anything like real wilderness can survive very long if the techno-industrial system continues to exist." This much is true, but few harbor notions that civilization will die easily. This creates a multifaceted form of resistance. Our goals are twofold: to end the civilized existence and to keep it from consuming all the wildness that remains. If we put all our efforts into doing one thing, we risk the possibility of having nothing left for a post-civilized existence. We don't feel every action is a great or worthy one, but that is from our viewpoint. We have no part in legal actions, but know of people using them successfully to keep logging out of wild areas. Is logging those areas inevitable? Quite possibly, but I don't feel that those efforts necessarily drain from an effective revolt. We must never forget that civilization is a totality, it encompasses every aspect of life, and we must resist the colonization at all levels and do what is possible anywhere. We feel the importance should always be on eliminating the overbearing presence and domination of civilization but this should never keep our eyes off what is happening here and now. Resistance is everywhere and revolt is life.

4. WHY THE SYSTEM STANDS STRONG

The System is truly durable through centuries of domination and exploitation. The State is primarily its own public relations firm and this keeps it strong. If we are to succeed as revolutionaries, we must break through that stronghold at every possible level.

The facade of democracy and any equation of government with freedom is a target and on this and every front we must seek to counter the apathetic, consumerist dogma. All government, technology, civilization is oppressive, capitalism candy-coats itself and this makes any form of revolt important.

... continued on page22

Thinking Through The Fall

To try to end this civilization is to give it too much credit. What we call "civilization" is a flight from reality, a momentary extreme deviation from the ways of the whole wide Universe, and every attempt at it will end no matter what we think, no matter what we do. If we accept this, it changes the focus of our energy: Instead of working for the fall of this civilization, we are getting ready for the fall — preparing to guide it, to navigate it, to survive it and to fight through it.

The most naive way of thinking about the future, after the escapist fantasy of techno-utopia, is the eco-liberal mantra that we must stop destroying the Earth right now, or it will be "too late." Even though most people accept this, our civilization is not stopping or even meaningfully slowing down — and none of the ones in history did either. Western industrial civilization will continue to make insane war on all life within its reach until it crashes, because that's what civilizations do. Not only that, but unless all the ecological specialists who made their "last chance" warnings in the 70's and 80's were wrong, it's been too late for a long time now.

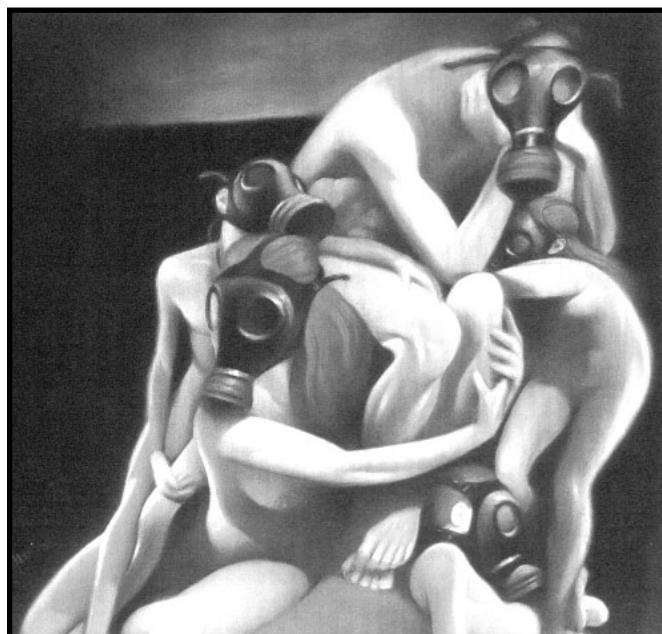
This raises the question: Too late for WHAT?

Not for life on Earth. For countless species of fungi and bacteria, who call food what we call toxic waste, the future is looking better than ever. Most plants and insects, and even some small mammals, are in no danger of being exterminated this time around. I'm going to say that even humans are safe. We're so busy mythologizing ourselves as planners and originators that we forget that we're the most flexible and adaptable animal that's ever lived. If civilization was going to exterminate humans, it needed to bring the whole species to a uniform level of utopian domestication and helpless dependence, and then let the whole thing crash. Instead we're making a billion people as tough as rocks with the barbaric global violence that makes "advanced" society possible.

It might be too late for whales, eagles, giant trees, and many other species that we love when it's convenient for us. And it might be too late for all but a few of our surviving non-civilized human cultures. What it's definitely too late for is a non-catastrophic transition to a sustainable society.

Regional famines are caused by erratic weather, by depletion of the soil, by blights in monoculture crops, and by trade that permits large populations to live in desolate regions. All of these are becoming greater and greater threats, and we're only continuing to feed our population by feeding these threats, by borrowing against the Earth's capacity to feed us in the future.

Disease epidemics have ravaged humans ever since we started living in cities and traveling a lot. They're not just remote history — the flu epidemic of 1918 killed 20 million people. Technological society claims to have defeated many diseases, when really it has just been running from them with vaccinations and antibiotics and chemical toxins. These are cheap fixes that actually weaken our ability to deal with the deeper causes of disease. Again, like someone falling into debt, we have only been increasing our troubles by pushing them into the future.



In the same way, we have been putting off and intensifying the inevitable disastrous effects of chemical pollution, radioactive waste, irrigation that concentrates salt and makes deserts, species extinctions, destruction of the Earth's natural ways of detoxifying, and of course our own increasing alienation from the rest of life.

Like participants in a pyramid scheme, we have been buying our "success" by stealing from the people who will come after us — except soon those poor suckers will be us.

I expect the catastrophes to come in waves, a little one here, a bigger one there, teasing us and licking at our feet, until we're in them. The USA has more money, water, and good land than most places, so we won't be worst off, but we've been living so high that we might fall the hardest. Some time when you're on a busy street, in line at the post office, on the bus, look around. Get used to the idea that most of these people will not live a lot

longer. Who among them would survive if the food stopped coming into the city for a month? A year? How many would survive as refugees, walking hundreds of miles in weeks? Who would lose the will to live before learning to eat rats and drink from puddles? In the worst epidemics 90% die and 10% live. Which group will that person be in? That one? You?

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GETTING INVOLVED WITH *GREEN ANARCHY*

Since its inception, *Green Anarchy* the publication has undergone many shifts in focus and political content. Earlier issues of *GA* contained a confused mix of articles that ranged from uncritical appreciation for millennialist, radical Christian movements like the Diggers to the inexplicable reprinting of Cindy Milstein essays that were not only *pro-democracy* but *pro-government*. The last five issues of this paper have been published by a collective of anarchists who are very clear about what we want to accomplish with this project and about what type of movement we are trying to contribute to the formation of. Our goals - as ambitious as they may be - are pretty direct and straightforward: the destruction of civilization and all the systems of domination it has spawned. Unlike some who call themselves green anarchists, we don't believe it's possible to peacefully "garden-away" the State (though we're open to dialogue with those who do), and our primary interest is in helping to build a decentralized, anti-authoritarian environmental movement. So - among other things - we publish this quarterly newspaper, but like any other DIY effort this project is in perpetual need of funding. If you support what we're doing and appreciate the importance of a paper like this, then please consider subscribing or carrying *GA* in your infoshop and bookstore.

Our new subscription rates are \$12.00 for five issues and our bulk rates for bookstores and distributors is \$1.50 per issue. We have complete sets of *Green Anarchy* (issues 1-9) available for \$18.00 and we carry lots of obscure, hard-to-find anarchist and anti-civilization literature in our **mail-order** distro. These are the main ways this project is funded, so support the underground press and strike a blow against capitalism by becoming a **subscriber** or **distributor** of *GA*. Another important aspect of this project is the prisoner support work that we do. We offer free subscriptions to anyone who writes us from the States dungeons, and currently our prisoner subscription list is 300 and counting. In order for us to continue providing this service (which we consider to be of paramount importance) we need to generate some more funding, and to that end we've set up a **prisoner support fund** and are asking our readers to consider sending an extra 2-5 dollars with their subscriptions, which will in effect "sponsor" several prisoners.

We also want the larger anarchist and radical environmental movements to take advantage of this paper by **contributing** articles, essays, letters, artwork and poetry. We're also always on the hunt for news of resistance from around the world to incorporate into our "Direct Action News" section and would love to start receiving regular **action reports** and **news items** from other bioregions. We're particularly interested in news items dealing with anarchist resistance, ecotage, and any insurrectional activity aimed at the destruction of the State, capitalism and the industrial system.

HOW TO SUBSCRIBE TO GREEN ANARCHY

Here are the rates:

US	5 Issue Subscription	\$12
Canada	5 Issue Subscription	\$15
Europe	5 Issue Subscription	\$20
Other countries- please contact us for prices via e-mail or by post.		

Send well concealed cash, postal money orders or checks made out to *Green Anarchy* to PO Box 11331, Eugene, OR 97440. e-mail us at greenanarchy@tao.ca with any questions or orders.

HOW TO DISTRIBUTE GREEN ANARCHY

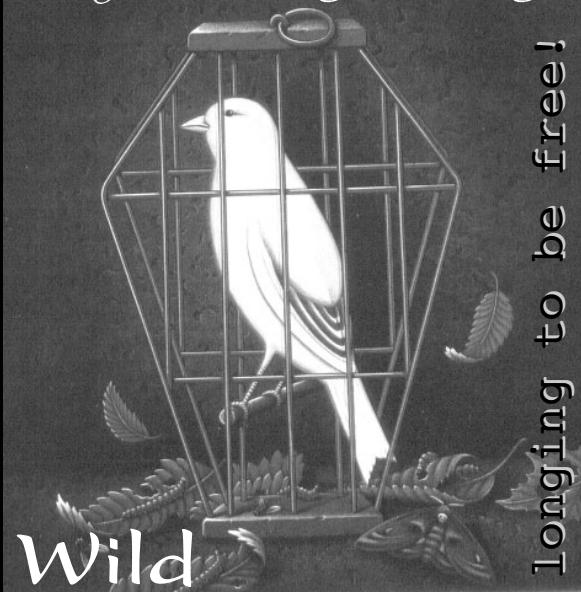
We are actively seeking distributors of *GA* both in the US and abroad. Here are the prices:
US\$
Quantity of 1-49 copies \$1.50 per issue
Quantity over 50 copies \$1.20 per issue
You sell it for \$3 per copy and make the extra money for yourself.

International

Sending large quantities of *Green Anarchy* costs a lot of money and takes time. We ask that people pay the same rates as above but add extra money for postage. We will send packages out as cheap as possible (usually surface) unless specifically requested by you to send it air mail.

Please contact us about specific rates or if you are interested in trading zines via e-mail or post if you have any questions.

...why does the caged bird sing?



by Chuck A. Rock

The Tiger glares at the humans through the bars of his cage-
Waiting for the chance to come to
unleash his furious rage-
It's been 9 long years of captivity-
It's been 9 long years of resistance-
But...The caged Tiger is Wild!
The humans lock Him in a box, they say
for his own good-
Cause Tigers aren't reproducing the
way humans think they should-
It's been 9 long years of captivity-
It's been 9 long years of resistance-
9 years of watching for a chance to
dance and have sweet romance-see the
glance
Tiger Jaws Human Backbone
It's been 9 long years of rage-
It's been 9 long years of Hate-
It's been 9 long years of fear-
It's been 9 long years of rape-
They stole the Tigers life!

His jungle His balance His sanity!
The humans drug Him cage Him
and in everyway disrespect Him.
The humans hate Him because
they fear Him-
because He will never be their
pet-
Tiger Jaws upon Human Bone
The caged Tiger waits for the first
chance to dance sweet romance-
see the glance-
The caged Tiger is Wild!



The *Green Anarchy Tour* is an attempt to bring together the radical environmental, anarchist, and underground music movements through video, music, and workshops. We're organizing all day events with a "radical film festival," workshops on eco-defense and direct action, talks by various anarchists, and a night time punk show to benefit west coast political prisoners. In Eugene, we are under the gun of the state (secret service, ATF, FBI, Grand Juries, etc.) and we understand that time is running out for "above ground" activism that is both effective and radical. Some of us consider the next few months, possibly years to be in many ways the tactical "last stand" for publicly amassing support for radical/underground revolutionary activity. The war we are fighting against the state, against industrialism, is real and there are many P.O.W.s. This tour is an attempt to bring the consciousness of the stakes and tactics of this war across the country and raise money for our prisoner comrades. Please check out our website at greenanarchy.org/tour for more information. And check out the **Eugene Independent Media Center** at eugene.indymedia.org.

LIBERALS

If your brains
were wool
You could not knit a sock
If your brains
were thread
Your hands would be too clumsy to
sew
If your brains
were dynamite
You could not blow off the top of
your head

ANARCHISM: THE NEW IDENTITY POLITICS.

After such recent anarchist events as the *San Francisco Bay Area Bookfair* and the *Total Liberation Conference* it seems increasingly clear that significant populations of the self-described anarchist movement in North America manifest anarchy in the context of either a historical society much like the society for creative anachronism (SCA), or a literary society. Anarchism has become an ideology to be debated, discussed, argued, while sipping coffee or re-enacting some historic moment in anarchist history (e.g. Mayday). These are the benign aspects of anarchist identity politics. These types are often thoughtful, just steeped in their own gray matter, or wrapped in whatever the hippest clothes of the scene are. What's missing ultimately is either revolutionary praxis or just as important the experience of anarchy in their daily lives. They have adapted a fiery and primal instinct toward freedom and non-domination into a form of social identity that is either solely hip, or content existing within the walls of the cranium.

The malignant form of the anarchist identity politics often takes the form of anarcho-philosopher-intellectual, who, while tragic, never seems to even attain the hip aspect of anarchist subcultures, is just left ensnared in the cortex endlessly picking from the anarcho-salad bar of ideas, though never finding the right dressing. This type of anarchist identity politics is unstable, unlike the syndicalist urbanites that accept 99% of the totality of modernity (capitalism, coffee culture, new CDs, book stores, hip clothes, clubbing, Sony Playstations, etc.), the anarcho-philosopher-intellectual stands alone, scratching the chin, peeling away layer after layer of thought in order to distill the most self-serving, unbinding, individualistic, holy grail of pure anarchism. This project must never be obstructed by action, nor the actual experience of anarchy, it must take place on internet discussion boards, in small circles of cynics, barricaded from the necessity of struggle, within the ivory towers of cyber-space, distant from accountability.

Both the benign and malignant forms of anarchist identity politics can be cured by the holistic traditional medicine of action and experiential anarchy. By leaving the coffee shop, hip clothing store, discussion board, or annual conference and taking a trip into either a wild place or taking action beyond going to meetings you will certainly break the spell of any case of anarchist identity politics. Does it seem strange to anyone that so many anarchists make no priority to leave the range of the police state ever, i.e. taking a trip to the forest or visiting tree-sit campaigns? Because it is not enough to say I'm an anarchist period. Even if an entire subculture in a hip urban scene allows this illusion to flourish, you must rebel. Because the species and cultures going extinct everyday don't care if you are an anarchist, your identity means nothing, its your action towards anarchy and your experience of anarchy that makes you an anarchist, or at least one that's worth anything. Anarchism as intellectual project and hip culture has sterilized the wild spirit of anarchy, which can only be regained through the experience of action and wildness.

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destroying civilization on this stolen land

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FEEDBACK

Is Green Anarchy In Retreat?

I had a problem with the last editorial, not so much in content, which was well put, but with context. I'm not pointing blame since I understand where the authors are coming from, but I think the way it's said gives a wrong impression. There's two points: 1. I fear that if we start going into retreat (which isn't necessarily implied, but is likely to be taken by some), we may never come out. Even if we do start to search for other ways to attack civilization, we shouldn't ever give up our presence or dim our voices. 2. I think that we should be clear with people, as publishers and outspoken groups, we have given up an aspect of our anonymity. People who are coming into green anarchist theory and action should know first hand that we are immersed in a serious task, and not one that starts and stops. Once we become involved, we are marked by the State, and we can't just fuck shit up and walk away. It is up to each of us to decide, first and foremost, what our level of involvement is and going to be. If for anything than our own safety.

For wildness and Anarchy, Coalition Against Civilization

Note from Epiphany: *Thanks for the response. This letter essentially captures the point of the article "Same Children Playing Revolution in the Park," which was to think carefully about your position in relation to the power-structure at all times. The Green Anarchist movement has many levels and locations so this analysis will be applied in different ways throughout our numbers. Knowing and understanding what risks to take, where, and when is essential. Understanding the essence of guerrilla warfare is the point, whether it is guerrilla propaganda, guerrilla sabotage, or guerrilla gardening, the fact is that we have less power than our enemy, militarily. This fact forces our tactics to be adaptive, intelligent, and secure. There are times for insurrection, times for the spectacle, times for traveling alone, times for staying under the wings of a community, times for everything. We must not get locked into any mode of action and then fear wavering from it to be a digression from moving in some ill-conceived "forward direction." Retreat is never constant, silence is never for long. Like a wild place, diversity, adaptability, is survival and security. We hope to dance on the ruins, and to survive unscathed and unimprisoned to both bring about and share in this day of liberation from the machine. Remain diverse in your ways of struggle, and we all just may see each other there in end.*

Feedback From Australia

Dear Comrades,

Whilst I was thankful to receive the last copies of *GA* (and handed them out accordingly), as I read the last issue I was filled with a growing sadness. It seems that *GA* is content to continue to develop into a heavily ideological, dogmatic and sectarian publication that wants to push a certain primitivist/anti-civ party line. Once again it seems that radicals are happier doing battle in disconnected cynical debates with mythical theoretical opponents that try to build a part, however small, of a genuine refusal of capital, based on the complexities of life. Debate and analysis is fantastic, robust discussion should be encouraged, but much of the last issue of *GA* seemed more interested in reducing the scope of ideas through denouncing all those that disagree with the new anarcho-primitivist orthodoxy. No better line indicates this than that in "**Remedial Revolutionary Consciousness**" that reads "As for the critics of the ELF, the left, the greens and their moderate variants are a key part of the glue that holds the whole rotting social order". With all the flourish of a Stalinistic denunciation

the new message seems to be "agree with us or you are the class enemy". All that junk that settled on the remains of the traditional anti-capitalist movement, the hard-lines, the splits, the violence against comrades in words and deeds, all those manifestations of alienation, seem set to rise again if the above comment is truly reflective of the mood amongst green anarchists in the US.

The leviathan of global capital seems set on an un-ending period of total war and militarization. Yet despite appearances, the current intensification of conflict comes not from the strength of capital, but is a product of the fractures and fissures rupturing across the global ruling class. Facing the numerous uprising and struggles of the multitude for autonomy and the assertion of the dignity of life and earth, the rush to war is a bloody and ultimately futile attempt to re-assert control. In this context a green anarchist stance: an out look that stresses the interrelation of human freedom and the health of the earth versus oppression and restriction in all its forms, a critique of the totality of exploitative relationships of commodity society; has a valuable part to play. But to do so green anarchists should forsake the comfortable position of dogmatic self-righteousness and pious certainty and embrace pluralism, doubt and questions. As to questions, issue #7 asked the readers their stance on *GA* having a "no compromise approach to the destruction of industrial civilization and also be pro-indigenous". If the alternative to being pro-indigenous is to be anti-indigenous well there is no real debate there. But in terms of constructing a basis for political praxis rather than a no compromise approach to the destruction of industrial civilization I

would like to see a no compromise approach to total liberation. This is not just splitting hairs but reconstructing the process for change around a positive perspective and one that is far more accepting and fluid.

With this in mind, I think *GA* should open its doors to actively solicit contributions from numerous perspectives and thrive on the debate and diversity the struggle for a global family of free cultures in harmony with the earth creates. Some may ask, where do you draw the line? Surely this will never be a fixed position, and what else are letter pages for?

Thrash for freedom (with green, red, and black dreams),

**Dave Antagonism
Wollongong, Australia**


Editor's Response: *Thanks for the feedback, and just so you know, we openly solicit any contributions to this paper which will help us take a more critical look at where we and others are coming from. In fact, the editorial collective writes very few of the articles in each issue. Do we want to use this project to promote anti-civ perspectives? - Of course. Do we want to draw finite perimeters on this discussion? - Definitely not. Our goal is to further this discussion from an anti-authoritarian and anti-industrial perspective. As far as your "red" dreams go, however, we feel that it is irresponsible, unrealistic, and shortsighted for anarchists to continue on with their uncritical support of industry and the inherent hierarchy of production, as well as their lack of understanding of ecology and how far out of balance with the rest of life we have become.*

Responses on Infoshop.org to "SPOTLIGHT ON THE GREEK ANARCHIST MOVEMENT" from *GREEN ANARCHY*#8 - Spring 2002

Throughout the history of our movement and struggle, any anarchists who have attempted to push the envelope and infuse theory with action (Alexander Berkman, Leon Czolgoz, Ann Hansen, the Angry Brigade, etc.) have had to endure harsh public criticism and revolutionary betrayal at the hands of conservative "anarcho-gradualists" and "anarcho-lifestylists" who seem to believe that social transformation will be brought about gradually by "educated" instructors and small groups of academic thinkers, who will "reason" the ruling class out of power and who will make slow, unvarying "progress" towards their goal through principled arguments and incessant educational or mis-educational efforts. We at GA "flatly refuse" this ridiculous notion. Here is some of the more hysterical BS that we deal with constantly due to our desire to question the limitations we place on ourselves and the anarchist "movement" and our support for focused, thoughtful acts of revolutionary violence.

Bakunin writes on Wednesday March 13:

It comes off as romanticized ignorance because it was written by primitivists, who essentially don't want to talk about the fact that anarchists are opposed to their bullshit ideology. Namely, the primitivists try to seize on acts of revolutionary violence and focus on them, rather than constructively assess the movement-building that takes place. Why? Because they aren't anarchists, and aren't interested in the construction of anarchist federations.



you are getting very sleepy. . .

Move on through the haze of monontony, triviality, and alienation that is your life. Know that your loss is not in vain for there is a higher purpose. Your purpose is to serve a heritage of control and servitude which can be traced back to the origins of civilization, of masters and men. it is a proud lineage. who are you to wonder of a better way?

on the count of three you will awake. . 1 . 2 . 3 . .

hello, I will be teaching your history class this semester. Due to the school's lack of desks you will remain on your knees. open your books to chapter two, verse 15 and we'll examine Man's invention of agriculture and civilization.

Small wonder the unabomber is featured in the same issue.

The kind of militancy that the Greek anarchists utilize is of a revolutionary nature, and is anti-antithetical to primitivism. For primitivists, violence is a means to achieving some mythic destruction of civilization [something that could probably not be achieved short of eradicating the entire population], an undesirable and unattainable goal that saps the movement of its energy. Greek anarchists, like anarchists all over the world, are fighting for a society based on the principles of Liberty and Socialism, in which the means of production and distribution are held in common and developed along ecologically and socially beneficial lines - this is directly opposed to the primitivist standpoint of "destroying" them or the process of "phasing out" technology.

When primitivists accuse us of being sectarian, it is a dishonest attack. Because it is rooted in the pre-supposition that they are already established members of the anarchist movement, which they aren't. Indeed, we attack all stripes of people who claim to be "anarchists", from "anarcho" capitalists to "anarcho" primitivists. This is not sectarianism, it is defining our boundaries as anarchists and opposing ideologies that are *antithetical* to anarchism.

One does not revise the principles of anarchism, one revises oneself and ones application of those principles self-critically. If you no longer agree with the principles of anarchism, or never did, then you aren't an anarchist - there is no form of anarchism where the fundamental principles of anarchism are mythically altered. We define things by name because, although their form and application may change, their core essence does not.

The core essence of anarchism is a true synthesis of liberty and socialism. If you disagree with this, find another movement, because then you disagree with anarchism. While our application of this principle changes, our commitment to it doesn't.

It is the primitivists who are lost in a time warp, refusing to re-evaluate the same old tired Rousseau-inspired "noble savage" BS. Anarchists have always railed against primitivism, from the very inception of anarchism, and always will.

cw(3PO) writes on Thursday March 14:

I think this primitivist v. federationist debate needs to be flatly refused, as both sides fail to be self-critical with respect to their own frozen ideologies...On one side, we have people proclaiming that we need to shove a bone through our nose and live as hunter-gatherers, and, while also asserting that the majority of the population needs to die. On the other side, we have people advocating a more radical version of social democracy, who think that people should spend half of their time attending consensus meetings and workers assemblies and the other half engaging in industrial toil (which will supposedly become more pleasant, once workers control the factories). An ideology is a body of ideas which are not self-critical, and hence is not capable of revising itself. Ideologies are products of authoritarian mindsets belonging to people who attach themselves to frozen dogmas instead of exploring new possibilities. Because they aren't based upon a continuing understanding of desires and needs, they serve the interests of capital. Primitivism and workerism are both ideologies that serve the interest of capital, and I reject both of them because as an anarchist, I'm constantly revising my perspective on the basis of new understandings of desires, needs, as well as different forms of dominating behaviors...Fifth Estate, Green Anarchy, John Zerzan and company are not qualitatively different from NEFAC, the IWW and the ISE in my eyes. All are based on frozen dogmas, abstractions and selectively-interpreted data, and not at all in a continuing reflection upon real desires and needs. For me, being an anarchist means rejecting dogma, not conforming to a dogma that has commonly been called "anarchist".

Thanks for the feedback! We strongly encourage dialogue about the contents of this paper and discussions about the anarchist movement as a whole. We believe that direct communication is healthier than spite-filled internet postings; we spend as little time in cyber-space as possible! Please keep letters between 300-500 words, anything longer, send to us as an article. - the Green Anarchy Collective

SEX AMONG

by Arthur Evans

INTRODUCTION

The following essay is being reprinted from the obscure underground classic “Witchcraft And The Gay Counter-culture: A Radical View Of Western Civilization And Some Of The People It Has Tried To Destroy,” written by queer anarchist and anthropologist Arthur Evans in 1978. This groundbreaking book critiques civilization and industrialism from the perspective of queer and pagan peoples, and should be read by all anti-civilization anarchists. In the last few decades, it’s become obvious to people active in the revolutionary struggle that the problems we are fighting are all tied together. The problems are all functions of the patriarchy in decay and spring from fundamental flaws in the most basic ideas of this civilization.

In this book, Evans talks about the suppression of witches and nature religions in Europe in connection with the rise of patriarchy there. He links the suppression of the witches, of gays and lesbians, with the rise of masculinism, militarism, and the patriarchal state. Like many feminist anthropologists and herstorians, Evans has had to rely heavily on myth and the oral tradition to reconstruct the story of his people - since patriarchy was so ruthless in obliterating gay and pagan culture - but this doesn’t make his theories any less valid or thought-provoking.

We’ve chosen to reprint an abridged version of this particular essay because it deals with the militaristic origins of the Amerikan empire and seems extremely relevant to our current global crisis. Many original footnotes have been removed because we cannot print the entire bibliography, but quotes have been attributed where Evans did so.

SEX AMONG THE ZOMBIES

*I see
I wear
the zombie smile
of the sane
as we tiptoe past mirrors
cradling the grenades
of our truth.*

Claudia Reed, “Women’s Work” in *Plexus* magazine

American civilization began in genocide.

When the early European colonists arrived in North America, they did not come upon a vacant land. Instead, they found a multitude of nature people who had lived there for years on end. These nature people had developed some of the highest cultures in recorded history. They lived full, long, healthy lives. Their societies had little hierarchy and no government super-structure. Organized warfare, in the modern sense, was rare or unknown. Labor was free. Women generally enjoyed a high status, and Gay persons of both sexes were regarded with religious awe. They developed beautiful arts and crafts, in which nearly everyone was skilled. They managed to satisfy all the basic needs of human existence with much grace and beauty, and were able to do so without the curse of cities, police, mental institutions, or universities. Although personal violence was known among them, it paled in comparison to the level of violence in any Western society during the past two-thousand years. The Indians loved nature and knew how to talk to plants and animals, whom they regarded as their equals. They were able to feel (and not just know) that everything that is, lives.

Onto this scene came the industrializing whites, burdened and propelled by over two-thousand years of patriarchal institutions. The whites denounced the Indians as “primitive,” “savage,” and “barbarian.” They accused them of worshipping devils and ridiculed their Gay shamans. They taught them how to practice organized warfare. They plied them into violence against each other, stole their land, and succeeded in killing off nearly every one of them, quarantining their survivors in concentration camps called reservations.

The whites’ genocide against the Indians affected how the whites thought about sex: They came to view sex as an instrument

of imperial policy. For them, the purpose of sex was to breed as large a number of people as possible to push aside the relatively low-density Indian population and the population of colonists from other European nations. Colonial leaders eagerly looked forward to the day when fast-breeding white Americans would force their way over the whole Western hemisphere, both north and south. In 1751, Benjamin Franklin published his *Observations Concerning the Increase of Mankind*. In it, he urged Americans to breed rapidly in order to take over new lands. He called upon the British government to forcibly displace



Spanish imperialist Balboa orders two-spirit (trans-sexual) native people accused of sodomy to be eaten alive by dogs.

the local Indians to make room for the growing number of rapidly breeding Americans.

One of the most outspoken advocates of the same policy was Thomas Jefferson. In 1786, when the states were under the Articles of Confederation, Jefferson stated: “Our confederacy must be viewed as the nest, from which all America, North and South, is to be peopled.” Later, in 1801, after the constitution was in effect, Jefferson continued along the same line: “However our present interest may restrain us within our limits, it is impossible not to look forward to distant times, when our rapid multiplication will expand it beyond these limits, and cover the whole northern if not the southern continent, with people speaking the same language, governed in similar forms, and by similar laws.” Jefferson continually pointed his finger at the retreating Indian tribes, whom he considered savages, and urged Americans to “press upon them” until they were pushed out of the way. He even urged rich Americans to get Indian leaders in debt “because we observe that when these debts get beyond what the individuals can pay, they become willing to lop them off by a cession of lands.” The early French colonists had a similar view of sex as a tool for breeding. They vied with the Americans as to who could fill up the continent first with their populations. Such a twisted view of sex (which must have seemed totally incomprehensible to the Indians) came easily to the colonists. It had lain readily at hand for nearly seventeen centuries in the

Christian religion. The various churches of Europe (both Catholic and Protestant) had long been imperialist institutions. They had advocated the very same view of sex for similar reasons. Such a view was also found in the ancient state of Israel, which had invaded the land of Canaan, uprooted the local population, and bred as rapidly as possible to fill up the land. This attitude became so entrenched that it was projected onto the Israeli god. Accordingly, in the book of *Genesis*, which was accepted by both Jews and Christians, the Israeli god gives this as his very first commandment to Adam and Eve: “Be fertile and multiply; fill the earth and subdue it.” In New England, the Puritans were infatuated with the history of the ancient Israeli state. They regarded themselves as the founders of a New

Israel in the American wilderness. They compared the Indians to the sex-worshipping Canaanites whom the Israelis killed.

Imperialism and compulsive heterosexuality go hand in hand, as was well understood by the ancient Israeli state, the Christian churches of Europe, and the American colonial leaders. In early America, this use of sex paid off. Due to rapid breeding and the continual invasion of immigrants, the colonial population grew from 250,000 in 1700 to 1,400,000 in 1750, an increase of well over 500% in only fifty years.

In view of the imperialist use of sex in the colonies and the dead weight of Christian tradition from Europe, it’s not surprising that the colonies outlawed sodomy. Even the outbreak of the Revolution had no effect on changing these laws. The Bill of Rights spoke only of intellectual rights, such as speech, religion, and assembly. It had nothing to say about the rights of sex, the emotions, or the body. Jefferson, the originator of the Bill of Rights, helped write a law that Gay men be castrated. Moreover, the right to religious freedom was (and still is) considered to apply only to patriarchal religions. Public religious orgies using hallucinogens have never been permitted in the United States.

In the earliest history of Europe, the ancient worship of sexuality originated in a matriarchal agrarian society. The people lived in close emotional communion with the land. This was the ancient economic and religious fact that lay behind the latter-day cultural forces of witchcraft and heresy. This tradition managed to survive in some form or other in Europe until the 17th century. In America - apart from the Indians, who were killed off - no such tradition of relating to nature and the land ever took root. “The American farmer started off as a capitalist farmer from the very beginning.”

American farmers were entrepreneurs, interested only in getting as much cash out of the soil as quickly as possible, and then moving on when the land was exhausted. Because of their rapid exhaustion of land, they tended to become a class of land speculators. Hence from the very beginning we find the narrowness of American rural living and the repressiveness of its small towns. Land was not viewed as a manifestation of the Great Mother to be collectively worshipped and loved. It was a mere resource to be exploited and sold on a competitive basis in the markets of big cities. In American history, there was no historical counterweight to the sexually repressive, nature-killing forces of patriarchal institutions. The absence of such a counterweight has had staggering implications for America’s sexual, religious, and cultural life.

From the earliest days of independence from Britain, American leaders joyously described the new society as an empire and called

for a policy of vigorous imperialism. In 1773, John Adams called for the annexation of Canada and Nova Scotia, and said, “An empire is rising in America.” In 1783, George Washington described the states as a “rising empire,” a phrase that had become commonplace by then. The ruling class of landowners and rich merchants looked with covetous eyes on the vast tracts of land still held by the Indians, the Canadians, the French, and the Spanish.

During the American Revolution, there was considerable unrest

among the lower classes, and many of the poor called for an annulment of debts and a redistribution of land. In several states, poor radicals even took over the machinery of the government. Some of them expressed anarchist views. But by 1780, the upper class began to re-assert itself. Upper-class leaders wanted a centralized government that would prohibit states from annulling debts. They wanted a government that would be strong enough to wage war and undertake a program of continental empire-building. Out of these upper-class interests emerged the constitution movement. Its chief spokesperson, James Madison, openly stated that the powers of the central government “ought to be so constituted as to protect the minority of the opulent against the majority.” In effect,



Two companions being slain together during the Inquisition

THE ZOMBIES

the constitution movement became “a well-organized campaign by a coalition of America’s upper-class leadership to establish the institution appropriate to an American mercantilist empire” (Williams). In the various elections for the new constitution, less than one-fourth of adult males were allowed to vote, and women had no vote at all. The new constitution was approved (though barely) by those select few. On April 30, 1789, George Washington was installed as President, and the world saw the birth of what was to become a terrifying new institution, the United States Government.

The single most striking fact of American history - a fact that has conditioned every aspect of the nation’s life, including its sex life - is the militarism of the U.S. Government. Indeed, if the nature of an institution is determined by what it does rather than what it says, we would be close to the truth in seeing the U.S. Government as essentially a machine for making war.

The entrenched militarism of the U.S. Government throughout it’s history has had a profound influence on American values. It has affected the way Americans think about nature, other people, their own bodies, and sex roles. One notable effect has been on the American concept of sanity, reflected in the American psychiatric movement. The father of American psychiatry was Benjamin Rush, who lived from 1746 to 1813. *Benjamin Rush was the Physician General of the Continental Army*. He was a stern disciplinarian who believed in using violence against mental patients. He condemned both masturbation and sodomy. He believed that being Black was a disease. He locked up his own rebellious son in a mental hospital for 27 years. Today he is highly regarded by many American psychiatrists.

The American Psychiatric Association currently publishes an official list of mental disorders, which, as most readers know, recently listed homosexuality (the A.P.A. was forced into an about-face on the issue due to action by Gay activists). This list, which is comparable to the Vatican’s index (except that it applies to behavior instead of books), is of *military* origin. It was first developed by Brigadier General William C. Menninger, who was head of the psychiatric division of the Surgeon General’s office in the U.S. Government during World War II. Before the A.P.A. adopted the list, it was put into use by all the branches of the armed forces. Its purpose was to weed out men who are not fit for military slaughtering. Today, at least one-half of all American psychiatrists are employed by institutions. The institutional nature of the A.P.A. itself goes back to its beginning. Its original name was the Association of Medical Superintendents of American Institutions. The first proposition publicly approved by this group was a justification for the use of violence in “treating” the insane. Most mental institutions in America are governed on a military model (with lines of command, central control, the threat of forcible confinement, etc.). In 1964, more people were in mental institutions than prisons.

In the U.S.S.R., psychiatry has a similar militaristic coloring and is also used to suppress dissent. In Nazi Germany, the leading role in the development and use of gas chambers was played by psychiatrists, and their first victims were mental patients. An untold number of Gay people were exterminated in these chambers.

American militarism has affected the way Americans view masculinity, just as Roman militarism affected Roman views. All American men have been conditioned throughout their lives to think of disciplined aggressiveness as masculine, to look down on effeminacy, playfulness, passivity, and open emotionalism; to admire hardness in other men; to dread above all things being called a sissy; to enjoy relations of dominance and obedience; to get a thrill out of seeing pain inflicted on others; to get turned on by uniforms; and to be able to accommodate themselves to functioning in large, impersonal, hierarchical institutions. Men who internalize these values are considered admirably sane by American society. But this is a concept of sanity that supports war. When the orders come, such sane men are ready to kill other men on command. They are totally unprepared to deal with other men in an openly loving, warm, sexual manner. To them, that’s insane. Until recently, most psychiatrists would have agreed.

The United States is a garrison society. The extension of Pentagon and secret-police control over American life has been the material equivalent of a military coup d’etat. As when Augustus Caesar took control of Rome in 27 B.C., so it is today: the Senate continues to meet, the tribunes of the people are elected, the courts hand down decisions, new Presidents take office, and all the proper outward forms are observed. But behind the show of the visible government there looms the overwhelming institutional power of the military and the secret police. True, there still remains a degree of freedom of speech and thought, especially for the middle class and the privileged professional classes. But if any group becomes an effective threat to the establishment - as the Black movement did in the 1960s - it will soon find its organizations infiltrated, its offices bombed, and its leaders shot.

The history of militarism in the United States with its culmination in the Pentagon business empire is not an isolated social fact.

Militarism is related to industrialism. Furthermore, militarism and industrialism are not unique in the United States. Similar phenomena can be seen in all “highly developed” societies, regardless of whether they are capitalist or communist. Industrialism, like militarism, has had a devastating impact on our sensual and sexual lives. Since the beginning of the Christian era, it

has been the single most pervasive force in mutilating Gay culture. No understanding of the oppression of Gay people in modern times is even half adequate without an understanding of the power of industrialism.

Industrialism is the process by which people cease producing things directly for their own immediate needs. Instead, things are produced through specialized and centralized institutions. The producing institutions can be quite varied (for example, factories, universities, governments) depending on the things produced (automobiles, knowledge, law and order). In any given society, there are degrees to which such specialized and centralized institutions control production. Among the American Indians, for example, there were practically no such institutions. In modern America, on the other hand, nearly every aspect of life has been industrialized. When most of a society’s production (of whatever nature) is controlled by specialized institutions, I call that society industrialized.

There is no recorded instance in history where a highly industrialized system of life was voluntarily chosen by a non-industrial society. In every case, industrialism has been imposed on the people by the violence of the institutions themselves. In Europe, industrialism was an edifice built on the blood and gore of centuries of Christian violence. In America, it came to power through the annihilation of the Indians and the enslavement of the Blacks. In Russia, it was the fruit of Stalin’s grim war of terror against the peasants. In the modern Third World, it is everywhere coming to power through the conflicting imperial ambitions of America, Russia, and China. In every case, militarism has been the means by which industrialism has triumphed. Industrialism, therefore, is not just a system of production. *It is also a system of power.*

Why do people everywhere resist industrialism? For one thing, industrialism is not necessary for a nature culture to survive (as long as it’s left alone by “higher” civilizations). The classic example is the North American Indians, who managed to meet all basic human needs with a minimum of centralized institutions and without destroying their environment.

There is a second reason for this resistance to being industrialized. Industrialism, by its very nature, destroys the magic of human existence. Consider the way we, as industrialized people, relate to our environment. Everywhere we see huge cities, highways, factories, universities, airports. Everywhere the trees, the plants, the animals have been slaughtered. In 1969, the Atmospheric Sciences Research Center reported that there was no longer any uncontaminated air anywhere in North America. In 1970, Thor Heyerdahl crossed the Atlantic in a handmade boat. He reported that he could not find one oil-free stretch of water during the entire crossing. What kind of people are we that we do this to the environment? *“Only those who have broken off their silent inner dialogue with man and nature, only those who experience the world as dead, stupid, or alien and therefore without a claim to reverence, could ever turn upon their environment and their fellows with the cool and meticulously calculated rapacity of industrial society.”* (Roszak)

We have seen in past chapters how the triumph of Christianity and the emergence of the industrial system resulted in the objectification of nature. What we must now realize is that this objectifying has resulted in the deadening of our feelings. Nature people everywhere believe that the earth, the trees, the moon are living personalities who talk to us and with whom we can communicate. We laugh at them and call them savages. Could they be right, after all? If so, when they talk to us about these things they must feel like people with vision trying to explain color to someone who is blind.

“Man was created to have room to move about in, to gaze into far distances, to live in rooms which, even when they were tiny, opened out on fields. See him now, enclosed by the rules and architectural necessities imposed by over-population in a twelve-by-twelve closet opening out on an anonymous world of city streets” (Ellul).

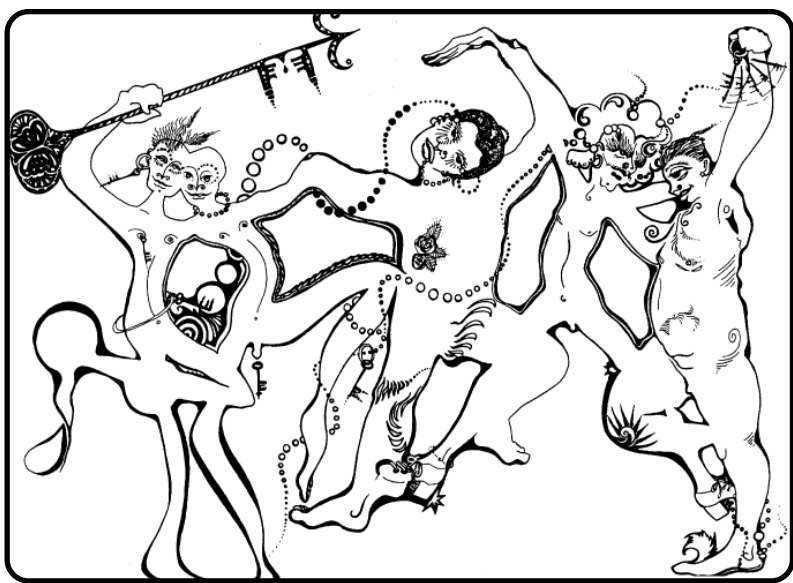
Industrialism continues to teach that humans are superior to animals and that “civilization” consists in getting as far away as possible from our animal nature. Wilhelm Reich correctly believed that the rise of fascism in industrialized countries was dependent on the repression of our animal nature within the bourgeois family. *“The theory of the German superman has its origins in man’s efforts to disassociate himself from the animal”* (Reich). When alienated from their animal nature, people come to view it as evil, and then look for an outside authority-figure to keep it repressed. “The Leader,” whether political or religious, suppresses from without what is feared from within. The Nazis associated homosexuality with animal behavior (which, like all sexuality, it is). They violently purged their own party of known Gay people, destroyed the early antecedents of the Gay Liberation Movement, and sent masses of Gay people to the gas chambers. Similar attitudes could be found among Russian Stalinists (whose overriding ambition was to industrialize Russia as fast as possible).

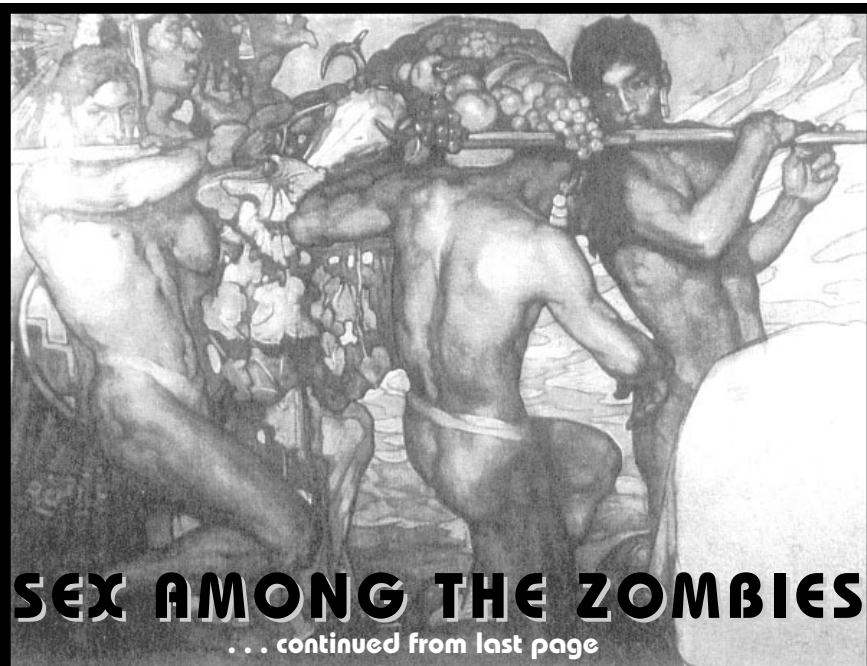
The industrial system has made us forget how to live. Nature people know how to make their own houses, food, medicine, clothes, religious rites, humor, and entertainment. These skills keep them from becoming enslaved by money. Since people always retain the skills of survival, it’s very difficult for an aristocracy of money to get control of their lives. The people don’t need money to survive. In an industrial society, however, we are never taught the skills of how to live. We become totally dependent on money for meeting our

every need. If the money runs out, we have nothing to eat, nothing to wear, nowhere to sleep. As a result, we become totally dependent on those who control money. In capitalist countries, these are the huge business monopolies. In communist countries, it is the state.

Industrialism has degraded both labor and leisure. Most people in industrial societies are in fact wage slaves, working forty hours a week or more at monotonous, hateful “jobs” for the sole purpose of making enough money to live and enjoy life. When they come home debilitated from such alienated labor, they have nothing left to their souls except alienated leisure: television, movies, newspapers, all of which indoctrinate with industrial values. Like schools and universities, these media are part of the general anesthesia.

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Workers in industrial societies tend to work longer hours than people in native cultures. And industrial work is far less interesting. Industrial workers are kept at their jobs through their dependence on money and through constant indoctrination by institutions. *"The natural tendency of man, as manifested in primitive (sic) societies, is almost certainly to work until a given consumption has been achieved. Then he relaxes, engages in sport, hunting, orgiastic or propitiating ceremonies or other forms of physical enjoyment or spiritual betterment. This tendency for primitive man to achieve contentment has been the despair of those who regard themselves as agents of civilization and remains so to this day. What is called economic development consists in no small part in devising strategies to overcome the tendency of men to place limits on their objectives as regards income and thus on their efforts"* (Galbraith).

Industrialism has devastated our sexual lives. We complain that we treat each other's bodies unfeelingly, as so many objects, to use and dispose of. Yet we fail to realize that we treat *everything* (including ourselves) as so many objects to use and dispose of. We fail to see that the total objectification of our environment and of nature is a direct effect of the power system of industrialization. If we have been conditioned throughout our lives to objectify everything, how can we fail to objectify those who excite us sexually?

The industrial system has reduced sex to a procreative activity, just as it reduces all human functions to productive activities. Under industrialism, the purpose of sex has become purely economic: to breed consumers, workers, and soldiers for their proper roles in industrial and military hierarchies. Sexual relations have been reduced to productive relations. The basic unit of people-production is the monogamous heterosexual family.

Sex itself is locked up in secrecy, privacy, darkness, embarrassment, and guilt. That's how the industrial system manages to keep it under control. Among nature peoples, as we have seen, sex is part of the public religion and education of the tribes. It becomes a collective celebration of the powers that hold the universe together. Its purpose is its own pleasure. Any group of people with such practices and values can never be dominated by industrial institutions. That's why the first thing industrial societies do on contact with "primitives" is make them feel guilty about sex and their bodies. The historical tools for doing this have been patriarchal religions.

The whole industrial system is like one great night of the living dead where the entire populace has been reduced emotionally to the level of zombies. It has deadened us to our environment, deprived us of art, sterilized our animal nature, robbed us of the skills of survival, degraded our labor and leisure, and decimated our sexual lives. And so it has made us like the living dead - dead to nature, dead to each other, dead to ourselves.

All the highly industrialized nations of the earth, regardless of whether they are communist or capitalist, show the same effects of the impact of technology: concentration of political and economic power in the hands of a few; increasing regimentation of every aspect of life, including thoughts, emotions, and even fantasies; and devastation of the environment. *"In spite of all the men of good will, all the optimists, all the doers of history, the civilizations of the world are being ringed about with a band of steel"* (Ellul).

Of course, it's possible to divorce technical skill from institutional control, but then we no longer have industrial technology. Such a change would mean *a new type of technology*, something far different from any productive system that now prevails on the planet.

The industrial wasteland has come upon us from our past. It is the gestation of over 2,000 years of patriarchal rule, the last offspring of Christian/industrial institutions. It is vast. It is powerful. It has respected neither culture nor ideology. It has spread like a cancer over the whole face of the earth. It has ruined our work, our art, our environment, and our emotional and sexual lives. It has cost us the magic sense of life. If we are ever to rise up from the dead and regain our rightful place in nature, we will have to do more than put our faith in the state, the party, or technology - all of which are mere props of industrialism. We will have to tap the saving energies that now lie buried in ourselves and in nature. And that means we will have to summon forth powers that have not been known since the days of the shamans.

Some Recommended Readings:

The God Of Ecstasy: Sex Roles And The Madness Of Dionysus
by Arthur Evans

Critique Of Patriarchal Reason by Arthur Evans

The Faggots And Their Friends Between Revolution
by Larry Mitchell

Trans-Gender Warriors by Leslie Fienberg

The Mass Psychology Of Fascism by Wilhelm Reich

Visionary Love by Mitch Walker

ANTI-CAPITALIST - ANTI-GLOBALIZATION ANTI-IMPERIALIST RESISTANCE

February 12, Japan: Radicals Suspected Of Firing Projectile At U.S. Navy

Yokohama: Japanese radicals are suspected of firing a crude rocket launcher at a U.S. Navy oil storage facility southwest of Tokyo. There were no reports of injuries or damage in the incident near the U.S. Navy's Koshiba Fuel Terminal. Local residents reported hearing a large explosion late at night, and the pigs later discovered two steel pipes attached to benches on the grounds of a high school about 400 meters away from the U.S. facility. Frayed wires and a timing device recovered at the scene indicated that one of the pipes was used to fire a projectile in the direction of the fuel terminal, but no traces of it have been found. Police suspect anti-capitalist groups that have for decades voiced opposition to the U.S. military presence in Japan. They were also investigating the possibility that the incident was connected to a three-day visit by U.S. President George W. Bush to Japan scheduled to begin days later. U.S. Navy officials were "working closely" with Japanese police to determine the source of the blast. About 47,000 American troops are stationed in Japan as part of a bilateral security agreement.

February 20, Korea: Anti-Bush Demonstrators Fight Police

Seoul: Hundreds of people protesting the visit of President Bush fought riot police who tried to stop them from burning an American flag in downtown. The protesters, some wearing headbands with slogans that read "We oppose the United States," threw bottles and pounded on police shields with clubs. Ambulances took away several injured activists. At least 2,000 demonstrators attended the march, which started out peacefully at a park. Fighting began after police tried to stop activists from burning an American flag. Later, protesters burned American flags and a picture of Bush on which was written: "Bush is the axis of evil." Many protesters were farmers who complained that World Trade Organization rules had undercut their business with cheap imports. "Our farmers are struggling because the United States keeps pressuring South Korea to open its rice market," said Kim Hee-sang, a 31-year-old farmer. Bush was visiting the heavily armed border between North and South Korea when the demonstration started. Anti-US activists say his tough talk on the communist North has heightened tension on the Korean peninsula.

March 9, Italy: Over 100,000 Demonstrate In Solidarity With The Palestinian Intifada

Rome: The following statement was released from the Austrian Anti-Imperialist Camp, it has been slightly modified for **GA**: *Despite heavy rain and the boycott by the big mass media as well as by a big part of the pacifist left, 100,000 people demonstrated in solidarity with the Palestinian Intifada. This was...the biggest demonstration in support of the Palestinian cause ever in Italy....this was also the biggest mass manifestation in support of Intifada that has ever taken place in a western country. The idea to hold this demonstration was launched...by the Forum for Palestine... The call for this demonstration included five points: 1) Withdrawal of the Israeli army from the occupied territories; 2) Dismantling of all Zionist colonial settlements; 3) International observation against Israeli violence... Finally, the call included the request to the Palestinian National Authority to release A. Saadat, secretary of the Popular Front for the Liberation of Palestine, as well as all other militants of Intifada.... After the demonstration, many newspapers have tried to distort this marvelous demonstration describing it as one of the usual pacifist marches, which call for equal distance from both the Zionist butchers and Palestinian victims, which condemn any form of violence*

"from any side." This is a lie... the demonstration had a clear anti-imperialist character. It called for...Palestinians to use whatever means they consider appropriate in order to free Palestine. It confirmed that whoever struggles for liberation from occupation and oppression can not be considered a terrorist. To the contrary, the U.S. and NATO are terrorists since they carry out a strategy of permanent war in order to maintain their imperial supremacy by heinous means like bombing of Yugoslavia and Afghanistan as well as imposing criminal embargoes on Iraq and Cuba. The extraordinary success of this demonstration represents a big step forward for...international anti-imperialist movement. It gives us momentum to continue our common struggle, to intensify the campaigns in solidarity with Intifada as well as with all peoples who demand an end to the wars of oppression and capitalist globalization. - Austrian Anti-Imperialist Camp (GA Note: Massive demonstrations in support of the Palestinian people, and against imperialism, have taken place in European countries such as Australia, England, Germany, Greece, Holland, Ireland, Poland and Spain, and Latin American countries such as Brazil, Chile, El Salvador, Mexico, Nicaragua, and Peru. Many of these demonstrations have been organized by Leftists who believe that Palestinian's need there own centralized state that is independent of Israel. However, many of the these demonstrations

have also had the participation of anti-authoritarians who believe the state is an inherently oppressive institution, based on the exploitation of the masses for the benefit of a powerful elite, and they believe the Palestinians must work towards decentralization and self-government, not more hierarchy and elitism.)

March 16, Spain: Anti-Capitalists Clash With Police In Largest Ever Protest In The History Of Barcelona

Barcelona: Police clashed with anti-capitalist protesters following a march by hundreds of thousands of demonstrators after a European Union summit. The bulk of the rally had passed off peacefully but as it drew to a close in the city's historic downtown port area after dark, bottles and stones started flying and police fired rubber bullets and charged in with batons flailing. Some demonstrators set fires in trash cans. Militants threw bottles and rocks and fired flares at public buildings. Militants smashed plate glass windows at branches of two banks on the route of the march. "Eat the rich," had been daubed in red paint in Spanish on one bank window. Corporate clothing stores were also attacked by militants in the march. According to some eyewitness accounts, some masked people threw petrol bombs at businesses. Police said they made 38 arrests and seven cops were injured. Eyewitness accounts describe police beating protesters and journalists. A sea of demonstrators from a wide range of different groups had marched through streets to reject the free-market agenda approved by the EU leaders in the city hours earlier. Organizers estimated that as many as half a million people had joined the march and said they believed it was the biggest demonstration in Barcelona's history. Some 8,500 police had been drafted in to the Catalan capital for the summit amid fears of a repetition of protests against globalization that culminated in the murder of Italian anarchist Carlo Giuliani at the hands of Italian pigs in Genoa last July. Anti-globalization activists from across Europe had descended on Barcelona for this march, held under the title "Against the Europe of capital," to reject the liberal, free-market economic agenda espoused by EU leaders. There was anti-EU demonstrations in Barcelona all weekend, each day ended in clashes with police, though the demonstrations on the 16th were the most confrontational. French activist Jose Bove had warned Spain against cracking down on protesters, saying that would only fuel future demonstrations. To complicate matters for

the police, one of the biggest Spanish soccer matches of the season, between bitter rivals Barcelona and Real Madrid, also took place in the city on the same evening. The match was held up for over six minutes when two protesters wearing shirts bearing anti-capitalist slogans sprinted onto the pitch and attached themselves to the goal-posts.

March 19, Italy: Gunmen Kill Italian Official

Rome: Two gunmen on a motorcycle killed a consultant to Italy's labor minister as he bicycled home from work in Bologna. Marco Biagi, a professor and consultant to Labor Minister Roberto Maroni, had pushed for employment reforms that labor groups and leftist parties have denounced, saying the proposals would give employers too much freedom to fire workers. The Red Brigades, a communist urban guerrilla group that formed during the 1970s and has managed to survive through the past few decades despite political repression, took credit for this assassination. They claim that they carried out this action because the labor reforms proposed by Biagi threaten the well-being of the working class, and that the time is ripe for a new era of guerrilla warfare against the forces of capitalism. Similarly, Peru's notoriously murderous Shining Path recently bombed the U.S. Embassy building in Peru, just days before imperialist mass murderer Bush came to Peru to talk to it's political and economic leaders about the future of their nation. The bombing killed several cops, as well as a few innocent civilians. While we at **GA** most definitely *do not* support state-communist groups, the resurgence of the Red Brigades is noteworthy because it's indicative of a growing international resistance to capitalism and to the Bush oligarchy's overt desire to rule the world. Of course, the Red Brigades are authoritarians and it's almost guaranteed that should they succeed in seizing state power they would - like all state communists before them - promptly round up and execute anarchists, so in no way do we subscribe to the naive "the enemy of my enemy is my friend" philosophy. It is worth observing however, that the reappearance of the Red Brigades on the political stage is consistent with rapidly expanding destabilization trends at work in the world today that could potentially lead to the rupturing of the whole social spectacle. We also feel it's important to report on incidents like this because they won't be mentioned in the corporate media unless the movement or struggle in question becomes the next target of the "war on terrorism." We're first and foremost a *newspaper* and we feel the underground press has a responsibility to make available all the information that the State would like to hide from us, and let people draw their own conclusions. There aren't many papers in North America focusing on the activities of groups like the Red Brigades and that's why a publication like *Arm The Spirit* (out of Toronto) is so valuable. Without supporting the objectives and politics of the authoritarian left, it only strengthens our own movement to be aware of the existence of other groups fighting capitalism and to keep abreast of the progress many of them are making towards their goals. This protects us to some extent from their potential predation on us - after *their* revolution - and it can also help us identify opportunities for actions in line with our own agenda, which for all anarchists is at minimum the complete destruction of the state, and for many of us, the destruction of the industrial system and civilization itself. Hopefully, some anti-authoritarian guerrilla groups will be born out of the current global crisis.

March 21, Turkey: Kurdish Dissidents Clash With Pigs

Hundreds of thousands of Kurdish youth put up barricades and battled police in towns throughout Turkey after authorities banned Kurds from celebrating their New Year. Two demonstrators were killed. Riot police used water canons, tear gas and tanks to disperse crowds. At least 40 police

were injured and approximately 1,000 Kurds were arrested in the country. Authorities banned celebrations of Nowruz - the Farsi-language word for "New year" - saying that the festivities would be "exploited by outlawed groups to cause provocations." Kurds have been battling the Turkish government for cultural rights, including the right to speak their native language, for years. The Turkish government has received millions of dollars of US military aid to brutally repress those movements in exchange for acting as an arm of US foreign policy in the Middle East. For more information on the Kurdish struggle for self-determination, we recommend Noam Chomsky's excellent book *American Interventionism*.

March 22, Mexico: Thousands Take To The Streets Against Globalization

Monterey: The United Nations-sponsored International Conference on Financing for Development was held amid growing awareness that globalization is a form of colonialism that must be brought to an end. "Representatives" of 171 countries, including 52 heads of state; the World Trade Organization; the International Monetary Fund; the World Bank; and dozens of non-governmental organizations met to discuss how to meet the United Nations' stated supposed goal of cutting global poverty in half by 2015. Acknowledging that the trade policies that were supposed to bring economic development to poorer countries have failed to do so, wealthy nations say they intend to increase direct development aid. However, most opponents of globalization/colonialism recognize that the people in power and the wealthy are not the friends of the working class, indigenous peoples, and the poor. The statements that were made by groups like the IMF and WTO about "ending poverty" through "appropriate" economic development are lies that only serve the interest of the ruling class. In fact, the only reason these corporate bodies are now pretending to care about the poor and the environment is because they want to calm down an increasingly militant anti-globalization movement, which is also increasingly anti-authoritarian. Thousands of protesters from different communities showed up to influence, or disrupt, this conference. Many of the activists who showed up to protest the conference were leaders from indigenous peoples movements and members of labor groups. However, quite a few anarchists were also in attendance. Masked radicals attacked businesses with spray-paint and rocks throughout the downtown area, and many activists clashed with police who tried to prevent the protesters from getting too close to the meetings. An image from the protests on the internet showed a man swinging a dead goat at the conference security. The goat apparently died after drinking water from a stream that was contaminated by industrial poisons. Unfortunately, with most of the protesters unwilling to smash property or break the law, the protests were not able to significantly disrupt the meetings. This meeting was more significant than most global summits because it involved the making of decisions that will largely determine the continuation of neo-liberalism in Latin America. Cuba's communist dictator Fidel Castro, a firm opponent of the neo-liberal policies that have landed nearly 75% of the Latin American population into poverty, was asked to leave the conference for the comfort of George Bush Jr.

March 24, El Salvador: Protests Meet Bush, Slam FTAA

San Salvador: George Bush landed in the capital of El Salvador on his last stop of a three-country trip to promote "free trade". Bush met with the President on the 22nd anniversary of Archbishop Oscar Romero's assassination by a right-wing School of the Americas graduate. He was "welcomed" by 15,000 demonstrators and was "protected" by more than 7,000 police. Police checkpoints restricted people from entering San

Salvador from outlying provinces, so most likely the demonstrations would have been even larger without the official harassment. Bush was met with hostility from the exploited everywhere throughout this trip.

March 25, Canada: Protesters March Against Neo-Liberalism

Victoria: A march, made up of homeless people, street youth, members of the Anti-Poverty Coalition, native sovereigntists, anarchists, members of the IWW, and others wound its way through the streets disrupting business and traffic downtown for several hours. The Liberal government of British Columbia has been cutting welfare and social programs, laying-off government employees by the thousands, and has created a six dollar training wage (two dollars less than the eight dollar minimum wage). They are also calling a referendum of Native Treaty rights, intending to exploit the racism of the white settler population in the province. The march targeted businesses in the downtown core that contributed money to the Liberal's election campaign, and businesses that harass street youth. The direction of the march was spontaneously decided by the group, which kept the police off-guard and caused much disruption to traffic. The crowd dressed like death, wearing all black and skull masks and marched through the streets banging on drums and pots and pans and attacking several businesses including The Bay, The Gap, City Hall, McDonald's and others. At McDonald's, the marchers danced on tables and chanted "Six bucks sucks!" Inside The Bay stink bombs were set off and clothes thrown onto the floor. Snaking through the Eaton's Center Mall twice some marchers wrote "Fuck the rich" on Eaton's Center property. Signs were pushed over, as the crowd left the mall, a Ralph Lauren yuppie clothing store was paint-bombed, and "Class War" was scrawled on the outside of The Gap, as police locked the doors, trapping shoppers inside. There were very few confrontations between the police and the crowd, the major incident being when a police motorcycle drove into a baby stroller and knocked a mother and her young child to the ground. There were no arrests and at the end of the day all participants dispersed safely. Several days before, on the 20th, the Minister of Human Resources made a public appearance and was met with an angry crowd who screamed at and denounced him for cutting welfare rates. After being taunted upon entering, the crowd chased him through the building and parking lot, delaying and disrupting his planned speech until police arrived. Direct actions against social welfare cuts, the privatization of public services, and the continued exploitation of indigenous peoples have become common in Canada.

April 22, Puerto Rico: Angry Mob Wounds Ten Marines

San Juan: A mob armed with bats and pipes attacked ten US Marines, leaving one with a cranial fracture and others with injuries from broken bones to minor scrapes. All ten were released from the hospital after a brawl that erupted late at night in the capital of this US-dominated Caribbean territory. The Marines - more than 60 wearing civilian clothes at the time - had just finished work as a security detachment for contested military "exercises on the outlying island of Vieques. Two Marines were arguing between themselves outside at about 11 PM when the armed mob began to attack them. Eight other Marines came to their friend's defense, and the brawl developed

into a large street fight involving more than two dozen people. Obviously, opposition to the American military operations in P.R. is intensifying.

May Day, Germany: Police Clash With Looting Demonstrators

Berlin: Riot police clashed with hundreds of anti-capitalist demonstrators after some of them smashed their way into a supermarket on the eve of May Day in a traditional trouble spot. Police were greeted with a hail of bottles, rocks and fireworks as they tried to stop the looting, which erupted after nightfall at the end of an open-air rock concert that drew an estimated



5,000 people to the streets of Kreuzberg district. A police helicopter whirled overhead as hundreds of officers rushed in and dispersed the masked radicals, geared up for anti-globalization protests in the capital on this holiday. Police drove water cannons into the streets and the situation remained tense, with demonstrators huddling in small groups. There

were no immediate reports on injuries. Berlin's gritty Kreuzberg district has been the focus of riots on May Day and the night before for at least 15 years. May Day, a traditional class-struggle anarchist holiday that has been largely co-opted by socialists and progressives, is celebrated in virtually every major city in the world. May Day is a celebration of class-struggle, but it has been transformed into a day of action against capitalism. Massive, militant May Day demonstrations took place in England, Australia, South Korea, Canada, and other countries.

May 9, Indonesia: The Struggle To Free Aceh Intensifies

Aceh: Armed clashes between freedom-fighter's of the Free Aceh Movement (GAM) and government forces have been a daily phenomenon despite the peace settlement being promoted through negotiation. In North Aceh, at least five recent armed clashes have been reported. GAM ambushed the military who were on their way to carry out an operation in villages. At least ten military personnel were killed in separate battles, but GAM managed to escape after the attack. Due to repeated attacks by GAM, the military deployed more troops to locate GAM in suspected remote villages in North Aceh. As a consequence, their presence has caused trauma and fear for civilians. All male civilians were reported to have fled the villages to hide in the jungle to avoid further casualties when the military retaliated indiscriminately. Only women and children remained at home. This situation has caused severe economic problems for villagers. They have been banned by the military from going to rice fields and farms for any reason. Farmers could not cultivate their lands and work for their livelihood as the military were everywhere in the village looking for GAM. It was reported that after the military searched for GAM without finding anybody, the village civilians were often targeted and accused of hiding information about GAM's whereabouts. Many of them were shot dead and arbitrarily arrested, and their dead bodies were found dumped in nearby villages or roadsides. The GAM routinely attack the Indonesian military that terrorizes the people of Aceh.

"Solidarity lies in action. Action that sinks its roots in one's own project (...) that above all makes us free ourselves..." - Daniela Carmignani

The ELF And The Spectacle

The “decentralized cell organization” of the Earth Liberation Front is today often presented by the media and it’s supporters as the most extreme, the most “heavy,” and the most radical challenge of Radicals Greens to the dominant order. As a “front,” the ELF takes a bit of the Che Guevara image of third-world “national liberation” movements such as the Algerian “National Liberation Front” and extends it to a world scale. Still, how many aspects of this society are ultimately challenged by the practice of the ELF and their supporters? Like ELF supporters, we see a pressing need to ultimately put an end to the present horrific society. Unfortunately, we see the organizational setup of the ELF as reinforcing many of this society’s relations of representation, specialization and authority at the same time it challenges the immediate physical power of the system. The underground cells of the ELF windup as essentially specialists in destruction, intentionally cut-off from the entire milieu by the necessary security culture. Indeed, the more elaborate the vandalism pulled-off by ELF cells, the more such cells have the appearance of elite military units. Not only do most people feel like they could never join such an effort, many people feel like “these experts will just create the revolution for us.” Just as much, the aboveground “ELF supporters” windup as followers, viewing their activity as just an adjunct to the “real work” of the ELF. And both ELF activists and followers are dependent on the mainstream media to report their actions, which otherwise do not touch the lives of the mass of dispossessed people.

Many “radical greens” today rightly look to the inspiring example of native communities, which have generally lived in balance with nature for thousands of years. With this, some recognize that while we are not natives, we cannot survive unless we also become part of a human community, a community which involves balanced, direct relationships with nature and with each other. We must escape the present rootless, atomized social relation of modern humans. And some key parts of these social relations are people’s fixation on media and celebrities and their unquestioning obedience to experts, specialists and authorities. Many in the Radical Green/ELF milieu come out of the punk, mainstream activist, or animal rights “scenes.” However well intentioned these “alternative scenes” are, they have much of the logic of the present order, sometimes in extremes. They are often rife with stars, divisions between who is or isn’t “cool,” fixation with pose and image, and so on. We aren’t saying that those in these groups can’t escape this order but ELF ideology allows a similar dynamic to arise and works to prevent any critique of it.

We aren’t saying that we would-be revolutionaries should regard ourselves as the nucleus of a new society. We aren’t surprised by the gulags and Chernobyl’s that activists of “real” liberation fronts have constructed in Russia, Algeria, Nicaragua, China and many other places. While most Radical Greens don’t view themselves as a vanguard party, the horrors of re-education camps and so-forth are a natural product of the dictatorship of specialists in liberation. Since such a dictatorship is a natural product of this society’s entire dynamic, we must actively avoid the role and the logic of specialists in revolution.

The practice we see instead of specialization is to work to inspire a developing community of resistance. And we should realize a community of resistance already exists on some level everywhere. The most powerful tactics for us are those tactics which allow the dispossessed to seize direct control of their lives - strikes, riots, squatting and occupations of streets and neighborhoods. These may only be possible in some circumstances but the dispossessed will always be resisting work and commodity relations by slacking off on the job, shop-lifting, dodging fares and many other tactics.

We aren’t limiting ourselves to a laundry list of tactics or to only doing actions approved by a democratic central committee. But at the minimum, those wishing to be revolutionaries need to be able to be part of a diverse, organic community. The specialization, the cutting off of contacts, the continuous panic, and the media-focus necessary for ELF practice is a serious barrier to this. To create a new society, we must be able to talk about all aspects of how we are living and how we want to live. Yet the ELF practice makes it impossible to talk about even simple questions like which “targets” are valid.

We don’t make this critique on the grounds of pacifism or arguments around “any resistance will make you like your enemy.” Rather we look to means of resistance, revolt and revolution which use a human community as both the end and the means. From Spain in 1936 to Paris in May of 1968 to the upsurge in Argentina today, we see the self-organization of the masses as a force which is capable of sweeping away governments and ultimately social systems. The Argentine Popular Assemblies today organize to help the unemployed at the same time they work for the defeat of the present state. Not only is this self-organization quite capable of bringing about the end of the present social system, it can be a way for a community to directly control its activity. It can be a nucleus of a new society.

ASAN: www.webcom.com/maxang

GA editorial comment: The ELF is not an attempt to create a new human society, it is a group that fights to liberate the earth. Green Anarchists attempt to do both, and support all efforts of those fighting within and among those categories of resistance. If this is a critique of the ELF, it’s like saying the Black Panthers weren’t doing enough to liberate white businessmen from their oppression (the stated priority of the Panthers was liberating their communities, just as the stated priority of the ELF is to liberate the earth, not human society— though there is no need to assume that those struggles are mutually exclusive, as we all know they are totally connected). If this article is a critique of the supporters of the ELF (a very unsubstantiated critique), then read more issues of Green Anarchy to learn that both popular human resistance and eco-tage are represented (Argentina, Bolivia, Cinnцинatti, etc.).

***We are not just making
a stand against ecocide
and developers,
but the growth of
civilization, as well
as the demise of
our existence
and the
biodiversity that
comes with it.
For the protection
of Mother Earth!
- ELF***

Late January, Minnesota: Persons Unknown Commit Sabotage Against "Target" Store

Dakota County: This communique was found posted on the internet: *A construction site for a new Target store in Dakota County, Minnesota was attacked. Backhoes, bulldozers, earth movers and other equipment had fuel lines, hoses, electrical wiring cut. Graffiti was left on machines and trailers reading "Fuck Sprawl", "Destroy Commodity Culture", "Against capital", "Who's The Next Target?", "There's Beauty In Breaking Glass", "Go Develop In Hell!" and others. We found sledge hammers on site and thanked them for it by smashing out windows on machinery. Marking stakes were pulled out of the ground. This is an attack on capitalist development and expansion. This is an attack on the Targets, Walmarts, their exploitation of workers, their imposition of commodity exchange. With a few simple tools and the cover of nightfall anyone can act. This action may only be an inconvenience to them but what it is a defiance of capitalist business-as-usual. As our message to them left on a trailer said: **We Are The Exploited!***

February 26, Australia: Eco-Saboteurs Cause Millions In Damage To Logging Equipment

Geevston: Environmentalist saboteurs damaged \$3 million worth of logging equipment. Seven excavators, a "skidder" and a workers caravan were trashed and torched, and logs were burned. The attacks have brought logging to a halt in this region. This attack happened just a few weeks after suspected radical environmentalists caused \$750,000 of damage to machinery at another logging site.

March 9, France: Tunnel Linking France And Italy Reopens To Bomb Blasts & Protests

Chamonix: The Mont Blanc Tunnel, rebuilt, blessed and hailed by the transportation industry as the safest such passage through the Alps, reopened after an extravagant, self-promotional ceremony. However, signs that not all was well proceeded the opening. A pre-dawn blast blamed on environmental protesters destroyed a maintenance truck at the French entrance, and about 1,500 demonstrators marched to the entrance ringing cow bells. Nearly 200 police helplessly watched the protest. Groups opposed to the reopening of the tunnel to truck traffic set off two bomb blasts last year while it was still closed. Environmentalists oppose allowing truck traffic in the tunnel, which they consider a safety hazard and a major polluter in the pristine region.

Earth

March 17, Pennsylvania: ELF Arson Destroys Expensive Crane

Erie: A fire that destroyed a \$500,000 crane used at a road construction site has been claimed by the ELF. The following is the communiqué that was issued by the ELF: *Hello brothers and sisters! Our Earth is being threatened everyday by the industrial mega-machine, which devastates and kills our Earth. That is why the ELF is taking a stand in Erie, Pennsylvania. On Sunday, ELF members demonstrated their wrath towards the booming mega-machine that seems to be rising from the gates of hell, by destroying a 60 ton crane. These past months brothers and sisters in the Erie area have witnessed the atrocities that are being committed by Wintergreen George. Thousands of wild species are being killed for the sake of building the "Eastside Access Highway". This project will not just kill thousands of wild-life, but will clear most of the precious trees that stand so gracefully. Yet many developers have already been destroying acres of precious forest. Sunday's action was an example of the agitation people in Erie feel about the construction of the "Eastside Access Highway". We are not just making a stand against ecocide and developers, but the growth of civilization, as well as the demise of our existence and the biodiversity that comes with it. For the protection of Mother Earth! - ELF*

March 25-26, Ecuador: Protests Against Pipeline Intensify

Mindo: At least 50 agents of Ecuador's National Police forcibly removed and arrested 17 activists who were blockading the route of the Heavy Crude Pipeline (OCP) through the Mindo Nambillo Cloudforest Reserve at a site called Los Guarumos in northern Ecuador. Another two activists were arrested later when they tried to recover tents from their camp. Local residents and Ecuadorian and international supporters had been camped out in the treetops and Cloudforest ridgeline since January 2 in an effort to stop construction of the OCP through the area. In response to the arrests, more than 100 local residents blocked the highway between Quito and Nono on March 26 and confiscated two large tractor-trailers carrying pipeline tubes for the OCP consortium, which is building the pipeline. Residents forced the vehicles into the town square and painted "OCP out of Mindo" on the tubes.

April 22, Philippines: Down With Greenwashing!

Quezon City: Some 20 people from various autonomous groups attempted to storm the main office of the Department of Environment and Natural Resources (DENR) in order to dramatize the urgency of halting the natural ecology's continued destruction. They lambasted the state and its corporate cohorts' efforts to spread "greenwashing" among the people. They were eventually barred by security guards from entering the said government agency. The activists were undaunted, however, and, waving and showing off their respective flags and banners, began distributing flyers to passing vehicles and chanting slogans like "Fast-food chains out! Fresh food for all!" and "Total log ban!". When interviewed by the local media, a spokesperson for the groups decried the state and its corporate cohorts attempts to greenwash their deliberate actions to destroy the natural ecology. The spokesperson said that DENR's latest charade of "eco-friendly programs and policies" are devised to cover up its collusion with big logging and mining companies,



Liberation Actions

citing DENR's refusal to impose a total logging ban. For many years now, DENR gives special favors to marine park and dolphin show owners, wiping out in the process natural ecosystems like those in Zambales province to give way for "protected" and privately-owned "eco-parks". The activists also appealed to the people to boycott fast-food chains like McDonald's and to start growing their own food. McDonald's and other restaurants promote a throw-away, consumerist, capitalist society wherein only profit, not the ecology and people, matters. Activists who converged for the picket consisted of individuals from the Anti-Capitalist Convergence Philippines, Autonomy Solidarity International, Earth First! Lucena, Earth First! Manila, League for Environment and Animal Freedom (LEAF), Not for Sale Collective and Youth Collective for Animal Liberation (YCAL). Parallel actions also commenced on the same day in southern Philippines where the Anti-Capitalist Convergence Cebu and Davao networks are based.

May 3, Indiana: Animal Liberation Front Claims Responsibility For Sims Poultry Fire

Bloomington: The following is the communiqué received by the North American ALF Press Office: *The Animal Liberation Front is claiming responsibility for the early morning May 3rd attack on Sims Poultry Processors in Bloomington, Indiana. While it may not be an actual slaughterhouse, Sims Poultry was targeted because of its role in the industries of animal exploitation and murder. The ALF will not rest until all businesses profiting from the misery and death of the innocent are destroyed. Record numbers of chickens are being raised and killed for meat in the U.S. every year. Nearly ten billion chickens are being hatched in the U.S. every year. These birds are typically crowded by the thousand into huge factory-like warehouses where they can barely move. Chickens are given less than half a square foot of space per bird while turkeys are each given less than three square feet. Both chickens and turkeys have the end of their beaks cut off, and turkeys also have their toes clipped. All of these mutilations are performed without anesthesia, and they are done in order to reduce injuries which result when stressed birds are driven to fighting. Today's meat chickens have been genetically altered to grow twice as fast, and twice as large as their ancestors. Pushed beyond their biological limits, hundreds of millions of chickens die every year before reaching slaughter weight at 6 weeks of age. These institutionalized practices begin with the premise that living beings are mere commodities to be "processed" and consumed. Despite the state's ongoing campaign to discredit and dismiss the movement for animal liberation, we will not shy away from acting to save the lives of innocent beings. As long as there is animal suffering, we will wage a non-violent war against their oppressors. As long as there is animal suffering, there will be the Animal Liberation Front.*

- ALF

Suicide Bomber

By Critter

why don't i fly away
so i can't hurt those that i love
and so i can drop bombs on those i don't

why dont i leave
those who'd be better off without me
and remove those we'd be better off without

there isn't anything
i wouldn't do for you
and to be rid of them



NO LONGER!

Do not tell me what fire
I can play with!
I will not repent.

Does my flame light up
too many of your bloody battles?

Do I scare you?
could it all be too true?

Exposure of your
monstrosity
I delay No Longer!
My core is singing stronger.
Diluted and polluted No
Longer!

You are too big of a baby
to nurse.

the scars of your murderous
assaults
cause my eruption.
This is good, I shall No Longer
keep still!

I am moving through your darkest
fears
where there is no path.

Anticipating,
Prepared.

- pearl nemesis



Silvano Pellisero Is Free At Last!

March 14th: Naples, Italian anarchist Silvano Pellisero has been released from prison. Silvano served more than four years in prison, charged with eco-sabotage against the High Speed Train project in the Sussa Valley. He was arrested along with Soledad Rosas and Edoardo Massari, who both died in prison under very strange circumstances. Silvano can be contacted at the following email addresses: tutto@squat.net and asilosquat@tiscalinet.it

This Direct Action News section is dedicated to Beth O'Brian (Horehound), Barry Horne, Carlo Giuliani and all others who have died fighting this omniscient system.



Perpetuating the Spectacle: A Response To The ASAN Article "The ELF And The Spectacle"

This is a short critique of the brief essay *The ELF and the Spectacle*, which to me comes across as a purely academic diatribe with very little basis in reality. It does, however, make some very valid points, though few and far between. I agree whole-heartedly that people need to move beyond participating in "scenes" and truly develop a culture of resistance to be effective, but the author(s) fail to recognize that people doing radical actions are quite possibly people very active in helping to develop sustainable communities. I'm wondering how many people actually in the "Radical Green/ELF milieu," not the "scene," that the author(s) knows. Most who are purely in the "scene" do not take action, while most who take action are not just in a scene.

People who take action do so because they feel strongly enough about something to risk their relative freedom and/or lives to fight for what they believe in, so what are the chances that these people do not participate daily in being together in "a community which involves balanced, direct relationships with nature and each other?" I, as one who is imprisoned for taking action, take exception with the stereotype the author(s) are helping the mass media to convey. All of the imprisoned saboteurs that I know personally, or am familiar with, lived lives prior to incarceration that were strongly based in helping our communities strive for a more harmonious relationship with the natural world we are all part of. Suddenly, there's something wrong with using every tool in the tool box available to us to fight back?

The author(s) seem to be attempting to perpetuate the myth that we who feel strongly enough to take action are not part of the "mass of dispossessed people". It is precisely because we are part of the dispossessed masses that we feel the loss caused by society's destruction of, and alienation from nature, enough to be driven to act. Those who sit on their asses and write about inspiring the dispossessed masses fail to realize that the greatest inspiration is action. The actions I speak of include, but are not limited to, creating free spaces, community gardens and huge bonfires in which we can watch corporations go bankrupt, actions that those in the "Radical Green/ELF milieu" are quite likely to participate in.

The entire premise of The ELF and the Spectacle article, that people who do ELF type actions are not part of the dispossessed masses or "part of a diverse, organic community," is false. People who do ELF-type actions come from a wide variety of backgrounds, but the one thing they have in common is that they have been affected by the destruction of nature and because of this have been driven by some internal force to take action. These people are precisely the "dispossessed" that the author(s) speak of who are developing communities of resistance.

Your mother could be the one striking the match tonight, but if she is, I can almost guarantee, in the future she will not be sitting around writing a rant condemning the dispossessed who have been moved enough to put their safety on the line, because in the long run, she realizes its her life, the lives of her children and that of every living creature on the line. There will always be people developing communities of resistance who feel the need to strike out against the dominant order; they have my deepest respect, and I don't feel they should apologize or hold back because they are some of the few who are moved enough to strike back. They also don't need so-called "would-be revolutionaries" joining the mass media's efforts to discredit and marginalize their actions. People have been doing these actions long before the ELF was conceptualized, and as a tactic that uses one of the state's own tools (i.e. the media) to promote more such actions, I believe the ELF has been a resounding success.

By Craig Marshall (Critter) - April '02



Go Wild!



The Pleasures, Benefits and Ecology of Wildcrafted Foods

I wake to the young summer Sun reaching for me through the low branches on the far horizon’s trees, enticing me to come out and wash my feet in the dew-damp grass and bathe my face in the low-hanging mist. I drift down into the valley where the predawn lingers and the blueberries are yet wrapped in the frosty patina of the night. The chill on my fingers invigorates as I pick them one by one, deftly selecting the ripe from the unripe and passing over those that have been nibbled by Mouse and Chipmunk. A few Huckleberries and Dwarf Juneberries join the collection, along with a sampling of last year’s lingering Wintergreen berries. What a refreshing taste, crisp texture and bright cranberry-like luster they lend to the sweet menagerie!

With reverence I place my steps on the moss carpet between the plants, careful not to step on an Orchid or a Frog still stiff with morning cold. In the midst of such bounty I soon satiate myself, then give thanks.

The first amber spears of light begin to reach these bottom lands— my sign to move on, as I know the wildlings wish for their turn at breakfast as well. So I wander up the western hillside where the sun has already dried the grasses and formed warm pockets between sheltering boulders. There I find a comfortable patch of green upon which to lazily lounge and allow the chill and dampness to be washed from me.

As I drift off into undeserved slumber (undeserved because it is only early morning and I have done no more than eat), the sweet essence of Oxeye Daisy baking in the Sun tickles my senses back to wakefulness. Rolling over, I nibble on several of the flowers beside me, taking care to avoid those who are providing homes for insects. Several of the spicier basal leaves then join in a savory finale with a couple sprigs of lemony Sheep Sorrel and succulent Cleaver tips.

Armed from the inside out with sweet Earth nourishment and from the outside in with warm Solar nourishment, I finally laze into that hardly needed nap.

The cool shadow of a boulder draws me back to much appreciated wakefulness, as I am anxious to take the high route back home through the Forest to see how another section of my Earth Garden fares. At Wood’s edge I meet a downed Basswood tree blocking the trail. First giving thanks for the unexpected gift, I strip off some of the strong fibrous inner bark, to use for winter basket and cordage making. Then, for supper, I gather a satchelfull of the mild-tasting leaves.

Taking stock of the surrounding Blackberries, I surmise they won’t be ready for several weeks. With adequate moisture it looks like they will be worth coming back for.

Now under the Maple canopy, I take mental note of the whereabouts of the blossoming patches of Leeks and Spring Beauty seedheads, for they will not be as conspicuous when I come back in the Autumn to gather my Winter store. The dry Spring encouraged mid-season Mushrooms not near as bountiful as last year, so I leave the few I see for the Squirrels. I have dried stock yet from last year, and the more reliable Autumn crop is yet to come. Being so deeply shaded, the Forest floor is otherwise pretty quiet of edible growth at this time of year.

On the last rise before home I come upon a large patch of infertile-type Mullein — the best to use for medicinal purposes. I gather a few leaves for a friend who wishes to use them to help clear her lungs as she quits smoking. Just below the Mullein grows a strong colony of Sarsaparilla, which another friend uses to help her through periods of melancholia. She likes to gather her own, so the next time she visits I will bring her here.

Arriving home at mid-day, I treat myself to two full glasses of wild Mint tea that I brewed in yesterday’s Sun. I am feeling great for the exercise, fulfilled from the joy of discovery, and content with the glow of good nourishment.

I was once an enthusiastic gardener; I maintained a collection of heirloom and Native seed varieties, and I was proud of the tricks I learned to push the length of the growing season in either direction. I usually had produce to spare and I delighted in helping others to begin gardening.

But something didn’t feel right. I had to destroy so much to establish my garden. It was once a little meadow of flowers and grasses and Mice and Butterflies — a rainbow of life coexisting in ageless Balance. I killed it all. Even those who could run or fly away likely died, because I pushed them into unfamiliar territory, where they would be more vulnerable to predation (they didn’t know the hiding places or escape routes). Some died a slower death by contributing to overpopulation or from injuries incurred in fights as they unwittingly invaded the territories of established residents.

And I killed the generations to come.

What about the grand scale gardening that produced what I didn’t grow — the grains for my bread and the fibers for my clothing? Even though they were organic they were still the product of the plow. Those soils and the natural communities they supported had never before been disturbed. “Why” I asked myself, “is it so necessary for us to do so now?” It seemed as though the rest of life, including our own Ancestors, flourished for millennia without plow or spade. To them the whole Earth was a garden. They saw food growing everywhere; they knew that parts of most plants are seasonably edible. They could not understand why the coming farmers would destroy this diverse bounty only to toil at producing so few and sometimes unreliable replacements.

Our foraging Ancestors left us a verdant legacy pleasing to the eye and to the soul. The streams ran clear, the rain fell clean, and the seed grew and died and grew again. And then we decided we could have more by sowing the seed ourselves . . .

I already enjoyed gathering wild edibles. Some years I would gather wild and domestic varieties of the same food. For example, my garden raspberries would ripen first, and then in a couple weeks I would gather wild ones. To produce the domestic version I began by procuring the land, then I tilled it, fenced it to keep out garden-loving animals, bought the plants, fertilized and watered, weeded and pruned, and then got to harvest. For the wild berries— you guessed it— all I had to do was the picking. I’ve gathered wild and domestic versions of Asparagus, Onions, Ground Cherries, Jerusalem Artichokes, Spinach, Currents, and several other fruits and vegetables, in the process realizing that I had more time for other things when I foraged rather than gardened.

On top of that, the wild fare was better tasting, cleaner than organic, and more nourishing.

And I had such a good time foraging! I would notice the wildflowers growing amongst the edible fare and the other animals feasting on it with me, and perhaps I’d come across a pair of Fawns taking an afternoon nap. I would gather a few other edibles at the same time and take note of still others for the coming season, just as in the story above. My row of raspberries provided a bit of that experience, but relatively speaking it was pretty much one-dimensional.

As you can probably already surmise, my garden grew smaller and smaller each year until all that were left were the hardy perennial Rhubarb and Asparagus, and a patch of transplanted wild Jerusalem Artichokes. Yet I missed my garden. I enjoyed my intimate relationship with the life of the plants. So I redirected that desire for connection and found pleasure in helping restore wild and endangered plant communities. My “garden” is again a luxurious meadow (which still receives my kitchen compost!) And I have time for endless romps in the woods and fields — without having to worry about planting, pulling, or protecting.

Where To Start

Many nature centers and university extension offices offer wild food foraging and preparation classes, and some areas have wild food clubs, which often host wild food potlucks. If you share your newfound interest with those you know, you may be surprised by a friend who already has a degree of expertise. Following is a list of several of the better field guides on the subject. I would suggest procuring two or three of them, as cross-referencing them is a great aid in positive identification, and one book will often contain information on a plant that the other doesn’t. Yet as good as some of the books are, I would still recommend beginning with the personal guidance of an experienced forager.

Recommended field guides:

1. **Peterson’s Field Guide to Edible Wild Plants** by Lee Allen Peterson
2. **The Encyclopedia of Edible Plants of North America: Nature’s Green Feast** by Francois Couplan
3. **Stalking the Wild Asparagus** by Euell Gibbons
4. **Foraging for Wild Foods in Wisconsin** by Larry Monthey
5. **The Wild Food Cookbook: From the Fields and Forests of the Great Lake States** Dr. Frances Hamerstrom
6. **Identifying and Harvesting Edible and Medicinal Plants in Wild (and Not So Wild) Places** by Steve Brill with Evelyn Dean
7. **Edible and Medicinal Plants of the Great Lakes Region** by Thomas A. Naegele
8. **Peterson Field Guide to Medicinal Plants and Herbs** by Steven Foster and James A. Duke
9. **Indian Herbalogy of North America** by Alma Hutchens
10. **Medicinal and Other Uses of North American Plants: A Historical Survey With Special Reference To The Eastern Indian Tribes** by Charlotte Erichsen-Brown

Is Wild better than Organic?

Wild foods are cleaner. A recent test (January 1998 *Consumer Reports Magazine*, page 14) showed pesticide residues on 77% of conventional produce and on 25% of organic produce. Wild fare not growing within drift of sprayed crops should be uncontaminated.

More nourishing. Wild foods are on average 10 times higher in vitamins and minerals than their domestic counterparts. Some traditional herbalist’s, such as Jethro Kloss (author of *Back to Eden*), claim that wild varieties have more vital life energy, because they grow in undisturbed soil in symbiotic relationship with the plant and animal communities in which they evolved.

Ecological. A Broccoli patch supports Broccoli; a Wheat field supports Wheat. A wild food patch can support a variety of foods, for both Humans and other animals. The variety and number of lifeforms found there pale those in farm field or garden. Broken soil is susceptible to erosion; a natural area’s duff and groundcover protects the soil, curtails flooding and recharges the watertable by absorbing rain and snowmelt.

Cheaper. There were times when I reduced my food budget to nearly nothing, and yet I was eating better than ever.

In Closing

Many of us who live in the city might think that we do not have such ready access to forageables. This is true to some degree, and yet the disturbed lands that a dense population creates produce some of the best and easiest-to-gather wild foods. Many edibles are colonizers - they move in fast to reclaim land that has been laid bare. Vacant lots, old garden plats, and fallow fields - providing the soil is relatively clean, of course - can offer a plethora of edibles and medicinals free for the picking. Lamb’s Quarters (a wild Spinach) abounds in such areas, along with Oxeye Daisy (a sweet-spicy green), Wild Strawberry and Elderberry. Some of the flowers you will see, along with many of the common plants you probably already know, such as Violet, Dandelion, and Cattail, are edible. So grab friend or family and a couple of the field guides recommended at the end of the article, and have a tromping good time!

by Tamarack Song,

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ANTI-GENETIX ACTIONS

In case you haven't been paying attention, the mega-machine is on the brink of ultimate success in its war against nature. Genetic Engineering is ther newest weapon, but some are fighting back!

Early January, California: Nighttime Gardeners Take Action Against Plant Sciences, Inc.

Manteca: The North American ALF Press Office received the following communiqué: *Early in January, Plant Sciences Inc. in Manteca, CA was visited by nighttime gardeners. We spread salt across many rows of GE strawberries, intending to disrupt research and cause economic damage. We also uprooted a test plot of GE Valent wheat. This is the second time Plant Sciences Inc. was visited, the first time was two years ago at their Watsonville property. Our actions will continue until the genetic engineering of life is stopped.*

INDUSTRIALISM MUST GO!

A contribution from Derrick Jensen

Author of *A Language Older Than Words* and *The Culture Of Make-Believe*

A few years ago I asked a friend, “If you could live at any level of technology, what would it be?”

My friend can be a curmudgeon. He was in one of those moods. He said, “That’s a stupid question. We can fantasize about living however we want, but the only sustainable level of technology is the stone age. What we have now is the merest blip - we’re one of only six or seven generations that ever have to hear the awful sound of internal combustion engines (especially two-cycle) - and in time we’ll return to the way humans have lived for most of their existence. Within a few hundred years at most. The only question will be what’s left of the world when we get there.”

He’s right, of course. It doesn’t take a rocket scientist to figure out that any social system based on the use of nonrenewable resources is by definition unsustainable: In fact it probably takes anyone but a rocket scientist to figure this one out. Similarly, any culture based on the nonrenewable use of renewable resources is just as unsustainable: if fewer salmon return each year than the year before, sooner or later none will return. If fewer ancient forests stand each year than the year before, sooner or later none will stand. This is what we see, for example, in the collapse of fishery after fishery worldwide: having long-since fished out the more economically-valuable fish, now even so-called trash fish are being extirpated, disappearing into industrial civilization’s literally insatiable maw.

Another way to put all of this is that any group of beings (human or nonhuman, plant or animal) who take more from their surroundings than they give back will, obviously, deplete their surroundings, after which they will either have to move, or they will dwindle. Our culture - Western Civilization - has been depleting its surroundings for six thousand years, beginning in the Middle East and expanding now to deplete the entire planet. Why else do you think this culture has to continually expand? And why else, coincident with this, do you think it has developed a rhetoric - a series of stories that teach us how to live - making plain not only the necessity but desirability and even morality of continual expansion - causing us to boldly

February 5, Philippines: Anti-GE Activists Block US Soybean Shipment

Manila: Anti-GE activists blocked the unloading of 17,000 tons of soybeans from the USA, because they were genetically engineered. Activists occupied the unloading equipment of General Milling Corporation at a berth in Batangas, about 63 miles south of Manila, unfurling the banner “USA Stop Dumping GMO’s On Asia” on the hull of the cargo ship. The vessel was delivering its load to the largest soybean processing plant in the Philippines. The Philippines buys about 300,000 tons of soybeans annually, mainly from the United States. “Asia should not be a dumping ground for genetically contaminated products,” said one anti-GE activist. “We should not be forced to feed our children with food that the rest of the world is increasingly rejecting.”

March 9, England: Over 100 people Destroy GM Crops

Long Marston: The anti-GE group Undercurrents traveled to this region to record on film over 100 campaigners as they destroyed a crop of genetically modified oilseed rape at Forest Farm. This is the final year of the farm scale GM trials in Britain. Last year a survey carried out in the village showed that the majority of residents do not want GM crops. Letters have been written to local authorities, and the farmer himself asking for the trial to be stopped. Local people have attended a public meeting at the time of sowing in October to demand action from the government and Aventis, the biotech company who manufactured the GM crops. The trial was even reported to the police for the criminal damage that could be caused through contamination of neighboring crops rendering them un-sellable. Police were unsure of their role as they watched and videotaped people as they pulled up plants, played samba, and spoke to the media. Eventually five arrests were made.

April 10, Belgium: Aventis Experimentation Field Destroyed

Smetlede: During the nighttime a field was destroyed where Aventis Crop Science experiments with genetically modified oil seed plants. The “Green” Party Minister of Health Magda Aelvoet will soon speak out on new Aventis trial applications and activists wish to increase pressure on her to prohibit these trial applications - which are certain to have a devastating affect on ecosystems.

go where no man has gone before—as a premise so fundamental as to become transparent? Cities, probably the defining feature of civilization, have always relied on taking resources from the surrounding countryside, meaning, first, that no city has ever been or ever will be sustainable, and second, that in order to continue their ceaseless expansion cities must ceaselessly expand the areas they must ceaselessly hyper-exploit: the colonies. I’m sure you can see the problems this presents and the end point it must reach on a finite planet. If you cannot or will not see these problems, then I wish you the best of luck in your career in politics or business. Our studied - to the point of obsessive -avoidance of acknowledging and acting on the surety of this end point is, especially given the consequences, more than passing strange.

Because people do not generally choose to starve themselves to death; because sane people do not generally destroy their own land-bases; and because industrial production requires the importation of resources in order to continue, trade - no matter how unequal - is not reliable enough to allow one to base one’s way of life on it. The resources must be taken by force. Thus our long history of war. This was true in the beginning, about which the anthropologist Stanley Diamond wrote, “Civilization originates in conquest abroad and repression at home,” and it’s true today, when capitalist propagandist Thomas Friedman acknowledges, “The hidden hand of the market will never work without a hidden fist - McDonald’s cannot flourish without McDonnell Douglas, the designer of the F-15, and the hidden fist that keeps the world safe for Silicon Valley’s technologies is called the United States Army, Air Force, Navy, and Marine Corps.” Fortunately, because we as a species haven’t fundamentally changed in the last several thousand years, since well before the dawn of civilization, each new child is still a human being, with the potential to become the sort of adult who can live sustainably on a particular piece of ground, if only the child is allowed to grow up within the context of a culture that values sustainability, that lives by sustainability, that rewards sustainability, that tells itself stories reinforcing sustainability,

April 24, Scotland: GM Crops Destroyed In Highlands

Munlochy: A field of genetically modified crops which has provoked a storm of protest in the Highlands was vandalized. The Northern Constabulary said about five acres of GM oilseed rape was destroyed at Roskill Farm on the Black Isle in Easter Ross. The site has been the focus of campaigners’ simmering anger since it was first earmarked for GM crop trials by the seed company Aventis in August 2000. The incident comes only days after a Scottish parliamentary committee called for the crop trial, which had just started to flower, to be ploughed up. A total of 4,000 protesters based on the Black Isle handed a petition to the transport and environment committee expressing their opposition to the crop trial. Mr. Harper claimed evidence indicated that GM oilseed rape was the most likely of all experimental crops to cross-pollinate with non-GM crops, and could do so at greater distances than allowed for in the current trials.

The Culture Of Make Believe: An Eye-Opening Exploration Of Civilization's Dark Heart by Derrick Jensen

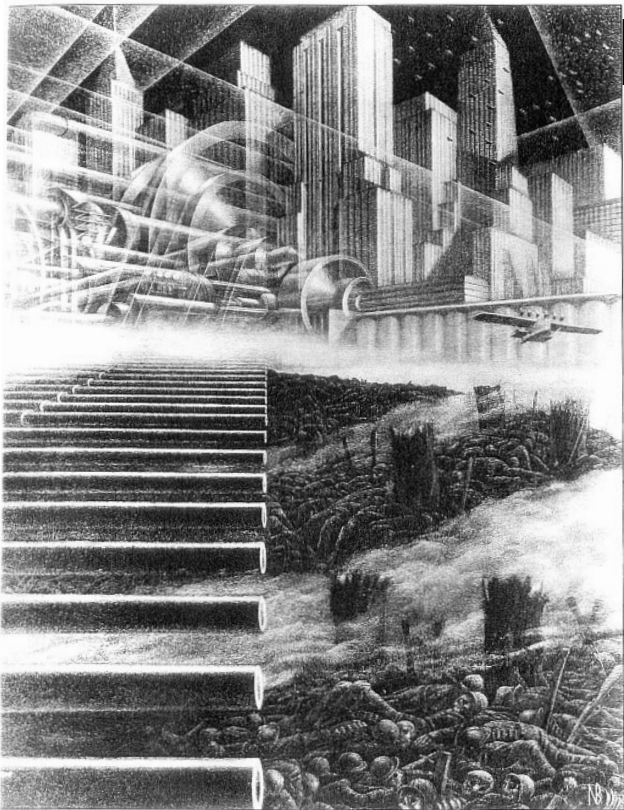
Finally, the much-awaited follow-up to Derrick Jensen's landmark book, “A Language Older Than Words”, is out! In this new 700-page masterpiece, Derrick Jensen sets the bar as high as possible, examining the atrocities that characterize so much of our culture—from lynchings in early 20th-century America to manufacturing disasters and death squads in developing nations and the destruction of the natural world. Tearing away all illusions with his shocking yet graceful prose, Jensen sets out to destroy white male human history and its complex web of racism, sexism, hate, greed and wanton disregard for life. If you feel oppressed by civilization and are sickened to the depths of your being by the horrors it has caused, then we urge you to order a copy of this book, which is published by Context Books 368 Broadway, Suite 314, New York, NY 10013.



and strictly disallows the sort of exploitation that would lead to un-sustainability. This is natural. This is who we are.

In order to continue moving “forward,” each child must be made to forget what it means to be human and to learn instead what it means to be civilized. As psychiatrist and philosopher RD Laing put it, “From the moment of birth, when the Stone Age baby confronts the twentieth-century mother, the baby is subject to these forces of violence . . . as its mother and father, and their parents and their parents before them, have been. These forces are mainly concerned with destroying most of its potentialities, and on the whole this enterprise is successful. By the time the new human being is fifteen or so, we are left with a being like ourselves, a half-crazed creature more or less adjusted to a mad world. This is normality in our present age.”

What is required of each of us is that we unmake this normality.



It seems unfair: The people who will pay are not the ones who borrowed. But what do the payers pay? A few weeks of suffering and an early exit from this horror movie. And what did the borrowers borrow? A lifetime of fear and denial half-covered by shallow pleasures. If we're going to survive MENTALLY, we need to unlearn the value system that civilization taught us for its own benefit, and learn a different one, where death is not the unspeakable ultimate bad thing but a normal friendly part of life; where electricity and hot tap water are not necessities that elevate us from humiliating poverty, but minor luxuries, even fads; where living well doesn't mean insulating yourself from everything you can't predict or control, but having honest friends and a day to day life that's meaningful.

People know this. Of futures where humans survive after this system falls, one of the worst imaginable would be where the Earth is barren but the violent selfishness of civilization continues. But we know this as the "postapocalypse" genre of popular adventure movies like The Road Warrior. That's how bad our own world is — that we FANTASIZE about a world with war, hunger, and no trees, just because we'd get to be outside all day fighting for something that matters, instead of cowering in sterile buildings rearranging abstractions.

I don't want to romanticize the collapse. It's not going to be a judgment or a "cleansing" where the bad people die and the good people survive. It's not going to have a clear beginning or end, and it's mostly not going to be fun. We will be throwing the stinking dead bodies of our families into pits and kneeling in garbage coughing up blood. But we may also get to break the pavement off the streets with sledge hammers and plant gardens. It's what's really going to happen: this civilization will fall, humans will survive, the Earth will survive, and we will have an opening to try something new. Within that range of imagined futures, even the bad extreme is not so bad, and at the good extreme we see the Earth quickly healing to its former fecundity, and people living peacefully with other life, and never sliding out of balance again.

But why shouldn't we? Historically when great centralized empires fall, younger ones at their edges grow and take their place. Why should it be different this time?

Now it begins to get tricky. Obviously we don't just want to knock the system down to get revenge on it for forcing us to go to school. We want to make it so our descendants can live a million generations without ever falling back into this nightmare and dragging the Earth with them. How can we do this? Is it even possible?

What is the deeper disease, of which corporations and factories and police are merely symptoms, and how can we learn immunity? If this is the question, then the answer is not to just be Indians again, because Indians clearly did not have immunity and were overrun by civilization everywhere. Maybe we can return to the same economy, but if we also return to the same consciousness, I see no reason civilization won't overrun us again.

Indians are always quoted saying they "don't understand" civilization, and this is precisely why they're so vulnerable. It's why, when Columbus landed, people ran out to bring him gifts, instead of... Instead of what? What COULD they have done? The Seminoles went into the swamps and fought a guerrilla war and didn't do much better. How can a non-coercive society defeat a coercive one? That's what we're here to figure out, and whatever it is, it's not going to come from a perspective on civilization that says "We do not understand why you do not

Thinking Through The Fall

... continued from page 1

hear the Earth screaming." It will come from a perspective that says "Oh yeah, civilization. Been there, done that." And it is only here, in the belly of the Beast, that we can learn it.

I'm assuming that the permanent transcendence of civilized consciousness is possible, but we'd better not assume it's inevitable. We don't have to do anything to end any given civilization, but to end civilization in general, to stop one after another from rising and falling until humans go extinct, we will have to take focused, inspired, and audacious positive action. This action will be deep — more on the level of emotions than ideas or physical tools; it will be more about being alive than being right; and it will be done with, or upon, people with the full-blown emotional plague, starting with ourselves.

Now we're walking a dangerous line. We have to go deep into civilization to get over it, but not so deep that we cripple the Earth. Oops! It looks like we've already failed both ways: By the time this civilization crashes, the Earth will be badly wounded, and still many people will be fighting to start the game again or keep it going — not just hard-driving white yuppies, not just the super-elite preserving technology in their fortified compounds, but working people all over the world, who, when they're programmed successfully, are programmed to value laboring to gain advantage for their families in zero-sum games of money and social status.



"Down at the square the party goes on. . . the doomed sit down to their last feast!"

All the people in the world who have lost sight of their oneness with the Earth, but not yet gained sight of the emptiness of their striving, will be fighting to rebuild the farms and factories and schools and offices and governments, and we're going to have to live with these people, and stand up to their abuse and protect the Earth from them, as long as it takes for them to wake up.

Even if it takes only a lifetime, that means YOUR lifetime. Even if we can and do transcend civilization, nobody alive now will get to see this transcendence as a sudden happy event. For us it will be a process, drawn out, messy, and unresolved.

I don't know what exactly is going to happen, but I can guess! First, before things start to loosen up, they will get even tighter. For generations the most powerful, brainy, and wicked people in the world have dreamed of a high-tech global security state, and this is their big chance, their little moment on the stage. We will see retinal scans, chip implants, and every computerization of authority that you can imagine, and to everyone's surprise it will all be an embarrassing failure, because systems run by technology are easier to scam and inspire less loyalty than systems run by people.

Now we've got several things going on at once. Systems are being run by machines, so people are forgetting how to run things — but the machines are not sustainable. And the deadly disasters are striking closer and bigger. And different parts of the world are at different stages in all this, and they're probably fighting each other.

Systems will break down in many ways and not at the same time. If somehow the whole world's technological infrastructure fell hard all at once, then it would not be rebuilt, and to rebuild something like it would take hundreds of years, because no one remembers the older technologies that the newer ones were built on. But I don't see this happening without a science-fictionary super-catastrophe. In a complex and uneven breakdown, some societies will still have high-tech industry, and they will certainly use it to try to consume societies that don't. Like a fire that goes to where there's still fuel, the present system will live on where there is enough oil and emotional distress to keep it going. Elsewhere, depending on how many people get left alone to try things, we might have a spectacular variety of

local economies and societies. Then we can work out in practice what we can now only argue about: How much technology, and which ones, can we get away with without going out of balance?

In any case, all over the world, the conflict between addiction to civilization and transcendence of it will continue. It will be fought with stories and ideas, with competing cultures and technologies, and sometimes with deadly force.

Violence is a shallow and temporary solution, but sometimes a shallow and temporary solution is exactly what's needed. Using force in exceptional cases does not make us "just the same" as people who use it habitually — the psychology is completely different. With discipline, it is possible to use non-consensual force and then to back out of that world and heal the damage, just as it's possible to go into debt and then pay it off.

But also, it is important that the catastrophic failures of systems are seen as the natural result of civilization, and not of resistance to it. If both sides think civilization would succeed if it wasn't for the dissenters, then they will keep fighting each other forever. Calling for the overthrow of industrial society is a bad public strategy, because it gives civilization's servants a way to blame us when their own plans fail. When people starve in an economic collapse, they can say, "See, this is what the anti-civilization people were asking for." But if we PREDICT catastrophes, and explain how they're built into the system, and save some people through our own systems, then we are giving civilization enough slack to hang itself, and skillfully inviting people to our side.

I think we're going to do it. For one thing, the oil and coal that power industrial civilization have mostly been used up, and much of what's left will take more energy to extract than its burning will generate. Non-industrial civilizations will emerge, maybe like ancient or medieval civilizations with scavenged technology, probably powered by slaves. But the first time around they had surprise — they succeeded by conquering naive Indians and other people with no experience resisting a more "advanced" society. Next time they will be fighting cultures forged in the deepest fires of the techno-industrial megamachine — the cultures that we are creating now, even if we don't know it.

I've made a lot of assumptions in this article, and ignored many potential events, some of which will actually happen. China could launch an all-out nuclear attack on the USA. Or the break-downs and changes could be less extreme and take hundreds of years. I'd like to see people with different knowledge and ideas get into a wide dialogue on the post-civilized future. It's possible to do too much predicting, but right now we are not doing enough, especially with so many people accepting the dominant predictions that technology will fix everything, or else humans will go extinct so there's no use trying. Probably the most important thing happening right now is something I've completely overlooked. I remember what an old Soviet dissident said: "History is like a mole, burrowing unobserved." **Get ready.**



WHAT IS “GREEN ANARCHY”?

By the Black and Green Network

Is it about simply shoving bones through our noses and returning to the tribal lifestyles of our ancestors? Well, it can be about that for those who want it, but that is generally a simplistic or derogatory definition. In this primer we are attempting to outline some common ideas shared by many who identify with green anarchy. It is less of an ideology, and more of a way of looking at who we are and where we came from as a species, and most importantly, where we could go from here.

Green anarchy recognizes that before the onset of civilization some 10,000 years ago, we as human animals lived as hunter-gatherers. Because of a variety of factors, about which anthropologists have not reached any firm consensus, nomadic foraging peoples began settling near water sources, and the cultivation of wild plants and animals slowly began. Over the millennia, this cultivation gave rise to agriculture, private property, patriarchy, capitalism, and the current advanced technological age into which we have all been born. All these influences —seen as an interdependent web of social controls— make up what we call “civilization”. To be against civilization is to desire the removal (by various means) of these institutions from our lives. Many people question, “Then what will replace them?” But many green anarchists wonder if they all NEED to be replaced by anything. Do we really know who we are without civilization? A glimpse into the lifeways of our ancestors can tell us a lot about the “need” for certain unquestioned institutions or ideas.

PRIMITIVE AFFLUENCE

The hunter-gatherer lifestyle makes up the bulk of human existence, and is believed to be more socially egalitarian than civilized life. Despite examples of various hierarchies in primitive cultures, no examples can match that of modern nation-states. Pre-civilized life has always been stateless. (for examples, see Colin Turnbull’s *The Forest People* and the *Encyclopedia of Hunter Gatherers* by Richard B. Lee.) The psychological effects of civilized life on the human personality have been compared to the social disposition of many primitive people by various writers and scholars. The general contentedness, light-heartedness and self-assurance, family connections and community-based cooperation have been documented extensively, despite commonly accepted western myths about the supposedly brutish and miserable lives of non-industrial people. Unknown to millions of modern people, there are several remaining cultures of peoples in remote places who still practice such lifestyles.

Before civilization, plant cultivation was limited to scattering seeds to promote certain wild species, but only for seasonal use. Monocultural food production was unknown. The nutritional value of wild food has been studied and confirmed to be far superior to cultivated crops, and the hunter-gatherer workday usually did not exceed three hours. Most GAs agree that the original alienation of humans from our natural environment began with the domestication of plants and animals, although this is not seen as an absolute. Some indigenous cultures are believed to have been practicing early farming methods, including the domestication of wild dogs, without the social trappings of civilization until very recent decades. In different regions and at different times since civilization began spreading around the globe, empires and nation-states have risen and fallen. And in some places, civilization as a whole has never really been accepted. For example, in West Papua (New Guinea), native people are actively fighting against the imposition of civilization itself.

BIOCENTRISM NOT ANTHROPOCENTRISM

Green anarchy strives to move beyond human centered ideas and decisions into a humble respect for all life and the limits of the ecosystems that sustain us. “Anthropocentrism” is often used to define the dominant world view of western culture, in which humans hold the status of superior beings in nature. A dictionary definition of anarchism states, “Rejection of all forms of coercive control and authority.” Within this definition is an inherent critique of domestication and technology, two pillars of civilization. The incarceration into cages and mass production of animals and plants is a form of coercive control. While the ideology of anarchism claims to be inherently against domination, for most of its history, it has been silent in many ways about the domination of animals and nature, and the connections between them and the suppression of the female or feminine principle, by patriarchy.

Now, the biosphere is collapsing at the hands of civilization. A revolution in the way modern humanity sees itself in nature must accompany the physical destruction of state power and capitalism, or we are doomed to continue on the path toward ecocide. Green Anarchy is an attempt to redefine or evolve the traditional idea of anarchy, placing the reunion with our wild selves at the center of our struggle. This is not to say it is “more important” than the fight against capitalism, racism, sexism, etc — but rather, that those “isms” should be seen as PRODUCTS of humanity’s alienation from nature.

BACK TO BASICS

Part of the project of reuniting with our wild selves is to recognize and begin to integrate some of the lifeways of hunter-gatherers into our own. As we do so, we can begin to see the dilemma of our total reliance on both the physical and social institutions of civilization. Private property, industrial medicine and food, computer technology, mass media, representative government, etc., all work together to maintain our alienation from wildness.

As we begin to live more harmoniously with nature, we must also work to detect and subvert the social systems of domination (sexism, racism, capitalism, hierarchy, religion, division of labor etc.) that have severed our connection with each other and the planet we inhabit.

Cumulatively, eight hundred billion people experienced life on Earth prior to agriculture in a way that we could call anarchy. We know historically and anthropologically that many societies larger than 100 to 500 people gave rise to rulership and authoritarianism. Based on what we know of what has worked in the past, many GAs envision a post-industrial future of decentralized autonomous village-like communities. Housing collectives, community gardens, free schools, barter networks and community centers are great examples of ways people can begin creating such networks for mutual aid. It is no longer enough to assume that ecological sustainability

will come naturally after “the social revolution”. We must assume that sustainability has already existed. The struggle to return to our wild roots and to destroy authority and domination is one struggle.

While some GAs believe humanity can only be free when we can return to our hunter-gatherer roots, others see a sort of blend of appropriate technologies, permaculture and natural farming methods, and wild food gathering as good models for post-industrial communities. Despite these differences in perspectives, GAs agree about the necessity of a future without mega-technology and industry.

IMPOSED CIVILIZATION

As Michael Novak states in *The Experience of Nothingness*, “Science

and technology ask of their practitioners a whole way of life for which young people must be socialized by many years of schooling.... Watches on their wrists, precise schedules, analytic thinking, prescribed laboratory exercises, and other conditioners tie our young people into the scientific, technological culture of which they are members.” The automobile is a perfect example of this conditioning. Although one may choose not to use the automobile, forced adherence to traffic devices, living with roads, mass marketing of cars to any and everybody, traffic, global oil economies and wars caused by them, and the resultant poisoning of air and water, demonstrate that the automobile cannot be separated from its surrounding culture. A similar scenario can be envisioned for each piece of technology and the conditioning required for people living amidst them.

Part of a green anarchist praxis is to publicly call into question our industrial culture, through tactics as varied as producing videos and writing books to carrying out militant direct action against the engineers of eco-devastation and symbols of state power. It is not enough to create alternative lifestyles that better the lives of those immediately around us. We have to fight to create space in our culture for those ideas to spread, and we will have to fight to defend them when the state attempts to repress our efforts.

We also must extend solidarity to those already living close to the Earth in sustainable ways, and those struggling against colonization (the freedom fighters of West Papua, Mayan Zapatista communities of Mexico, U’wa of Colombia, Native “Americans” of Arizona, the Dakotas, Canada, and elsewhere, the pygmy tribes of Africa, etc.) and neo-colonization (such as MOVE or the Black Riders Liberation Movement of Los Angeles’ Watts neighborhood). The uncolonized and uncivilized represent the only connection we have to the wild earth and our naturally anarchistic roots.

While GAs in no way prescribe mass genocide for the sake of ecological preservation, most of us recognize that civilized humanity itself is voluntarily (although maybe unintentionally) committing collective suicide through its own unsustainable behavior. We try to address the population question with as much compassion as possible. We do this under the realization that six billion people cannot exist on this planet AS THEY DO NOW without state mechanisms in place to provide food and water for urban ways of life. These ways of life are dependent on the exploitation of Earth and the majority of people residing here.

As anarchists, we are biocentric because human freedom in a civilized wasteland is meaningless to us. If nature is still viewed by anarchists as the passive backdrop to our fleeting struggles, we will never learn that as organisms, freedom and liberation necessitates peaceful coexistence with the biosphere. We support those who swim upstream in resistance to civilization’s persistent assault upon their autonomy and sanity—and we support those who fight in defense of wild living beings and places that haven’t yet been destroyed. Since the destruction of wild nature is inextricably linked to the erosion of human inner-nature and egalitarian social relationships, it is also important to critique civilization on a social level.

Put simply, green anarchy means questioning everything and deconstructing the obstacles that prevent us from being healthy human animals and fighting to bring life back from the brink of extinction.



SOME NOTES ON GREEN ANARCHY

These are not notes for any rigid dogma or ideology, but questions and ideas for this collective to work from.

ANARCHY

Without rule; Against domination;
The ultimate liberatory experience.

CIVILIZATION

We're now seeing the end-point of civilization: for one thing, the complete domination-and soon to be destruction-of nature. And, as Freud predicted, a nearing state of universal neurosis. In spades.

Paul Sheppard said that the step to genetic engineering, including human cloning, is implicit in the first step: domestication. The urge to control and dominate is the cornerstone of civilization. The inner logic of this orientation toward the world and the life upon it is reaching its completion.

The founding spirit of civilization begins, most likely, in a gradually developing division of labor or specialization. Inequities of influence come about via the affective power of various kinds of experts. The road to civilization was paved by the domestication of animals, plants and our own ancestors only 10,000 years ago, which ended a state of natural anarchy that had prevailed for about 2 million years.

Prior to civilization there generally existed ample leisure time, considerable gender autonomy and equality, a non-destructive approach to the natural world, the absence of organized violence and strong health and robusticity. Civilization inaugurated warfare, the subjugation of women, population growth, drudge work, entrenched hierarchies, and virtually every known disease, to name a few of its "benefits".

Civilization begins with and relies on an enforced renunciation of instinctual freedom and eros. It cannot be reformed and is thus our enemy.

DOMESTICATION

Domestication began — first in the (once) Fertile Crescent in the Near East (modern day Iraq) — some 12,000 years ago. Though it took a few thousand years for this process and the property and power it produced to necessitate the military defense and social control strategy of civilization, it was the first mistake in the series leading to modernity.

Domestication is the process by which human beings tame, control, breed, and genetically modify other forms of life. It is also the process by which previously nomadic human populations shift towards a sedentary or settled existence. The first kind of domestication, that of the human control of life, necessitates a totalitarian relationship with both the land and the plants and animals being domesticated. Whereas in the true state of wildness, all life competes for resources in a limited way (i.e. seldom is more taken from any resource than needed at one time); domestication destroys this balance. The domesticated landscape (e.g. pastoral lands/agricultural fields, and to some extent — though to a much lesser degree— horticulture and gardening) necessitates the end of open sharing of the resources that exist or formerly existed on that landscape. The domesticated landscape is the statement that where "once this was everyone's, it is now *mine*". Arguably this notion of ownership laid the foundation for social hierarchy as property and power emerged. Domestication does not only change the ecology of the landscape from free to totalitarian, it enslaves the species that are domesticated. While the wheat and corn, pigs and horses were once freely dancing in the chaos of nature, they have come under the control of human captors that literally twist their genes to their will. Generally the more an environment is controlled, the less sustainable it is: the most sustainable types of domestication in existence are the practices of horticultural gardeners that work within — not against — natural cycles and are small scale.

The second kind of domestication — that of the humans themselves — involves many trade-offs in comparison to the foraging nomadic mode. It is worth noting here that most of the shifts made from nomadic foraging to domestication were not made autonomously, they were made at the tip of the sword and gun. Whereas only 2000 years ago the majority of the world population where hunter/gatherers, now it is .01%. This fact is not a result of a collective informed decision of the last wild and free humans to go the way of slavery and ruin.

The path of domestication has involved more than the enslavement of once free populations throughout the planet. It has meant myriad pathologies for the conquering population

and the originators of the practice. Several examples include a decline in nutritional health due to over-reliance on non-diverse diets, almost 40-60 diseases integrated into human populations per domesticated animal (influenza, the common cold, tuberculosis, etc.), the emergence of surplus which can be used to feed a population out of balance and invariably involves property and an end to unconditional sharing, the first ever problems resulting from disposal of and proximity to excrement, the rise of ideal host environments for parasites, and the capacity for diseases to be carried on through generations as the artificial environment buffers natural selection.

There are now two categories of life in the world: wild and domesticated. Pick a side.

INDUSTRIALISM

Industrialism - the existence of complex mechanized systems of production that are built upon centralized power and the exploitation of people and nature. A critique of industrialism is a natural extension of the anarchist critique of the state, because industrialism is inherently imperialistic, genocidal, ecocidal, and patriarchal. In order to maintain an industrial society, you must set out to conquer and colonize lands in order to acquire non-renewable resources to fuel and grease the machine. This colonialism/imperialism is rationalized by racism, sexism, and cultural chauvinism. In the process of acquiring these non-renewable resources, you must force people off of their land. And in order to make people work in

the factories that produce the machines, you must enslave people, or hoard the resources that they are dependent upon for their survival, as a means to coerce them into entering the mines, toiling in the factories, and otherwise subjecting themselves to the destructive industrial system. Industrialism cannot exist without massive centralization because it cannot exist without massive specialization; class-domination is a tool of the industrial system that denies people access to knowledge, making people helpless and easy to exploit. Furthermore, industrialism demands that resources be shipped from all over the globe in order to perpetuate its existence, and this globalism undermines local autonomy and self-sufficiency. Industrialism is inherently patriarchal because it is essentially anti-life and objectifying by its very nature. In the eyes of the industrialist, women and nature are here for men to exploit for material gain. It is a mechanistic world-view that is behind industrialism. This is the same world-view that has justified slavery, exterminations, and the subjugation of women. It should be obvious to all that industrialism is not only oppressive for humans, but that it is also fundamentally ecologically destructive. Industrialism means sucking the earth dry with mining operations and oil drilling; contaminating ecosystems, the air, and the water, with chemical agents. Nuclear energy, the backbone of the advanced industrial economy, may soon render this planet uninhabitable if it is not deconstructed. For these reasons and others, we are uncompromisingly against industrialism.

TECHNOLOGY

Technology is more of a process or concept than a static form. It is a complex system involving division of labor, resource extraction, and exploitation for the benefit of those who implement its process. Technology is distinct from simple tools in many regards. A simple tool is a temporary usage of an element within our immediate surroundings which is used to help with a specific task. Tools do not involve a complex system which alienate the user from the act. Implicit in technology is this separation, creating a mediated experience which leads to various

The
Dominant
Paradigms
Weakest
Link

BE CAUTIOUS
SEPARATING
A LINE UNDER
TENSION.

forms of domination. Our domination increases everytime a new "time saving" technology is created, as it necessitates the construction of more technology to support, fuel, maintain and repair the original technology. This has led very rapidly to the establishment of a complex technological *system* that seems to have an existence independent from the humans who created it and where the power relationships between the "inventor" and the "invention" clearly favor the interests of the Machine itself. Discarded by-products of the Technological System are polluting both our physical and our psychological environment. Lives stolen in service of the Machine and the toxic effluent of the Technological System's fuels — both are choking us. Technology is replicating *itself* now, with something resembling mechanical, artificial *sentience*. The Technological System is a planetary *infection*, propelled forward by it's own momentum, that is rapidly

ordering a new kind of environment, one designed for mechanical efficiency and technological expansionism alone. It is questionable whether the ruling class (who still benefit economically and politically from the Technological System) really have any control over their "Frankenstein monster" at this point. The Technological System methodically destroys, eliminates, or subordinates the natural world, and does not allow the earth to restore itself or even to enter into a symbiotic relationship with it. Technology is con-

structing a world fit only for machines and the ideal for which the technological system strives is the mechanization of everything it encounters. If we want to be more than "servo-mechanisms" or cyborg lackeys of technology then we have to recognize its domination over us and work to dismantle the system that has been built around the needs of machines, and not free life-forms.

FEMINISM

Because patriarchy is fundamental to the existence of the Techno-Industrial System, it must be challenged at all levels and dismantled. Patriarchy demands the subjugation of the feminine and the usurpation of Nature, leading us barreling toward total annihilation. We do not view feminism as a separate struggle or a single issue. Patriarchy is part and parcel of Civilization. It defines Power, Control and Dominion over wildness, freedom, and all living beings, viewing such as 'resources', fodder for the machine. The struggle against patriarchy is not only a women's struggle. Patriarchal conditioning dictates all our interactions; with ourselves, our sexuality, our relationships to each other, and our relationship to nature. It severely limits the spectrum of possible experience.

Besides challenging institutionalized sexism, we must also overcome patriarchal colonization of our own psyches and break the cycle of sexism in our own lives and interactions. As Anarchists, we need to call out sexist and homophobic behaviors in ourselves and our comrades. Men need to acknowledge the entitlement their gender is afforded, and examine their actions with this privilege in mind. We must work together to hold harassers, abusers, molesters and rapists accountable. Until we stand up against sexism and homophobia in our movement, we will be hobbled by inequity, half as strong as we could be.

BIOREGIONALISM

To live within the limitations of our immediate surroundings.
To obtain all nourishment and satisfaction from our local area.
To be deeply connected to the specific geography, micro-climate, animals, and plants of the region in which we live.

AUTONOMY

To live and act upon one’s own beliefs and desires without outside or overriding influences; To be self-sustaining;
To live within one’s own or a group’s limitations.

REVOLUTION

The tragic irony of revolutions is that many of the “successful” ones in modern times have actually reduced the level of freedom and authenticity in society. This is the case when the root causes of oppression and estrangement are not addressed, when the god of progress/development/domination of nature is perhaps ever more fully obeyed than before the Revolution.

For revolution to have meaning, substance —to be liberatory— certain hitherto unquestioned institutions must be undone. Civilization is the fountainhead of all dominations: patriarchy, division of labor, domestication of life, warfare, on down the line to its present ghastly fullness.

The “revolutionaries” who fail to indict and move against these fundamentals, who only wish to re-arrange or reform the ensemble of technology and capital, offer only a prolonging of what is so deeply objectionable.

For us, if the word has any meaning it entails the dismantling of the whole thing.

LEFTISM AND LIBERALISM

The two main failed and exhausted means or approaches towards change in recent times have been liberalism and leftism.

What really remains to be said about the liberal or reform outlook? It’s an endless masochism, time and energy wasted in pursuit of negligible crumbs, while society and the biosphere become evermore impoverished and ruined. Liberals of all parties, and including virtually every pacifist, continue in denial as to the deepening crisis everywhere. Some of them will apparently never wake up to the depth and scope of what is wrong. Faithful voters and recyclers, they cling to the palpably false claim that an all-destructive system can somehow be redeemed, can somehow serve life.

As for the Left, where it can be distinguished from liberalism, we find it hard to imagine a more discredited, dead-end. It has failed universally in terms of the individual and in terms of nature. It is an albatross to be thrown off.

Basically it appears in two forms. The first is the more overtly reformist, in which more “radical” goals are hidden from the “masses” it seeks to attract. Manipulation and lack of transparency (e.g. the Green Party) define this brand of leftism. The overtly “radical” form is straight-up authoritarianism and has proven so in every instance in history. The so-called “small c” communists will never escape this baggage, rejected everywhere. Leftism approaches extinction, the sooner the better.

Insofar as anarchists cling to the left and define themselves in its terms (e.g. anarcho-syndicalists) they will go nowhere. Technology, production, hierarchy, government, ecological destruction, and ideas like “progress” continue to go unquestioned by most who would identify with the left. In U.S. history, the Left, even in its best opportunities, failed miserably and current prospects are even worse now that its record is known to all. Everyone knows something different is needed.

POPULATION

The world population is out of balance; we aren’t suggesting a strategy to deal with this, we just think there is data about the situation that should be known. For one thing, for about the last 200 years the human population growth curve has shifted from the normal mammal “s” shape to the more viral “j” shape. Essentially this means that population has been dramatically increasing at an ecologically lethal rate and the behavior of this increase is much like that of viruses (which is to consume the host until both the virus and the host are dead). This is a very serious reality that previous social movements have neither considered nor had the tools to consider.

We now have many tools to understand this and the population problem cannot be tabled as one of many “issues” to one day address after some eventual revolution. Addressing this issue should not, however, equate to devising means of population control; rather population *awareness* would be the anti-authoritarian approach. Because as anarchists we seek no means to impose a “sustainable” number on the world’s populations, we choose to disseminate understanding and awareness of the problem for anti-authoritarian and automous action to be based upon. What is needed to approach the question of population is a understanding of context. This can include the world population, those of given bioregions, the consumption habits per population, etc. Of particular importance to green anarchists would be an understanding of the contexts of local limits of both numbers of people and consumption habits. As it stands the most unsustainable

populations have less to do with actual numbers, it is more a matter of cultural behavior. The billions of rural farmers — literally half the world’s population — while responsible in many places for deforestation and land degradation are, in ecological terms, far less impactive than the destruction wrought by the cultural behavior (i.e. consumption habits) of the urbanized and “first world”. While it is true that the current population is out of balance and headed for a crash, the blame must be placed on the populations that are most responsible for ecological destruction, not simply on numbers alone.

In this context, it is more than the population which must be stopped; it is the cultures whose behaviors represent many times the destructive impact of non-industrialized population growth centers of the world.

Ultimately, the industrialized North will pay the price of unsustainability far more than any others as its inhabitants have lost the knowledge of land-based survival, unlike half the population of the world.

As anti-authoritarians, we hope that autonomous populations and autonomous communities will live within their means, and we have faith that the imbalances that imperialism, capitalism, and globalization have caused in the third world will quickly subside once the industrial system is gone and natives of the planet can return to their stolen and lost ways. And this will be based on collective autonomy and ecological awareness, not external authority or nation-states.

INDIGENOUS SOLIDARITY

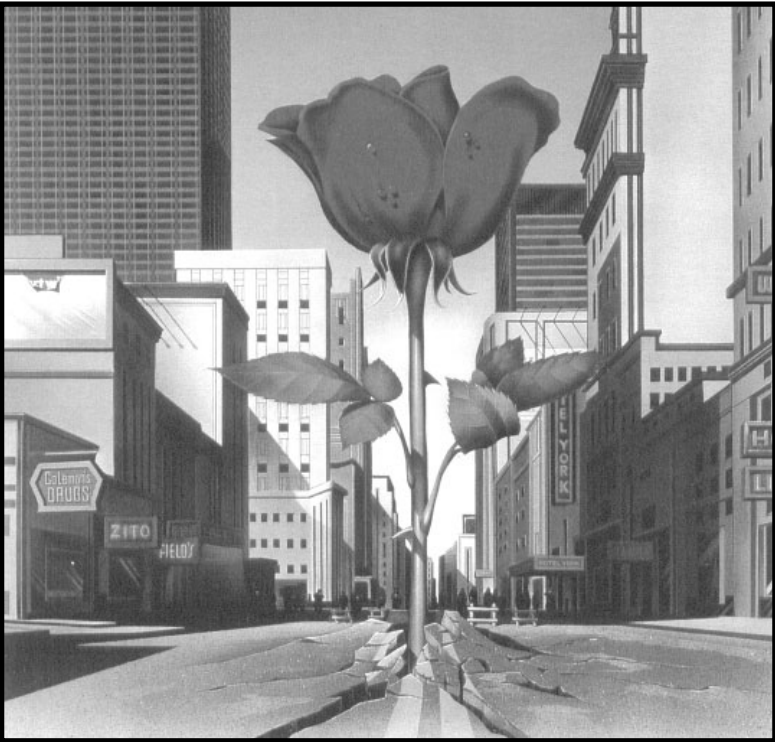
A revolutionary movement that does not address the reality of the original inhabitants of the land is a movement doomed to failure. We believe that one of the reasons that past revolutionary movements have failed miserably in their attempts to create a free, egalitarian society, is because they have not adequately addressed issues concerning the right of indigenous peoples to secession, sovereignty, or self-determination.

Movements that don’t attempt to build egalitarian relations with Indigenous communities and assist them in their struggles for autonomy will never have the support of those communities. In fact, if a supposedly “revolutionary” movement does not address the issue of decolonization, it will most likely only contribute to the marginalization of Native peoples and turn them into enemies.

State-communist movements have been outright genocidal in their practice towards indigenous peoples. These movements regard indigenous peoples as “pre-capitalist” artifacts that stand in the way of socialist evolution and industrial progress. The conditions faced by indigenous people’s under “revolutionary” “communist” governments and proto-governments in Russia, China, Vietnam, Nicaragua, Peru, Columbia, and elsewhere, have differed very minimally from the oppressive conditions they faced under capitalist governments.

The anarchist movement does not share the communist movement’s gross history of subjugating indigenous peoples, but anarchists have largely failed to address the reality of indigenous peoples at all. This is extremely unfortunate because the anarchist movement finds natural allies in the Indigenous sovereignty movement.

Many “radicals” regard Native issues as “nationalist” and



therefore irrelevant. This is extremely flawed because it holds that any distinct culture that takes action against a colonial power is “nationalist”. Some Indigenous movements are indeed “nationalistic” - but usually not in the sense of a nation-state, but rather in terms of a distinct culture with distinct customs that has the right to exist freely within its own bioregion. The efforts of Native peoples to declare their sovereignty is often fully consistent with the anarchist desire for decentralization.

Our movement needs to realize that the struggles of Native peoples are issues that should be of major concern to all who consider themselves opponents of oppression. Indigenous peoples have always engaged in struggles against the state,

industrial expansionism, and corporate exploitation. They are the only communities that have maintained a relatively harmonious relationship with the natural world. They have and continue to wage impressive battles against the status-quo. These battles often have the objective of forcing corporations off of sacred land, rejecting the arbitrarily imposed laws and ordinances of the State, and ending industrial developments which threaten the well-being of humans and animals. These issues are fully consistent with anarchism, and here we find the potential for powerful alliances between sincere anarchists and radical ecologists, and Native peoples.

Anarchist solidarity with Native peoples must not resemble, in any shape or form, the “solidarity” of “New-Age” cultural appropriationists whose idea of “solidarity” with Natives really consists of stealing their traditions and exploiting them for personal gain and profits. Rather, anarchist solidarity with Natives must be genuine, concrete, and, most importantly, egalitarian. When our support is welcomed by them, we should accept it and join them on the frontlines in the battle against colonial domination. And, when necessary, anarchists should be willing to join Native peoples in armed struggle if objective circumstances necessitate that form of resistance.

POLITICAL PRISONER SUPPORT

We believe that the necessity of prisoner-support and revolutionary solidarity is rather indisputable. There’s plenty of literature on that subject, so we need not explain the importance of prisoner-support here. Here we will address why we support non-anarchist and anarchist prisoners alike. Women who defend themselves against abusive males, people who are struggling for their birth-right of self-determination, social prisoners who have chosen the path of resistance, and anti-capitalist revolutionaries who are incarcerated for courageous actions against capital and the state, all deserve the support of anti-authoritarians. Many of the “non-anarchist” (anti-imperialist, anti-capitalist) prisoners are not authoritarians as some claim. Most of them were radicalized during the ‘60s & ‘70s when communism & socialism was the norm and they have only recently begun to learn about the anarchist movement. True, some of these prisoners have no interest in anarchism, but does this mean that they deserve to rot in prison? No. It’s not a heinous crime to not be an anarchist, especially given that anarchism is an ideology (that’s exactly what it is) that is European in origin, and thus may not be the truth for everyone on the face of the earth. If we were to accept the criteria for support proposed by some of our critics, than we would have to drop many of the prisoners from our political prisoners/POWs directory; we’d have to drop most of the Indigenous prisoners because, aside from the fact that all of the prisoners in our Indigenous prisoners section come from traditionally stateless cultures, many of them don’t identify as anarchists. It would be arrogant and self-defeating to not support prisoners because they’re not anarchists. Our point is not that you should uncritically support non-anarchist prisoners (or anarchist prisoners for that matter). Our point is that solidarity and critical support should extend to people who are behind bars for legitimate and admirable actions against capital and the state, and actions in self-defense. Prisons are a breeding ground for anarchists. This is largely because of non-sectarian support for prisoners. You’re not going to “win people over” by dismissing them as authoritarians when you really don’t know anything about them or their politics, but you may be able to if you’re willing to give it a shot.

ECONOMIC SABOTAGE

It’s amazing that so many insurrectional anarchists allow themselves to be drawn into energy-draining, rhetorical debates with liberals who attempt to turn strategic issues into *moralistic* ones, i.e. their attempts to define property destruction and economic sabotage as “violent”, and thus, control the rage of those who have clearly identified their oppressors and who are rising up against their rule. Reverence for property is *loyalty to capitalism* and to the values of the system that some of us are serious about destroying, *not reforming*. We *know* that our enemy worships property, and that the source of their power - in the world that they’ve created - is their stolen property and wealth and we have no reverence whatsoever for anything the system uses to oppress us. If we’re attempting a genuine jailbreak out of the prison of this society, if we’re ready to make a move on our oppressors while there is still time, then we have to strike blows against them that *hurt*, and this

is not going to be accomplished through voting or peace vigils. Our enemy - the industrial megamachine - has to be weakened before it can be completely destroyed, and this can be very effectively accomplished by striking ruthless, crippling blows at the System’s key, strategic pressure points, with the intent of impairing the industrial cancers’ ability to spread and replicate itself. Movements like the Animal Liberation Front and the Earth Liberation Front have demonstrated that economic sabotage can be effective in forcing specific industries out of business; our task now is to put civilization *in it's totality* out of business.

Economic sabotage: just do it.

REVOLUTIONARY VIOLENCE

While most of us strive for a peaceful and harmonious existence among ourselves and the rest of life, it is important to recognize the context we currently live within. Most of the world’s people are living under deplorable conditions, not because they have not become “civilized” or “modernized”,but instead are forced to be the workforce and dumping ground for, or dependent on, the so-called “first world” powers. Those of us living in the “first world” are also suffering from this rotten set-up. With extreme alienation, physical deterioration, psychological distortions, and spiritual emptiness, there is no question we are all quickly headed down a one-way path of ultimate doom. Needless to say, it is also undeniable that we are on the verge of ecological collapse. With this being said, it is important for us to take responsibility for this situation and to take action now. . . as we understand that time is running out!

Inherent in being a *revolutionary* anarchist is the notion of insurrection, or the promotion and insurgence of uprising for the purpose of liberation. This can take many forms, but reform of the systems of domination cannot be viewed as revolutionary. While most actions anarchists take would be considered non-violent, there can be no limitation set on our resistance. As anarchists, we should flatly refuse any ideological and philosophical confines to how we choose to resist. Physical interaction with authority needs to move beyond the passive and symbolic. In fact, many anarchists embrace *revolutionary violence* as a necessary and natural reaction to oppression. If we look anywhere in the natural world, we see that self-defense is instinctual. This cannot be overridden by hypothetical ideals. It is important to question ideological limitations stemming from a place of extreme privilege. Most people on earth do not have the comfort to decide what the most “righteous” response to domination should be, and often the stakes are life and death. It is not a matter of individual reflection or ideological refinement; it’s do or die. This is not to say that everyone needs to engage in violent resistance, but rather, to say that it exists, it is justifiable , and should not be condemned. Revolutionary violence, in a variety of forms, is a necessary response to the system’s institutionalized violence, and necessary for the continuation of all of life. Yes, we need to heal the wounds caused by this death-trip we call civilization, but the healing process can only go so far until we are able to stop the infliction of these wounds by our oppressors. As Franz Fanon suggested, there is also a kind of catharsis and deepening in connection between one another in the act of revolt and in the physical removal of one’s oppressor. Although some cannot or refuse to see that we are all looking down the barrel of a gun, it is there and we must respond to it in an act of self-defense and of liberation.

RECONNECTING WITH THE WILD

With civilization all around us, and the context most of us have developed within, how can we connect with our wild selves? How can we begin to go feral?

The ways one can start to remove oneself from the “civilized” framework and reconnect to a more “wild” existence are infinite and can manifest themselves in many physical, mental, emotional, and spiritual realities. Even in the middle of the urban nightmare we can start to connect to a more natural way of being. One can think of urban gardens and permaculture as methods to understand natural cycles, feed one’s body with real nutrients, and reclaim the concrete of modern construction. There are many plants which grow well in the cracks, which have a wonderfully destructive force on the infrastructure of civilization. Urban hunting and gathering can start to hone our diminishing survival instincts, as well as make us less dependent on the system for our needs. Graffiti, broken windows, fire, and rubble can be seen as a ways to deconstruct the standardized aesthetic of the city, and of course the spontaneous dynamics of a riot can do a lot to de-stabilize the civilized mentality of the ‘trains always running on time’. We can start to explore wild areas, re-learn our knowledge of wild plants as food, medicine, and spiritual guides. We can start to acquire the primitive skills that all of our people once used as the way to provide all the necessities of life. We can start to comfort and care for one another as the naturally communal beings that we have always been, despite the alienated and fractured “life” that this culture tries to force upon us.

In a more general sense, the line between learned behavior and unmediated experience is one which can be explored. For instance, symbolic thought and linguistic communication can start to be seen as very limited ways of thinking and modes of expression. We, as human-animals, once lived and communicated much differently. We depended on instinct and direct experiences much more, and we relied much less on symbols or abstract concepts like language. Our ancient ancestors probably communicated with far more expressive qualities. Although we have moved to a more symbolically-dependent and abstract way of communicating, there are still some less-mediated experiences possible which can offer a glimpse into other ways of expression and understanding. More can be learned about each other through non-verbal communication, like touch, smell, taste, body language, sexual experiences, etc., than through endless conversations. More can be learned about wild areas through experiencing them directly, then from a biologist explaining the scientific significance and functional details. Forming bonds with non-humans can be an important aspect to this re-learning of our ancestral modes of communication or natural expressions. Relationships with non-human companions can give great insight into the realm between the domesticated and the wild worlds, which we may often feel stuck between. We can learn (without taking) from the many indigenous peoples who are still earth-based, and still connected to the plants and animals around them and live based on mutual respect and openness.

Many of these suggestions are in no way the end-all, or path towards total liberation, but instead, ways for us to more deeply realize and go beyond intellectual understanding of the limited condition that the human experience has become, and to help encourage one to strive to become wild once again.

Contacts:

Green Anarchy, Disorderly Conduct, Uncivilized Books, and much more!

PO Box 11331, Eugene, OR 97440
greenanarchy@tao.ca

Break the Chains

(Northwest Political Prisoner Support Network)

PO Box 11331, Eugene, OR 97440
gumbiacascadia@yahoo.com
www.breakthechains.net

Coalition Against Civilization

P.O. Box 835 Greensburg, PA 15601
coalitionagainstcivilization@hotmail.com
www.coalitionagainstcivilization.org

Venomous Butterfly Publications

PO Box 31098 Los Angeles, CA 90031
www.geocities.com/kk abacus

Final Days

PMB 424, 996 Redondo Ave. Long Beach CA 90804

Anarchist Prisoners Legal Aid Network

818 SW 3rd Avenue, TMB #345 Portland, OR 97204

Cascadia Media Collective

PO Box 703 Eugene, OR 97440
www.cascadiamedia.org

Black and Green Network

bandgnet@yahoo.com

EugeneIMC

www.eugene.indymedia.org

Earth Liberation Front Press Office

earthliberationfront.com

Mid-Atlantic Infoshop

www.infoshop.org

**FOR THE DESTRUCTION OF CIVILIZATION. . .
and
. . . FOR THE RECONNECTION TO LIFE!**

Here’s just a few of the books which have been influential to our understanding of civilization. . . and why we need to destroy it!

Against Civilization by Un-Civilized Books

Future Primitive, and other works by John Zerzan

Against the MegaMachine by David Watson

In The Absence Of The Sacred by Jerry Mander

The Technological Society by Jacques Ellul

Ishmael by Daniel Quinn

Green History Of The World by Clive Ponting

A Language Older Than Words, and other works by Derrick Jensen

My Name Is Chellis and I Am In Recovery From Western Civilization, and other works by

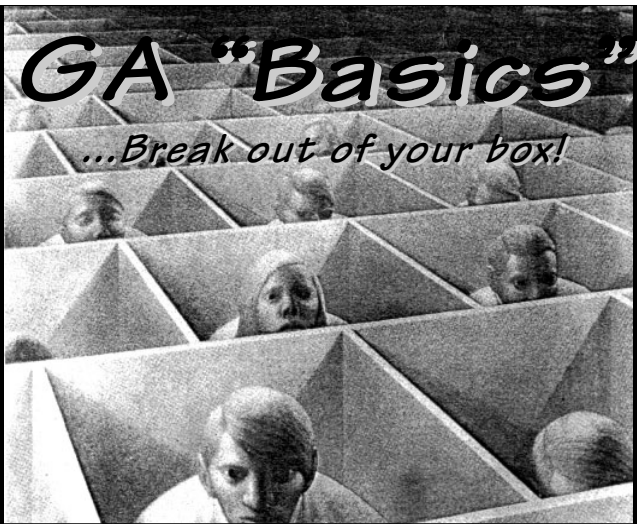
Chellis Glendenning

Against History, Against Leviathan

by Fredy Pearlman

Since Predator Came, and other works by Ward Churchill

Note: All of these books are relatively easy to find. Also, this is only a partial list of books which specifically address civilization, and does not even begin to list important books on the state, feminism, ecology, spirituality, liberal guilt-ridden moralist crap, direct action, revolutionary struggle, political prisoners, and other liberatory movements against domination.



Just a few of the highlights from the Green Anarchy Distro, which may help to give people a basic understanding of our anti-civ perspectives and to help keep this project going.

Primitivist Primer by John Moore

Discusses in detail the ideas of radical anti-civilization thinkers such as Fredy Pearlman, Marshall Sahlins, Harold Barclay, and Stanley Diamond. \$2.

We All Live In Bhopal: An essay against the Empire by David Watson

Absolutely essential introduction to the anarchist critique of industrialism. Highly recommended! \$2.

Black-Clad Messenger

An early, ground-breaking, primitivist zine that laid the foundations for the green-anarchist insurrection in Eugene. No longer in production, but all 20 back issues are available for \$2 each or \$35 for the complete set.

Disorderly Conduct

The insurrectionary green-anarchist publication by the “**Bring On The Ruckus**” Society. This huge and comprehensive zine leaves no stone unturned (or unthrown). **Issues #1 and #2 for \$2 each, #3-5 for \$3 each, and the complete set for \$12.**

Species Traitor

An insurrectionary anarcho-primitivist journal from the prolific **Coalition Against Civilization**, including many thought provoking articles and poetry by Kevin Tucker and others. Some of the best anti-civ analysis available. **Issues #1 and #2 for \$3 each.**

Cracks In The Empire

200 pages of anti-industrial and anti-civilization rage. Takes a detailed look at a variety of resistance movements that have arisen in response to the industrial system. Due to its mammoth size, we need to charge \$8 for this zine, but it is worth it!

Running On Emptiness

The most recent collection of essays by radical anarcho-primitivist writer, John Zerzan. Just released from Feral Books! \$15.

Against Civilization

A substantial collection of essays and articles against civilization. Edited and introductions by John Zerzan, with writings by Kirkpatrick Sale, Chellis Glendenning, Richatd Heinberg, and Theodore Roszak. \$12.

Fuck The System and more!

A 60-minute music-documentary of anarchist uprisings in Eugene and around the world! It features “**Bush Killa**”, the controversial video which brought Eugene’s radical cable-access show, “**Cascadia Alive!**”, to the attention of the Secret Service. The tape also includes sections of “**ELF: Green with a Vengeance**” and “**Takin’ It Down!**”, the sequel to **FTS**. \$12.

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We are actively seeking distributors of **GA** both in the US and abroad. Here are the prices: 1-49 copies for \$1.50 per issue, quantity over 50 copies for \$1.20 per copy.

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Sending large quantities of Green Anarchy costs a lot of money and takes time. We ask that people pay the same rates as above but add extra money for postage. We will send packages out as cheap as possible (usually surface) unless specifically requested by you to send it air mail.

For anything on our distro, send well concealed cash, postal money orders or checks made out to **Green Anarchy** and mail to PO Box 11331, Eugene, OR 97440. E-mail us at greenanarchy@tao.ca with any questions or orders.

Radical Def (The last issue I had the misfortune of coming across)

Radical Def (RD) is a horrendously paranoid, sectarian, incoherent, dishonest publication coming from Ashland, Oregon. *RD* is basically a collection of random articles about anarchist, communist, socialist, and environmentalist projects that have nothing to do with each other. In *RD* you'll find an article condemning the "Eugene Anarchists" for their alleged "violent" and "vanguardist" tendencies, while a few pages down you have an article written in support of the authoritarian, misogynist, drug-trafficking "communist" guerrilla group known as the Revolutionary Armed Forces of Columbia, or FARC. Much of *RD* is dedicated to criticizing radical greens and anarcho-primitivists, or "chaoticists" as the editor likes to call them. The editor of this publication obviously knows little about anarcho-primitivism or radical environmentalism, or the strategies of these movements. If he did, he wouldn't make sweeping generalizations about them, based largely on what he has learned about them from the corporate media. If you were to take what is written in *RD* as the truth, then you would be under the impression that the strategy of the radical environmentalist and anarcho-primitivist movements is to bomb us back to the stone-age using simple incendiary devices, and that our ideas about processual population reduction leads us to celebrate human genocide. This is obviously not true, and that should be clear to anyone who's educated about the ideas behind magazines such as *Green Anarchy*, *Fifth Estate*, and other anarcho-primitivist groups. There's plenty of real life problems with our movements, so there's no need to slander them with lies. When reading *RD* you get the impression that the editor is a Left (over) "activist" who is becoming cynical because a growing number of people are disillusioned with his tame, uninspiring, and out-dated politics and strategy. He's hostile to anarchists who don't play symbolic civil disobedience games, and those who don't have faith in the electoral system. The "anarchist" editor of *RD* is so out of touch with reality that his solution to the world's problems is voting for Nader and joining the Green Party, as if there's any hope to protect the environment if we rely on the state apparatus to do it for us. As if it makes any sense whatsoever to devote our limited time, energy, and resources to the presidential campaign of a wealthy white man - who couldn't even capture five percent of the vote from the American populace anyway. Perhaps the worst aspect of *RD* is the fact that the editor throws around the words "COINTELPRO" and "agent provocateur" so carelessly that those words lose any meaning. In *RD* you'll learn that the black bloc, the ELF & ALF, the "Eugene Anarchists" and others, are not groups that, like all groups, have their own strengths and weaknesses - they are actually "agent provocateurs" and part of a COINTELPRO conspiracy to justify the repression of "real" "anarchists" like *RD*. Coming from Ashland - a white, yuppie tourist town - the cowardly liberal editor of *RD* has zero experience with state repression. The police aren't interested in dogmatic Green Party whackos even if they do call themselves "anarchists." Overall, this is perhaps the worst "anarchist" magazine I've ever read, and I'm sure genuine anarchists and other radicals will agree that paranoid, manipulative, sectarian rags like *RD* will only have a negative affect on the anti-capitalist movement of North America. If you'd like to see this awful publication for yourself, email the editor at: android9@hotmail.com

Running On Emptiness: The Pathology Of Civilization

John Zerzan's new book, "*Running On Emptiness*", collects 24 articles and essays written since John's last book, "*Future Primitive*". Zerzan's Anti-civilization and anti-technology writings are widely considered to be the most radical tonic to the crisis of our times, and the essays in this book are as challenging and revolutionary as anything he's written



before. Included in this collection are *Time And It's Discontents*, *The Age Of Nihilism*, *We All Live In Waco*, *Domestication News* and *Why I Hate Star Trek*, as well as many locally-produced flyers and broadsheets that have not been seen by many people outside of Eugene, Oregon, most notably the infamous short essay, *How Ruinous Does It Have To Get?* This brilliant new collection of John's writings, published by Feral House Books, is now available through the *Green Anarchy Distro* for \$15.00 - "whoa, what a steal!"

REVIEWS

Anarchism And Violence: Severino Di Giovanni In Argentina

by Oswaldo Bayer
(Anarchist Pocketbooks)

In light of the current situation in Argentina, we thought it would be worthwhile to review this small book about the life and revolutionary activity of Italian insurrectional anarchist Severino Di Giovanni, who migrated to Argentina in 1923 (at the time, the anarchist movement in Argentina was the largest in all of Latin America and there was a strong expatriate community of Italian anarchists living there who had fled Italy during the fascist terror). Shortly after arriving in Argentina, the 23 year-old Di Giovanni scored a day job at a print shop, whose resources he promptly began to exploit for the benefit



of the anarchist press, at night he attended anti-fascist meetings. Di Giovanni had a reputation for being an intensely dedicated and disciplined loner, a driven, singularly-focused revolutionary passionately committed to living out the anarchist ideal. His anarchist associates from that period of his life described him as being like "a bubbling Italian wine that has just been uncorked: overpowering, enthusiastic, highly active. Once his days work was done, it was his passion to labor away with type and ink to give expression to his ideas either in leaflets or in his own self-printed papers, which he financed with his own money. He always stole something from the print shop at which he worked, especially inks, in order to keep down the cost of his journal *Culmine*. Food was forgotten during endless hours

of work. I remember him grabbing a bite of hard bread whilst composing throughout long nights of feverish work." For a while, Di Giovanni put most of his creative energy into anarchist publishing projects (a cause which he remained devoted to even during his later years as a fugitive), but during the international campaign to free framed anarchists Sacco and Vanzetti, Di Giovanni decided that more individual acts of violence needed to be taken on their behalf. In May of 1926, while Sacco and Vanzetti were on trial in the United States, Di Giovanni helped plant a powerful bomb at the US embassy in Buenos Aires and a few weeks later, planted another bomb against the pedestal of the Washington Monument in Palermo. Both actions were done in solidarity with Sacco and Vanzetti, and both actions forced Di Giovanni to go underground, as he quickly became the Argentine secret police's prime suspect due to the violent calls for action that appeared in his newspaper and also due to the presence of informers in the Argentine anarchist milieu. At that point—following in the proud tradition of Francisco Ascaso and Buenaventura Durruti (two truly legendary figures)—DiGiovanni embarked on a four year campaign of banditry, bombings, assassinations and expropriation of ruling class wealth, all the while carrying on a high-risk, clandestine love affair with 15 year-old anarchist Josefina Scarfo, who lived

under constant surveillance during Di Giovanni's hunted years (Di Giovanni always found resourceful ways to slip past police dragnets and hand-deliver his love letters). This is a chapter of anarchist history that anarcho-moderates are always trying to censor or discredit, but their fearful, reactionary efforts are bound to prove futile, as more and more anarchists are beginning to identify as insurrectionists. This book's biggest weakness is that it was written by a non-anarchist who struggles throughout the text to come to grips with basic concepts like self-determination; there's also a certain amount of sensationalism present in the book, which can probably be attributed to the fact that the author (Oswaldo Bayer) was a professional journalist who was commissioned to write the book by his mainstream publisher. Still, this is the best biography on Di Giovanni in english that we know of and we highly recommend that our readers check it out, along with *Sabate: Guerrilla Extraordinary* by Antonio Tellez (also available from Elephant Editions *Anarchist Pocketbooks* series). For ordering information, check the Elephant Editions website.

The Feral Revolution

by Feral Faun

When I first started reading the anarchist press in the mid-1980's, one of the writers whose work I immediately gravitated towards and related to was Feral Faun. Clearly this was an individual who wasn't afraid to explore controversial and cutting-edge subject matter and who took the word Freedom and all its implications seriously. This was Anarchy as I understood it in the depths of my being, a celebration of wildness and ungovernability, a complete rejection of authority in all its forms, a spirit of revolt and insurgency that placed individual autonomy at the center of revolutionary struggle and that was qualitatively different from anything the Left has ever had to offer. Upon discovering the writings of Feral Faun, I remember thinking to myself "If anarchists were sincerely committed to actualizing Anarchy, then *these* are the types of conversations they would be having." For many years Feral Faun had a semi-regular column in *Anarchy: A Journal of Desire Armed* called *The Iconoclasts Hammer* and this new book from Elephant Editions collects the best of those articles in one place for the first time. Included alongside such often-reprinted classics like *The Feral Revolution* and *Insurgent Ferocity: The Playful Violence Of Rebellion* are lesser-known but equally important Feral Faun essays such as *Radical Theory: A Wrecking Ball For Ivory Towers* and *The Cybernet Of Domination*. But by far the best essay in this anthology is *Nature As Spectacle*, which we may reprint in the pages of *GA* at some point in the future. In this article, Feral Faun argues that "*Nature has not always existed. It is not found in the depths of the forest, in the heart of the cougar or in the songs of the pygmies; it is found in the philosophies and image constructions of civilized human beings. Seemingly contradictory strands are woven together creating nature as an ideological construct that seeks to domesticate us, to suppress and channel our expressions of wildness*" and that "*From it's beginnings, Nature has been an image created by authority to reinforce its power. It is no surprise that in modern society, where image dominates reality, and often seems to create it, 'nature' comes into its own as a means of keeping us domesticated. 'Nature' shows on TV, Sierra Club calendars, 'wilderness' outfitters, 'Natural' foods and fibers, the 'environmental' president and 'radical ecology' all conspire to create 'nature' and our 'proper' relationship to it.*" If you have any interest at all in post-Left Anarchy, then you owe it to yourself to read Feral Faun. At one point we had hoped to offer copies of this book through the *GA Distro*, but budgetary constraints make it impossible for us to do so at the moment. The best way to obtain a copy of this great book is to order it directly from the folks who publish it at **Elephant Editions** B.M. Elephant, London, England WCIN 3XX UK.

Species Traitor #2 Now Available!

After much trouble and censorship from our printer, *Species Traitor #2* is now out and available from **Coalition Against Civilization** PO Box 835 Greensburg, PA 15601. *ST #3* (due out this Fall) will focus on symbolic thought/culture and *ST #4* will focus on agri-culture and domestication (any submissions or thoughts would be great). *Species Traitor#2* contains: *Manifest Destiny?*, *Where We Stand (on the revolt against reason)*, *letters against civilization*, and *anarcho-primitivism: beyond anthropology and archeology* all from *CAC*, and *The Spectacle Goes On*, *Class Struggle*, *Commodification And Modernized Society*, *Theses On The Fall of Civilization*, and *Pacifism As a Deterrent To Peace* all by Kevin Tucker, *Destroying Industrial Society* by Critter, *Rob and Free at OSP*, reviews and more... This issue is available for \$3/N. America/ \$4 world, contact for wholesale rates. *The Green Anarchy Collective* also highly recommends Kevin Tucker's outstanding pamphlet, "*The Disgust Of Daily Life*," available from the above address for two dollars.

Check out the new website:
www.coalitionagainstdomesticationandtheSpeciestraitor.cjb.net
The *Species Traitor* page is now at www.speciestraitor.cjb.net

The Revolt of Adam and Eve: A Green Anarcha-Feminist Perspective

By Witch Hazel

As a female anarchist I have for many years thought about and looked around for any interpretations or writings on “anarcha-feminism.” I could find nothing. Besides a few reprints of writings from the 70s attempting to define the term, and many writings by anarchist women on various subjects of particular interest to women (especially women’s’ health); there just isn’t a whole lot out there. *GreenAnarchy* newspaper (and other GA endeavors) has recently made an effort to integrate what could be called an “anarcha-feminist” or anti-patriarchy critique into the overarching anti-civilization perspective.

This is a good thing – even giving “lip service” to patriarchy as a pillar of civilization actually goes a long way to opening up the anti-civ perspective – making it feel more inclusive of the experiences and perceptions of us women living in—and resisting—the control imposed on us by a patriarchal world. This “lip service” is an honest attempt to address what some feminists (anarchist and otherwise) have defined as a “male dominated” and an “irrelevant to women” green anarchist movement, in a way that doesn’t compromise an anti-civ analysis. But as always, we could still be going much further. Taken to another level, an anti-patriarchy critique is as relevant to men as to women (and all those who identify in between, as many people have throughout pre-history). Anti-patriarchy is not a female issue. We are not the only ones who suffer under the thumb of enforced sex roles, division of labor, emasculation of violence, etc.... On the contrary, the devaluation of the feminine archetype could be considered a parallel to the mind/body split that enabled so much of humanity to take a drastic turn in evolution toward domestication and civilization. This “totality” affects men and women in different ways, but they could not be compared in terms of quantity.

A main reason I feel so uncomfortable with a “feminist” identity is that most feminist thought denies (or is oblivious to) the inherent feminism in anarchist ideas — not to mention in primitivist anarchy ideas. Liberal feminism seeks to empower itself at the expense of men. I used to be a liberal feminist. I studied the theories in college, and I practiced it by bullying and coercing men to defer to women at all times, as reparations for thousands of years of patriarchal rule. As I became an anarchist, this “identity politics” praxis gradually seemed more and more simplistic and single-issue, and our tactics started to feel authoritarian. I was still pissed about male behaviors that revealed a lifetime of male privilege (and I still do get pissed, by the way), but I eventually decided that I would interact with sexism in an entirely different way. Looking back, I understand where my rage came from, and why I chose to direct it in the way I did. I even understand where the rage of some of the radical women in our movements comes from, and I see it as potentially a step toward truer liberation for them.

As for the male dominance of the GA “movement”, there is undoubtedly a dominance IN NUMBERS of males over females involved actively as self-defined green anarchists. This of course does not mean that the ideas behind a lot of GA activity are not shared by many anarchist/radical women, in the same way that those ideas are shared by many people outside the militant anarchist subculture. Just like with issues of biotechnology and agriculture’s threat to food security, when I discuss issues of specific interest to women, such as the loss of control over our health, childbirth, sexuality, body image, etc., I do so from an anti-industrial/anti-civ perspective, and I find that people genuinely agree with that perspective. I make efforts to publicly identify with green anarchy, so that those around me - including women - might consider the relevance of anti-civ ideas. I want more women to write for *GA* - to speak about the “totality” of civilization with a specifically woman’s voice.

Where I first started developing my own brand of “green anarcha-feminism” (if it has to be labeled) was when I discovered “eco-feminist” ideas. These ideas most closely resemble the anti-patriarchal, anti-civilization critique, but much of it is most definitely not compatible with anarchy. Glorification of Goddess-worshipping cultures as indication that a matriarchal society is somehow preferable to patriarchy, is a bunch of crap. This isn’t much different from the pro-statist liberal feminist idea that a woman president would save the world. Some of it is even colonialist (in its co-optation of indigenous wisdom), or “essentialist” in the way it defines womens’ power in terms of our reproductive capacity. As an anarchist I felt alienated from much of “ecofeminism,” but attracted to some of it too. Chellis Glendenning put a whole new spin on it for me.

I have never known self-identified GA men who dismiss the institution of patriarchy as irrelevant to anarchism or primitivism. There has been a LACK of such analysis, but that’s simply not the same thing. The absence of such analysis has indeed been a product of living in a patriarchal world, as are many things in all our movements, and I think many GA men have come to recognize this (all of them I know anyway). This recognition has seemed to happen partly in response to the insistence of radical women, and while I despise many of their tactics, I am actually really pleased to see that those on the receiving end (which is not all men, by the way) have not turned away from what I consider to be the issue at hand: the lack of an anti-patriarchy perspective. One of my fears was that the despicable, authoritarian, manipulative tactics of some women would cause a backlash against feminist critiques, and obscure the inherent feminism in anarchy. I used to not care much about the effects of my feminist rage, and when it’s aimed at certain sectors of the population, I still don’t. But when it’s aimed at people striving for total liberation, however reactionary they may seem when confronted on their privilege (aren’t most of us?), I am pretty convinced at this point that if we are serious about what we say we are trying to break down and recreate, in terms of fighting patriarchy we HAVE GOT to do it together.

This is not to say that “seperatism” as a method of unlearning patriarchy cannot be useful for both men and women. I am a firm believer in “men against sexism” type groups, and “women’s safe spaces”. I like the idea of women’s’ solidarity and “sisterhood” (although I have seen some power-tripping there), and although the notion of “brotherhood” kind of scares me, I’m not closed to the potential for liberation there. Also, I’m not talking here about confronting sexist violence, misogyny, or homophobia – those were never issues of contention in terms of having tolerance for such behaviors. I’m pretty much no-compromise when it comes to that.

As a pillar of civilization, the effects of patriarchy will not be dismantled or eradicated from our communities anytime soon. As with the lingering effects of religion, domestication, agriculture, linear time, and symbolic thought, we are facing a massive challenge in identifying, much less unlearning, the ways patriarchy has alienated us from nature, each other, and our own internal wildness. Much has been said and written about the effects of patriarchal rule on women today, and I hope to see that discourse continue. But after nearly ten years of feminist consciousness raising, mostly with other women, I’m ready to hear about it from men — and talk about it with men. It’s one thing for men to mention patriarchy in the list of institutions that comprise civilization. It’s another to define what effects patriarchy has had on the autonomy and social evolution of men in civilized societies, and to discuss how we can overcome it together, through our daily interactions, as well as in the ways we fight the state, support each other when the state fights back, and develop collective projects that subvert the institutions that control us. Anti-patriarchy is not an “issue” to take up. It is a consciousness that should underline our lives as we struggle against the forces of civilization to revive ancient ways, while realizing an entirely new way of being in a post-domesticated world.



The Garden of the Peculiarities part 3, by Jesus Sepulveda

Affection instills strength. Without it, it is nearly impossible to struggle with experiences too intense and painful to endure. Tenderness is a way of life, opposed to the automatization of the clock and forced labor. Robotization is a way of death, opposed to the liberation of time and leisure, which allow tenderness to grow like a healthy trunk in the garden of all and so spread its aroma among all beings that inhabit the planetary garden. In contrast, globalization imposes a standard mold on our garden. It manifests itself in a triple process: imperial expansion of capital; worldwide standardization through economic control by transnational companies, and domestication of the soil through monoculture, destroying natural variety and paving the earth. Its avarice threatens all natural cycles. The soil is the skin and the flesh that covers our planet. Clean air is the landscape that gives us oxygen and protects us from dying burnt by the penetration of ultra-violet rays. Condors and Magellan sheep have been blinded due to the weakening ozone layer. Water gives us life. Soil, air and water are parts of a natural cycle that pollution interrupts. Then, fire gives us the energy we need and the sun nurtures us with compassion and tenderness.

Certainly we all need tenderness: the cat that stretches itself between the calves of guests or meows in your lap; the dog that jumps excited at your return and looks for your recognition. Tenderness reconnects us to all things and makes us well. Who has not felt pleasure at touching the face of a loved one or bathed in the pleasure of a beloved’s touch?

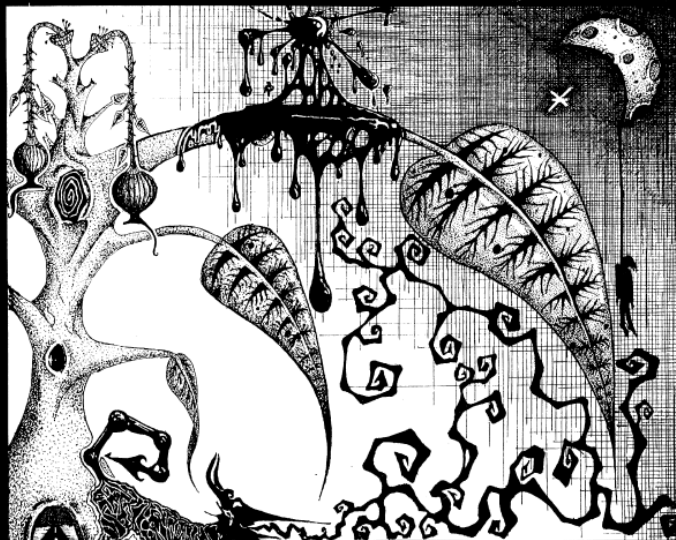
Robotic cybernetic replicas only work. They falsely perceive time, they understand it as a continuous line where past, present and future intersect simultaneously but in an unreal way. The notion of time is an authoritarian imposition of the social order that justifies itself with the false idea of progress, a model of legitimization of the dominant order: industrialization, imprisonment and territorial delimitation. Materially, we live in the present, in existence itself.

“Hic et nunc”, so goes the Latin refrain, here and now.

Because of this, memory—always active and arbitrary, changing and selective—gives us a perception of our own experience. Experience amplifies peculiarity, a process distinct from history, this is to say from the standardization of the official. The only common factor to all peculiarities there are on earth is tenderness. Affection is a primary necessity of human beings.

Knowing, then is to understand that without tenderness and love, no revolution can be possible.

Note: This is part three, out of forty-seven sections, from the book “*The Garden of the Peculiarities*,” recently published in Buenos Aires, Argentina. The book is being translated by Daniel Montero and is edited by Janine and Jesus Sepulveda



Interview with Julieta Paredes of Mujeres Creando, an anarcha-feminist group in La Paz, Bolivia.

In *GreenAnarchy* #6 (Summer 2001), we ran an article on the Bolivian anarcha-feminist group Mujeres Creando, who in July of that year helped spearhead the violent takeover of a government banking agency located in the capital city of Bolivia: Due to negotiations between the Bolivian government and church groups, none of the members of *Mujeres Creando* were prosecuted for their involvement in this action. Mujeres Creando draw from their Andean heritage, from feminism, and from anarchism to fight patriarchy, power, the State and militarism. They publish the journal *Mujer Publica* (Public Woman) and have their own cafe named *Carcajada* (Laughter) where they host many activities: They also engage in an ongoing graffiti campaign all over the cities of Bolivia, making unauthorized use of public space to broadcast their revolutionary anti-patriarchy message. As a follow-up to the article that appeared in issue #6 of *GA*, we've decided to reprint this interview with a member of Mujeres Creando, which was originally posted on "Infoshop.org."

How did Mujeres Creando (Women Creating) come about? What is its goal?

JP: Mujeres Creando is a "craziness" started by three women (Julieta Paredes, Maria Galindo and Monica Mendoza) from the arrogant, homophobic and totalitarian Left of Bolivia during the '80s, where heterosexuality was still the model and feminism was understood to be divisive. It's not really a new design in a society such as ours. So we had already been developing this kind of criticism.

The other part of our criticism of the Left is toward what has been a constructed social practice; that is, it was unethical, dishonest and it had a double morality.

Revolutionary in the streets, revolutionary in their words, revolutionary in their talking, yet, at home, they were the dictators of their own families, with their own loved ones.

We have started to realize the original proposal of Mujeres Creando, and so we have been picking over all our experiences with the Left, as well as learning through our first time taking part in the San Bernard Conference in Argentina, which was an experience of all Latin American feminists.

From the viewpoint of Mujeres Creando, one way to move toward our goal is the concept of diversity (the other is creativity). Diversity is fundamental for us, because if you look at how other groups are made up, they're usually of the same kind of people (barrio [neighborhood], young people, workers, lesbians, etc.). Diversity is a way to criticize these "enclosed cubicles" in society. Mujeres Creando is made up of lesbians and heterosexuals, whites and indigenous women, young and old women, divorced and married women, women from the country and from the city, etc. The system tries to keep us in the "enclosed cubicles" and to divide us so that it can control us more effectively.

What's important is that we, through our connection with other women, are starting to observe the diversity in which Latin American feminism developed; that is, there were farmers, students, soldiers, lesbians, etc. It was beautiful and it captivated us.

Afterwards we realized that it wasn't enough just to be a woman... there were deep political differences. We keep on with the feminist movement and become feminists, and immediately we see something that seems to us like empty space: it's all good and diverse, but what was our position as to (government) power?

The difference between us and those who talk about the overthrow of capitalism is that all their proposals for a new society come from the patriarchy of the left. As feminists in Mujeres Creando we want revolution, a real change of the system; we do not want just to change capitalism, nor just to change attitudes toward women, but also a change in attitude toward young people and the environment. We want to change patriarchy, in a historical and long-lasting transformation that is being created by the feminism we dream of.

In the process of constructing organization - no bosses, no hierarchy - I speak for myself and don't represent anybody... I've said it and I'll say it again that we're not anarchists by Bakunin or the CNT, but rather by our grandmothers, and that's a beautiful school of anarchism.

What is it to be a feminist in Latin America?

JP: To be a feminist in our society means to fight against neoliberalism and its ideology; for us, being a feminist means denouncing racism, machismo/sexism (in the Left and within anarchism, as well as feminine sexism), homophobia, domestic violence, etc. It means denouncing the sexist, bureaucratized, technocratic women of this generation (for us, those women

that have fallen into neoliberalism and are administrators of the murderous politics of the World Bank, IMF, etc.) Here's the difference between us and them: they use power and are within the system, and therefore they always control the forces (military, economic, social, political) against those who oppose what they say.

So, we're not interested in power, women's offices, or ministries. We are interested in the daily construction of practice and theory in the streets and in nurturing our creativity.

Our generation denounces the unjust relationship between men and women, just as the class concept has denounced the unjust relationship between the bourgeois and the proletariat. Therefore, it should have led to a revolution, but it's changed into a concept grabbed up by the system, because the only thing that works is the description of being a man or woman today, not the denunciation of the relationship's injustice... so, the generation becomes a descriptive concept. Feminism looks for ways to recover this category, which has a descriptive aspect, but more importantly its denouncing character. We bring this character forward in our fight for the construction of our anti-patriarchal theory.

What do you think of the "lack of women" in social movements? Is it a myth or an historical reality?

JP: It seems to me like a blindfold when people ask, "where are the women?" We have been around since the beginning of revolutionary moments, always. On the other hand, in today's

era, social movements (Sem-Terra, de los Deudores, Madres y Abuelas de Plaza de Mayo) are all women-led fights resisting and confronting dictatorships. What we see is a division between public and private affairs, a blindfold, an invisibility in the struggles.

How do men and women, indoctrinated into a patriarchal society, react to the goals of Mujeres Creando?

JP: Women have sympathy as well as fear. The sexist women are much more stubborn and violent than macho men. These men are careful about having sex with us; they're afraid, it's some kind of complex... but in the end they have a certain kind of respect toward us because we have been fighting for ten or eleven years.

At first, most women have sympathy, and later they're afraid because it's a demanding and radical proposal, but that's the only way to build in a place where everything is superficial and diluted. And the men that sympathize with us follow us if they're interested in everything, but they keep wanting us to be like mothers, feeding them; they're a little lazy because they don't want to accept the challenge of making their own group.

What is your vision of social change as relates to the books you [Mujeres Creando] write and the videos and graffiti you make?

JP: You can want a microphone or camera like you'd want a rifle, neither with bullets nor with audio or pictures. No, I'll say what I want to say to others.

We have given communication a high place, on the same level as creativity - that is, creativity in communication. So we have preferred to take from our roots and, by leaving them, we begin a creative communication process. In '92 we started to do graffiti. We did it in Cochabamba, Santa Cruz, and other places.

And so, out of all our work that we do, the graffiti's (signed Mujeres Creando) are not anonymous - we put what we want, and everybody knows that MC is in this area, and if someone wants to put us in jail, he or she comes here and does it. Whenever we've gone out to do graffiti, we have been afraid, and we're always afraid. But we've thought about our right to do it... Coca-Cola pays and paints, Repsol pays and paints, so why can't we paint without paying? The problem isn't that the walls are painted, the problem is that it's not paid for. If we must pay for public space, then it's a big contradiction in democracy. What's public and what's private? Streets are public space, the whole city's a courtyard, not a jail hallway, where you go from the jail of your house to the jail of your office job... if it's public, then everybody can use it. But if you pay for public space it becomes private. Public space doesn't exist. Let's start this discussion. What's dirty? What's clean? "You're making my walls dirty!" Oh, so when Coca-Cola contracts a painter, it doesn't make the wall dirty? That's an aesthetic concept. It seems to me that it has made the wall dirty in a disgusting way. And what we have done, our graffiti, that's beautiful.

What are some of the next projects for Mujeres Creando? Is it possible that you will participate in IMC Bolivia?

JP: If we want Mujeres Creando to go on, it needs to question itself, and not embody a myth like "a cute group of feminists" because you have to have roots in society. For this, I propose to build a space (Creando Feminism Autonomo [Creating Autonomous Feminism]) for other women and other social groups where we'd build feminism in terms of Mujeres Creando... and I think it's important to let people know about these experiences through Indymedia.

My privileged space is for women; I want to start with them. I want to start from there, to feed others and myself through the Indymedia space. I don't consider this women's space to be apart from others - I think that we can get into deeper discussion if we start with women. But I don't want it to start in Indymedia and finish with the women. It's a social proposal by women and for both women AND men.

**You can reach Mujeres Creando at Casilla 12806, La Paz, Bolivia
creando@ceibo.entelnet.bo**



CASCADIA FOREST ALLIANCE STATEMENT ON THE DEATH OF BETH O'BRIEN

On Friday, April 12, 22 year old Beth O'Brien died in a fall from a tree sit at Eagle Creek. We are a community shocked and saddened by Beth's tragic death. Years of community efforts, heralded by direct action, have protected the Eagle Creek area thus far. Beth's death came as we were preparing to take down the tree sits upon receipt of a signed legally binding contract canceling the sales. This document is expected to be signed by the Bush Administration early next week.

Tree-sitting is a risk taken to protect our remaining native forests from destruction. It is a tragedy that such risks must be taken. While we recognize the dangers inherent in tree-sitting, we take safety seriously. Tree-sitters and tree-climbing trainers are taught the best safety available and constantly stress the importance of conveying safety protocols to others. This tragic accident results because communities must risk their lives to protect their land.

The timeline of events leading to the accident are as follows. For two hours Beth and two companions snow shooed into the area with supplies. At 7pm, after climbing to a height of 150 feet Beth fell from a rope ladder between platforms. She did not use a safety connection that was available. She survived the impact. Emergency services were called by cell phone immediately. First responders did not arrive on the scene until two and-one-half hours later. She was pronounced dead upon examination.

We view Beth's death in a tradition of courageous action to defend life that extends through decades of non-violent protest in the US and abroad.

**For more info, contact: Kim Marks or Sarah Wald:
(503) 235-8270**

INDIGENOUS & CAMPESINO RESISTANCE

November 12 (2001), Columbia: Indigenous Want Neither Rebels Nor Police On Their Lands

Caldono: Some 4,500 Paez indigenous people from six reservations intervened to halt an attack by the Revolutionary Armed Forces of Colombia (FARC) on the police station in this Cauca Province. Armed only with traditional "staffs of command" - wooden sticks which symbolize authority - the Paez arrived about an hour after some 150 fighters from the FARC's Sixth Front and its Jacobo Arenas column began shooting at police agents held up in the station. The Paez men, women and children placed themselves between the rebels and police and demanded that both sides stop shooting. The Paez say they are prepared to "expel" any armed groups operating in their ancestral territory, whether they be rebels, police, army or paramilitary. "We won't endure any more attacks against indigenous people and civilians," said Margarita Pela, an indigenous council member from Caldono. "We want them to leave us in peace and we will pay whatever price is necessary to clear the violent ones from our reservations."

(**GA note:** Recently *Barricada*, a Boston anarcho-communist publication, published an article in support of the "anti-imperialist" FARC. We assume that they're unaware of the fact that the FARC is a murderous, misogynist, drug-trafficking, authoritarian proto-state, much similar to Peru's equally awful Sendero Luminoso/Shining Path).

November 28 (2001), West Papua: Free Papua Movement Attacks Police Outpost

Merauke: One hundred members of the Free Papua Movement attacked a police outpost. Police and soldiers drove off the rebels, killing two and wounding two others. The Free Papua Movement includes some who completely reject "modern life" imposed by the state and capital and others who simply want an independent West Papuan state. It remains to be seen where this movement will go.

January 11, Peru: Indigenous Aguaruna And Huambisa Seize Oil Facility

Amazonas Province: Indigenous Aguaruna and Huambisa residents of the northern Peruvian provinces of Bagua and Condoranki began a 48-hour strike to demand the immediate destruction of a highway linking Bagua and Zarameriza. The following day the protesters seized as hostages seven government officials who had arrived to meet them. When 48 hours passed with no response to their demands, residents extended their protest to an open-ended strike, began blockading highways in the area and seized the installations of Station Six of Petro Peru, the state oil company. As of late January 13, some 3,000 protesters had shut off valves at the oil station and another 3,000 were preparing to seize the El Muño hydroelectric facility in Bagua.

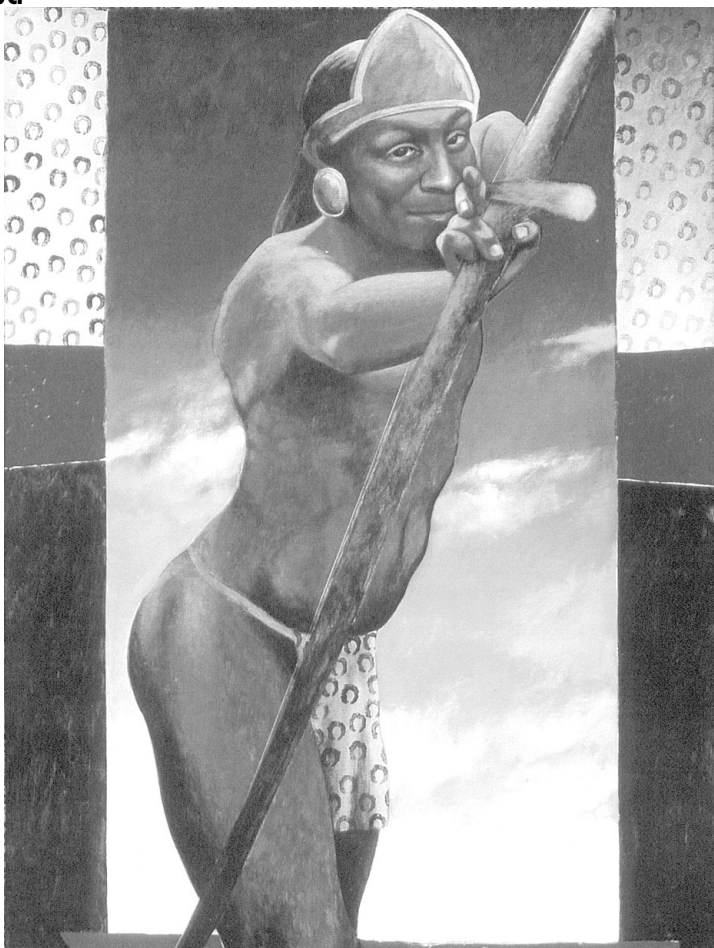
March 2, Argentina: Indigenous Toba Return To Traditional Barter Economy As The Crisis Of Capitalism Deepens In Argentina

Presidente Derqui: With bank accounts frozen in Argentina and thousands of companies bankrupt, the Toba Indian tribe is surviving by returning to its cash-less roots and bartering for subsistence goods, in the process showing others how to weather the storm of capitalism's collapse. Trying times spawn exceptional and creative responses, and for the Toba natives who moved next to the city of Presidente Derqui from the northern province of Chaco six years ago, the social and economic upheaval in Argentina has breathed new life into their community. Only two of the 150 people living on the Toba reservation still have full-time jobs. But now the revival of bartering has begun weaning the community off its dependence on church charity and the social "services" of the state. Bartering is nothing new to the Toba, a semi-nomadic people who for generations swapped goods like honey for fish among themselves. The collapse of Argentina's governmental infrastructure is helping to reactivate not only their traditional form of economy but pride in their culture, as thousands of impoverished Argentines seek to emulate their survival strategies and learn from their example of self-sufficiency. Because the Toba are not alone in their poverty (an estimated 45 percent of Argentines now live in poverty), the tribe recently decided to open its doors to outsiders and try bartering handmade artifacts to feed and clothe the 150 members on the reservation. Organizers said the underground market has grown from 40 people to 200 traders now. These are exactly the types of mutual aid networks that we all need to be creating in our own bioregions with each other, as we prepare for the inevitable collapse of the global capitalist empire.

"It's time we at long last brought things home, dealing with root causes rather than an unending series of grotesque symptoms." - Ward Churchill

March 4-7, Bolivia: Miners Violently Protest Corruption

Oruro Province: Some 3,000 residents of the mining community of Huanuni blocked the road linking the cities of Oruro and Potosi, outside the village of Machacamarquita. The protest was organized by the Huanuni Civic Committee to demand the resignation of Huanuni mayor Gladys Alcala, and all five city council members, who have been accused of corruption. Police moved in on March 6 to try to clear the road, and protesters fought back with rocks and dynamite (which is readily available because of its use in mining operations); at least five demonstrators and 15 police agents were reportedly injured. The police were forced to retreat, and the provincial government sent in negotiators. On March 7, as negotiations continued, the mayor and three of the five council members resigned. But the protesters pressed for the resignation of the remaining two, as well as government compensation for two protesters who each lost a hand in dynamite explosions. When the government refused to accept the conditions, the tentative agreement was suspended and the Huanuni protesters took hostage the two lead government negotiators, Oruro provincial Gov. Fausto Morales and Deputy Minister of People's Participation Ivan Arias. As of March 7 the road remained blocked and protesters were demanding the presence of Government Minister Jose Luis Lupo to negotiate the compensation question. The action by angry Huanuni residents was the



culmination of more than a month of protests that included the January 30 occupation of the Huanuni mayor's offices; a February 18 protest in the city of Oruro; and a February 28 incident in which villagers forced city council member Florentino Gomez, under threat of violence, to present his resignation.

March 7, Mexico: Vendors Fight Cops

Chiapas: A total of 54 people were arrested and at least ten were injured when fighting broke out between police agents and indigenous vendors in a public market in San Cristobal de Las Casas. Police agents had entered the market to seize pirated cassettes and records. The vendors reacted by throwing rocks at the agents, who responded with clubs and tear gas. The authorities say some 500-600 indigenous people participated in the resistance, in which the Pitica supermarket and Granda Province stores were looted and burned; two cars and a motorcycle belonging to the attorney general's office were also burned, along with a private vehicle. According to anonymous eyewitness reports, a "festive atmosphere" characterized this events as "men, women and children joyfully carted off large amounts of food, drink, clothes and furniture over a period of over two hours. Onlookers shouted advice to the looters about the best route to take to avoid the police."

March 4-9, Chile: Southern Dam Fight Heats Up

Alto Biobo Province: Since February, indigenous Mapuche communities have been organizing protests geared at blocking a 225-ton transformer from reaching the site of the Ralco hydroelectric project, owned by the Spanish transnational company Endesa. Protests against construction

of the Ralco dam have been going on for years, led by seven families who have refused to sell their land. Now another group of families who previously sold their land are threatening to reclaim it, saying Endesa failed to provide them with housing, jobs, and other social compensation promised in a 1998 agreement. On March 4, two hooded and armed individuals forced the driver out of the truck of an Endesa subcontractor, then doused the truck with gasoline and set it on fire. Police sources charge unknown infiltrators, including some foreigners, with carrying out violent actions in the area in support of Mapuche demands. Following that incident, a number of non-Mapuche activists who were supporting local actions against the dam were forced to leave the area, fearing a backlash by authorities who blamed them for acts of "eco-terrorism." At 1 a.m. on March 5, a group of some 100 Mapuche residents from the Quepuca-Ralco, Ralco-Lepoy and Avellano communities began blockading the Maya bridge on the road linking Ralco to Guayalo, along which the transformer was being moved under heavy security. Carabineros agents arrived several hours later, some of them in Endesa vehicles, with air support from two Carabineros helicopters. The agents used tear gas, rubber bullets and water cannons spraying a chemical substance to try to disperse the Mapuche protesters, who fought back with rocks. Police finally managed to clear the road around 7pm, after arresting 55 people and injuring 26 others, five of them seriously; 18 police agents were also reported injured. Three Endesa trucks were damaged. As of March 9, Mapuche activists from other areas were marching to the Ralco area to join efforts to block the arrival of the transformer. The Mapuche resistance continues.

March 19, Canada: Dene Suline Members Occupy Band Council Office

Alberta: Members and elders of the Dene Suline indigenous nation occupied the office of their tribal government and called for the removal of the band's Chief. Last December the tribal government negotiated in secret with the Canadian government to sell off 4,500 square miles of Dene Suline land. Under the deal, each member of the indigenous nation would receive \$2,500 and their traditional land would continue to be used as part of the Primrose Lake Air Weapons range. The land was leased by force by the Canadian government in 1952, but that lease ended just before last year's secret re-negotiations. Indigenous groups from around the region have traveled to occupy and reclaim the land. It has been used over the last 50 years as an oil field supplying \$40 billion worth of oil annually to outside oil companies and as a weapons range for testing weaponry like Depleted Uranium (DU). DU tipped missiles have been used in Kosovo, Iraq and Afghanistan and leave a residue that remains radioactive for thousands of years. For more info, contact: **Dene Suline of Cold Lake** Box 8452, Cold Lake, Dene Suline Territory, Alberta, Canada T9M 1N2. (**GA note:** The struggle of the Dene Suline has intensified since this article was written. Dene Suline activists have occupied the band council two more times since March 19, leading to ever more conflict between Dene Suline traditionalists and corporate sell-outs).

April 17, Holland: Demonstrations At Canadian Embassy Challenge The Treatment Of Indigenous People

The Hague: As countries from around the world discussed the implementation of the UN Convention on Biological Diversity (CBD), a vocal crowd of protesters gathered in front of the Canadian Embassy to protest. "Canada loves to show a nice face to the world, and we are here to pull off that mask. Especially where big business interests are at stake, Canada's policy on indigenous peoples is ugly - its position on the Biodiversity Convention shows this clearly," said one protester. The protesters are supporters of the Secwepemc, a people indigenous to western Canada. Spokespeople for the Secwepemc people came to the Hague to find out what position Canada would take on part of the convention which is related to indigenous peoples. As they suspected, Canada is not supporting an interpretation of the CBD which would require the "prior and informed consent" of indigenous peoples to projects on their land and the commercialization of their traditional knowledge. Such an interpretation would help protect indigenous people from the "bio-piracy" of large companies and projects like Sun Peaks Ski Resort that destroy their traditional territories. The Secwepemc people point out that indigenous peoples are the traditional caretakers of biological diversity in their land and that their traditional knowledge tells them how to best protect diverse ecosystems. "We believe indigenous people have a better track record than countries like Canada in preserving biological diversity and sustainable use of land," said Arthur Manuel of the Secwepemc people. Manuel gave the example of the Secwepemc's battle against a giant tourism company which is threatening to expand a ski resort into a pristine mountain valley. This expansion would damage and

destroy the entire watershed. Even though the Canadian constitution formally protects Aboriginal land title, police are being directed to remove Secwepemc people from their valley, and not the people building the Sun Peaks ski resort. Manuel reported that over fifty Secwepemc have been arrested for being in their own territory, including a 79 year elder woman. Protesters delivered a statement to the Canadian Ambassador, calling on Canada to support the "prior and informed consent" interpretation, recognize the Secwepemc as protectors of the biological diversity of their traditional and un-surrendered land, and enter into good faith negotiations to reconcile Secwepemc title with government interest in the land. The statement also demanded that Canada stop its assimilation policies and uphold the rights of indigenous peoples on the national and international level.

April 25-26: Mexico: Airport Foes Disarm Cops

Mexico City: A group of more than 100 campesinos protesting plans for a new airport disarmed state police agents who tried to stop them from attending a demonstration. The campesinos, from San Salvador Atenco, a municipality northeast of Mexico, have been holding sit-ins and other protests since October over the proposed airport, to be located on farmland in Atenco and Texcoco. The campesinos had planned to protest a ceremony in nearby Chiconcuac Municipality in which the state was giving ten patrol cars, four motorcycles and a number of trucks to the local state police command - a move that the protesters say was meant to intimidate them. Agents in two patrol cars tried to block the demonstrators, who arrived in several vans. The campesinos overpowered four police agents and took their weapons - two rifles and three revolvers - along with the keys to the patrol cars. Blocked by a contingent of riot police, the campesinos returned to their sit-in in Atenco. Local police chiefs came to Atenco two hours later, apparently armed only with machetes, and negotiated the return of the weapons and the car keys. The protesters blocked the Texcoco-Lecheria federal highway on April 26, in a protest that would coincide with demonstrations in France, Barcelona and Belgium in support of a struggle by peasants in Toulouse, France.

ANARCHIST RESISTANCE

January 1, Greece: Anarchists Celebrate New Years Eve

Athens: The ATM of the Agricultural Bank in the suburb of Vironas is firebombed. Responsibility for this action is taken in a call to a local newspaper by the group "Kolasmeni Arourei" (Damned Rats), who say that: *This attack is dedicated to the French proletarians who, like every new years day, revolted again this year. The New World Order will find in front of it, the new world disorder.*

January 25, Greece: Politicians Continue To Get The Treatment They Deserve

Athens: A car belonging to a diplomat of the Jordanian Embassy is set on fire. The group "Floges Antistasis" (Flames Of Revolution) takes responsibility for this action, in a call to a newspaper.

February 13, Greece: Yet Another Bank Attacked!

Exarchia: There is an attack with stones and Molotov cocktails against the branch offices of Eurobank, in the center of Athens. The anarchist group "Haotiko Metopo Epithesis" (Chaotic Attack Front) takes responsibility in a call to a newspaper.

February 26, Italy: Anarchists Blamed for Bomb Blast

Rome: A bomb exploded in an abandoned motor scooter in central Rome outside the Interior Ministry, headquarters of the national police and security forces. There has been no claim of responsibility for the pre-dawn attack, but the rudimentary nature of the bomb and the targeting of a government building have led Italian pigs to suspect that this was the work of what they term "domestic terrorists." The ministry building itself was unscathed, although the blast shattered nearby windows, damaged trash bins and parked vehicles and dusted the street with broken glass. Witnesses saw two or three people leaving the scene. "Experts" also were examining footage from security cameras around the building. Local pigs said the bomb appeared to have contained four to nine pounds of gunpowder and a slow-burning fuse. "Investigations are leaning toward anti-establishment extremists and anarchists," Interior Minister Claudio Scajola told Parliament recently. "It seems at this point that we can exclude the idea that the attack was conducted by a group of international terrorists."

February 28, Greece: Anarchist Solidarity With The Palestinian Uprising

Exarchia: A luxury car is set on fire in the center of Athens. The Chaotic Attack Front takes responsibility in a call to a newspaper, saying: *Solidarity with Palestine, freedom to everybody.*

Anarchism & Jndigenism

It seems that there is an "alliance" being formed between Anarchists (or at least those who claim to be) and the Indigenous resisters the world over. There seems to be a sincere desire on the part of the "non-native" peoples to finally acknowledge that the 500+ year struggle against genocide and ecocide led by the Nations of the indigenous people, would be in the best interests of all involved. This is a wonderful thing. However, the most sincere desire is often, and in most cases has, led to even more problems for Indian people here in the "USA", and other aboriginal peoples the world over.

Our "plight" as many call it, is quickly picked up by the do-gooder. Historically this has been in the form of Euro-American Christian missionaries, sent to "civilize the savages" and "save their souls". Then you have those that speak for their indigenous relatives, because they know what they "really need".

Those people in the progressive movements who acknowledge the fact that indigenous interests are better expressed by those Native people whom are living in such harsh conditions are the only true comrades we, as the Natives of Great Turtle Island, have. Those that want to speak for us, bargain on our behalf, and correct our "plight" with their solutions, are enemies of the people. We can only form alliances with those who know the true meaning of solidarity. We are capable of representing ourselves.

The anarchist understands the meaning of solidarity. Though there are some fundamental differences between Anarchism and Indigenism, there is, and has been, no conflict between the two (as far as I know). In fact, many indigenists also proclaim to be promoters of Anarchism (such as myself). The bottom line is this:

Those who want power from you, to speak for you, represent you, or look out for your "best interests" want power over you! They are the enemy.

**In struggle,
Andy "John Two Names" Riendeau
#193786, G-5-12 Top, Staton Correctional Facility
PO Box 56, Elmore, Alabama 36025-0056.**

GA note: John Two Names is an Echota Cherokee serving time for allegedly setting schools on fire. He proclaims he is innocent. He is very active in the struggle for Native rights behind bars, and for this he has been met with repression from the prison authorities. Last Summer, John's mother, who is also active on behalf of Native rights, was kidnapped and brutally attacked and gang raped. The perpetrators were never caught, but one can only guess that she was attacked because of her participation in the indigenous struggle. The above article originally appeared in issue #10 of Houston's bi-monthly news bulletin *Anarchist Black Cross*.

March 8, Greece: The Chaotic Attack Front Strikes Again!

Athens: A car belonging to the European Union is set on fire in Kolonaki (also in the center of Athens). Responsibility is taken for this action in a call to a newspaper by the group Chaotic Attack Front, saying: *Solidarity to the immigrants and to Palestine's uprising.*

March 26, Greece: Rebels Attack Police Station

Exarchia: The police station in the center of Athens was attacked by about 15 people. In addition to the attack on the station, people also threw Molotov cocktails, setting seven police vehicles, five motorcycles and an "official" vehicle on fire. There weren't any arrests. This action was claimed by the Chaotic Rebel Army in a call to a local newspaper, saying: *The Chaotic Rebel Army takes responsibility for the arson of the Police Department of Exarchia. Solidarity to the demonstrators of Barcelona. Honor to Carlo Giuliani and all the dead victims of the social war.*

April 18, Greece: Anarchists Fight Police Outside The Home Of The Israeli Ambassador

Cyprus: There was a demonstration outside the residence of the Israeli ambassador, to denounce the massacre of Palestinian people. Many officials and diplomats were invited to the party of the Israeli ambassador that day, to celebrate the anniversary of the establishment of the Israeli state. Outside the residence, demonstrators, among them Palestinians and anarchists, clashed with the police. In these confrontations three policemen were injured and five people were arrested. Among those arrested were three anarchist comrades, who were the only ones to be charged with rioting. One of them, Girgos Karakasian, was dragged by cops inside of the Israeli ambassador's residence and was heavily beaten and injured. The cops had to take him to the hospital later and then release him, after pressing charges against him. On April 23, the police of Cyprus arrested Giorgos Karakasian again, presenting as a reason the further processing of video-tapes showing the riots at the April 18 demonstration. In the search at his house the police confiscated anarchist leaflets and the media in Cyprus launched a campaign of criminalization against anarchists. G. Karakasian was in custody. But he was released after public pressure was put on the local authorities. Comrades from the Anarchist Nucleus of Cyprus wrote the following statement: *We were among the many demonstrators that night, enraged by the massacres, the executions, the daily humiliation of the Palestinian fighters' dignity by the state of Israel... As anarchists and people who fight against oppression and exploitation, against the destruction of any human emotion, against the artificial divisions between the repressed people, in a time where human rights are buried along with the human bodies, we propose social revolution, revolt, continuous anti-authoritarian and anti-state action, because, as it is proven every day,*

No Amnesty

*Kindle the messengers
the virulent few...
send your wanton forces of
necrotic minds
the snare is set...
the arena of the streets is no
further
than your own soul.*

**THERE WILL ALWAYS BE A
CARLO GIULIANI**

*With eyes open to the nuances
of freedom, of justice...
unsustainable transient pleasures
the snare is set...
the deviant will breed trauma
into vital innovation.*

**LUCID MISCREANT YOU ARE
NOT ALONE**

*The covenant of greed cannot
protect you
nor can any god...
the breath of dissent is seeded
the snare is set...
the valiant will not reel from
your blows
some will trip the wire...*

ALWAYS FREE

- pearl nemesis

the states and authority are the only terrorists. We call comrades to express their solidarity with the anarchists persecuted in Cyprus for their solidarity with the Palestinian Intifada. It is up to the people themselves to act however they see fit. Anti-authoritarian solidarity with the Palestinian Intifada! Anarchists in Cyprus are not alone! For more info on the anarchists of Cyprus, see this web-link: www.geocities.com/anar_gr/english.htm

April 24-25, Greece: Businesses Attacked With Firebombs

Athens: On April 24th, a car dealership and an American fast food restaurant were slightly damaged after they were hit by firebombs. Gasoline bombs caused damage to a dealership that sold German-made luxury cars and to a Kentucky Fried Chicken restaurant, both located in the Kalithea area, south of the city center. The next day a firebomb exploded outside a branch of the National Bank of Greece, causing slight damage and no injuries. The firebomb, consisting of two camping gas canisters soaked in gasoline, had been planted at the entrance of the bank, located in the eastern residential district of Galatsi. A car parked close to the bank was also damaged in the blast. No one claimed responsibility for these actions, but they are believed to be the work of anarchists who carry out scores of fire bombings in Athens each year, targeting politicians' offices, banks, foreign companies and diplomatic property.

Italy: Anarchists Say Set Fire To Documents!


The following statement was released by a group of Italian anarchists, calling themselves "Banished Anarchists", after the government began issuing "travelling papers" to keep track of all of the Italian radicals who have been traveling to various mass demonstrations against capital throughout the world: *By now, one can no longer count the obligatory traveling papers that a large number of anarchists throughout Italy have been burdened with. This modern ostracism, on par with so many other democratic poisons, is a further enclosure with which to build the City of tomorrow, the City of the Good. The police headquarters said, "move along". The police headquarters has so many papers. As many as there are things and individuals to number, inspect, file, supervise, warn, punish. However, not everybody keeps their papers in order, not everybody wants to keep them. And for this reason there is one paper among them all called the "traveling paper". Anyone who disturbs, anyone who does not fall into line, anyone who thinks out loud, is ejected, driven out, banished. Every authority is traveling paper for those who do not obey, for those who don't submit when they say, it's the law. They have distanced us hoping to confine us in that mental police headquarters that is resignation. Useless toil, we don't even think of taking our place in line for a prohibition. Traveling papers are traveling papers, and documents, documents burn. - Banished anarchists*

ANTI-FASCIST RESISTANCE

December 8 (2001), California: Anarchists And Communists Attack Racist/Nationalist Rally

Anaheim: The following communiqué was released by the Southern Kalifornia Anarchist Alliance (SKAA). It has been slightly modified for **GA: The California Coalition for Immigrant Reform (CCIR)** sponsored a rally on the steps of the city hall. The purpose of this rally was to petition the city council to discontinue its issuing of ID cards to undocumented migrant workers in the city. The ID cards currently serve the same purpose as official California ID cards and have helped undocumented workers to obtain bank accounts a well as to be ticketed for infractions without having to be arrested and subjected to INS proceedings and deportation. The CCIR used the September 11 (S11) attacks as justification for the discontinuance of the ID cards saying that UN official ID cards allow Mexican terrorists to live legally in southern California. The CCIR is a white supremacist/nationalist organization with close ties to a group called American Patrol. American Patrol was formed by ranchers along the Mexico border to keep immigrants from crossing from Mexico into the USA. American Patrol members have been known to shoot and even kill migrants that they find crossing through the deserts along the border. Usually groups such as the CCIR and American Patrol only receive a very marginal acceptance in Southern California, but the recent S11 attacks have opened up the possibility of a greater acceptance and following for such groups. Therefore, we felt that it was necessary to show a strong resistance to their rally and attempt to run the CCIR out of Southern California. The CCIR rally was attended by about 50 supporters and about the same number of people who were there to voice their opposition to the CCIR. Shortly after the rally began, a group of about ten black bloc anarchists arrived and stood by for a while to ascertain the situation. Members of the communist group PLP were marching around in a circle shouting anti-fascist slogans. Soon thereafter, a member of the PLP confronted one of the more vocal members of the CCIR who was shouting racist rhetoric. The CCIR member had his head grabbed and planted into the knee of the PLP member. The black bloc saw the opportunity to beat some racist ass and joined in the ruckus. One black bloc member was seen with a long stick with nails protruding from the end. The stick had a jolly good time as it smashed into many racist faces. The brawl broke up when one of the CCIR members flashed a gun at one of the black bloc anarchists. The strange thing was that the whole time the police who were there just stood by and watched. No arrests were made. The CCIR later complained in the Orange County Register newspaper that one of their members had his teeth knocked out and yet another member could no longer move his head from side to side due to a neck injury. Anti-fascism is in full effect. No tolerance to racism! - SKAA

Her hat Angst
vom schwarzen Mann?



April 13, Austria: Anti-Fascists Crash Fascist Rally

Vienna: Anti-fascists clashed with police who stopped them from approaching fascist protesters of an exhibition that documents atrocities committed by regular German soldiers during World War II. Throwing eggs, beer cans and paint bombs, several of the 3,000 anti-fascist demonstrators tried to push their way through barricades sealing off Heldenplatz, or "Heroes' Square". Several pigs were injured. A press agency reported that some of the protesters also threw bricks and wooden sticks at fascists and pigs. The anti-fascists tried to approach about 120 fascist activists who were protesting the exhibition, which they claim unjustly depicts German soldiers as war criminals. The exhibition recently opened after several years in Berlin. The fascist demonstrators, who say the soldiers were heroes, held their demonstration in the central square where Adolf Hitler addressed an enthusiastic crowd in 1938 immediately after annexing Austria. They held banners saying "Despite the lies, we know the truth" and "Grandfather, we thank you," as well as photographs of Wehrmacht soldiers with the words "hero" and "thank you" under some of the pictures. The exhibit shows that soldiers of the regular German army committed crimes against Jews, Gypsies and others. For decades after the end of the war, many Germans and others believed that it was primarily the Nazi SS and Gestapo who implemented

Hitler's murderous policies. At the anti-fascist rally, demonstrators carried banners reading "Give no inch to the fascists" and "Solidarity with the victims of anti-Semitism". Police used water canons against the anti-fascist protesters in order to protect the fascists. In recent years Germany and Austria have been criticized for banning traditional leftist celebrations, such as May Day, while permitting fascists to hold demonstrations.

April 21-23, France: Mass Protests Against Fascist Politician Intensify

Paris: Street protests against Jean-Marie Le Pen, the leader of France's far-right pitted against conservative President Jacques Chirac in May 5 elections, snowballed into violent demonstrations. More than 10,000 people vented their rage at the results in Paris demonstrations during the night at the Place de la Bastille, Place de la Republique and Place de la Concorde - traditional rallying points since the French Revolution. Each time, police used tear-gas to disperse the crowds after bands of militants clashed with them. Some threw Molotov cocktails. Others broke windows and telephone cabins and damaged parked vehicles. Thirteen police were injured and 14 youths were arrested. In the rest of France, similar disturbances have erupted. More militant protests were building up on the 23rd in the towns of Le Havre, Rouen, and even in the southern Le Pen stronghold

of Toulon. A climax will come on May Day when all the protesters will be urged to drown a counter rally Le Pen has called in central Paris for his final electoral push.

April 29, Greece: Anti-Racists And Anarchists Attack Nazi Gathering

Athens: After the "rising" of the fascist politician Le Pen in France, the Greek fascist organization Xrysi Avgi (Golden Dawn) organized a gathering at Pedio tou Areos, in the center of Athens. Anti-racists and other groups organized a demonstration against this gathering at an area nearby. More than 300 anarchists participated in the demonstration. At about six pm, a group of about 70 anarchists attacked the central offices of Xrysi Avgi with stones, sticks and Molotov cocktails. Two fascists were injured. After some time, the demonstration moved towards Pedio tou Areos where one hour later the fascists would have their gathering. The area is squatted and people remained there in order to prevent the fascists from having their gathering. Several fascists that passed from nearby roads were beaten. A different demonstration took place in Exarchia, also in the center of Athens. Groups of anarchists attacked police squads and a bank with stones and Molotov cocktails. The cops responded with tear gas. No arrests were made. No one was hurt, except for fascists.

May 6, Holland: Fascist Politician Gets Wasted

Hilversum: The Dutch right-wing politician Pim Fortuyn was shot dead. Police say Mr. Fortuyn was shot six times and suffered multiple wounds in the chest and neck. He was attacked as he left a radio studio after giving an interview. Eyewitnesses have spoken of seeing "militant-type" figures at the media park where the Dutch station is located. "I saw Pim Fortuyn lying on the ground with a bullet wound in his head," said television reporter Dave Abspoel. The reporter said four people chased the gunman. Mr. Fortuyn's anti-immigration party made surprising gains in recent elections. Mr. Fortuyn provoked public indignation by calling for the Netherlands' borders to be closed to foreigners and by describing Islam as a "backward" religion. The man who allegedly killed this politician is a well-known Dutch environmentalist and animal rights activist. If he is innocent, he should be released and he would deserve an apology. If he's guilty, he should be released and congratulated. Leftist groups claimed that this assassination would lead to massive repression against leftist groups, and would strengthen the Right. However, Pim Fortuyn's party eventually failed miserably in the elections, and so far the only repression that has occurred has been several minor incidents of property-destruction at anarchist and leftist offices.

. . . continued from page 1

BUT WHERE IT HURTS, BUT IN THE MEANTIME...

5. NO RAGE IS ALIKE

Ted's treatment of "victimization issues" is a topic in itself, and so we'll only give it brief attention here. The favoritism in this society towards white males needs little background, but the outcome of that will usually be apparent. Those of us who come from such a position need to recognize the reality that the people Ted calls "victims" have their own source of rage. We should realize how that rage fits into the problem of civilization and embrace that revolt. This isn't to say, "don't be critical", in fact we feel the exact opposite. We all have our own source of rage and contempt for civilization. This gives us the true beauty and power of revolt, and we should embrace that and take and give to it. Anyone who tries to determine whom someone should and shouldn't oppose is hardly fighting alongside that person (not that that should even necessarily be the case, but another point is to just be upfront about where you stand). Authoritarianism and elitism should be understood as tools of civilization, it is up to all of us to overcome this in our own ways.

6. ATTACK WITH THE BRAIN, HEART AND FIST

We stand by the five targets that Ted points out in his sixth section. We feel that the only real danger here is the simplicity and ease with which he suggests that these be targeted. The way in which Ted implies getting rid of these organs makes it sound like we should all be effective anti-tech warriors. This is just a pipedream, and anyone could tell you that the elves who pull off hits like Vail didn't just decide out of the blue one day to go burn it down. The most impacting of hits are going to be the biggest and in any case the maxim of maximum destruction, not minimal damage should be the principle. However, it really isn't smart to go out and try and burn down some huge building.

Like anything, eco-sabotage is a skill. It takes practice and confidence to pull off something really big, and it takes time to get there. Those little spontaneous actions, such as smashing some windows, gluing some locks, or even confronting people openly are stepping stones to something bigger. While this isn't any sole reason to embrace those, it's definitely a positive one.

To suggest jumping into a big action is a dangerous suggestion. It is important to follow your heart, but most important to trust your instincts. If you think something horrible may happen, by all means you should seriously weigh the possible outcomes or try again later. The costs of getting busted doing something without practice are way too high to chance. Practice makes perfect and every bit counts.

7. GIVE IT ALL YOU GOT

The points on biotech we will leave alone, since we agree in their importance as targets (although it's debatable that something can really blanket over everything else as THE most important of targets). We hope that resistance will continually rise, and that seems to be the most likely case as the State tightens the leash and automation makes our lives all the more meaningless. Our basic point here is that any act of revolt is a positive thing. While each may seem insignificant and even some may not have been the best decisions, those aren't grounds for not giving solidarity to those actions. We must realize that we are not fighting for some obscure academic principle, but for the sake of wild life itself. More is weighing on this than any language could possibly attempt to sum up. We feel that a major point that Ted seems to have overlooked in this instance is that the success of FC didn't come from the elimination of the technological industrial system, but by helping push the seriousness of it to another level. In the long run, offing a few representatives of technological progression and the more common occurrence of improperly made bombs or targeting may not have the impact that the ensuing text and attention did. This is something that we all need to learn from, that every little bit counts. While we should be looking tactically for a way to get rid of this whole mess of a system, **we should do every bit possible to strike against it in everyday life.**



FURTHER SYMPTOMS OF STATE MELTDOWN.

January 12, Greece: Pigs Attacked For Being Pigs!

Exarchia: An unidentified group of people attacked a police foot patrol with stones and Molotov cocktails in the center of Athens.

February 5, Greece: Belgian Embassy Attacked By Persons Unknown

Athens: There is an attack with stones and Molotov cocktails against the Belgian Embassy and against a luxury car in the center of Athens. No group takes responsibility for these actions.

February 8, Greece: Two Impressive Actions In One Day

Athens: There is an attack with Molotov cocktails against the offices of P.A.S.O.K. (the ruling government party in Greece) in the suburb of Galatsi. On the same day, the ATM of the branch offices of the National Bank in Kypseli is set on fire. No group has taken responsibility for either action.

February 19, Argentina: Hundreds Vandalize Banks In Anger Over Deposits

Buenos Aires: Hundreds of people angry over a freeze of their bank deposits smashed banks' windows with hammers and rolling pins and pounded on their doors as the government struggled to halt snowballing inflation. Protesters cut off traffic and spray-painted "Gangsters!" on banks' boarded-up walls in an extremely intense version of the now daily demonstrations against the emergency freeze, decreed by the government to keep Argentina's brittle financial system from collapsing during a chaotic four-year recession. Exchange houses in the financial district beefed up their security, fearing a repeat of the December riots that killed 27 and helped topple three presidents as Argentina's increasingly militant working class lashes out.

February 23, Canada: Militant Opposition To Social Service Cuts

Victoria: About 100 demonstrators showed up to denounce a presentation by liberal politician Premier Gordon Campbell at a hotel where he spoke to the Canadian Alliance caucus. The protest was organized by the B.C. Government and Service Employees Union. Workers are outraged at government cutbacks to social services and massive layoffs. Demonstrators pushed and shoved hotel employees in an attempt to charge into the hotel and disrupt Campbell's speech. This action followed the recent attack during the night of February 21, when an unknown person or group dropped a small firebomb through the mail slot of Premier Campbell's constituency office in Vancouver.

Early March, Spain: Pigs Fight With Pigs Over New Law

Madrid: The Spanish government recently decided to stamp down on people who drink by banning drinking on the streets. The local troublemakers were outraged and so took to the streets, and national police in riot gear were called in to keep them in line. Unfortunately for them they weren't facing a load of drunks, but the local municipal cops (protesting about the extra work this law would give them) who'd also been trained in unprovoked violence, and so they fought with the riot police. This proves that pigs don't care who they beat the shit out of.

March 7, Argentina: Shit Happens!

Buenos Aires: About 500 people gathered on the steps of the Argentinean Congress building and began throwing carrier bags of their own shit, which they had painstakingly saved for days against the steps of Congress shouting such inspiring slogans as, "Put the shit where it belongs!" and "Senators and members of congress - today we shit on you for a change!"

March 15, South Korea: Former Spies Clash With Police In Protest Over Compensations

Seoul: About 500 aging former spies have clashed with riot police in the capital during a protest over compensation claims. The men, most of whom are in their 60s, say that as secret agents they were sent on highly dangerous infiltration missions to North Korea following the civil war. The former spies, dressed in black uniforms, fought about 1,000 police with metal sticks and gas canisters, which they set fire to and used as makeshift flame throwers. The protesters, many wearing red, blue and yellow headbands with "sent to North Korea on spy mission" written on them, shouted "we demand an apology and compensation!". The riot police were forced to retreat.

March 23, Argentina: Organized Looting Spreads Throughout Country

Rosario: A new wave of organized looting swept Argentina in the last week of March. The most dramatic incident came on the 23rd when a truck carrying 22 cattle overturned in the suburbs of this industrial city, an area that has suffered especially high unemployment in the recession of the last three years. Some 400 people from the community of La Granada gathered at the scene and began dividing up the meat, slaughtering the animals that had survived the accident. "Our kids can eat now, thanks to this," one woman said. "We are not like the politicians in their mansions throwing rocks at each other while they rob millions," another resident explained. "We here have no problems in sharing everything out." The local police chose not to intervene. These are just a few of the many incidents of this nature to occur in Argentina recently.

March 30, Ohio: Man Charged With Mill Bomb Plot

Cleveland: A man sympathetic to locked-out steelworkers was charged with plotting to launch homemade rockets at their plant from the back of a pickup truck. About 620 members of United Steelworkers of America Local 169 have been out of work at AK Steel Corp.'s Mansfield plant since September 1999 because of the lock-out. AK Steel has continued operating the plant with management and about 250 replacement workers. Charges were filed in federal court against Fred Frigo of Mansfield, a member of the United Auto Workers. A special agent of the ATF said in an affidavit that Frigo admitted the plan to an ATF informant he was trying to recruit as an assistant. Frigo told the informant he was building a homemade rocket and distilling alcohol into fuel to propel it. Frigo said he could launch two rockets at the plant from the back of a pickup truck and that he would bring a rifle to fire at police if they were followed, according to a conversation recorded by ATF agents. Frigo told the informant that if the plan was successful, the "scabs" at the plant would be put out of work, the affidavit said. Frigo also told the informant that they would not be caught because law enforcement officials would suspect terrorists due to the Sept. 11 terrorist attacks. Fred has been in incarceration since his arrest. Representatives from the United Steelworkers have condemned Fred.

April 19, USA: Tyson Manager Commits Suicide

Jimmy Rowland, one of six former Tyson Foods managers indicted on December 11 on federal charges of conspiring to smuggle undocumented immigrants to work at Tyson plants, killed himself with his rifle. Rowland was free on \$100,000 bond and was to face trial next February.

May 11, Maryland: Man Shoots Priest He Accused Of Molestation

Baltimore: A priest was shot and seriously wounded by a man who had accused him of abuse years ago. Dante Stokes surrendered to the cops, saying he shot Rev. Maurice Blackwell. Blackwell was seriously injured, but unfortunately he survived the shooting. Witnesses said that Stokes tried to talk to Blackwell before the shooting. Blackwell is on leave of absence from the Archdiocese of Baltimore because the church found in 1998 he had an inappropriate relationship with a minor. Stokes told police he had been molested by Blackwell nine years ago. There was another allegation made against Blackwell in 1993, but he was returned to his priestly duties when police dropped the case.

NA-ELPSN: The Sad Truth

As many of you are already aware, the *North American Earth Liberation Prisoner's Support Network (NAELPSN)* is no longer sharing a PO Box with *Green Anarchy*. In a statement that was released by *NAELPSN* explaining their change of address, they claim that they chose to change their address for "various reasons". This is a half truth. Recently, we've heard from numerous reliable sources that the editor (and sole member) of *NAELPSN's* newsletter, *Spirit Of Freedom (SoF)*, has been spreading lies about activists in the Eugene community and lying about why he had a falling out with many people in Eugene. Many activists have had serious problems with the editor of *SoF* - who goes by the name "Rabid" - for some time, mainly because of his verbally abusive and self-righteous tendencies, and his inability to respectfully interact with the people around him. However, up until recently, most Eugene anarchists chose to excuse his abusive behavior because he has made some contributions to the prisoner-support movement. No longer will Eugene activists and anarchists tolerate his behavior. This guy did not have a falling out with many Eugene activists because of ideological differences as he claims, but rather he was *kicked out* of our community because he intentionally sexually violated a female activist in our community, taking advantage of her in her sleep. Rabid has been forgiven on numerous occasions for being disrespectful towards people in general, and women in particular. But he's continued making random appearances in Eugene, and spreading lies about activists here, and now he has to suffer some consequences. Even after the incident of molestation, people made excuses for Rabid because of his "contributions" to the movement. Our silence regarding these matters has only allowed this guy to further take advantage of and manipulate people. It would be unprincipled and irresponsible to not be honest and up-front about why *Green Anarchy* will no longer have *anything* to do with "Rabid" or *NAELPSN*. Misogyny and authoritarianism manifest themselves in activist communities all too often. It is our responsibility to prevent it from damaging our movements and it is our responsibility to hold people accountable when they behave in an inexcusable manner. For these reasons and others, we believe everyone would do best to avoid *NAELPSN*. Perhaps a new group of individuals who are sincerely dedicated to anti-authoritarianism and prisoner-support can take this important project over so it is not further contaminated by the likes of "Rabid"? It is vital that people support earth & animal liberation prisoners, but it is also vital that we do so in a principled and intelligent manner. Allowing Rabid to continue on without being held accountable will only be detrimental to this movement in the long run. On another note, most, if not all, of the info contained within *SoF* is also published in *Green Anarchy* and *Break The Chains: The Newsletter Of The Northwest Political Prisoners Support Network*. If you're interested in supporting prisoners you can contact the *ABC Network* groups, and other groups listed in our prisoner-support groups directory. *NAELPSN* can be contacted, for now, at PO Box 50082, Eugene, OR 97405.



ALL SYSTEMS FALL!

Unfortunately, due to space limitations, we cannot cover every single direct action that takes place within the pages of *GA*. For more up-to-date news on the resistance, we recommend the following web-pages: **Earth Liberation Front Press Office:** www.earthliberationfront.com An excellent source of information about clandestine ecological resistance. **Animal Liberation Front Line Service:** www.animalliberation.net Information about animal liberation struggles. **Anarchist Info Shop:** www.infoshop.org The best web-site around for info on anarchist, anti-authoritarian and anti-capitalist struggles from around the world. **Weekly Update On The Americas:** www.americas.org This is where we receive most of our news about indigenous resistance in Latin America. **Ozgurluk Press:** www.ozgurluk.org This is a good web-site about resistance in the Middle East in general, and Turkey in particular.

PRISONERS OF WAR

ANARCHIST PRISONERS:

Ali Khalid Abdullah #148130, Kincross Correctional Facility, 16770 South Watertower Drive, Kincheloe, MI 49788. New Afrikan anarchist serving 10-20 years for his involvement in trying to shut down a major drug dealer.

Jerome White-Bey #37479, Jefferson City Correctional Center, PO Box 900 (5C-146), Jefferson City, MO 65102. Social prisoner turned anarchist activist. Founder of the “Missouri Prison Labor Union.”

Ojure Lutalo #59860, POB 861, Trenton, NJ 08625. Black liberation activist and anarchist serving a lengthy sentence for clandestine actions. **Robert Middaugh** T41137 Bldg 410 23up, PO Box 8, Avenal, CA 93204. Serving three years for an assault on a pig during the 2001 Long Beach May Day action.

Mike Rusniak DOC K88887, Dixon CC, 2600 Brinton, PO Box 1200, Dixon, IL 61021. Serving time for stealing a police car, and other anti-government acts.

Robert Thaxton (aka **Rob Los Ricos**) #12112716, OSP, 2605 State Street, Salem, OR 97310. Long-time anarchist convicted of Assault and Riot for throwing a rock at a cop at the 1999 Eugene J18 Reclaim The Streets. He received a seven year sentence. He’s currently assigned “Anarchist Security Group Status.” Do not send him anything containing any circle-A’s.

Harold Thompson #93992, Northwest Correctional Complex, Route 1, Box 660, Tiptonville, TN 38079. Sentenced to life plus 50 years for a 1979 robbery of a jewelers, killing a police informer who had murdered his partner in a shooting incident in Ohio. He was later given an extra 32 years for a failed escape attempt.

Thomas Tripp # 777 Stanton Blvd., Ontario, OR 97914. Social prisoner turned anarchist. He’s facing up to three years in prison for his participation in a prison insurgency aimed at winning religious rights for Native prisoners, better educational programs for everyone, and other concessions.

Shaka N’ Zinga (**Arthur Wiggins**) #196612, POB 534 (MHC-X), Jessup, MD 20794. New Afrikan anarchist being framed for a crime he did not commit.

ECOLOGICAL RESISTANCE PRISONERS:

Charles Hoke #861206, ACH, Indiana Department of Correction, Indiana State Prison, PO Box 41, Michigan City, Indiana 46361-0041.

Radical farmer serving time for robbing banks in order to support himself, and other farmers, who were being forced from their homes by developers.

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

Jeffrey Luers (Free) #13797671, OSP, 2605 State Street, Salem, OR 97310. Long-time environmentalist serving 22 years for politically-motivated arson attacks.

Craig Marshall (Crittter) #13797662, SRCI, 777 Stanton Blvd., Ontario, OR 97914. Serving five years for a politically-motivated arson attack against a Romania Chevrolet car dealership in Eugene.

Peter Schnell #99476-111, FCI Otisville, PO Box 1000, Otisville, NY 10963. Anti-authoritarian earth/animal liberation activist serving two years for being in possession of incendiary devices.

Fran Thompson #93341, 1107

Recharge Rd., York, NE 68467. Eco-activist serving a Life sentence for shooting dead, in self-defense, a stalker who had broken into her home.

Matt Whyte #99477-111, Taft Correctional Institution, PO Box 7001, Taft, CA 93268. Anti-authoritarian earth/animal liberationist serving two years for being in possession of incendiary devices.

Helen Woodson #03231-045 FMC Carswell, POB 27137, Admin. Max Unit, Fort Worth, TX 76127. Serving 27 years for robbing a bank and then setting the money on fire while reading out a statement denouncing greed, capitalism and the destruction of the environment.

ASSISTED SUICIDE:

Dr. Jack Kevorkian #284797, Southern Michigan Correctional Facility JMF, 4010 Cooper St., Jackson, MI 49201. Imprisoned for helping suffering people die through assisted-suicide.

INDIGENOUS PRISONERS:

William Firewalker Burchett #03655032, West 5852, Federal Prison, PO Box 7000, Fort Dix, NJ 08640. Native American religious rights activist being held in prison under questionable circumstances. **Eric Wildcat Hall** BL-5355, Unit I/A 10745 Route 18, Albion, PA 16475-0002. Serving 35-75 years for helping ship arms to Central American indigenous resisters.

Eddie Hatcher Marion Correctional Institution, PO Box 2405, Marion, NC 28752. Long-time Amerindian activist being framed.

Leonard Peltier #89637-132, PO Box 1000, Leavenworth, KS 66048. American Indian Movement (AIM) activist, serving two life sentences, having been framed for the murder of two FBI agents.

Andy J. Riendeau (**John Two Names**) #193786 E-6-7, Staton Correctional Facility, PO Box 56, Elmore AL 36025-0056. Native activist being framed for setting schools on fire.

Tewahnee Sahme #11186353, Oregon State Prison, 2605 State St., Salem, OR 97310. Native rights advocate facing time for participation in a prison rebellion.

ANTI IMPERIALIST

ANTI-CAPITALIST PRISONERS:

Kathy Boudin #894171, PO Box 1000, Bedford Hills, NY 10507. Former Weather Underground activist serving time for being a passenger in a get-away van during the 1981 Brink’s expropriation attempt in New York.

Marilyn Buck #00482-285, Unit B, 5701 8th Street, Camp Parks, Dublin, CA 94568. Serving 50 years to life for actions taken after she escaped prison herself including an armed robbery of a Brink’s armored truck and the liberation of Assata Shakur from prison.

Judy Clark #83-G-313, PO Box 1000, Bedford Hills, NY 10507. Former Weather Underground member.

Bill Dunne #10916-086, Box 1000, Marion, IL. 62959. Anti-authoritarian sentenced to 90 years for the attempted liberation of a prisoner in 1979.

Larry Giddings #10917-086, PO Box 1000, Lewisburg, PA 17837. Anti-authoritarian activist imprisoned in 1973 for attempted expropriation, paroled in 1978 then re-arrested in 1979 while attempting to liberate a comrade from prison. He’s serving 75+ years.

David Gilbert #83A6158, Attica C.F., POB 149, Attica, NY 14011. Serving time for clandestine actions against imperialism and capitalism.

William Gilday P.O. Box 1218, MCI Shirley, Shirley, MA 01464-1218. Jailed for the shooting of a cop during a 1970 bank expropriation intended to fund the movement against the Vietnam War.

Alvaro Luna Hernandez #255735, Hughes Unit, Rt. 2, Box 4400, Gatesville, TX 76597. Chicano-Mexican freedom-fighter serving time for a police-orchestrated frame-up to stop his effective community organizing.

Yu Kikumura #090008-050, PO Box 8500 ADX, Florence, CO 81226. Alleged member of the Japanese Red Army.

UNITED FREEDOM FRONT PRISONERS:

The following three individuals are serving huge sentences for their role in actions carried out by the (UFF) in the 1980’s. The UFF carried out solidarity bombings against the US government on a variety of issues. All of these individuals are excellent people to write to and will answer letters.

Jaan Karl Laaman W41514, Box 100, South Walpole, MA 0207.

Ray Luc Levasseur #10376-016, Box PMB, Atlanta, GA 30315.

Thomas Manning #10372-016, Box 4000, Springfield, MO 65801.

Richard Williams #10377-016, 3901 Klein Blvd., Lompoc, CA 93436.

BLACK LIBERATION PRISONERS:

The following prisoners are all serving time for black liberation activities. Many of them are former members of either the Black Liberation Army (BLA), or the Black Panther Party (BPP), or both. They are either in prison for their clandestine actions against the state and the racist pigs, or because they have been framed by the authorities who work to crush dissent.

Sundiata Acoli #39794-066, Box 3000, White Deer, PA 17887, USP Allenwood. BLA POW.

Zolo Azania #4969, Indiana State Prison, PO Box 41, Michigan City, IN 46361-0041. Being framed for murdering a cop.

Hanif Shabazz Bey (**Beaumont Gereau**) #295933, Wallens Ridge State Prison, PO Box 759, Big Stone Gap, VA 24219. Imprisoned for actions carried out against US colonialism in the Virgin Islands.

Jalil Muntaqim (**Anthony Bottom**) #77A4283, Box 338, Napanoch, NY, 12458. Former Black-Panther who’s accused of participating underground activities. He’s been in jail for 22 years, which makes him one of the oldest political prisoners in the U.S. **Joseph Bowen** AM-4272, 1 Kelley Drive, Coal Township, PA 17866-1021. BLA POW.

Marshall Edward Conway #116469, Box 534, Jessup, MD 20794. Veteran BPP leader who continues to maintain his innocence of a police murder in 1970.

Romaine “Chip” Fitzgerald B-27527, Box 290066, CSP-SAC FC 1208, Repressa, CA 95671-0066. Former BPP member serving time for the death of a cop.

Bashir Hameed (**J. York**) #82A6313, Box 149, Attica, NY, 14011-0149. BLA POW.

Robert Seth Hayes #74A2280, Box 500, Elmira, NY, 14902. He was captured and convicted in 1973 under a host of charges, attributed to membership in the BLA.

Mumia Abu-Jamal AM8335, SCI Greene, 1040 East R. Furman Highway, Waynesburg, PA 15370-8090. Former BPP. In 1981 he was framed for the murder of a cop. He was recently taken off death row and was re-sentenced to Life in prison.



Khalfani X. Khaldun (**Leonard McQuay**) St. Joe County Jail, 129 S. Main St., South Bend, IN 46601. New Afrikan activist serving time for allegedly killing a prison guard.

Richard MaFundi Lake #079972, 100 Warrior Lane, #6-39, Bessemer, AL 35023-7299. Black community activist being framed for a crime he did not commit.

Robert Mitchell In transition. Email Lorenzo Kom’Boa Ervin at [komboa@hotmail.com](mailto:komboas@hotmail.com) for more info. Social justice activist serving time for a frame-up.

Mondo We Langa (**David Rice**) #27768, Box 2500, Lincoln, NE, 68542-2500. Former BPP member accused of killing a cop.

Abdul Majid (**Anthony Laborde**) #83-A-0483, Upstate Correctional Facility, Box 2001 Malone, NY 12953. Another victim of the COINTELPRO wars against the BPP.

Ruchell Cinque McGee A-92051, PO Box 7500, SHU-2-C-233, Crescent City, CA 95531. Serving time for a court-house action to free incarcerated black liberationists.

Sekou Odinga #05228-054, 3901 Klein Blvd., Lompoc, CA 93436. Former BLA sentenced to 25-to-Life for shooting a cop in self-defense, and an additional 20 years for the liberation of comrade Assata Shakur and the expropriation of an armored truck.

Ed Poindexter #110403, 7525 4th Avenue, Lino Lake, MN 55014-1099, Minn. Correctional Facility. Former BPP member falsely accused of killing a cop.

Mutulu Shakur #83205-012, Box PMB, Atlanta, GA 30315. He was sentenced to 60 years imprisonment for an alleged conspiracy by the Black Liberation Army/New Afrikan Freedom Fighters against the U.S. government.

Russell Maroon Shoats AF-3855, SCI Green, 1040 E. Roy Furman Highway Waynesburg, PA 15370-8090. BLA POW.

Herman Wallace #76759, CCR Upper C Cell 1, Louisiana State Penitentiary, Angola, LA 70712. Former BPP member and one of the infamous “Angola Three”.

Gary Watson #098990, Unit SHU 18, Delaware Correctional Center, 1181 Paddock Rd., Smyrna, Delaware 19977. Social prisoner turned black liberationist. One of the “Smyrna Five” (S-5), a group of radicals that attacked prison authorities after the death of George Jackson.

Albert Woodfox #72148, CCR Upper B Cell 13, Louisiana State Penitentiary, Angola, LA 70712. Former BPP member and one of the infamous “Angola Three”.

MOVE PRISONERS:

MOVE is a radical, ecological movement that has been attacked by the Philadelphia Police since its inception. Nine members were convicted and sent to prison for life following a 1978 siege at their house in which one cop was killed by another cop. One of those nine, Merle Africa, died in prison after not being treated for a health issue.

Debbie Simms Africa #006307, **Janet Holloway Africa** #006308, **Janine Philips Africa** #006309, SCI Cambridge Springs, 451 Fullerton Ave, Cambridge Springs, PA 16403-1238.

Michael Davis Africa AM4973, **Charles Simms Africa** AM4975 SCI Grateford, PO Box 244, Grateford, PA 19426-0244.

Edward Goodman Africa AM4974, SCI Camp Hill, PA 17011-0200.

William Philips Africa AM4984, **Delbert Orr Africa** AM4985, SCI Dallas Drawer K, Dallas, PA 18612.

PUERTO RICAN INDEPENDENCE:

The following individuals are Puerto Rican Independence (P.R.I.) activists serving time for actions against U.S. imperialism in Puerto Rico. **Jose Solis Jordan** FCI Coleman (Low), 081-21-424, Box 819, Coleman, FL 33521. P.R.I. activist accused of participating in a bombing of a U.S. Army recruiting station in Chicago in 1992.

Juan Segarra Palmer #15357-077, PO Box 819, FCI-Med. A-3/4, Coleman, FL. P.R.I. activist arrested in 1985 and accused of seditious conspiracy and conspiracy to rob the Wells Fargo Company. He was sentenced to 55 years in prison.

Oscar Lopez Rivera #87651-025, Box 33, Terre Haute, IN 47808. P.R.I. activist arrested in 1981 and sentenced to 55 years for seditious conspiracy. In 1988 he was given an additional 15 years for conspiracy to escape.

Carlos Alberto Torres #88976-024, Box 1000, Oxford, WI 53952, FCI Oxford. Long-time P.R.I. activist. In 1980 he was arrested and charged with seditious conspiracy and related charges, and sentenced to 78 years in prison.

Due to space limitations, for this particular issue of GA we are only including North American prisoners in our directory. Next issue will have a more comprehensive listing of European and South American anarchist prisoners.

For more detailed information, contact:
Break The Chains: Northwest Political Prisoner Support Network POB 11331, Eugene, OR 97401.
e-mail: gumbycascadia@yahoo.com
check -out: www.breakthechains.net

PRISONER and STATE REPRESSION NEWS

Statement From Political Prisoner Matthew Whyte

On January 28, 2002, in San Jose Federal Court, Petey and myself were handed sentences of 24 and 14 months, respectively, for pleading guilty to one count of possession of unregistered firearms — incendiary devices. Disregarding the persistent attempts of the assistant US Attorney Scott Frewing to label us as having a terrorizing effect on animal abusers (he was careful not to label us as “terrorists” directly), the judge ordered a lesser sentence than we anticipated from this fascist government. With rise in the public’s sympathetic support for the US government’s crusade against terrorism, and with new legislation such as the Patriot Act legalizing the feds’ unwarranted snooping, taping, recording as admissible in court, it should be of no surprise that animal/earth liberators are increasingly being watched in their scope. A rise in repression can only account for the rising level of resistance in effect.

Petey and I were in possession of several incendiary devices when we were stopped by the police in Capitola, CA, and after an illegal search of the car, those items were found. Four days later, the ATF took over the case because of our past criminal records as “animal rights activists” and we were charged with one count of possession and one count of making destructive devices/unregistered firearms. The charges were originally introduced into legislation to criminalize the civilian possession/ making of sophisticated military-grade armaments. During the anti-war movement, the statute was broadened in an attempt to break the growing underground resistance, making it a federal crime to have simple, unsophisticated incendiary devices, such as we had.

Throughout our year-long case, our legal strategies were solid and handled as well as it could be. It should be understood that those fighting for wildness and liberation are not going to win over any moral high ground in the federal courts, not unless it involves bombing a small, oil-rich, war-ridden country like Afghanistan, and especially not for attempting to disable a few dairy trucks, as it’s said. It’s their court and it’s their rules and it’s our choice we made to play their game and be regretful (for getting caught!) to receive lower sentences. It disturbs me when arrogant fucks, who’ve never experienced — directly or not — the hammer of the feds, jump the gun and talk down within their internet-activist circles the choices of those who have worked to get a lower sentence. It’s a waste of breath to try and reason with the federal courts and with this genocidal and oppressive government. I trust a roomful of political reformists as far as I could throw them.

Petey, you take care, buddy, so that our tracks may cross under the rising of the moon.

!! Tierra y Libertad !!

For more info, contact the **Santa Cruz Defense Fund: P.O. Box 583, Eugene, OR 97440. santacruztwo@hotmail.com**

February 26, Eugene: Auto Dealer Sues Free & Critter For Damages

Eco-defense prisoners Free & Critter are being sued in Lane County Circuit Court by the Eugene Chevrolet dealer whose trucks were damaged in the arson fire they set in June 2000. Craig Marshall and Jeffrey Luers were convicted of arson in the incident and are serving prison terms. In the suit filed by Romania Enterprises, which operates the truck dealership at 2020 Franklin Blvd., seeks \$28,213 from both men for damage to three pickups. Marshall, who made a plea deal with prosecutors, is serving a five-year prison term. Luers, who was convicted on ten felonies, was sentenced to more than 22 years in prison. Critter and Free are both long-time anarchists and environmental activists. They need your support now more than ever!

PRISONER SUPPORT GROUPS:

Anarchists Prisoner Legal Aid Network, 818 SW 3rd Avenue, Portland, OR 97204. Email: aplan@tao.ca
An essential prisoner-support group.

Dallas/Ft. Worth Anarchist Black Cross, POB 202846, Arlington, TX 76006. Another fantastic ABC branch from Texas!

Friends of MOVE, POB 9709, Philadelphia, PA 19143. Friends and supporters of the MOVE organization and their prisoners.

Houston Anarchist Black Cross, PO Box 667233, Houston, TX 77266-7233. See their phenomenal web-site: www.anarchistblackcross.org These people are amazing!

Prison Activist Resource Center (PARC), POB 339, Berkeley, CA 94701. Web-page: www.prisonactivist.org Excellent resource for info anti-imperialist and anti-capitalist prisoners.

Rob Los Ricos/Robert Thaxton Support Group, POB 50634, Eugene, OR 97405. Newly formed support group for this anarchist prisoner.

South Chicago Anarchist Black Cross, POB 721, Homewood, IL 60430. A very solid prisoner-support group.

*** Note: Contact these groups for more comprehensive prisoner info..**

Early March, Botswana: Bushmen Arrested For Trying To Live On Their Own Land

Ten Bushmen from the Gana and Gwi tribes have been arrested on their ancestral land in the Central Kalahari Game reserve, for hunting without a license. Despite having lived by hunting and gathering in the same area for 20,000 years, the government is now forcing the Bushmen to apply for hunting licenses! The accused were severely beaten and now face five years imprisonment. Two Bushmen bringing food and water to the communities whose supplies had been cut off by the government were told that entry to their ancestral lands was forbidden. The two were later allowed in but were told that in the future they would have to have a special permit or pay to enter the reserve. The Central Kalahari Game Reserve was set up in the 1960’s as a home for the Gana and Gwi Bushmen, whose ancestral lands include the reserve area. Yet since the mid-1980’s, the Botswana government has waged a campaign of harassment to force them off their own land. Recently, they terminated supplies of water and food to those who were still resisting. They also seized solar powered radio transceivers, provided by Survival International, their only source of communication with the outside world. Hundreds of Bushmen have been trucked into government resettlement camps where they can’t continue their traditional way of life. The families who remain on their land are now totally isolated and at risk from thirst and starvation. Behind the government’s attitude is a deep-seated racism - the president himself has called the Bushmen “stone-age creatures.”

For more info, check out the **Survival International** web-site: www.survival-international.org

April 4, Virginia: John Batchelor Is Out Of Jail!

Fairfax: Jonathon Batchelor was facing charges stemming from a PETA protest at a Wendy’s during the Animal Rights 2001 protest last summer. Jon was charged with assaulting an officer, and escaping with violence, both felony charges. Despite attempts by the prosecution to completely slam Jon, through out right lies and abuse of their own judicial system, the jury found him not guilty of both felony charges.

Both witnesses of the prosecution had completely conflicting stories; meanwhile, no evidence from the defense was allowed except for Jon’s testimony. Jon, however, was found guilty of assault and battery, a misdemeanor which is punishable only by an expensive fine with no jail time.

Late April, California: Repression Hits Anarchist Activists

Orange County: As some of you may have heard, a comrade and fellow anarchist activist, Matt “Rampage” Lamont has been jailed very recently and remains jailed. He was arrested with another fellow activist, Max Lucas, a juvenile, also in jail in OC’s juvenile detention center. They were pulled over in La Habra and arrested after a search of the car, revealing “gasoline cans” and they are both being charged with possession of an explosive destructive device. They have been in some contact with a lawyer and comrade, Jim Demaegt, who is willing to help create and participate in a legal team to help free Rampage and Max. They need all the support we can get right now, especially law professors, lawyers, funds, and media contacts. It is believed that this arrest is part of an ongoing conspiracy by the police and federal officers to violate the civil rights of those involved with anarchism and community organizing. This is repression and it affects all of us. Any work we do to better our society is a threat to the current system and this arrest and the ongoing harassment and surveillance of activists is their retaliation for our efforts, proof that they will not tolerate dissent, “free speech”, or any type of activity that encourages the rejection of the status quo. This affects the anti-globalization movement, the animal rights movement, the workers movements, and all the current movements toward liberation of the people of this country and the world. Matt and Max need our support, we cannot let them become the new victims of state repression. This is real, the repression is serious and it seems as if it’s intensifying every moment. For more info, contact the **Long Beach Infoshop: 684 Redondo Avenue, Long Beach, CA 90815. The phone number is 562-434-6934.**

**If we do not destroy power,
we will be destroyed by it.**

North Carolina: Eddie Hatcher Postcard Campaign

Send postcards to North Carolina appeal judge to demand the release Native American activist and political prisoner Eddie Hatcher. It is vital that anarchists assist Eddie in his campaign for freedom! To get post cards send an email to: Gammerman@aol.com For more info on Eddie’s case, see his web-site: www.eddiehatcher.org

Oregon: APLAN Versus Department Of Corrections

Members of the Anarchists Prisoners’ Legal Aid Network (APLAN) outside support group are attempting to challenge a yet-to-be determined Oregon prison. They will charge that Oregon Department of Corrections censors and denies mail to prisoners due to political content, often cited as “anarchy”, “inflammatory” or “gang related”. As a prisoner support group, they feel it is important to help our kidnapped comrades by any means necessary and all means possible. If playing by the state’s loaded rules (litigating) will better the environment and conditions of our internees, then they are prepared to enter that arena. Winning this case would set a useful precedent for prisoners and prisoner support groups to reference and cite. They do not see this as a long-term solution. They do, however, advocate for the complete abolition of capitalism, governments

and their apparatus (including, but not limited to, corporations, cops, and prisons). Reformism is not an end in-and-of-itself. They have found a lawyer willing to donate his labor, but there will still be considerable costs to cover - approximately \$3000 worth. If you have mail rejected in Oregon prisons, and are interested in helping or joining the case, please contact APLAN. Also, donations will be greatly needed. Leave “To” line blank on checks or money orders or send well-concealed cash - please earmark this for “**Litigation Fund**”. Contact: **APLAN: 818SW 3rd Avenue, Portland, OR 97204.**

Alabama: Free John Two Names!

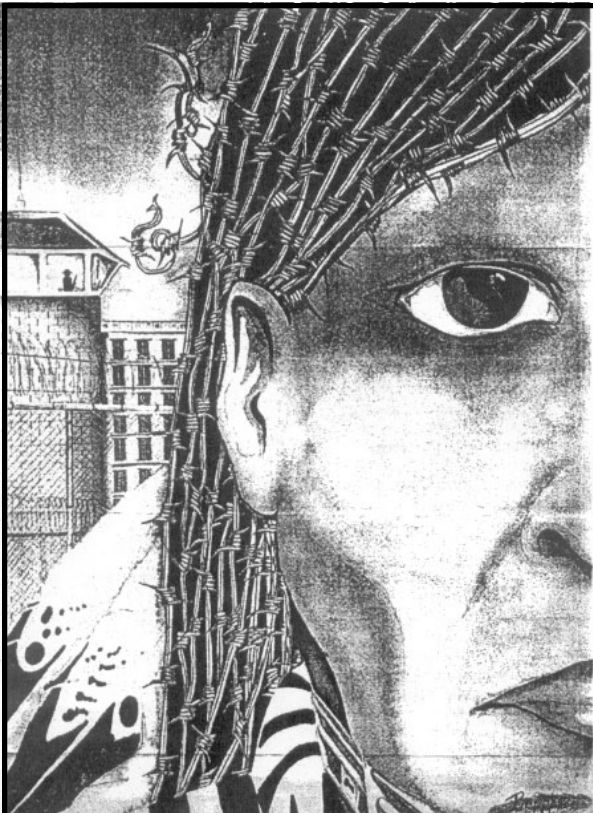
John Two Names is a Native American anarchist prisoner being held hostage by the state of Alabama. John has been incarcerated for the past four years for crimes that he did not

commit. He was (and continues to be) a victim of the conspiracy set forth by the Sheriff’s Department of Cullman County, agents of the ATF and two ambitious politicians. On September 5th, 1996 John was arrested for supposedly burning down two white schools and for committing a string of burglaries. He was charged with two counts arson 2nd degree, four counts of burglary 3rd degree and one count of unlawful breaking and entering. After a highly publicized trial marked with evidence tampering, perjury, testimony from a jailhouse snitch, John was convicted on all charges and sentenced to 90 years and ordered to pay five million dollars in restitution. However, many witnesses stepped forward to speak the innocence of this brother, and to refute the testimony of the state’s only evidence, their witness. John has been active in prison helping form the Brothers in Tears Warrior Society of Turtle Island, a prison activist group designed to address the needs of Native Inmates, as well as develop an effective strategy to stop the exploitation, forceful incarceration and total dehumanization of Native American people as a whole. John also form the Social Consciousness Development Group that works as a collective to make their voice heard among the voiceless. With the help of activists outside, they began to create newsletters, fliers and form letters attacking the unjust practice of the Board of Pardons and Parole. Write to: **Andy Reindeau (John Two Names) #193786 G-5-12T, Staton Correctional Facility, PO Box 56, Elmore, AL 36025-0056.**

Switzerland: Earth Liberation Prisoner Of War Extradited

Marco Camenisch has now finished his 12 year prison sentence for eco-activity in Italy. But sadly, as expected, he has been extradited to Switzerland where he is to serve the remainder of a ten year prison sentence there for eco-activity (back in the 70’s & 80’s Marco used explosives to destroy power lines which led to nuclear facilities). Marco is also due to stand trial charged with escaping from prison during a mass break out where some prisoners hijacked a piece of heavy machinery and smashed through a security wall! Marco is also charged with allegedly murdering a guard during the break out (something he denies). You can now write to: **Marco Camenisch Hornlistr. 55, 8330 Pfaffikon, Switzerland.**





Israel: Support Women Political Prisoners! Support The Victims Of The Terrorist Occupation!

These prisoners are all women, some of them are as young as 14-years old. They're suffering under very degrading conditions. Many of them are subject to rape and torture. Israel's dictator Ariel Sharon and his accomplices want these women to remain isolated and marginalized. We must break the silence and work towards their release. All seven of the following women are detained in the **Neve Tirza Prison**: PO Box 229, 72100 Ramleh, Israel. Here is the list of prisoners: **Sonia Alraai** She's the mother of one child. She's serving 12 years. **Maha Aliik** She was sentenced to four years. **Abir Amrou** She's 20-years old. She was sentenced to ten years. **Sana Amrou** She's 14-years old and she has been sentenced to three years in prison. **Sonad Ghazaal** Serving 6 years. **Rabiaa**

Hamail She's 14-years old, making her the youngest Palestinian prisoner in Israel. She was sentenced to five years. **Amina Mouna** She's 25-years old. She's been the victim of severe torture at the hands of the prison authority. For info on how to help them, contact **Comite de Lutte contre la Barbarie et l'Arbitraire** (The Committee of Struggle Against Barbarity and Arbitrariness) 777 Bld Nation Unies, 13300 Salon, France. 06-17-65-42-77. e-mail: CLBA@subdimension.com This group does good support work for Palestinian prisoners.

Please keep in mind when reading GA that we can only include so many news items related to prisoners and state repression. We may not always be able to have such an extended section, so for more information on political prisoners and state repression, see the American Gulag section of the Anarchist Infoshop web-site at: www.infoshop.org and the UK Earth Liberation Prisoners Support Network web-site: www.spiritoffreedom.org.uk Also be sure to check out the Prison Activist Resource Center (PARC) web-site at: www.prisonactivist.org

Huntingdon Life Sciences/Stephen's INC. Slaps Law Suit On Activists

Currently, Huntingdon Life Sciences (HLS) and its main financier Stephen's Inc, - are taking campaigners to court in a RICO case. RICO stands for Racketeering Influenced Corrupt Organizations Act, an act passed by Congress in 1970 to battle organized crime, specifically extorting money by intimidation, violence, or other illegal methods. RICO ultimately serves two purposes: to intimidate activists with the prospect of being held liable for millions of dollars in damages into agreeing to strict settlement terms, and to financially drain activist organizations by forcing them to hire a lawyer to fend off the lawsuit. The current lawsuit, which has been filed against individual activists as well Stop Huntingdon Animal Cruelty (SHAC) and the Animal Defense League (ADL), complains that activists have cost the lab and Stephen's Inc. \$7 million. Activists have vowed that despite the fact that a guilty verdict in this case could leave them liable for millions of dollars that they would refuse to pay, the lab will be shut down. Donations are greatly needed and can be made payable to: **SHAC Legal** PO Box 22398, Philadelphia, PA 19110. For more information about the fight to shut down HLS see the **SHAC-USA** web-site: www.shacusa.net

PRISONER RESISTANCE

January 16, Thailand: Prisoners Riot Over Inhumane Conditions

Sarat Thani: During protests against prison conditions, 30 prisoners in a juvenile prison broke through a door releasing several hundred others who proceeded to riot. Prisoners used knives, clubs, stones, and Molotov cocktails against the police. It took 200 officers to quell the riot.

February 13, Brazil: Bomb Attack At Prison Headquarters

Sao Paulo: Five people were seriously injured when a bomb exploded at the headquarters of the state prison system. A note attached to the bomb protested the treatment of prisoners in the prison facility.

February 15, England: Detention Center Goes Up In Flames

Bedfordshire: A part of Yarl's Wood Detention Center, which only opened in November, was burnt down. The fire followed disturbances after an elderly detainee was being moved to a hospital in handcuffs after a three-day delay. At Yarl's Wood, as with other detention centers, asylum seekers are locked up prison-style. According to the Campaign to Stop Arbitrary Detention only four percent of asylum seekers in centers are awaiting removal for deportation, most haven't even had a hearing. There have been constant hunger strikes in protest of the detention center's conditions since it opened.

March 27, Bolivia: Prosecutor Stabbed By Prisoners

San Pedro: A prosecutor was stabbed by four prisoners while walking through a prison corridor in the San Pedro prison. The prosecutor was seriously injured, but he survived the attack. Prisoners didn't comment on why he was stabbed, though it's rather obvious.

March 29, Australia: Pigs Search For Ten Asylum Seekers Following A Mass Escape From A Remote Detention Center

Woomera: Police said that 37 asylum seekers and 16 protesters were arrested after a night of violence at the Woomera Detention Center, during which 700 protesters clashed with riot police outside. Ten escapees of the 47 who broke out are still on the run. They are among 300 mostly Afghan and Iraqi refugees being held at the center. They were helped by hundreds of activists who had gathered at the former missile testing base to protest the governments policy of detaining asylum seekers in remote camps while their applications are being processed - which can take years.

April 6, Australia: Fences Come Down - Will Borders Be Next?

Woomera: Events at the Woomera2002 Festival of Freedoms moved quickly as protesters dismantled fences and made a dash for freedom. At 6pm, detainees began protesting inside the detention center. They were quickly joined by around 1,000

people who bypassed the police roadblock, walked almost a kilometer toward the back of the detention center, and dismantled the outer perimeter fence to join with them. Protesters behind the wire had asked that protesters outside to join them in some chants, some of which included, "ACM, immigration Mafia" and "Freedom". Protesters ran to meet those behind the inner fence with cheers, messages of support and chants for freedom. At the fence, detainees spoke with people on the other side of the fence, and some made a courageous attempt to climb the fence and join the 1,000-strong crowd on the other side. A hole was cut into the inner razor-wire fence that separated protesters, and several detainees escaped. Estimates vary, but two or three of the escapees were recaptured by the police and immediately taken back the detention center. Alleging that the campsite are harboring escapees, police have established a roadblock on the road leading out of the Woomera2002 campsite, are doing identity checks on all people leaving the campsite, and have set up a cordon all around the campsite to ensure that no one gets in or out without being checked by police. Witnesses claim police have been physically attacking protesters. It is unclear to us what is going on with the anti-detention center protests at this stage, though one can expect that things are heating up. For more info, see the web-page www.melbourne.indymedia.org

April 6, Peru: Inmates Sew Lips Shut

Bagua Grande Province: Five prisoners at the San Humberto prison stepped up a hunger strike by sewing their lips shut. A total of 24 prisoners are taking part in the hunger strike; they are demanding that courts hear their cases. Hunger strikes have become widespread in Peru in the last few months, as many prisoners are making pleas to Peru's new president for new trials or the release of political prisoners, such as imprisoned Tupac Amaru Revolutionary Movement (MRTA) rebels.

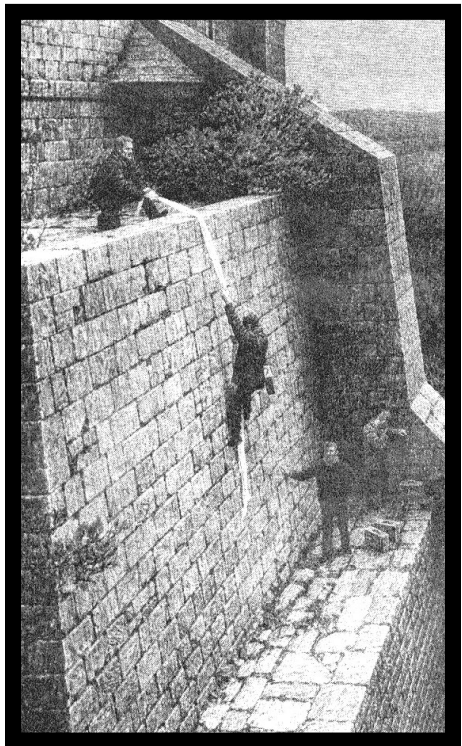
April 13, England: Blunkett Mobbed By Protesters!

Sheffield: Home Secretary and Sheffield politician David Blunkett was forced to run the gauntlet of over 50 protesters at his Sheffield surgery. Police had to clear a path to allow the Home Secretary to leave the surgery after his vehicle was surrounded by protesters angry at the continued imprisonment of anarchist activist Mark Barnsley. Eggs were thrown and David Blunkett was described by one passer-by as looking "afraid." The protest was part of a day of action organized by supporters of Mark Barnsley, who was jailed in 1995 and sentenced to 12 years. Mark Barnsley - a political activist of long-standing - was attacked by a group of drunken students while out with his new baby and a friend. Despite clear evidence that it was Barnsley who was attacked, he was charged with Grievous Bodily Harm and subsequently convicted. Supporters have long argued that in other circumstances it would have been the students on trial, and suspect that the police and politicians have collaborated to frame Mark in an attempt to stop his political activities.

April 20-21, Australia: Armed Refugees Take Over Camp

Derby: Hundreds of asylum seekers armed with home-made weapons took over part of the Curtin detention center. It follows a riot by 100 inmates at the camp the day before, where property and equipment were damaged and a number of fires lit. The authorities say 300 detainees are armed with sharpened broomsticks and knives and are holed up in a central part of the camp. Extra security personnel have been drafted in and local police units are on stand-by. Acting Immigration Minister Chris Ellison said the authorities would not tolerate further unrest. "Part of the negotiations are that all weapons must be

handed over and that furthermore those responsible for this unacceptable behavior should also be handed over as well," he said. "Our patience is not limitless and we will not see the situation go for any lengthy period of time. If this cannot be resolved peacefully then we will use other means to resolve it." It is believed those involved in the take-over of part of the remote immigration facility have had their applications for asylum rejected by the Australian government and are awaiting deportation. The authorities claim the "ringleaders" were also involved in the mass escape from the Woomera camp in South Australia in March before being transferred to Curtin. Refugee advocate Peter Wilke said the Australian government has failed to address a rising tide of discontent among the detainees. "This has been going on for one week and yet we see again that no serious steps have been taken to address whatever the specific concerns were in Curtin at this time," he said. Australia automatically detains anyone arriving in the country without the proper documentation and claiming refugee status. The government has defended the mandatory detention of asylum applicants on health and security grounds. Earlier in April ministers announced that Curtin will be closed down as part of sweeping reforms of Australia's immigration facilities and because of an increasingly large and militant anti-detention center movement.



Please Support The Friends Of People Close To Nature

The excellent and extremely important network "**Friends of People Close to Nature**," which is dedicated in helping the last remaining hunter-gatherers on the planet resist civilization, is in dire need of funding to continue. Any donated amounts (no matter how small) are extremely appreciated. "**The Friends of Peoples Close to Nature** is a global movement of individuals and groups dedicated to the survival of tribal peoples, in particular hunter-gatherers. These were the first and are the last societies on Earth to have a non-exploitative relationship with the natural world. Our task is to help them preserve their unique cultures from enforced assimilation, the ideologies of 'progress' and 'growth' and absorption in the global economy." Check out their website: www.fpcn-global.org To make a donation, go to their fund-raising weblink: www.fpcn-global.org/general/donate.php

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Pamphlets:

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A concise and accessible critique of prison, law, and the “justice” system from this French radical.

A Map Chellis Glendinning \$3

The contents of a speech delivered by Chellis at the Annual E.F. Schumacher Society Conference.

Anarchism: The Feminist Connection Peggy Kornegger \$2

An intro to the history and ideas behind anarcho-feminism.

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A great pamphlet about the “Myths, misinformation, and misunderstanding about anarchism and the Eugene community.”

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Everything you need to know about taking illegal direct action to save animals.

Anti-Mass: Methods Of Organization For Collectives \$1

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

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The title says it all.

Back From Hell: Black Power And Treason To Whiteness Inside Prison Walls Lorenzo K. Ervin \$1

One man’s account of resisting racism & white supremacy from within prison walls. Highly recommended.

Beyond Squat Or Rot: Anarchist Approaches To Housing Chuck Munson \$2

Anarchist analysis of the backwardness of private property, landlords, and rent.

Bring The War Home: vol. 1 Forgotten Heroes; The Black Liberation Army And The Weather Underground. Anarchist Action Collective \$1

COINTELPRO: The Danger We Face \$2

Basic information about the history and nature of the COINTELPRO.

Colonization Is Always War Zig Zag \$1

Modern resistance to the oppressive forces of colonialism.

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An accessible introduction to anarchism.

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Essays about torture, isolation, and slavery in modern prisons.

Disgust Of Daily Life Kevin Tucker \$2

A creative piece furthering the critique of civilization and its totality.

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

What is the ELF? How does one join? Why did they burn down Vail? All this and many more questions are answered in this new pamphlet about the ELF.

Enemy Of The State: An Interview With John Zerzan by Derrick Jensen 50 cents

Essays Toward A New Eco-Anarchism Chris Kortright \$1

A few good essays by the editor of *Feral: A Journal Towards Wildness*.

Future Primitive John Zerzan \$1

Taken from the book by the same name, this essay presents a scathing critique of civilization and technology.

Grand Juries: Tools Of Political Repression Craig Rosebraugh \$1

Analysis of the oppressive nature of grand juries by someone who’s been through them.

Green Anarchism: Origins And Influences Paul Rogers \$1

A good introduction to the ideas that constitute “green anarchism”.

Guerrilla Warfare: A Method Che Guevara \$1

Classic text on the necessity of armed resistance.

If an Agent Knocks Anonymous \$1

All you need to know about visits by the feds. A must read.

Industrial Domestication: Industry As The Origins Of Modern Domination Leopold Roc \$1

This essay shows why the struggle for workers’ autonomy must be a struggle to destroy industrialism.

Industrial Society & It’s Future: The Unabomber’s Manifesto Unabomber \$1.50

A manifesto of against industrialism.

Lessons Of Easter Island Clive Ponting \$1

Taken from his amazing book *A Green History of the World*.

Listening To The Land: An Interview With Ward Churchill by Derrick Jensen \$1

An interview with American Indian Movement activist Ward Churchill conducted by Derrick Jensen. This essay was reprinted from one of Derrick’s books, *Listening To The Land: Conversations About Nature, Culture and Eros*.

Minimanual Of The Urban Guerrilla Carlos Marighella \$4

The nature of urban guerrilla warfare articulated by a famous Brazilian communist.

Native Resistance To Canada Various native solidarity groups \$2

An overview of modern Native struggles against colonialism.

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Two essays reprinted from his book *Rebels Against The Future*. A

very convincing condemnation of industrial civilization.

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Pacifist absurdity debunked.

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

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Essays against civilization, industrialism, and modernity.

Primitivist Primer John Moore 50 cents

An interesting and very accessible introduction to the movement against civilization.

The GREEN ANARCHY DISTRIBUTION CENTER

Prison Abolition Yves Borque \$1

An interesting and unique critique of the prison system.

Rebel’s Dark Laughter: Writings Of Bruno Filippi Venomous Butterfly Publications (VBP) \$3

Selected writings and poetry by this late Italian anarchist insurrectionary.

Revolutionary Solidarity Pierre Porlecu \$1

A phenomenal essay about the concept of revolutionary solidarity by an Italian insurrectionary anarchist. Back by popular demand!

Rob The Rich! Robert Thaxton \$2

Jailhouse writings of political prisoner Robert Thaxton A.K.A. Rob Los Ricos.

Society Against The State Pierre Clastres \$1

An analysis of the anti-authoritarian nature of many indigenous peoples by this French anarchist anthropologist.

Some Notes On Insurrectionary Anarchism Killing King Abacus \$1

An introduction to the insurrectionary school of anarchist thought.

Stopping The Industrial Hydra: Revolution Against The Megamachine George Bradford \$1

The ecological disasters perpetuated by industrial capitalism are not just isolated incidents that can be prevented through workers’ self-management: they are the inevitable consequences of technological civilization.

Survival Without Rent Anonymous \$1

The ABC’s of squatting.

Technology, Trauma, And The Wild Chellis Glendinning \$1

An essay on the implications of living in a mass society.

This Is What Democracy Looks Like VBP \$1

A great compilation of essays criticizing the anti-globalization movement and the paltry ideal of democracy.

Towards The Creative Nothing: Selected Writings Of Renzo Novatore VBP \$2

A compilation of rants by this anarcho-individualist revolutionary.

Undesirables Venomous Butterfly Publications \$1

Articles about technology and the class struggle translated from various Greek and Italian anarchist publications.

We All Live In Bhopal David Watson \$1

In the technological society, we are all subjected to poisonous chemicals and contaminations.

We Are Everywhere: Writings By Prisoners In The Northwest NPPSN \$3

A compilation of essays, rants, songs, poems, and artwork from a number of politically-conscious prisoners in the Northwest, including but not limited to Robert Thaxton, Free & Critter, Thomas Tripp and many others. Important 2002 revised edition now available!

Writings Of The Vancouver Five \$3

A great compilation of writings by the members of the ecology-minded anarcho-feminist Canadian urban guerrillas known as the Women’s Fire Brigade and Direct Action.

Zines:

Black Clad Messenger. Current and back issues available (#1-30). \$3 each. \$35 for complete set of back issues.

Now defunct journal of anti-industrial anarchism.

Break The Chains Current. \$1

Newsletter with writings by prisoners and news about anti-capitalist resistance and state repression/persecution in the Northwest.

Disorderly Conduct Issues #1 and #2 are \$2 each, #3-5 are \$3 each, and \$12 for the complete set. *DC* is an insurrectionary green-anarchist publication, brought to you by the “Bring On The Ruckus” Society. Sorry, it almost never makes it into prisons.

Willful Disobedience Current. \$1

Controversial and unique insurrectionary anarchist bi-monthly publication.

Books:

Against Civilization Edited by John Zerzan \$15

A substantial collection of essays and articles against civilization. With writings by Kirkpatrick Sale, Chellis Glendinning, Barbara Mor, Marshall Sahlins, and many others.

Anarchy After Leftism Bob Black \$5

A scathing critique of Murray Bookchin and his particular form of social anarchism.

Elements Of Refusal John Zerzan \$15

John Z’s extensive research attempts to trace the roots of domination. From time, agriculture, language, and so on to the various other forms of social control to domesticate and dominate all life. A very unique and thought-provoking critique of everything.

Last Days of Christ the Vampire \$10

The excellent fictional book exposing the vampire cult of the Christian church.

Running On Emptiness John Zerzan \$15

John’s new book is finally here. Essays include “Time & Its Discontents,” “Whose Unabomber,” “Abstract Expressionism.” John’s memoir “So, How Did You Become An Anarchist” and many other great essays.

The Ex-Files Edited by Context Books Company \$5

A collection of stories about first loves, romance, and relationships. Includes an essay by Derrick Jensen.

Videos:

Anarchy In Spain Rottin’ and Johnny Productions \$10

An account of two Green Anarchists’ tour of Spain

A Year In The Streets Cascadia Media Collective \$12

Documentation of all the most intense and inspiring demos that took place in 2000.

Breaking the Spell: Anarchy, Eugene and the WTO Pick Axe Productions \$12

Accurate and inspiring documentary of the N30 protests in Seattle.

Fuck The System And More! Anonymous \$12

A 60-minute music-documentary of anarchist uprisings in Eugene and around the world! Includes the controversial “*Bush Killa*” video. The tape also includes sections of “*ELF: Green with a Vengeance*” and “*Takin’ It Down!*”.

U.S. Off The Planet: An Evening With Ward Churchill And Chellis Glendinning C.M.C. and Pick Axe Productions \$12

A wonderful documentation of two speeches delivered by Ward and Chellis on June 17th, 2001, for the two year anniversary of the anti-capitalist insurgency in Eugene.

NEWS FROM NOWHERE

A new 4-page anarchist broadsheet from Eugene, Oregon, produced by a **former** member of the *Green Anarchy* collective. A nice, basic introduction to anarchist thought. For a sample copy write:

**News From Nowhere c/o MPG,
PO Box 10384, Eugene, OR 97440**

DISORDERLY CONDUCT no. 6

The newest issue of the insurrectionary green-anarchist publication from the “Bring On the Ruckus” Society, featuring “The Rise and Fall of the Eugene Anarchists_{im}” is due out mid-August. Available for \$3 from PO Box 11331, Eugene, OR 97440.

“These people are out to destroy civilization as we know it!”
- G.W. Bush

This is not the world i live in.

Can't i just die?

I am not a pawn in the machine.

This is not the world I live in.

I will be different.

I'll show those fuckers.

This is my life.

The Shamrock House Closed Its Doors

On June 1st, the Shamrock House Info-shop and Community Space in Eugene closed its doors to the public. After almost a year-and-a-half of providing a “free space” to the Whiteaker community for a wide assortment of activities, we finally ran out of money. The bottom line was that the “community” was not willing or able to support this particular anarchist project. Many factors contributed to this, from the over-enthusiastic mission of the *Shamrock Collective* to the inherent dysfunction of our society. We have learned a lot about ourselves, our “community”, and the nature of trying to heal the wounds of civilization while they are still being inflicted upon us, as well as trying to run an anti-capitalist project within a capitalist system. We in no way regret what we have been able to accomplish nor do we want to discount the many people who have contributed lots of time and energy to this project. We hope, in a less centralized way, many of the important projects will continue. Some people involved, along with some new folks, hope to find a smaller and less expensive space by the end of summer, so we can continue a few of the more focused projects, maintain an info-shop, create a lending library, be open for meetings, and hold events. **You can still e-mail us at shamrock@efn.org.**

**Check-out
the new
eugene
indymedia
center**

eugene.indymedia.org

coming soon. . .
**Green Anarchy vs.
Michael Albert on
www.znet.org**

ACTION!



If there is one watchword we must etch upon the banner of our rebellion; if there is one exclamation of rage and incitement we should roar into space; if there is one phrase we must ring out loud and clear on the anvil of the most steely reality, then it can only be, in these dismal days: **Action!** The high tide of international reaction is rising at a dizzying rate. It threatens to flood all of our defenses beyond remedy.

This black and bloody reaction, cynical and murderous, sadistic and obscene, has set out along its career with a clear view of our goals which it has to bring down to annihilate, to raze and kill every seed of resurrection. All around us we see only the gleam of bayonets and the flash and fire of rifles, and jails spread wide open to receive us and bury us alive, terror spreading all around, butchery committed even in the remotest corners, violations of human rights flung in everyone's face... in short, we are surrounded by the most awful destruction and oppression.

Stirring the human spirit, rebelling at this dark hour, avenging those who have been crushed beneath the burden of barbarism and bourgeois tyranny... these must be the overwhelming duties of every revolutionary, today, tomorrow, always. At our disposal we have a thousand weapons more powerful than those used by the spirit of statism; weapons which place the chemistry and the intelligence of the individual at our disposal; we merely have to forearm ourselves with the subtlest of circumspection, and a whole gamut of precautions and to be distrustful even of our own mothers before and after we set to our work.

We can - if we so wish - crush their rule beneath the powerful mace of our blessed wrath, we can smash it and overturn it with the avalanche of our rebellion. **The time is right... today!** Let us hammer furiously against all the walls of oppression. With our weapons of vindication, let us scratch the call to "Action!" on all of the bulwarks of the state's defenses. Let us shape and weave into our blood and fibres the new rebel consciousness which must revive our dignity, so vilified and spat upon. With the strength of all our being, let us raise the torch of faith, the light of the ideal and the revolutionary virtues which have always been our movement's finest hopes.

To action! To avenge the fallen, every one, and to free those menaced by the wrath of every reactionary... and let us bear it ever in mind that one word only can do honor to the fallen, to the martyrs, heroes, and our ideal

...that word is: **ACTION!**

—Severino Di Giovanni, 1930

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