

GREEN ★ ANARCHY

NO. 7 FALL / WINTER 2001-02

\$2 USA, \$3 Can, \$4 EU

Free to Prisoners!

The Death Culture
10,000 B.C. - ?

Resistance
10,000 B.C. - ?



We Understand That Time Is Running Out!

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Free to Prisoners!

ANARCHY AFTER SEPTEMBER 11

by John Zerzan

Every day it is clearer that the global cancer of capital and technology devours more of life in every sphere. More species, cultures, and ecosystems are under attack, at every level. The cancer of the megamachine is always at work, consuming its host. And if it ever stops expanding, economic alarm bells go off worldwide.

This relentless colonization/globalization has ignited resistance everywhere. In this painful twilight struggle, as the crisis deepens, some of this opposition has taken the desperate form of religious fundamentalism. From this desperation arises the ultimate gesture of suicidal violence, hopeless and indefensible on any level.

Novelist V.S. Naipal reminds us that "The world is getting more and more out of reach of simple people who have only religion. And the more they depend on religion, which of course solves nothing, the more the world gets out of reach."

But as New York Times Magazine writer Joseph Lelyveld (10/28/01) discovered through interviews with families and supporters, suicide bombers are recruited by a promise with widespread appeal among disaffected youth: "better a meaningful death than a pointless life."

Heidegger described our period of history as one of "consummate meaninglessness." The loss of the possibility of personal fulfillment is hardly confined to the Third World. In fact, the standardized barrenness of the First World is quite as devastating, in its own way. In the postmodern void that is the United States today, tens of millions of all ages take anti-depressant and anti-anxiety medication. It's not unimaginable that before long, psychotropic drugs will be routinely prescribed for everyone, beginning in infancy. And this is just one example in a list of well-known pathologies that bridge the personal and social spheres.

Why are people willing, even eager, to accept a drug-induced state as normal in themselves and their children?

Perhaps because of fear, more widespread lately. Adorno wrote penetratingly about the fear of death: "The less people really live - or perhaps more correctly, the more they become aware that they have not really lived - the more abrupt and frightening death becomes for them, and the more it appears as a terrible accident."

For those in the U.S. on the threshold of adult life, suicide is the third leading cause of death. For every two murders there are three suicides. Painful lies - pointless life.

Ignoring these omnipresent realities, the *American Spectator* (Sep/Oct 2001) focused on the anti-technology aspects of the 9/11 suicide hijackings. "Luddites Over

Luddite, primitivist vision of anarchy have anything to do with the viciously misogynist and theocratic Bin Laden types. Which is not to say that the relentless technologizing of the world should not be indicted and reversed. As psychotherapist Robert Marchesani wrote recently, "The more technology we have, the more we seem to be burdening people and dehumanizing them, perhaps making them into these pieces of technology themselves so that they can't feel anything anymore."

In Turkey, according to some anarchists there, a bridge from religious fundamentalism to primitivism has been built, at least by a few. They have traded the escapist (and therefore always reactionary) utopia of the afterlife for the effort to confront technology and capital in the here and now. A very hopeful, if so far inadequately discussed phenomenon.

About two years ago (Tikkun, Jan/Feb 1999), David Ehrenfeld predicted "The Coming Collapse of the Age of Technology." His summary: "Techno-economic globalization is nearing its apogee; the system is self-destructing. There is only a short but very damaging period of expansion left."

To redeem the collapse and avoid further victimization, we must find renewed resolve and solidarity. It's crucial that we undertake the inevitable deconstruction of technology energetically and consciously. Those who elect to passively endure ever-worsening personal, social, and planetary conditions, or to flame out in suicidal acts of terror, are fundamentally powerless against a massively destructive system.

"No one could have believed that these massive towers could just come down like this," declared an incredulous CNN reporter on September 11. They did fall, social systems and even civilizations fall, this order will fall. Creative resistance and resilience have never been so needed. Never has there been so much at stake; never has the prospect of liberation from the no-future death march of civilization been perhaps more feasible.

how ruinous does it have get ?



Broadway" argues that only technology can save us, since "nature is brutal, deadly, and Darwinian." Opposing "creativity" to the "Luddite" sensibility of the attackers, AS argues that creativity is our key endowment. Asserting that creativity flourishes only under capitalism, AS reveals what kind of "creativity" they're talking about - fueled by instrumental reason, and grounded in domination.

In no way, in my opinion, does the anti-technological,

Transforming Columbus Day

Oct 5-8 2001

Taken from analysis on actions from a Colorado anarchist

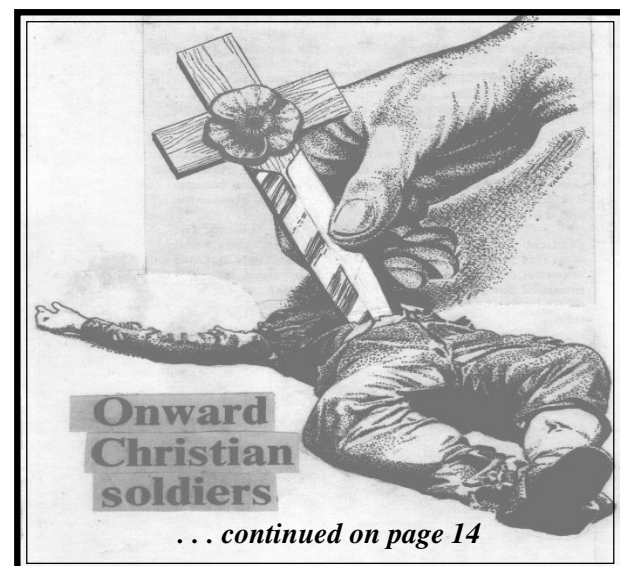
Although a smaller convergence than we all had expected the "Transform Columbus Day" events of Oct. 5-8 turned out to be very amazing and inspiring. The first national convergence organized by mostly communities of color and 1st nation peoples drew over 2000 to Denver, CO. among the many here were Indigenous peoples, Chicanos, Mexicanos, Afrikan-Americans, community activists, environmentalists, peace activists, labor, anti-imperialists, and anarchists.

On the first real day of action, the "All Nations - 4 Directions" march, around 500 people converged at the west convergence point. Around 50 or so in a tightly knit "revolutionary anti-imperialist bloc" and 30 or so other radical types wearing black and masks marching outside the bloc, proceeded to march downtown. After about 45 minutes of marching we had gotten downtown to an intersection and where the whole march stopped for a moment. Someone started chanting "we fired up, won't take no more!" and bouncing up and down, until

soon enough the whole bloc was bouncing while watching to the gap ahead of us get larger. After a few moment of bouncing up and down everyone broke into a really energized charge and screamed as loud as they could! The bloc actually did this a couple of times.

There was absurd amounts of undercovers taking pictures and even newly mounted cameras on sides of buildings. We finally reached the capitol, and saw the insane mass of police force that had come out just for us. The entire DPD was on call for overtime this weekend and it seemed like they were in the streets. We were informed by AIM security that if the bloc stepped away from the rest of the march at any time the police were going to try and arrest us all. There was very big feeling of paranoia, but everyone pushed on "inch by inch" until we finally made it to the capitol. Ramona Africa and many others spoke. After we had been sitting there for at least 45 minutes we were informed that the police had a bus in the back and mass amounts of riot cops awaiting command. The feel of paranoia soon returned with a heightened sense to it. Everyone started trying to think of ways to de-bloc. After a while, some individuals and affinity groups did successfully leave. Later we were informed that six mexicanos from the Mexican national liberation movement were (the only people) finger printed and detained. Along with 12 others who were harassed,

but none had reported being arrested. After the rally was ending around 20 or so people were still in black bloc and had no way to de-bloc. AIM security took it upon them selves to negotiate the police to get a city bus and bring it to the capitol. In a scene much like the integration times in the south, AIM security made a human wall between the police and black bloc getting on the bus. The ride there



DESTROYING CIVILIZATION IN THE NEW WORLD ORDER

It is undeniable that we are living in a very different world than the one we lived in prior to September 11. Yes, civilization is still here, and its leaders are now tightening their reins upon us all to further solidify their control. This has been made increasingly more visible after the recent attacks on the World Trade Center and the Pentagon, as it is necessary for them to defend their vulnerable position and to maintain their unsustainable system of domination. They will inevitably associate participants of anti-state and anti-industrial movements with the types of activities that occurred on September 11, in order to gain public support for repressive tactics used against the growing movements which reject and fight against their standardizing logic. This is evident with the new anti-terrorist/anti-subversion acts and laws, the new focus on law enforcement and security, and the labeling of anarchists as “hate groups” and “terrorists.” This must be resisted and we must expose the system for what it is.

Our feelings on the September 11 attacks are mixed, due to the complexity of the situation and the lack of reliable information. We wish to avoid the trappings of the “black and white” or “good vs. evil” alternative of either being a patriotic pro-war american, on one hand, or supporting the murderously authoritarian attacks on New York and Washington D.C., on the other. Actions that hold individuals and institutions responsible for their politically oppressive and ecologically destructive practices need to be distinguished from the militaristic concept of “collateral damage”, which the U.S. government employs when it works to its advantage. This is not to imply that all of the victims of the attacks were necessarily “innocent” - let us not forget that the Pentagon is the seat of U.S. military power and that the World Trade Center was the premiere hub for the major players of global economic domination. However, we must also acknowledge that many of the victims were just attempting to satisfy capitalism’s demands for survival by working, or trying to travel from point A to point B, who’s murders are undeserved and inexcusable. Needless to say, however, no tears will be shed for any CEO’s, investment bankers, or pigs who were crushed by falling concrete and steel, much less over the fact that two of the greatest monuments of U.S. power are no longer standing.

Rather than immediately calling for revenge against the suspected participants of these attacks, much less the entire population of the countries in which the suspects may have resided, it is important to reflect upon the reasons why the U.S. might be the target for these types of actions. There is an unending list of imperialistic foreign policies, enforced in a multitude of ways, which impoverish and enslave people around the world while wreaking havoc on local ecosystems. Policies such as the financial and armed support of military coups for the sake of protecting land-holdings and investments of U.S., European, and Japanese corporations from being re-appropriated by popular people’s movements, setting up puppet states and military dictatorships in politically “unstable” regions, and pressuring foreign leaders to accept loans and the subsequent debts which only increase dependency on industrialism and destroys sovereignty. Anti-U.S. sentiment is at an all-time high - this is not because people are envious of our “freedom” and “privilege,” but because these so-called benefits are at their expense. Nonetheless, we cannot add our support to the September 11 attacks, not only because they have led to the death of many undeserving and unknowing victims, but because the goals of the perpetrators, if they are indeed who the government and the media claim them to be, are no less authoritarian than the U.S.

In this light, it is vital that we oppose the war against Afghanistan, just as it is vital to oppose the other hideous and destructive manifestations of civilization. But, this must

be done in a way which is anarchist in nature, and which acknowledges this complex situation. There has been a reactionary response by many “anti-war” liberals and “peace” activists to call for a “limited” bombing campaign to root out the terrorists and the implementation of a global government to ensure our physical safety, create a more “just” world, and protect our “natural resources.” This must be rejected for the authoritarian-statism that it is. We are living in a time when it will become more clear than ever where people sit. Be warned: the new fence is equipped with barbed-wire, so those who cannot decide will have their asses ripped apart. Around the world we are seeing militant responses to the U.S. bombing campaign, while in the U.S. the response has been either justification for the actions, or a passive plea to those in power to stop. We must develop a militant, anti-authoritarian opposition to the war which avoids the single-issue dead-ends of the “peace” movement, but instead brings the deeper reasons and implications into the discussion, while offering more revolutionary alternatives of resistance than that of holding signs at the local federal building or petitions to local representatives.

It is also important to look at Afghanistan, and the political, social, and economic dynamics being played out there. We must remember that the U.S. has historically funded, armed, and trained repressive regimes, like the Taliban, for the sake of U.S. interests, and later discards or destroys them when they step out of line or are of no longer any use to them. That is what is currently happening, and it is nothing new. It is important to note what the U.S. has to gain by setting up another puppet regime, like the Northern Alliance, in order to “stabilize” the area and so that “resources” like natural gas, oil, and human labor can be exploited. Finally, we must remember that every bomb that falls on Afghanistan will inevitably effect those who have repeatedly suffered from the Taliban rule most - those in opposition to Islamic fundamentalism, the poor, children, and women. The Taliban has some of the most horrific policies and attitudes towards women in the modern world. In Afghanistan, women are not allowed to work, go to school, receive health care, travel, gather in public, leave their home without a male relation, and even show their face or expose their body. We must be fundamentally opposed to the Taliban and any group which is in opposition to freedom and autonomy.

This turn of events in the world has given those in power the opportunity to deepen their control, but it has also given us an opportunity and necessity to build a stronger and more serious movement in opposition to their power. We must create more outlets of independent media to counter-act the corporate/state propaganda. We must make a break from this system and create autonomous networks of mutual aid. We must work to create a broader and more diverse anti-authoritarian movement. We must support, now more than ever, the underground movements around the world, who fight the daily battle for liberation of the earth and for autonomy for its peoples. We must not back down out of fear, because if we slow down now, we are surely done for. We must rise-up together to finally stop the war-machine. We must fight the New World Order, which is just the current manifestation of the same old world order, built on patriarchy and domination. We must destroy civilization, before it finally destroys us!

- Green Anarchy

Sorry for the lateness of issue #7. We had many personal and political factors to deal with, but linear time is a tool of the system and therefore it not very important to us. We respect a very organic and unpredictable process. We hope you enjoy this issue, and as always, feedback is much appreciated.

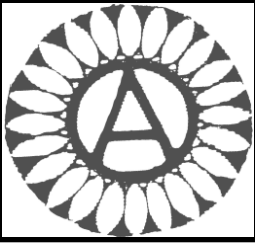
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what goes up, must come down!

Printed Words

By Liz Sohappy Bahe

I Stared at the printed words
hazed, blurred, they became grey.
I trailed down the page
to a picture shouting what I read

I thought about my people
up North—
far from here.
My land, the hot dry basin,
the pine on the mountain ranges
and the snowcapped peaks.

I thought of the killing word:
Civilization.
The steel buildings stabbing the earth,
stabbing old religions
now buried on the hilltop,
to have their tears drip black
from Industry’s ash clouds.

I thought of the unseen tears
in eyes watching our valley
gashed by plows,
proud trees uprooted, dragged aside,
giving way to smothering tar roads.
And river veins pumped away
never knowing the path to the Columbia River.

I glanced at the blurring printed words
and felt an ancient anger swell,
bubble like a volcano in birth,
anger blackening the printed words
about your land being only a swamp
useless to Civilization.

I saw in a flash
the unknowing eyes of the Everglades—
alligators, egrets, water turkeys, ibises,
Animals I’ve never seen, never known
except from sadness that their fate lies
in printed words.

The words about the Everglades—
moist, mysterious, very much a land—
useless.
Words forgetting the animal people,
the Seminole, the Miccosukie,
who are standing in the way of the thing called
Civilization.

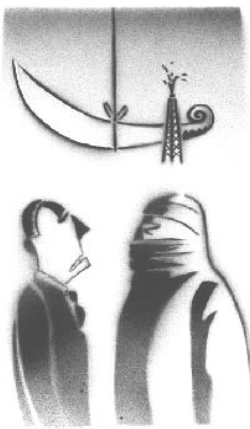
SOCIAL WAR BY OTHER MEANS

I believe it was Clausewitz who said that war was simply politics carried out by other means. I think that the reverse is a truer expression of social reality. Politics is simply the social war carried out using less bloody means. If we consider that it is always the ruling class and its lackeys who call for social peace, demanding that the exploited and excluded refrain from violence in dealing with their social condition, it becomes obvious that social peace is simply part of the strategy of the social war. For this reason, the peace movement must be rejected as a way of dealing with the current American call for war.

The peace movement is based on an ideology of non-violence, a pacifist moral stance that ignores the reality of social relationships. Rather than examining real relationships of power, of domination and exploitation, it simply demands that the state continue to carry out its functions, but without violence, without bloodshed. But what are those functions? Are they not the maintenance of order, the protection of property, the enforcement (selective, of course) of the rule of law? And such activity could only be necessary if there are those who find that this social order does not meet their needs, does not offer them the lives they desire, puts them in the position of having to choose between resigned acceptance of often unbearable conditions or defiance of the rules and a constant battle of wits or arms against the dominant world. But these excluded ones did not begin this social war. The ruling class has always used violence or the threat of violence to lay claim to all of our lives. If the democratic regimes have managed to create a more sophisticated method of participatory domination, this does not change the fact that behind the ballot there is always the bullet to guarantee the maintenance of social peace, which is thus clearly the public face of the social war that keeps most of us passively in our places? even claiming to be content with this obedience that is called freedom. So whether the state goes about its activities peacefully or through blatant violence, it is still carrying

out the policy of the social war that keeps us in our place.

In this light, the pacifist protests become a farce. The demand that the American state and the states of the rest of the world carry on their current “war against terrorism” peacefully assumes that the state should indeed exist, and thus that the violence implicit in the present social order should continue—the violence that kills millions daily whether from starvation like in northern Africa and numerous other places, from poisoning by pollution and processed foods, accidents on the job, new, increasingly virulent diseases, the spiritual desolation of the culture of the market or the bullets of the state’s uniformed guard dogs. The current “war against terrorism” is nothing other than the continuation of the daily policy of low level terror used by the state to guarantee we stay in line. It matters little whether the state uses bloody or bloodless means. The result is the same: our lives are not our own and we die, sooner or later without ever having really fully lived. Opposition to the current war can only make sense as opposition to the entire social order from which it has arisen. Such opposition cannot spring from a movement dedicated to nonviolence. Pacifism ultimately serves the state’s ends by making us blind to the nature of the state. Against the violence of terrorism, the violence of war, the violence of the state, it is necessary to



embrace revolutionary violence - the complete upheaval of all social relationships that maintain the institutional violence of those who rule us. We want neither their war, nor their peace, but their destruction.

**AGAINST PACIFISM,
AGAINST MILITARISM,
AGAINST TERRORISM,
AGAINST THE STATE**

Vulcanology: dealing with the inevitable eruption of the underground *by Anonymous*

Amidst all the jingoism, flag-waving and saber-rattling, the push to go to war has driven a great number of peace activists out of the woodwork. As of yet, they are still largely unorganized, but we can soon expect massive peace rallies in large cities (despite the impression created by the mainstream media of unanimous support for retaliation). The peace movement, as always, will largely consist of broad-based calls for peace, faith-based prayers for peace and activist-based demonstrations for peace. Unfortunately, as always, the peace movement will be utterly ineffective at actually creating the condition of peace. Despite claims to the contrary, the peace movement has never - on its own - succeeded in stopping a war. Ghandian non-violence would have been a complete failure to the end of gaining Indian independence in the absence of armed resistance within that country, coupled with Hitler’s assault on Britain. The Vietnam War was not stopped by a domestic peace movement, but by the militant intransigence of the Vietcong, in combination with the persistent mutiny of U.S. troops (who were, in all fairness, likely motivated and inspired by the domestic peace movement). What has historically stopped war has been material resistance which makes the project of carrying out war untenable.

The domestic anti-war movement has not always limited itself to calls, prayers and demonstrations for peace. It has also manifested itself through very deliberate material resistance to the U.S. war machine, largely through acts of civil disobedience. Unfortunately, the United States has continued its slow march toward totalitarianism relatively unabated since the 40s (arguably, since the end of the 19th century), and that slow march has suddenly become a charge since the ascension of G.W. Bush to the presidency and its pace can only quicken in the wake of the attacks on the World Trade Center and the Pentagon. Those committed to the tactics of civil disobedience cannot hope to be nearly as effective in a nation where the notion of “civility” has been hijacked and is quickly becoming equated with complicity in a totalitarian police-and-intelligence state. The most volatile sectors of American society are being systematically beaten down by zealous law enforcement and incarcerated by an over-grown criminal justice system, and there is no reason to expect this trend to reverse any time soon. Those who oppose war, imperialism and capitalism - and who choose to manifest that opposition through direct, material assaults on those systems - will

have to become much more nuanced in their willful disobedience to escape imprisonment and persecution. If history is any lesson, when faced at every turn with intolerance and repression, such folks have nowhere to go but underground where their alienation from structures of support and accountability can only deepen¹. We would do well to prevent this migration of many of our most committed comrades to the underground - not because the underground or its tactics are necessarily unethical (even when self-consciously engaged in “armed struggle”, most such underground groups go to great lengths to avoid threats



to life and limb), but because the underground breeds distrust, alienation and unaccountability. To clarify, we should not prevent folks from making that migration should they choose to (and we should by no means visit reprisals upon them for doing so), but we should take up the fight against the intolerance and repression which motivates that migration. Furthermore, should our comrades make such choices, as many already have, we should refrain from abandoning them. The struggle in this case is not against the people who engage in direct, material resistance, but against their persecution and the resultant distrust, alienation and unaccountability which makes this form of resistance unsustainable and which could lead down the road to actual terrorism.

You may argue that “you cannot blow up (or burn down) a social relationship,” to which many will reply “but you can dismantle the material institutions which inform and enforce those social relationships.” But the ideological arguments are largely moot: no matter how vociferous or persistent your arguments against underground attacks on

DEFINING TERRORISM

As the American state calls the world to a “war against terrorism,” it carefully avoids explaining what it means by terrorism. What need is there? We all can see that the acts carried out on September 11 were terrorist acts. The indiscriminate killing of the passengers on the flights and of the workers and visitors at the World Trade Center most of whom could not be implicated in the making or executing of U.S. foreign policy and the political motivation behind these actions combine to leave no question of their nature. But here we begin to develop a definition for terrorism. It could be defined as the use of indiscriminate violence to achieve a political aim, generally through the spread of fear within a given population.

A brief look at the origin of the word could clarify things further. The word “terrorism” was first used to describe the policy put into practice by the newly formed republican state in France in 1793, also known as the Reign of Terror. The purpose of this policy was to eliminate all opposition to the new state through mass executions of everyone who might be considered a threat to the newly formed state, regardless of any proof or of the political or social positions of those killed. The aim was not so much to eliminate the old aristocrats, many of whom might easily be useful in the new regime as to suppress the continuing revolution that was threatening to bring down the new regime. The justification for this terror was that the new state was the rule of the people and so enemies of the state were enemies of the people. Thus the first recognized terrorist activity was an act of indiscriminate violence institutionalized by a state that justified its actions on democratic and humanistic grounds for the purpose of suppressing opposition and revolt. For approximately the next hundred years, terrorism was recognized as a policy of certain states by which they used indiscriminate violence to establish and enforce their power. It was only in the late 1800s, when widespread revolt began to express itself openly often in violent ways that the word come to be applied to revolutionary violence as well.

It is normal in the evolution of languages for the meanings of words to transform, but not to be turned on their heads. For this reason, terrorism can only be a meaningful term of it keeps some of its original characteristics. I would argue that terrorism is best understood as either the use of indiscriminate violence or the threat of indiscriminate violence in order to induce fear in a population with a political aim, or the use of the threat of violence by a state to enforce its power over its own or another population.

property, there will always be those who will disagree with you, some more respectfully than others, and there will always be those who will make their disagreement evident through their actions. It is vital that we do not vilify them because of these disagreements, as the desperation of their actions will increase in proportion to the persecution visited upon them. The liberal and progressive left is fond of citing this axiom when it comes to criticizing U.S. foreign policy in the Middle East, but is loathe to apply the lesson in its own ranks.

By no means am I suggesting that we should accept and support the work of anti-war, anti-imperialist underground groups, no matter what. What I’m suggesting is that the parameters of what we consider acceptable and worthy of support should be decided based upon our own ethical and strategic determinations, not the laws of the state. Any attempts to hold such groups accountable for activities we deem unacceptable should be undertaken by ourselves and no one else - under no circumstances should the responsibility for holding others accountable be delegated to law enforcement, nor should any encroachment by law enforcement be tolerated. And accountability should be undertaken in good faith and on equal terms, recognizing that underground resistance cannot be willed away or forced into submission - it will only strike back ten-fold. How do you think we got to the point where countless people now lie dead in the rubble of the World Trade Center towers?

Just as many of us are urging restraint against the swell of vengeance in the wake of the attacks on the World Trade Center and Pentagon, we must similarly urge restraint against the repression of those people who will inevitably take it upon themselves to put their bodies on the line - where our urgent voices have failed - to halt the war machine in its tracks. As they fight for the freedom of victims of U.S. imperialism, we must fight for theirs.

¹ By “underground”, I refer not to people who form themselves into security-conscious affinity groups for occasional actions while remaining politically active (and hence supported by and accountable to a larger community), but those people whose commitment to struggle has moved them to the use of certain tactics which obliges them to abandon their political communities and work to avoid prosecution of themselves and the friends and comrades with whom they associated. The greater and the more comprehensive the state repression, the greater the number of people obliged to go underground to maintain their commitment to struggle.

(found at http://www.indymedia.org/front.php3?article_id=64754)

Letters,

*Thanks for the feedback . . .
Please keep them under 500 words.*

For Wildness and Anarchy

Hey all,

Just finished reading the new *GA*. Amazing job, a great mix of articles combining theory, practice and lessons from past revolutionary/insurrectionary groups. By far the best issue yet. I think that some of what was written was disagreeable, but the atmosphere of the paper was definitely more discussion-based than ‘matter of fact.’

I was a bit disappointed with the approach taken in the Feminism article. I don’t think that green anarchists ever really doubted or neglected the vast importance of the feminist movement on our critique of civilization. However, I think that the approach that feminism is solely based on the liberation of women; therefore, we should be feminists, is denying the realism that feminism is a vague ideology (and an ideology nonetheless, especially being so rooted in rights) which has taken on specific connotations. Basically, I don’t see a problem with taking lessons from feminism and incorporating that into an anarchist critique (which should ideally be done by the basic concepts of anarchism), and not having to tag feminism on as a title. There are many movements which have been vital to widening the anarchist critique, but I don’t think that we have some kind of obligation or should necessarily toss more parts onto a title. To do so also adds unnecessary luggage.

I also take issue with Jesus’ approach to the EZLN. I don’t take Wolfi’s side by any means, and I think that it is very true that the indigenous people of the EZLN are trying to avoid ‘western penetration,’ but Zapatistas is apparently a very broad title for a wide range of people. I think it would be foolish to deny solidarity to non-anarchists, but I don’t think we, as anarchists and civilized humans, should be uncritical of that solidarity. I offer much support to them and other autonomous struggles, but I take issue with specific approaches to ‘autonomy.’ I don’t think it is accurate to say that the Zapatista struggle is against western penetration when, for some, the idea of autonomy is westernized itself. I’m speaking in particular to those whose demands were quite simply for more civilization. Those who demanded to have running water, those who wanted schools (and even specifically requested desks, school books, etc.), those who have emphasized the use of mediating technology (this is tougher of course. While certain technologies may be of use to revolutionaries and to spreading messages: to flood a society that previously had little or no access or knowledge of such things, is just as much westernizing as any other form of colonialism.) As Westerners, we have seen first-hand the direct effects of mediating technology, not opening our mouths about this would be deadly to those people. [David Watson argues this point in more detail in his book, *Against the Megamachine*], and so on. These aren’t the demands of all Zapatistas, but some, and so long as that is a part of their demands (which is showing more signs of penetration than they may be aware of) we should offer our critique with our solidarity.

These are just a few things I thought I might mention to hopefully keep the momentum of debate going. Overall great issue, look forward to more in the future.

For wildness and anarchy,
Kevin Tucker

Solidarity From Italy

Hallo,

Thanx for sending the latest issue of *GA*, that is good as always. We are very sad to hear about Free being closed in prison for 22 years, surely more than any rapist or killer, just to remember that for the State attempting to torch property is worse than torching lives. We will translate his statement, and we hope comrades will understand his will for revolt to be spreaded, not sedated.

You probably read a lot about Genoa G8, about the killing

of a protester and beatings (rumors say even raping) of hundreds of pacifists. What you probably don’t know is that the struggle wasn’t only there in Genoa for three days, but it went on for days all over Italy. For example, there have been various mailbombs in the week before G8: one exploded in a carabinieri barracks in Genova, one in the Benetton Multinational Headquarters (Benetton exploit children and abuse the Mapuche people and land in Argentina), one in the offices of a Berzusconi-owned TV (Directed by his fascist friend Emilio Fede), and one that should have exploded near a police station in Bologna. All of these, plus one lacking explosive sent to “Leoncavallo” Social Center (white overalls headquarters), were sent by an anarchist group. But there were many actions also, like the torching of a Temp Work agency and putting incendiary devices in a rich megastore in Milano, and dozens of bomb hoaxes all over Italy.

After Genoa the people wanted revenge, and almost 100,000 people marched in various cities against police brutality, but sadly also against the Black Blocs Direct Action (what is horrible is that these bastards weep for Carlos’ death and condemn protesters violence, forgetting why Carlo was killed. He was attacking cops, and surely if he was alive he would have been treated as a “provocateur,” an “infiltrator” and a “hooligan,” as all the others). Anyway, in many cities there was also revolutionary revenge, like banks torched, bombs exploded in front of them, Berlusconi’s party offices torched, carabinieri on retreat association torched, machinery at high speed train works torched in solidarity and a mail bomb sent to the Genoa head of police (detected and defused), and surely a lot more that I don’t know about, since these news stories are reported locally.

Well, this is just to give you an idea of the atmosphere in Italy, where before the G8 dozens of comrades houses and infoshops/squats were raided, for example, looking for explosives and arms. That’s all.

Take care -- Silvestre, Pisa, Italy

Free Responds to the Second Romania Fire

On March 31st, 2001, as I sat in jail awaiting trial, persons unknown torched 36 SUV’s, causing an estimated \$1 million in damages, at Romania Chevrolet Trucks. The same location I stood accused of torching. I have never been able to comment on the action. I would now like to do so.

On April 3rd, three days after my trial, I was re-indicted on 13 new charges. The majority were the same. Among the newest charges were Conspiracy to Commit Arson 1 w/Persons Unnamed. I do not believe that it was coincidence that I was given new charges immediately following the second fire. However, it should be noted that the District Attorney was growing increasingly frustrated with my failure to take a plea. The second fire required me to change my defense strategy. Not by much, but significantly.

During the course of the trial the second fire was used by my attorney comparing it to my act. Put simply, I was accused of a horrendous life threatening fire. Yet, a fire literally 10-times more intense didn’t even cause the damage of which I’m accused. I cannot deny the joy in my heart when I read the newspapers in the days following the fire. But it was a mixed joy. I will always support acts of revolution, and I do support this act. However, I have seen the negative consequences of this action first-hand. Not only did I come under investigation for ties to this fire - law enforcement believes I am a regional ELF leader. My friends and witnesses also came under investigation. I also believe the fire contributed to the length of my sentence in two ways: A) It furthered the belief in the eyes of the law that they had caught a leader; and B) The judge wanted to send a message to those responsible for that action, and similar ones.

My critique is this: this act would have been just as significant and more beneficial to me if my name was not mentioned in the communiqué. And while I understand that timing often depends on the target, I believe that if it was possible the action should have taken place earlier by some months or after my sentencing. That said I would like to extend my revolutionary thanks to those persons unknown.

Since I’ve fallen, several acts have been committed in solidarity with me. To those responsible for these actions, please know my gratitude. Know that each day I ask the spirits to watch over you, to keep you safe and invisible. May you continue to strike like lightning and disappear with the wind.

Jeff “Free” Luers

Issues That Need To Be Discussed

Good to see another issue of *GA* (#6). It is building into a valuable forum for debate in its articles and letter. And it’s good to see continued discussion on gender in your pages. I thought the article on feminism was important, as all too often it is treated as a monolithic totality instead of the very diverse set of ideas that hide under the term (people interested in the issue who are on the internet might want to join the discussion at http://groups.yahoo.com/group/anarchy_gender).

I want to make a couple of more detailed comments. First, I find the EZLN article by Jesus Sepulveda very unconvincing. In part I think its problems stem from the bad habit in the anti-civ milieu of simplistically separating cultures into two opposed blocks, the west versus the indigenous, and then placing anything from the third world into the

indigenous camp. Thus the EZLN comes to be understood by Sepulveda as an “indigenous response to western penetration” and anarchism as “a western response to western systems.” Sounds good as a slogan, but once one looks into actual historical cases the theory quickly falls apart. The reality is that things are much more mixed than Sepulveda’s neat system implies. In order to maintain this system, however, Sepulveda has to paint the EZLN as an anti-civilization movement, and that is just plain untrue: “The ultimate goal of the Zapatistas is to fight civilization.” Where have the Zapatistas said this, or is it that Sepulveda is just placing his own goals on the Zapatistas? We have to remember that the leadership and their perspective have their roots in authoritarian Marxism (a ‘western’, not indigenous, ideology). One concept that the EZLN spokespeople have continually used in a positive sense is “civil society.” And Sepulveda should know that this is a term very related to “civilization.” Civil society is by nature and definition a society of domesticated civil-ized beings. Civil society also only exists in a society with a state; it is a layer of society that stands outside of, but not against, the state.

The EZLN are clearly supportive of expanding civil society’s sphere in order both to expand local autonomy and to dialogue with the state. They have not called for the destruction of the state or the nation-state system (a ‘western’ import); in fact, they have continually played upon nationalist sentiments. Now I am not trying to debate whether these strategies make sense or not, I only state them as I believe we should be clear about who the EZLN are and what they want, instead of wishfully and uncritically projecting our own goals upon them as Sepulveda does when he argues that they are for the destruction of civilization. And this isn’t a matter of sectarianism as Sepulveda paints it; true solidarity necessitates a clear knowledge of the other, not romantic projections. For an interesting and far less romantic account of the EZLN see: “A Commune in Chiapas?” in the latest issue of *Aufheben* and on the web at:

<http://www.chanfles.com>

Secondly, I want to make a few comments on your introduction, “Green Anarchy and Classical Anarchism.”

You state, “It is no longer sufficient to assume that humans must first liberate themselves and that sustainability will come later.... Our first identity is Green, subsequently anarchist. We are green first, because human freedom in a civilized wasteland is meaningless to us.” One can only hold such a perspective if one ignores the logic of capitalism. For capitalism constrains the choices humans make. I don’t think most humans want to destroy the earth, and I don’t think “humanity itself is voluntarily... committing collective suicide....” The logic of capitalism severely constrains the choices people can make in their lives, and that logic is what forces humans to act in ways that destroys our world. Contrary to your statement that “the bulk of humanity has already chosen its own fate...” I would say the bulk of humanity has not been given a choice, and this is why humans must liberate themselves in order for there to exist the possibility of sustainability on our planet. Without liberating

ourselves from the logic of capitalism and the institutions that enforce that logic, sustainability is impossible. Thus, instead of saying the green should come before the anarchy, I would say a more integrated perspective is necessary. We need to understand how development, growth, the destruction of nature, and technology are all parts of a system which has grown to determine our fate; we can’t just deal with one, then another later.

It is a very dangerous - and I would say mistaken - road to head down when we start to blame humans in general for our [situation], instead of how choices are imposed upon them by a system of domination.

I’m very interested in a response, for I believe these issues are important and need to be discussed. And I’ll be waiting for the next issue.

s.k.

Marcos loves modernization

Dear Green Anarchy:

I see from *Green Anarchy* No. 6, page 7, that Jesus (Sepulveda) says the Zapatistas are resisting modernization. If that’s true, then they had better get rid of Subcomandante Marcos, !muy pronto! The good Subcomandante is no opponent of modernization. Here are some quotes from a speech that he gave during the Zapatistas’ recent march on Mexico City:

“If we don’t already have enough money for medicine, now they will be taking another bit out of our wages...

“The economic packages ... mean nothing to us but more taxes, price increases, salary reductions, more unemployment, fewer work benefits, lower budgets for education, less housing, fewer services, less food, fewer lands, fewer hospitals, fewer doctors, less medicine.

“... [O]n what used to be our land, we put up airports for the new bosses. But we will never travel in a plane. Similarly, we build highways, and we will never have an automobile. We build entertainment centers, and we will never have access to them. We put up shopping centers, and we will never have money to shop in them. We build urban zones with all the services, and we will only see them from afar. We erect modern hotels, and we will never stay in them.

“In short, we are putting up a world which excludes us.

“You made the house, you put in the electricity, the water, the plumbing. You paved the street. You planted the garden. You built the furniture. You painted the walls. You set the tables. You got the food. You prepared the meal.

“And you are left outside. Because someone else came in and occupied the house.

“Someone else is the one whose life is illuminated. Someone else is the one who cleans himself up; the one who goes in the vehicle; the one who uses the furniture; the one who enjoys our work; the one who is fed...

“The one which has the light, prosperity, progress, joy, hope is theirs, those who, being few, have everything.

“The street and the countryside are for us. They call our destitution home.

“You will leave school and you will find there are no jobs, and if there are any, they are poorly paid. Graduating from a public school is good for nothing but third-rate employment.”

(From a speech by Subcomandante Marcos at National Polytechnic Institute, Zacotenco, Mexico, March, 2001, as quoted in English translation in *Food & Water Journal*, Summer, 2001, pages 24-27.)

It’s clear what Subcomandante Marcos is driving at, and it isn’t an end to modernity. He just wants the poor people to have their fair share of the technological pie. Undoubtedly, poor people *do* deserve their share of the pie — if you accept that the pie should exist at all. But if you don’t believe that there should be any electricity, plumbing, modern medicine, schools, or jobs, then it makes no sense to say that poor people ought to have a share of these things.

It’s an old, sad, often-repeated story: True and genuine popular rebellion is taken over by sophisticated leftist intellectuals — in this case Subcomandante Marx, I mean Marcos, and his cronies — who manipulate it, betray it, and pervert it to their own ends. The leftists have done this again and again. When will people ever learn? When will you, green anarchists, ever learn?

Ted Kaczynski

You Used My Exact Words

Dear GA,

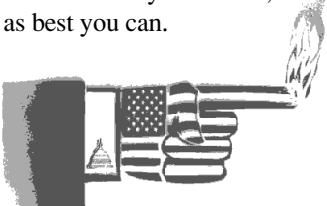
Well, I didn’t think that I could fall under the category of Anarchist until I read your article called “Against Mass Society”. I felt lonely in my political beliefs because I am young and idealistic.

On my ways in and out of the Nader rally last night, I grabbed flyers and newspapers of ‘progressive’ organizations. I saw your paper, laughed, and took it with me, to read the next day.

For only being the publication’s sixth issue, you people are damn good—I mean it. You, the author of A.M.S., used the exact words I would use to describe most of how I feel about society, and my life right now. And the things that I didn’t yet have words for, you knew just how to phrase it.

Anyway, whoever you are, keep up the good journalism; and although you didn’t seem to bend or stretch history to the benefit of your article, I ask that you continue to do this as best you can.

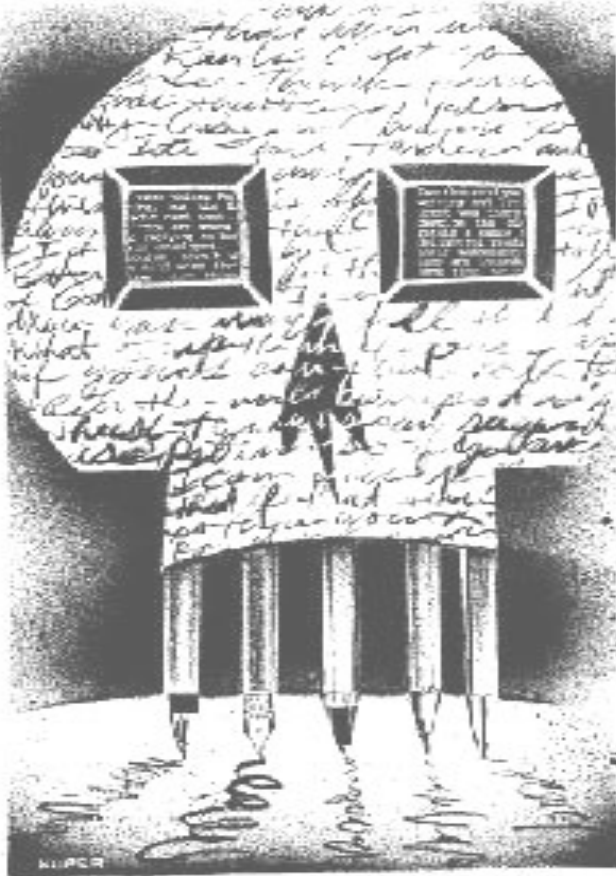
Thank You,
Ben Hollingsworth



The Irrelevance of Non-Violence to Our Current and Upcoming Struggles

The legislature in Oregon is rapidly making acts of non-violent corporate sabotage obsolete considering that murdering the CEO’s of timber companies, scientists that perform animal testing, and legislators who propose draconian laws will bring you about the same amount of time in prison. By placing the destruction of corporate property on virtually the same level as murder, state officials are blatantly showing that corporations are more important than individual citizens in their eyes. Corporate rights have surpassed individual rights undeniably when someone can destroy everything you own, or worse, commit rape, and will get ten years or less, but if someone damages property belonging to big business they will land themselves 20 years. I hope these politicians realize the deadly game of escalation they are playing. For all those who’ve said that they would put their lives on the line for our rights as individuals, for the environment, for the best interest of all lifeforms—the time has come for you to really think about how you want to fight. Do you want to spend 20 years of your life behind bars for a small good deed? Or maybe it’s time to realize that if you’re going to do something you should be sure to have a *blast*, because if you get caught there really isn’t much more they can do to you. Twenty years for causing damage to a small piece of machinery vs. 20 years for blowing up the whole fucking place, what’s the difference? You might as well go for effectiveness, it’s 20 years either way so fuck the small shit. Too many people put money over our well being, these people need to lose it all, and if you decide that “all” includes their lives, so be it, you just get the job done and don’t get caught.

anonymous



A Final Note From GA’s Founder

Dear SFB,

Like some bad acid flash back to the 1980’s, I read the editorial with disbelief. The misanthropic shit wasn’t in one of Dave Foreman’s old *Earth First!* journals but in a so called paper about anarchy. True you say anarchy is of secondary importance to you, so why did it appear as an editorial of in a paper called *Green Anarchy*?

I always though anarchy meant a free and equal world for everyone and being a green anarchist meant nature was viewed as something to live in harmony with, not some product to be consumed. Your belief that 90 percent or in fact anyone would have to some how disappear to have a better world is really no different than the ideologies of Hitler or Stalin or that of Pol Pot. Isn’t the world we live in now a reflex of what you’re talking about, a world where the rich 10% are living at the expense of everyone else?

Green Anarchy was set up as a forum and propaganda tool to spread the differing ideas of green anarchists because no other paper was doing it. Now its become just some narrow ideological mouthpiece for a handful of people, another ivory tower for people to inhabit. In issue #6 there was a letter lampooning the narrow ideological dogma of #5 but it was in my opinion more dogmatic. Are you going to learn from our mistakes or are we just going to keep repeating them because we lack the vision to do anything else, I guess another reflection of the modern industrial capitalist world we unfortunately live in.

As a passing thought, is the tribal society the present collective are passing as the way to a free green world really so equal and harmonious. True, tribe societies do less work and are less alienated but there are gender inequalities, men hunt and women gather. The famous case that proved that mad cow disease could be spread from eating offal was from a cannibal society where only women and child got sick because the men were the ones who eat the best meat and the rest got the scraps. Or even green, as various tribal societies have let to the extinction of whole species of animals and plants like in Australia and New Zealand and even in North America and Europe. Is tribal society really the best way of living or can we do better?

It’s with a heavy heart that as the founder of the *Green Anarchy* paper I must step down as an editor and collective member. After a brief sabbatical I have discovered that the present collective believes in the philosophical exclusion of those who disagree with the focus of the current collective. They believe that *Green Anarchy* is a solely pro-native sovereignty, anti-civilization and anti-industrial project. This is not my belief or the reason the paper was started. This exclusion of differing ideas means I can no longer support the project I worked so hard to create.

So long for now,
One of the founders of *Green Anarchy*

One Editor’s Response: *I do not personally agree with many of the accusations made about the population question, classical anarchism, etc. that were made in the editorial of GA #6. But I did not choose to block printing the article because I appreciate the fact that the author does not stray away from the fact that the current population is dangerously unhealthy. The current population level would not have been made possible were it not for an unhealthy dependence on industrial technology, and patriarchal control of women’s reproductive rights. I do not believe we will be able to consciously and effectively solve the population problem until the source of this problem is removed. Hence, I believe dismantling and destroying industrial society should be on the top of every anarchist’s agenda. Would dismantling industrialism result is a massive die-off? Possibly, but that ignores the fact that millions of people are suffering, starving, and dying because of industrialism right now. It is the proponents of industrial expansionism, not its opponents, that are the fascists. Industrialism is built on centralized political organization, colonialism, miserable and forced labor, and the excessive exploitation of the environment. And thus the destruction of industrialism would likely open the door to liberation for masses of people. The people most likely to die would be first worlders who maintain there existence off of appropriating resources from the Third World and colonizing indigenous peoples. Halting industrialism is a necessity if we want to continue to exist.*

Yet, I’m not convinced that the end of industrialism will mean a massive die-off. I think self-sufficiency and a move towards a localized, decentralized economy can be a feasible alternative to dependence on industrial technology. We should make use of soft-path technology, aquaculture, permaculture, “Fukuokan agriculture”, and all tools available at our disposable to make sure the transition out of industrialism is as smooth as possible. If we fail to do this, it is our own fault that we, privileged first worlders, die as a result of our inability to live and meet our needs without this oppressive technological society.

About tribal society: You’re obviously really, really confused if you think it’s okay to lump indigenous peoples from Australia, New Zealand, North America, and Europe together into one category and say they forced other creatures into extinction. Indigenous peoples are not one homogenous group that shares one common custom or belief system. The fact that some extinctions can be attributed to some indigenous peoples in different parts of the world does not change the nature of industrial society. No one from the GA collective ever claimed that any tribe or band society in any part of the world is perfect. Nor are they always benevolent to their environment. But who cares, that mode of existence has proven itself to be far more ecologically sustainable and consistent with the real needs of humanity than any civilization. Thus honoring and celebrating the indigenous way of life is a central theme in GA.

And by the way, the founder was not excluded from the paper or its process, we mutually agreed that we were on different paths, and he chose to leave. We believe that Green Anarchy should have a no compromise approach to the destruction of industrial civilization and also be pro-indigenous, unlike its founder. We feel it essential to maintain this focus. Let us know what you think.

Thanks
Green Anarchy #7

Interview with Maori Elder - Bruce Stewart

by Derrick Jensen and Jeannette Armstrong

As a long-time grassroots activist, I am intimately acquainted with the landscape of loss. Often I despair. Near my home I've walked clearcuts that wrap around mountains, drop into valleys, then climb ridges to fragment watershed after watershed. I've sat silent near empty streams that two generations ago were "lashed into whiteness" by uncounted and uncountable salmon coming home to spawn and die. In this landscape, hope is a precious commodity, and the activists with whom I work know to savor it wherever it may be found. Without its vitality we could not go on.

Recently in New Zealand I encountered a powerful source of such hope. His name is Bruce Stewart, and he lives at Tapu Te Ranga in Wellington. He is Maori. He is indigenous. -DJ

Derrick Jensen: What will it take for us to survive?

Bruce Stewart: I've got a passionate love for our plants, which are in terrible danger, so here at Tapu Te Ranga we propagate endangered plants and give them away. More and more we want to bring children here. If they take endangered trees home and plant them in the bush, it becomes "their" bush, "our" bush.

We have a vine here that no longer has a name. Our Maori name has been lost, so we'll have to find another. Only one of this plant remained in the world, living on a goat-infested island. The plant could go any day. So I got a seed and planted it here. The vine has grown, and although it normally takes 20 years to bloom, this one is blooming after seven. We also propagate it by cuttings. This is tangible, physical, work we are doing.

If we are to survive, each of us must become kaitiaki, which to me is the most important concept in my own Maori culture. We must become caretakers, guardians, trustees, nurturers. In the old days each whanau, or family, used to look after a specific piece of terrain. One family might look after a river from a certain rock down to the next bend. And they were the kaitiaki of the birds and fish and plants. They knew when it was time to take them to eat, and when it was not time to take them to eat. When the birds needed to be protected, the people put a rahui on them, which means the birds were temporarily sacred. And some birds were permanently tapu, which means they were full-time protected. This protection was so strong that people would die if they broke it. It's that simple. It needed no policing. It just was. Bullers Book of Birds tells of two Maori coming out of the bush with 640 Huia skins. They were paid one penny each. I was brought up in the area, and the birds were so common that the area is called The Huia. But those birds are now extinct. In pre-European times they were tapu. But in their eagerness to unsavage my ancestors the Christian missionaries killed the concept of tapu along with many of our others.

To be kaitiaki was and is crucial to our existence. So while I am in agony for the whole planet, what I can do is become kaitiaki right here. This can spread, then, as people see this and say, "We can do that back at home." Perhaps then everyone can, as was true in our Maori culture, become caretakers of their own areas, their own homes. Children will say to their parents, or to other people, "Look, I'm sorry, but you can't do that here."

I'm more of a practical man, so rather than write papers about being kaitiaki, I just do it.

I don't trust words. I'm frightened of the talking, of the intellectualism that can insulate us from action and turn the problems and solutions into puzzles or fantasies. As Maori we already have the words, the concepts. Our people are the caretakers. But we can't rest on what our ancestors gave us. The work has got to be done.

That's not to say we don't need artists, philosophers, educators, and others who can articulate and perpetuate the Maori way of living, people who can help us untangle ourselves from the pakeha, the Europeans. But I hope to think that any piece of art spurs us into action. I want to believe in sustainability. Now. Not in the future. Not some distant day. Now. Great artists, such as the Maori writer Witi Ihimaera, describe that way of life and help us live it.

I'm 60, so I only have 10 or 20 years left. I don't need or have time for a lot of words; I want to use those years for action.

I hope before I die that I can hear kiwi again. Thousands of people come here, and I ask them, "Hands up those of you who have heard a kiwi in the wild." A bit less than one percent raise their hands. Kiwis have not always been so rare. Years ago I heard kiwis, hundreds of them all around me, in parts of Fjordland where predators hadn't reached.

Because people hear the ruu in television advertisements, or hear kiwi on the radio, they think these birds are still common; it's not until they stop and listen that they realize they haven't heard a living ruu for a long time. The truth is that New Zealand has the most endangered birds in the world. The birds can't handle the rats, opossums, and cats—the worst of the introduced predators. People must begin to feel the responsibility of that very quickly.

We need different heroes. One day in the native bush in Fjordland I stumbled across a tombstone. Scraping off the moss I made out "William Doherty, 1840." William Doherty was a real hero; he died trying to save birds. Seeing that rats were making their way into Fjordland he started to move some of the birds onto an island where they could be safe, and he died rowing back. He deserves to be recognized as a hero, as a man 150 years ahead of his time.

Actually, he wasn't ahead of his time. That was the time, then, and he could see it. I want to create a monument for him, do a garden in his honor using endangered native plants. I'd like to see us lift up heroes like William Doherty, not just people who play rugby. We need heroes who leave threads for the rest of us to follow.

We also need patches of native bush full of native birds and animals, cathedrals where man is not as important as he makes himself out to be, where he instead recognizes himself as a small part of the big family. If we were to make those spaces of harmony available within walking distance from every house, so everybody was a kaitiaki, we would change the world. That's the plan I'm working on. If everyone nurtured a seedling and planted it after a year in a patch of bush down the road they would be building their new church. And I'm in a rush.

Jeannette Armstrong: I'm an indigenous person. What needs to survive from indigenous cultures, and how can indigenous cultures assist the healthy survival of not only our own people but others as well?

BS: It frightens me that being Maori is becoming a matter of wearing greasepaint and singing action songs for competitions. It hurt me to learn that computers are now used to judge singing contests, and it disturbs me that dances once held in circles are now held in rows, with people facing each other like in combat. I'd like to see the circle come back, and the drum come back, and I'd like for people to once again dance for their own spiritual well-being, rather than for competition.

Still, because the culture is hard to annihilate altogether, some good things remain, such as the familiness, and the Maraes, or commonhouses. I'm especially glad that people are starting to get back to the concept of nonownership of the whenua.

DJ: The whenua?

BS: The english word would be earth. But english, which is very exacting when it comes to legal deals and dollars, is imprecise when it comes to things like earth. In english, earth can be called soil, which has connotations of being unclean, as in "The clothes are soiled." And it can be called dirt, which of course has similar connotations. That could never happen in Maori. The warriors of old never pointed their weapons at mother earth, instead putting their weapons on their feet, or their fingers over the ends. Nor did they point them at the sky father.

Whenua also means placenta, and so is associated with female energy. That caused problems when the Christian missionaries came. The Maori recognize two types of energy, the tapu, or male energy, and the noa, or female energy. We view these energies as opposites. When the opposites are in balance harmony is reached, called waioara, the two waters. But the missionaries said the tapu was good and the noa was evil.

My point is that the Maori still have these concepts; we just need to reclaim them, and to live them more. In this way the young give me great hope. They are searching for the truth and wanting to live it. It does wonders for mothers, for example, to take their children down to the gardens and speak Maori while they plant their food. You can't just go to the textbook.

JA: This marae seems to be an example of what you're talking about, living the truths.

BS: This place arose from the need to be sustainable, and not just on the dollar or food levels. Maraes are our art galleries, our museums, our places of history, our universities, our preschools. They are the places where we are buried. They become our whole life.

People say they don't have the money to build them, but I don't think that's the problem. The problem is that most people don't have the will. This whole place is assembled from scraps, from the wastes of the city, and is a statement on the use of materials. In

the old days they just flattened old buildings with great big donkeyknockers on cranes. I used to get in there and grab all this beautiful timber, some of which you can't find anymore because the trees are gone. And most of this place is made of car cases from Mitsubishi Motors, wood that originally came from tropical rainforests and was just going to be dumped. I love these car cases; they're so beautiful I haven't got them covered. I'd love to be carried to my gravesite one day on a car case.

But this place is more than a statement. It represents my mum. It is my mum. When I was a child racism was lovely and loud and blatant. When I was just starting school I was wounded deeply by the other kids, who would point at me and call, "Maori, Maori, Maori." Suddenly I knew I was something that wasn't really good. I didn't know what it meant; I just knew the kids were pointing at me. Many things like that happened. And now I'm glad they did, because eventually instead of trying to become a pakeha, which I did for a lot of my life, I started to get pretty angry. I used that anger to do this work.

Then the anger turned over to love. And that's because of my mum. She loved me

Maori face tattoo



without question, even when I was hard on her. I won a lot of prizes in school, and my mum was very proud of me; she helped me a lot. But on prizegiving night in sixth form, when I was seventeen, I made myself sick because I didn't want anyone to see my mother. I had kept her a secret for a long time because I thought her darkness made her ugly. What sort of a system would make a boy ashamed of his mum?

My mother never said a word. Just loved me. That's why I say she's my greatest teacher. I never heard her running down the pakehas, which probably she should have. She realized what was happening; she knew all of it. That's why I have a pakeha name. She told me, "If people go down a list and see a Maori name, straight-away you're not going to get this little privilege." Bruce Stewart looked good on the list. A good Scottish name.

My mother died when I was 17, that same year. I saw her with all my schoolmates, and she asked me for a kiss. I said, "Not in front of my friends." And I never saw her again.

I went through a lot of grieving on that, and later I went into the bush, and spent many lonely years, savoring and trying to understand all of this. And one of the things that emerged is this house, which is designed as the mother. My mother, and the great mother. **JA:** How and where do we as indigenous peoples need to break tradition to do some of the things that absolutely need to be done?

BS: As we built this marae, we realized that we were actually building ourselves. People who've done a lot of work here have completely changed. We rescue a piece of beautiful wood out of an old building, and as we restore it and put it in place, we restore ourselves.

And you build with whatever is around you. You don't have to get marble from Italy. If there are buildings being pulled down, if there are car cases, use those. Some of the old chiefs say, "They're not hardwood. It's not Maori. It's not traditional." But it's what's important. It's what's around. And the essence is still there. Underneath it's still the same.

For me tradition is always changing. We still go back to the old tree, but it has new shoots every year. And I actually like the new growth. The old tree is necessary, but sometimes the old tree has been lying down for too long, and it won't get up anymore.

Long ago I went back to my so-called traditional marae. There were too many power games. It was too hard to move. A darkness had crept in, a darkness mentioned in the Maori story of creation.

In the beginning, the earth mother and the sky father lay together a long time, and children were born. All of these children were important. But the parents lay so close together that no light could penetrate between them to where the children lived. Finally, a middle son, and it's significant he's not one of the elders, said, "Our parents have cut out the light, and things need to change." Although there was a lot of opposition especially from his older brothers, he and his younger bothers pried them apart. Light flooded in. We call that te ao marama, the world of light, the world of illumination. Tane was the name of this younger brother. He was the balancer. From time to time when things get out of balance with me I need to call on the Tane in myself to bring in te ao marama.

Because I'm a nobody I had to move away from the traditional structure. In our philosophy we allow for nobodies—they are just as important as somebodies. But in this case the somebodies were holding onto the power, and using it. That doesn't work for me; for me the proper use of power is to give it away, to empower young ones. That wasn't happening.

Things are different now. I still can't go up and sit with the great chiefs and tell them what to do. They won't take it from me. But they come here, and I can tell they're inspired. They go back home and start doing it.

Pakehas are inspired, too. You see this fifty acres behind us? We wanted to purchase this land, and the owners approached me to ask how much I had for a down payment. I reached in my pocket and said, "Five dollars." They said, "Fine." We arranged payments of \$1200 per week, and I didn't know where we would get the money, but we did.

We needed to buy the land not so we could own it, but so we could set it free. Most of New Zealand was cleared for beef and mutton, and some of the poorer country, like around here, then went to gorse, an introduced and very invasive species. Now we're planting natives and trying to keep fire out, because gorse burns every two or three years. If we keep fire away the natives crowd the gorse back out, and the land returns to what it is supposed to be.

There's nothing more important to me now than the trees, the other plants, and the little grasses, especially the ones that are endangered.

DJ: Do the trees and grass speak to you?

BS: They don't at this stage. I wish they would. They did to the old people. I think a lot of things spoke to the old people. I'm just taking it a stage at a time by instinct. And it's all new to me.

I was raised to chop trees down. On my European side trees were seen as weeds. Because this was one of the last countries to be colonized, I can remember as a child seeing smoke for days from the burnoffs. The pakeha side of my family had a 5,000 acre farm, and you could still see huge stumps like dinosaurs. After that I was a timber cruiser. That was my career. Cutting down thousands of native trees. Thousands of them. And it's only because I lived in the bush that I've been able to see this in a whole different light, that I've been able to come back home.

I know the old people talked to the trees, and before they cut one down they spoke to it for a long time to find out if it was okay. It's not happening now. And I think we have to backtrack and rediscover all that. At this stage I'm just finding this new love.

The most important thing for me is to go down into the nursery and walk amongst all those little trees. Some of them you have to wait for the seed, and get it at the right time; some seeds have to hibernate for two or three years before they can grow.

Little nurseries like this are springing up everywhere. And they're done not by the government but by ordinary people. That's why they work. People come here when we're planting, to get their little seedlings. And you see the children come back. The children are more aware than their parents, and the younger children know more than the older ones.

The biggest thing that stops us is ourselves. When ancient Maori warriors were defeated, they were ready to go again two weeks later, because they were warriors - made up of battling stuff. And along the way they tapped unseen forces. We can still do it. All of us.

We are suffering from a great illness, and the way to get better is to serve others. We should all be in service. It makes us well. I serve the birds and trees, the earth, the water.

Anybody can do it. They can do it in their way. It's action time.

For more interviews conducted by Derrick Jensen: www.derrickjensen.org

The Denesuline of Cold Lake

HISTORY:

Since the earliest memory our people, the Denesuline of Cold Lake, Alta. lived peacefully on the land that is now the Primrose Lake Air Weapons Range. We hunted, fished, trapped and sustained ourselves as a strong, free and proud nation.

In 1952, we were forcibly evicted from our homelands. This was done under the guise of "freedom and safety for canada" during the paranoia of the cold war era. In Suckerville, our people had a seven day sit-in, refusing to leave. Reluctantly, after heavy coercion from the government, a deal was made. Our people left peacefully under the understanding that this was to be a short-term lease purely for military use, and that the 4,490 square miles of land was to be returned or re-negotiated after 20 years.

Prior to 1952, one of the largest deposits of oil was discovered on our territory. By the 1970's technology was developed that made the extraction of oil possible. Coincidentally this was the same time that Canoe Lake and Cold Lake First Nations filed a lands claim (1975). The government refused to address the issue. Our voices have been ignored ever since. Meanwhile, the oil corporations have been making enormous profit off the destruction of our land and the theft of our resources. In the last six months alone, 40 billion dollars of revenue was taken from our homelands.

The cost to the environment, the wildlife and the very social fabric of our people is immeasurable. Once self-reliant and strong, many of the old trappers who lost their traplines died with broken hearts at the shame of being reduced to beggars in their own lands. They spoke of places their own grandchildren may never see, such as the burial sites of our ancestors that are being bombed and decimated on a daily basis. No amount of money can ever heal the pain of watching our loved ones die due to the deliberate acts of genocide by the government. Through alcohol, residential schools, poverty and the systematic enforcement of their ways upon our people, they have gone to great lengths to break us down. Still though, we are strong from surviving under the weight of such oppression. We're sick of being walked all over and treated as second class citizens in our own country.

WHOSE DEAL?

The chief and band council are in the process of pushing through a land settlement - 25 million dollars and 5000 acres of mostly muskeg land. This is an insult! The land where they built the P.L.A.W.R. is ours. We, the Denesuline are the landlords! We only leased it out. What would any other landlord do to bad tenants who don't pay the rent? - they'd have the right to evict them. Why then is the government coming to us with take-it-or-leave-it offers, when we should rightfully be the ones in that position? As the future generations from the 1952 land grab, we haven't seen anything but more injustice. That's why we're finally putting our foot down. For after the paper has been signed, and after the oil has been sucked dry, after the land has been destroyed and the money long spent, then what? For our future and our children, we have no choice but to defend the birthright of our people now.

OUR RESISTANCE:

In the fall of 2000, we got fed up with the lack of accountability from our own chief and council. We occupied the band office for nine days in an effort to get answers. We got nothing in response. So, in an attempt to get our message out, June 3, 2001, we blocked the AEC (Alberta Energy Corporation) access road to the range. Since then a group of us began to re-occupy our traditional territory in an effort to seek justice for our people. We are re-asserting title to our homelands by physically being and living on them. We are implementing the 1997 Delgamuukw supreme court decision which affirms our inherit rights as native people.

We'll be presenting our case to the U.N. in Geneva, Switzerland at the end of July, 2001.

We recently attended a Dene gathering up in La Loche, Sask where a critical alliance was made. The Denesuline of Clearwater River have experienced a similar invasion of their homelands. For generations their forefathers had cabins and made their livelihoods off their land. Then in 1986, and without consultation, the government made a park out of their traditional territory. They burnt down their cabins and then denied them the right to build new ones. And when they began to re-assert jurisdiction to their homelands, they were met with the shocking, unwarranted aggression of the armed forces of the RCMP.

WE'RE WORKING WITH A ZERO BUDGET AND NEED ALL THE SUPPORT WE CAN GET:

All donations would be greatly appreciated:

*Food (oil, potatoes, flour, lard, eggs, breads, fruits, meat, coffee, etc.)

*Supplies (batteries, tarps, gas, tools, tents etc.)

*Resources (photocopying, phone minutes, communications gear, video camera, fax, printer ect.)

*Skills (computer, research, writing etc.)

* Funds Please send to... Cold Lake Dene People's Fund
account no. 230 6017 01 maximizer Lake Land Credit Union
Cold Lake, Alta.

Contact for further information:

Denesuline Cold Lake cell# (780) 812-0306

Denesuline Clearwater River (306) 822-2550

email: denepeacecamp@hotmail.com



We must continually reiterate the banality of civilized discipline: the atrocities and brutalities scapegoated and spectacularized by the screen are merely landmarks on a continuum of ever-present disciplinary action. Civilization is discipline; our incarceration is only a matter of degree.

This carceral continuum is the variegated range of controlled locations. In Discipline and Punish, Foucault introduced this term “carceral continuum” to connect the whole range of institutional spaces in industrial-capitalist culture. The monastery, school, military, manufactory, and prison are all used as examples of mutually-influential, complementary spaces for the development and exercise of disciplinary training.

However, not just institutional spaces but also the constructed setting of everyday life are controlled territories. If we reject the ridiculous notion that technologies are politically neutral, it then follows that within every element of a constructed environment there inheres an expression of power.

I. Our expectations are shaped by mythologies and fantasies, by manipulated images and ideals, but also by manipulated geographies, those artificial environments in which we live. In fact the techniques mirror each other, separated only by the number of dimensions. The city is the original virtual reality.

Everything artificial, whether in two or three dimensions, is a reflection and embodiment of the interests of those involved in its making. It is also a concrete expression of the biases of perspective that inhere in the techniques and technologies used to create it. These values are passed on to the consumers of that construct, the inhabitants of that created space. In this way, a value system can replicate itself, at least in part, without a word. This is one reason why words will never be enough to change minds.

Manipulations of image and geography work toward each other from opposite ends of the social field: our yearnings for the natural state of humanity (zero-work, gift economy, wonder, intimacy with each other and the natural world) are redirected toward consumption via an always empty and disingenuous “utopian trace”; memory of real life is transformed into faerytale and mythologies, while the naturalized mythologies of artificial life are enacted without any consciousness of their internal contradictions; and through it all, we are surrounded by physical artifice that conditions us to accept the constructed as already-occurring,

THE GARDEN OF PECULIARITIES

Ideology crystallizes itself like a map in memory. It legitimizes itself by propagating the false idea that the world in which we live is the best possible world, or that the system is the best system, regardless of its shortcomings. For this reason, it’s common to hear that socialism is better than capitalism, the free market is better than the proletarian state, democracy better than fascism, military dictatorship better than communism, republic better than monarchy, feudal bondage better than slavery, city better than country, etc. However many of these arguments are launched, they all are ultimately absurd because they tend to justify repression at the altar of a supposed necessary order. Ideology demonizes its opposition as partisans of a supposed and constructed chaos, praising moderation and fostering resignation. Ideology skirts logic and cajoles the native population into accepting evil as inevitable, which carries with it either the after-taste of fatality or arrogance, but always with surrender or sacrifice. In this vein, it’s not uncommon to hear it said that change is impossible, or that there are no longer ideals worth fighting for,

inevitable, beyond our control.

In other words, imaginal manipulations impose a perception of the natural as artificial, while geographical manipulations impose an experience of the artificial as natural.

The perfection of the technical forces that effect these impositions has made it possible to expand discipline from institutional spaces into our ‘private lives,’ disguised as leisure and entertainment or as politically neutral living environments. Foucault’s concept of a carceral continuum must therefore be extended beyond the discrete through symbiotic agencies of capital and state to include even our ‘free time’.

II. With all due respect to George Clinton, it is simply not enough to ‘free your mind’ - your ass will not necessarily follow. A liberative ideology should not be confused with liberation itself: liberation is a physical process. A liberated person is not one who has certain ideas about the world, but rather one who is free from the oppressive acts of others and does not act oppressively herself. An individual cannot be liberated independently of their cultural and material location. Mind and ass are codeterminate and simultaneously determined.

If, as discussed above, manipulations of setting affect expectations and behavior, then we are not free until our community’s constructed geography is an expression of consensual community decision. This of course does not mean there shouldn’t be room for individual expression; it simply means that no geographical manipulation should be imposed by one individual on another against her will, as this imposition amounts to coercion.

Revolution is indeed a revolving cycle, a product of the interaction between intention and situation (location, expectations, behavior). Situation creates openness to ideas which serve as blueprints for the creation of situations which open the way for ideas. We cannot plan revolution in advance because motivations and desires change as landscape changes. Stasis, like sameness, equals death. We must not be afraid to plan, nor to act; we can neglect neither, lest we stall into another limiting ideology.

We have no need to convert: let our words and acts be for those who are ready. We have no solutions, only exemplary gestures away from absence, toward ever-increasing presence; from mediation, isolation, and standardization toward real life.

nor hope to embrace. Ideology programs collective desperation. It alienates. It defeats. It is as recalcitrant as dogma, because its ultimate goal is self-perpetuation. It uses every means available toward this end: genocide, ecocide, elections, or simply fear - fear that paralyzes the imagination, or erases it.

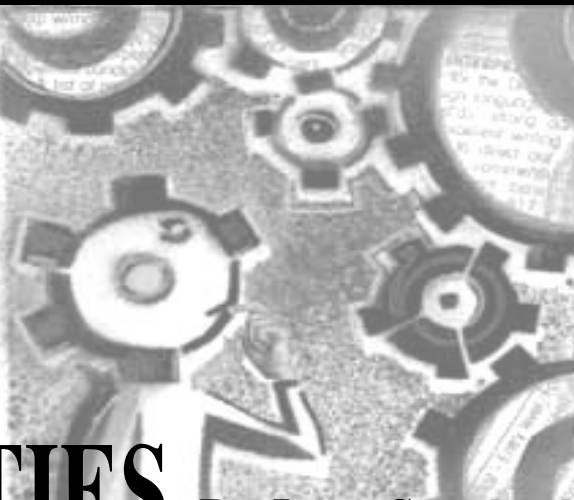
Ideology operates like a narrative that domesticates by way of its own systemic standardization. It expands like a virus, or transparent and mimetic plague, which expresses itself in trends or in name-brand identities. No one sees it, no one feels it, no one touches it, yet everyone speaks with its tongue. It strangles the mind — which is connected to a server or a mainframe — and plugs in the eyes. It reproduces itself mechanically and accumulates unsatisfied desires in an oscillating spiral. This spiral is like the pleats of an accordion or, better yet, an artificial heart sounding its own agony. The beating of this false heart will continue until the empire re-arms, the government re-groups, castes are revived - or until the system collapses, a victim of its own decadence.

WhatAnswers?

Many questions and criticisms are thrown at the current anti-civilization, anti-technology wing of anarchism by anarcho-leftists, particularly the idea that the strand of anarchism ignores the class struggle, and as such, is close-minded and even eco-fascist. Many will also ask how people will survive without technology at the present state, and criticize those who support Ted Kaczynski. The problem with this situation is not that they are curious of answers, curiosity is a virtue of human nature, allowing us to playfully experience the sorrow and joyful aspects of our lives; rather the problem lies in them asking.

Anarcho-leftists tend to think through means of logic and rationality. They know what is right for the working class, they know what is right for the environment, they know what is right for the anarchist movement. They form large organizations to one day bring about the class war. They are their own specialized sub-group of class analysts who continue to encourage a false war about an artificial economy. They need rationality and logic and without these reassurances begin to feel very threatened. Since many of them still believe in the rationality of civilization, The very thought of a world free from rules, organizations, and science Frighten many of them forcing them to ask the very questions or hurl labeling insults. Because they are part of the left, and so part of the colonialist political spectrum, they are and always will be bound by certain limitations and expectations of civilization. They readily accept the imposition of rationality and logic (an outside force) and sacrifice their needs for the ideology. The outcome of this situation leads many of them to continuously search for answers from outer sources to fit their politics accordingly. They become so entangled with the rational and the logical, they Themselves begin to dismiss all other thoughts, critiques, and senses they believe are irrational, and fight to control and suppress what wildness, fantasy, and imagination they once had within themselves. Because of these limitations, they become open to answers they already approve of through their accepted rationality and logic as the one and only. This embracing of the outer artificial, rather than the self-exploring creative of the inner, continue to deny what independence from civilization they have within themselves. Thus the irony of the logical and rational fascism of their ideologies will always prevent them from receiving the very answers they are searching for. They have blinded themselves with their own logic and until they question the very instruments of their inner insecurities and needs of control, the will continue to nag, insult, and question while preventing themselves from ever reaching the answers.

R.M.



By Jesus Sepulveda

Ideology crystallizes itself like a map. This map, however, is false - it portrays the world as a mental creation; a stage constructed over the base of the gears of productivity: the gearing is the material and ideological bubble in which the so-called political and economic systems of eco-social domination exist. Ideology justifies itself with the false idea that this is a happy, and viable world, and that, despite its shortcomings, it’s better to close your eyes to accustom yourself to survival and to avoid any disruption of the dream. When a person dreams, the nightmares cease and fantasy flowers. This can be, however, highly subversive, because in addition to letting the imagination fly, dreams erase narratives and turn the maps upside-down, disposing of them in the fetid waste-dumps.

This is the first segment of 46 from the book “The Garden of Peculiarities,” appearing soon in Buenos Aires, Argentina. The book is currently being translated into English. For more information, you can e-mail the author at: helicoptero_oregon@hotmail.com

Former ELF Spokesperson Subpoenaed by Congress

PORTLAND, OR - Craig Rosebraugh, a spokesperson for the North American Earth Liberation Front (E.L.F.) from 1997-2001, received a subpoena late last evening, Oct. 31, to testify at a Congressional Subcommittee meeting on Eco-terrorism. The subpoena, delivered by two U.S. Marshals, demands Rosebraugh to appear before the Congressional Subcommittee on Forests and Forest Health at 3:00pm on February 12, 2002 in Washington, DC.

At a Congressional meeting on October 3, 2001, U.S. Rep. Scott McInnis (CO) successfully argued for Rosebraugh to be subpoenaed for the February 2002 meeting. McInnis, chairperson of the Subcommittee on Forests and Forest Health, is seeking information from Rosebraugh on the Earth Liberation Front, which has since 1997 inflicted more than \$40 million in damages to entities profiting from the destruction of the environment.

Rosebraugh states he will not cooperate with the "attempts by Congress to stop the work of the brave, heroic individuals in the E.L.F. who are trying to end the destruction of life." He stepped down from his role as a spokesperson for the ELF on September 5, 2001 feeling that others need to step forward to take on the role of speaking out and showing support for the group. During the four years Rosebraugh acted as spokesperson, he received seven subpoenas to testify before federal grand juries investigating the actions of the E.L.F. In addition, federal authorities conducted two raid on his home, work, and vehicles. Hundreds of items were seized in the raids, yet Rosebraugh has yet to ever be charged with one crime related to the E.L.F.

Rosebraugh says he thinks the work of the E.L.F. is important and crucial in trying to demonstrate that life is more important than profits. "The legal forms of objection and attempts at changes in environmental policy since the 1960s have not worked. Our environment is more polluted and destroyed now than ever before. More actions, like those of the E.L.F., are needed to stop the destruction of life caused by greedy, corrupt corporations and politicians."

Further responding to what he has planned for the February meeting, Rosebraugh stated, "In light of the events on September 11, my country has told me that I should not cooperate with terrorists. I therefore am refusing to cooperate with members of Congress who are some of the most extreme terrorists in history. Currently they are responsible for allowing the slaughter of now over an estimated 1,500 Afghanistan civilians. They are responsible for the Sept. 11 attacks due to horrendous U.S. foreign policies of imperialism and they are responsible for the current ongoing genocide against the innocent people of Afghanistan. This alleged war on terrorism has largely been conducted to allow the U.S. to attempt to oust the Taliban, and put in place a new puppet regime in Afghanistan who would allow the U.S. to build their much sought after pipeline from the Turkmenistan oil reserves through southern Afghanistan, Pakistan, and to the Gulf. These sort of practices, mixed in with domestic policies of racism, classism, and further imperialism at the expense of life demonstrate the truly terrorist reality of the U.S. Congress and Government. I could not live with myself if I cooperated with that injustice"

It is the end of the line . . .



. . . for the progress of civilization.

Remedial *Revolutionary* Consciousness

I feel all the extremes coming together and spewing out of the brainstems of almost everyone in-between. The speed of change of the almost invisible forces that shape our lives is making it hard for even the studious or bright folks among us to capture a decent sense of the momentum of priorities. Just as humans lose track of themselves when technology or public policy move beyond our understanding and get too complicated, in a similar vein, the new social change movements are getting a bit disoriented even as they get stronger (maybe *because* they are stronger). Out here at the cutting edge is the boundary between Earth First! and the ELF. As ELF and other underground groups push the envelope a gap or a vacuum gets created between them and those who can't keep up. Thoughts, definitions and understanding get fuzzier and communication breaks down.

The US government is worried. Dissatisfaction with the rat race lifestyle and the excesses of the new "Wealthy Arrogants," has translated into doubts among the masses about the whole idea - even the foundations - of a corporate New World Order of US dominated free trade. The Battle in Seattle, the Dirty Bush election fraud, the constant scandals at the FBI and a generalized boredom that expands against the hollowness of everything around us (especially the trashy ugliness of sprawl/strip development and the roar of freeways); these are working together to peel people away from the numbed unquestioning subservience to the government-corporate matrix that until recently few could even perceive.

The main reason the government is worried originates from the "No Compromise-No Dialogue" actions of underground ELF/ALF cells that have burned their way into the news media. The government knows that many people instinctively support resistance to corporate domination even if it is extreme. The popularity of extreme sports could easily transfer over to extreme actioneering. Humans will always value risk, the chase, adrenaline.

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 together. Ignore the moderates and they will go away, though it is a shame they are on the wrong side. The route of the underground resistance lies in the dismantling of civilization. Each step closer to the collapse evokes a vista of a free, egalitarian existence.

There is much that we as humans, activists and "do-gooders" are blind to. We feel the needs of the future - War! - pulling at us, but expressing anything that makes sense is pure torment. We are seriously in denial about how much of our mental awareness it takes to keep the pain from killing us: The pain of how utterly evil the world structure is. Youth and the supporters of ELF/ALF don't try to resist the pain. They redirect their torment back at the system and the consequences be damned. They don't care about the media spin and corporate public relations angles. In fact, they don't much care if anyone listens anymore - they are beyond that and beyond the narrow superficiality of single issue campaigns. They also have truth and directness on their side. The liberation of the Earth requires the collapse of almost everything that defines the world we live and consume in. "No longer will we beg for mercy at the hand of the oppressor man. The torch of resistance will be applied to the entire system and it's technology." Ultra-Rads aren't asking for anything, instead they strike out in order to take back the future. "No compromise in defense of Mother Earth" will become "No negotiations with governments ever," a war of no quarter and no taking of prisoners (though kidnapping could occur soon).

As for Earth First! and other sources of anarchist organizing, it is hard to be in two worlds at the same time, as in dealing with deadlines and business functions while writing and communicating with a host of people doing direct action out in the woods or by the light of night. Some media is what we create, but still there is interaction—or mostly reaction — with the corporate media. Moderate eco-groups jump for the microphones and say strange things, so at times alternative, more radical voices join the debate.

I agree with the critique of the Washington and to a lesser degree the Romania - SUV fires in Eugene, as expressed by an "EF! Journalista" on May 24th. But ours are just one or two viewpoints and there are others. Our voices -

none of them - matter much anymore. We can't define the world or act as if it will become the way we want it to. There was a time when people should have talked and written more about where we are all probably going, more about tactics, strategies and the basics of a new world. Now we have allowed a vacuum to form. We have to get to work because we are about to fall much further behind.

Any day now, hundreds of people inspired by the ELF, Zapatistas, Militia, ALF or the "pot" at the end of Ms. Rainbow - will take initiative and read the ELF Press Office paper, *Resistance*. They will see the need for a broader attack that hits harder at key weak points and looks to targets with large symbolic value. Then radio/television towers may fall, black-outs will receive feral assistance and a few flashy new targets will be hit hard, and there will probably be injuries soon. Is anyone ready for this? Hardly, we're stuck between fear of alienating people and the truth of how bad everything is and we are used to working on small, single issue, media glitz campaigns.

The "EF! Journalista" criteria for judging an action are fine from a moderate environmentalist stance or maybe even a moderate EF! stance, but they are not relevant to the underground and if they were applied to actions they would result in almost all of them being worthless. "Is this an appropriate target?" Almost everything is an appropriate target! "Was the timing right?" The only time criteria is sooner than later, though at the margins it could be argued that for overall media impact timing is occasionally important (Though media is not the primary goal of the underground). "How was it communicated?" Most ELF actions have been well communicated - you would almost

think someone had written a book or two to help guide these mostly young saboteurs in their communiqué writing, but no, the vacuum that we all have helped create by our limited writing and strategizing on this whole subject has made it difficult for the underground. It was good of the ELF at Vail to warn skiers that there could be dangers if they kept coming to ski. The New York communiqués were excellent. Perhaps it is true that the anonymous statement following the Romania-SUV fires could have taken credit for the earlier

fires and made Free look more innocent, but this is assuming a lot and assuming it from a moderate mindset. First, the NY ELF had already said that people should strike back in the name of fellow fighters/prisoners like Free, and second, the underground is at war, a real and dangerous war - not a media war or a CD struggle. They are risking their lives or years of incarceration and they probably figured correctly that Free was going to get screwed no matter what.

Since Vail, Seattle and the New York arsons we are in a new world and a new phase in the struggle to bring down global capitalism and everything in western civilization which supports the old ways. People aren't sure what to support. Some want to discourage ELF or push criteria for direct action sabotage. Chaos will win over control this time around, and this applies to us few writers and activists who are concerned about where a large outbreak of ELF attacks will lead to. Moderates and non-violence people no longer have the right to speak - they had 35 years to accomplish something and they failed utterly. Radicals may still have some value in defining what is going on, but this is marginal. The time for talk and understanding is long past. Action and fires are the only communication which has meaning now. Can you read between the flames? Just wait until the power goes off, then we can read between the lines of the communiqués by candlelight. And the flickering flames will remind us of how the big lies grow in the gaps between our understanding of the present, which distorts our view of the future.

"The only thing worth fearing is the outcome of another generation living out the 'American Dream.' The States threats are minuscule in comparison."

- Craig Rosebraugh, *Resistance Vol. 2, #1*

by anonymous nuts

Earth Liberation

May 5th: ELF Claims Responsibility For Sabotaging Housing Development Site In Indiana:

This was a relatively low-key ELF action that occurred in May and that should have been included in our Summer issue, but unfortunately, we didn't receive the communiqué until July 23rd, so it slipped by us unnoticed. The communiqué that was recently issued by the ELF claiming responsibility for this action is reprinted below:

"May 5, at a housing development site along state route 37 in Marion County, Indiana, five earth movers diesel tanks were contaminated with granulated sugar, the tubes and wires cut on two back hoes and an electric pump.
ELF"

July 11th: ELF Claims Credit For A Series Of Economic Sabotage Actions In Detroit, Michigan:

"To whom it may concern,
Greetings from the Great Lakes nation-state of Michigan. Not so long ago we had informed the ALF press office of an action against Butcher Boy Meats where six trucks had been vandalized: windshields and side windows broken and abrasives introduced into the lubricating systems. We'd also reported on some monkeywrenching of heavy machinery utilized in the erection of yet another industrial complex: these two actions were only a humble genesis.

Approximately four weeks ago a newly built McDonalds was vandalized. Two large plateglass windows and a drive-thru window were broken, and the drive-thru order unit was destroyed. This action was in solidarity with the actions of women farmers in Brazil against "worldwide neoliberal economic policies," not to mention the clearing of rainforests to raise cattle for fast-food hamburger patties. Considering "the golden arches" are a nefarious symbol of economic globalization, ecological destruction and worker exploitation, we felt they were an appropriate target (even though a small one), and we left graffiti and flyers stating our motives and vision.

Two days later, eight SUV's were torched at the Roy O'Brien Ford dealership. Four incendiary devices were placed amongst eight Ford Expeditions causing an unknown amount of damage. All that's known is that eight Expeditions had been removed from the lot the following day. This action was a snarl of rage directed towards the planet rapers who construct these unregulated petroleum guzzlers and the capitalist whores who pander them and profit off the pollution caused by fuel emissions and the needless use of natural resources. This was our sounding of class war in Macomb county: we have just begun!

Finally on July 4th, at approximately 2:45 am, an office of Weyerhaeuser Co. was torched. Amount and extent of damage unknown. We believe only one executive office was gutted, but we're uncertain. This action was taken in protest of the company's part in funding O.S.U. and the University of Washington's poplar and cottonwood genetic engineering research. TGERC and PMGC are more evidence of negligent corporate executive backing of profit motivated research in agricultural biotechnology. Their complete disregard for the Earth and the humans and nonhumans that inhabit it is not only reprehensible but totally unforgivable. To risk our planet and life upon it in exchange for profit is deserving only of the most extreme measures in stamping genetic modification out. GE testing must be systematically and strategically eliminated wherever and whenever possible. We are striking the financiers and supporters of GE

testing in support of and in solidarity with all nighttime gardeners and eco-warriors everywhere—we cannot be stopped.
In love and struggle, the Elves ELF"

July 15th: Suspected Earth Liberation Front Arson at Oil Company In Detroit Under Investigation:

Detroit Police are investigating a fire that burned through the offices of a Roseville oil Company. Investigators said that the fire at the Spencer Oil Co. may have been arson, and investigators were dusting for fingerprints and sorting through rubble Monday morning as cleanup crews worked

at the site. No injuries were reported in the early morning blaze that broke out at about 4 a.m. Detroit police now believe the fire, which forced the temporary closure of the office operations of the oil company, was intentionally set.

Local pigs also found two spray painted symbols on the wall of the office building. One was the letter "A" surrounded by a circle and the other was the letters "ELF", which the police think might be connected to the underground Earth Liberation Front.

July 15th, Eugene Oregon: Controversial Development Project Sabotaged by Persons Unknown:

On the same night that the ELF were busy burning down the offices of the Spencer Oil Company in Detroit, unknown individuals here in Eugene were taking direct action against the unwelcome spread of industrialism into one of the last semi-agrarian areas left in these parts, sabotaging heavy equipment owned by a controversial local company, Eugene Sand and Gravel. The Oregon State Police and the FBI are still investigating the weekend vandalism of heavy equipment at a River Road construction site for a residential development. The unknown saboteurs cut brake lines, hydraulic hoses, fuel lines, and electrical wiring on bulldozers, backhoes, pumps and a fuel truck, all owned by Eugene Sand And Gravel. The equipment was being used to install utilities and streets for as many as 70 new homes. The saboteurs spraypainted environmental slogans at the building site, including the ever-popular warcry "Earth First!" Local pigs are investigating the sabotage but have thus far found no solid connection to any organized, above-ground group.

July 21st: Earth Liberation Front Claims Responsibility For Sabotaging Power Plant Site in LaGrange, Kentucky:

Dynegy, like many polluters of the natural world have joined the trend of

attempting to appear green and environmentally concerned. While it is true that Dynegy's natural gas-powered plants may be cleaner than coal burning plants, they still release nitrous oxide, one of the main ingredients in ground level ozone and smog. Dynegy also states that they intend to follow all laws in relation to the release of emissions. Yet just last year in the State of Texas, Dynegy faced penalties for violating Texas air quality standards in four counties. Chevron is one of Dynegy's main investors.

A copy of the communiqué sent by the ELF

in relation to recent actions against Dynegy appears below:

"Press Release To The General Public: On early Saturday morning (July 21, 2001), eco-activists committed sabotage against the Dynegy power plant in LaGrange, Kentucky. Fifteen vehicles designed to rape the earth had their tires slashed and flattened. Along with various spray-painted ELF slogans and a dozen broken windows. This action was done in

solidarity with all the people effected by this corporate wasteland. We wanted to send a clear message to Dynegy that the people will not sit around idly while our earth and health is put into jeopardy for the sake of a few fat wallets in Houston. It was clear that the citizens of the community did not want this in their backyard, and that they were spoon-fed lies by corrupt politicians. The power is in our hands to take direct action against the power plant and other forms of corporate imperialism. It is the last means to take, for all other options (legal and peaceful) have been exhausted.

No compromise in defense of mother earth
The elves of the Earth Liberation Front
Long live the ELF!"

July 22nd, Holland: Climate Summit Severe Disappointment, ELF Responds With Sabotage:

Responding to the failed climate talks—and acting in solidarity with the Rising Tide activists—environmentalists operating under the name of the Earth Liberation Front (ELF) sabotaged part of the freight railway tracks near Leusden, in the center of the Netherlands. This action was taken to cause car transports to be delayed. The last ELF action in Holland was three years ago.

"A bar of rail was removed near car importer Pon," stated the ELF to the corporate media. Pon Corporation in Leusden imports Volkswagen, Audi and Porsche cars into Holland. The ELF stated that Pon contributes to climate change: "An important contributor is the car industry. It is now clear that solutions are not to be expected from (democratic) governments. Large industries, such as the oil business, have them on a leash". Public broadcasting

in Amersfoort reported that a sign was found at the sabotaged rail saying "It is the Earth that is Dying". Car importer Pon has been targeted by environmentalists before. In 1993, hundreds of tires were slashed and in 1995 several hundred cars were smeared with paint. Financial damage was massive.

July 27th: Hundreds Of Trees Spiked In The Gifford Pinchot National Forest:

A communiqué sent by these individuals appeared as follows:

"We are claiming responsibility for spiking 60-penny nails high and low into hundreds of trees in units 5, 6, and 7 of the Upper Greenhorn Timber Sale in the Cowlitz Valley Ranger District located in the Gifford Pinchot National Forest. This timber sale contains 99 acres of old growth and is home to at least 3 pairs of spotted owls, grizzly bear, lynx, wolf, goshawk, just to name a few of it's many inhabitants. This is a truly beautiful area, unfortunately one of the last of it's kind because of the System we live under. We want to be clear that all oppression is linked, just as we are all linked, and we believe in a diversity of tactics to stop earth rape and end all domination. Together we can destroy this patriarchal nightmare, which is currently in the form of Techno-Industrial global capitalism. We desire an existence in harmony with the wild based on equality, love, and respect. We stand in solidarity with all resistance to this System, especially those who are in prison, disappeared, raped, tortured... we are all survivors and will not stop !!

The Forest Service was notified of this action BEFORE this years logging season so we could take all precautions to assure worker safety. We must ask why they never made this public. We were trying to let them cancel this sale quietly. However, as bosses jeopardize workers lives every day we realized we needed to make this public. Also, as repression against us increases, such as the recent laws in Oregon, we promise to be even stronger and encourage others to join us.

We are everywhere and nowhere. We are your parents and your children. We are alive!!!! Please do not label us... We are anonymous".

July 28th: FBI Probes Possible ELF Action at Sierra Resort:

The FBI and the El Dorado Sheriffs Department are investigating a suspected attempt by the ELF to possibly sabotage a Sierra Ski Resort gondola.

The group is suspected of attempting to disengage the newly installed gondola at Heavenly Ski Resort at South Lake Tahoe. FBI investigators believe that a 16-inch stick wired to a steel cable was an attempt to dislodge the cable.

The \$ 20 million dollar gondola just opened last December. Beside a tower base, the letters ELF were spelled out in black wire ties.

August 21st: ELF Attacks Biotech Lab In Long Island, NY:

On Tuesday August 21st members of the Earth Liberation Front, paid visit to the newly built bio-tech building for Cold Spring Harbor Laboratories, located on Sunnyside Blvd, in Plainveiw, Long Island. Here activists inflicted heavy damages to their exterior air filtration and coolant systems, by smashing thermostats and computer instruments, and damaging extensively insulation to coolant pipes. The building was donned with slogans denouncing genetic engineering, one reading "tampering with biodiversity = extinction", the other reading "Love ELF". Upon retreat windows were also smashed. This was a warning shot from the Long Island community to the Labs, that the technologies they develop

Dare
To
Struggle
Dare
To
Win!
An
Overview
Of
International
Direct
Action
News

have potentially drastic and lethal consequences. Be forewarned that we are watching your every move, and if you thought for one second that you could keep your new Plainveiw lab location under wraps you were gravely mistaken. We watch your every step. ELF.”

Sept. 5th, Cottage Grove, OR: Weyerhaeuser Vandalized: Vandals last weekend caused several thousand dollars worth of damage to Weyerhaeuser Co. property in south Lane County. An unknown number of people destroyed gates and gate locks, defaced and shot at signs and felled trees across roads inside the company’s Cottage Grove tree farm, said Mike Moskovitz, Weyerhaeuser spokesman. He said the vandals also broke windows and removed parts from logging equipment. The company last weekend reopened its 238,000 acres of Lane County timberland to provide access to hunters as it does every fall. The forests had been closed to the public because of fire danger. Attack these scumbags further people of the night!

Mid-September: Nigerian Shell Facility Destroyed:

Shell, the Anglo-Dutch oil company, says it will need 18 months to repair a southern Nigerian flow station, which has been severely damaged in an attack by armed youths. Shell says the attack has wiped off 40,000 barrels per day of its production. “The flow station will remain shut for the next 18 months,” said Frank Efeduma, Shell’s External Relations Manager in the southern oil town of Warri. “It will cost Shell \$25 million to bring the station back on stream,” he added. Shell, Nigeria’s largest oil producer, has been the target of local militants who demand a greater share of the country’s wealth. The company said the shutdown of the Olomoro flow station would not affect its Nigeria export program. Shell produces about half of Nigeria’s total daily output of oil - about 800,000 to 900,000 of a daily total of just over two million barrels. In the past, militants have kidnapped oil workers as bargaining chips for cash or jobs. Shell has been under intense scrutiny in recent years because they exploit and oppress indigenous peoples.

September 21st: Equipment Used In Oil Exploration Vandalized In Moab, Utah:

Seismic equipment being used in an exploratory operation for gas and oil deposits near Moab was torn from the ground, and a postcard left near the site claims the militant Earth Liberation Front was responsible.

But the company conducting the geologic work and Grand County law-enforcement officials are not convinced the vandalism was carried out by the international underground environmental group that encourages the use of economic sabotage and property destruction to save the environment. If responsible for the Moab vandalism, it would be the first known action by the group in the area.

Tim Brooks, operations manager for Denver-based Veritas DCG Land, which is ready to start the exploratory work, said the card attributing the vandalism to ELF might be a ruse intended to scare the company.

The MoabActionNetwork, in conjunction with other environmental groups in the area including the Glen Canyon Chapter of the Sierra Club, and the Utah Animal Rights Coalition, originally planned to hold confrontational protests, including creating human barricades to block vehicle access to the staging area for the Veritas project.

Until Oct. 15, Veritas will be using 50,000-pound “thumper” trucks to smack the desert floor with a large plate that sends shock waves through the ground. The waves bounce back and are collected by receivers

allowing geologist to create a three-dimensional underground map of the area including likely drilling locations.

One of the problems the environmentalists have with the Veritas project is that they say it will cause irreparable harm to vegetation and soil.

Enron Is Out!

Enron corporation will not be building their need-less, wasteful, exploitative power plant in the town of Coburg. This is a major victory for the people of Lane County in general, and Coburg in particular. Enron CEO Jeff Shields told the press recently that Enron corporation has canceled their plans for development because of public pressure and because a “radical element” could possibly make the development extremely difficult. Unfortunately, Coburg Power Co. is still planning to collaborate with a different multinational corporation to build a power plant in Coburg. A citizen’s non-violent coalition has been formed to stop the development.

Anti-Genetix

April 6th, New Zealand: Molotov Cocktails Hurled At Ag-Research Center For Genetic Engineering:

Police refuse to comment on a Molotov cocktail attack at the Ruakura Research Center apparently carried out by anti-genetic modification activists. The attack, which happened in the early morning hours of Friday, April 6th, burnt 20 m of Pampas grass along a fence line at the center. A shed was reportedly sprayed with graffiti which read: “No GE. Stop the Tests”. Two Molotov cocktails were found nearby. Ag-Research media manager Claire Grant described the attack as “just a nuisance”. The fire had been detected “almost immediately” by security patrols and had caused “very little damage”. A man spoken to by the Waikato times claimed to know those responsible for the attack. He said, “The idea was never to cause massive amounts of damage”. The group, calling itself the Shadow Ministry for the Environment, planned further actions against the Ag-Research site, he said.

June 21st: GM Barley Crop Trashed In England:

The British paper, the *Eastern Daily Press*, reported that saboteurs had caused thousands of pounds worth of damage to GM barley being grown at the John Innes Centre at Colney, near Norwich. The paper stated that the crop was small and had been deliberately targeted. A chain link fence had been cut to access the crop. This may have set back this trial crop by a year.

July 13th, The Netherlands: Third GE Test Field In Less Than A Month Destroyed In Holland:

In the evening hours of July 12th and 13th, the third GE test field this summer was destroyed in the Netherlands, in Elst, near Nijmegen. Anti-GE activists calling themselves the “Mobile Unit for Biosafety” destroyed a field of genetically modified potatoes, belonging to Syngenta Mogen. The potatoes were genetically altered to resist the phythophora fungus; this fungus, which is feared by any potato farmer, was actually being introduced to the soil by Syngenta Mogen in order to test the disease-resistant qualities of their so-called “

potatoes”. Earlier this summer, a Dutch group calling themselves “Razende Hazen” (the Enraged Hares) destroyed two fields of genetically modified sugar beets in Holland (See *Green Anarchy* #6 for more details).



A message sent to *Sand and Gravel* in Eugene

July 14th, Wales: “GM Free Wales” Rally Turns Into Open Rebellion:

A public rally against genetically-modified food crops turned into a daylight trashing. Approximately 150-200 people gathered at the Aventis T25 fodder maize trial crop at Brick Hurst Farm, Flintshire, the only remaining GM crop in Wales. Despite a large police presence and a force helicopter, around 40 people jumped barriers to get into the field and began pulling up the crop. Six people were arrested and a man filming for *Undercurrents* needed medical treatment after security guards threw him over a fence.

July 20th, Wivenhoe, England: Controversial GM Crop Is Cut Down:

A genetically-modified crop has been destroyed at a Wivenhoe, England farm in the second attack in a year by anti-GE activists.

The crop is part of a trial into GM maize at the Sunnymead Farm on Alresford Road by the biotechnology firm Aventis, which provided the seeds, and who confirmed on Friday, July 20th that a large area of the GM crop had been destroyed.

Paul Rylott, seed manager for the biotechnology firm Aventis, said the fields had been damaged over the weekends of July 7 and 14.

He said: “At least seventy percent of the GM crop has been destroyed.”

Mr. Rylott declined to comment about security measures at the farm and said it will be up to Government scientists, who are running the project, to see if the trial will continue.

Two fields were planted with genetically modified seed drill in May at the farm as part of a trial despite opposition by local residents and protesters.

In June, 11 GM protesters were acquitted of damaging a crop trial at the farm last summer after a week long court hearing.

Andy Abbott, one of the protesters who was acquitted at the court hearing, said none of the Wivenhoe 11 were involved in the latest attack.

*Little Boy Blue Come Blow Your Horn
The People are Pulling Up Transgenic Corn
Sharp As A Sickle And Quick On Their Toes
They’re Ridding The World Of GMO’s*

July 23rd, Ananova, England: GM Food Protesters Dump Crop At Ministry:

Environmental militants have dumped 50 large bags of GM maize outside of the British Department for the Environment, Food and Rural Affairs.

Five Anti-GE activists said they had uprooted half the crop of maize at a site in

Preston Wynne, Herefordshire, run by biotechnology monster, Aventis (who are clearly hated by a huge portion of the rural British population).

On July 23rd, Anti-GE activists arrived at the Aventis test site and spent five hours uprooting the crop and another five hours driving it to London.

The Aventis site is one of 25 maize “Farm Scale” trials being undertaken by the Government, said one of the campaigners, who was wearing a decontamination suit.

“The GM crop is a trial for the Aventis herbicide tolerant glufosinate fodder maize. The crop is due to flower within the next few weeks and will spread genetic pollution over a wide area contaminating the maize crops of local farmers and gardeners”.

The recently launched Aventis (formed from a merger of Hoechst/Agrevo and Rhone-Poulenc) is now the worlds larg-

est Biotech Corporation, surpassing even Monsanto, and is leading the development worldwide of GM food and crops. Aventis has also been involved in several GE contamination’s of the natural food chain, both in Britain and North America. The most recent incident occurred in the state of Iowa where over 50% of the 2 billion bushels of corn grown there annually now contain traces of “Starlink,” a genetically modified corn not approved for human consumption, that is being developed by Aventis. The cross-pollination came to pass because Aventis didn’t comply with requirements for a 15 meter buffer zone around its’ GM corn. For these—and many other reasons—Aventis is now regarded as public health enemy #1 by many anti-GE activists.

July 28th: Anti-GM Activists Pull Up Genetically Modified Maize:

About 40 anti-GM militants in Chasne-Sur-Illet, France, to pull up a 62 square meter plot of genetically modified maize planted experimentally by Novaritas, the Swiss pharmacuetical company. Amongst the demonstrators were local residents and members of the militant farmer’s group Confederation Paysanne.

August 15th, France: More GM Crops Trashed In France:

Activists opposed to genetically modified (GM) food have struck again in France, tearing up three plots of land where bio-engineered maize was being grown on a test basis. A group calling itself “Limes A Grain”—a play on the name of the French seed company *Limagrain*—claimed responsibility for the attack that took place. It was at least the third such incident in France since last June, when the French Farm Ministry was forced to publish the list of districts in France where GM crops were being tested.

August 21st: Earth Liberation Front Strikes At Cold Spring Harbor Laboratories Again On Long Island; Sabotages Newly Built Bio-Tech Building:

Plainview, Long Island, NY: The E.L.F. has officially claimed responsibility for sabotaging a new bio-tech building at Cold Spring Harbor Laboratories on August 21st. This is the second time the E.L.F. has targeted this facility in just over one year.

The E.L.F. previously struck Cold Spring Harbor Laboratories on July 13, 2000, destroying two acres of genetically modified corn and greenhouses containing seedlings.

Cold Spring Harbor Laboratories are

... continued on next page

responsible for research related to the “discovery of hybrid vigor (which) led to increased corn production and to a revolution in crop breeding”. This is now more commonly referred to as “the green revolution” and identified by thousands of scholars and activists from the Global South as a root cause of the starvation and depletion of soil and bio-diversity occurring at an unprecedented pace around the planet.

Reprinted below is the communiqué sent by the Earth Liberation Front:

*“Statement for Aug 21st ELF Action
On Tuesday August 21st members of the Earth Liberation Front, paid visit to the newly build bio-tech building for Cold Spring Harbor Laboratories, located on Sunnyside Blvd, in Plainview, Long Island. Here activists inflicted heavy damages to their exterior air filtration and coolant systems, by smashing thermostats and computer instruments, and damaging extensively insulation to coolant pipes. The building was donned with slogans denouncing genetic engineering, one reading “tampering with biodiversity = extinction”, the other reading “Love E.L.F.”. Upon retreat windows were also smashed.*

This was a warning shot from the Long Island community to the Labs, that the technologies they develop have potentially drastic and lethal consequences. Be forewarned that we are watching your every move, and if you thought for one second that you could keep your new Plainview lab location under wraps you were gravely mistaken.

*We watch your every step.
E.L.F.”*

August 26th: French Protesters Destroy GM Crops:

Protesters have destroyed two fields of genetically modified (GM) crops near Montelimar in the Drome region of southern France. It was part of a campaign launched by the radical Farmers’ Confederation led by Jose Bove.

The GM crop protesters marched into the fields armed with machetes and shears and began systematically chopping down the maize. They collected the maize stalks and dumped them outside the offices of the regional government.

The protesters said the crops were being grown to test their resistance to weed killers. They are concerned the modified genes could spread into the environment.

Earlier in the week, when another field of corn was destroyed, radical farmers’ spokesperson Jose Bove announced it was the start of a campaign, with more action to follow in the coming weeks.

In June 1999, he and two colleagues destroyed 3,000 genetically modified rice plants at a research institute, for which a court in Montpellier gave him a 10-month suspended sentence and put him on two years’ probation.

At the court hearing, he defended his actions as a “battle for the future”. This July, Mr. Bove called or a campaign of “civil disobedience” unless the government ordered the destruction of all GM crops being grown for test purposes by 12 August.

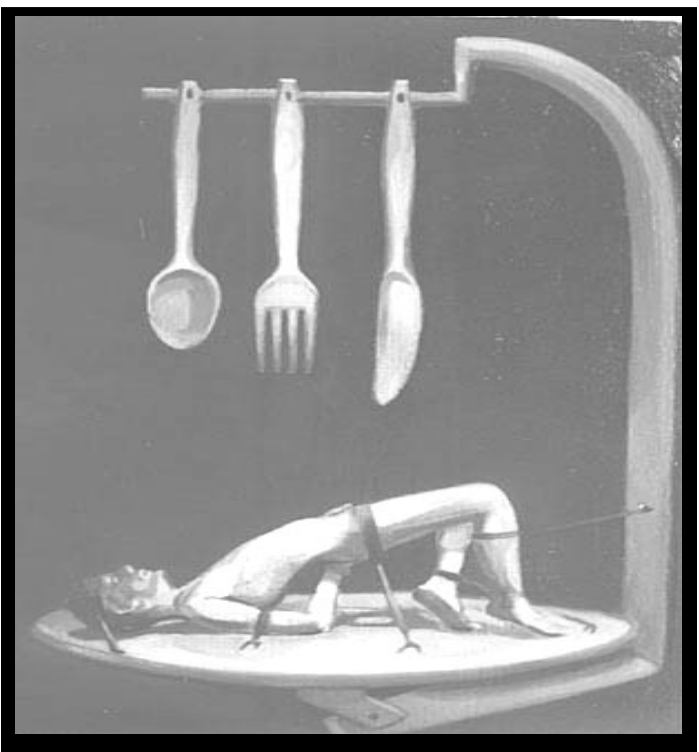
August 26th: More Militant Protests Against GM Crops In Paris, France:

A second test site for genetically modified maize was destroyed by protesters led by the Peasants Confederation of radical farming rabble rouser Jose Bove. The protesters destroyed two cornfields in southeastern France as part of a long-running battle against GM crops. The protest was the fifth time that French protest groups have

destroyed GM crops since late June.

The protest came as another anti-globalisation group, Attac, stepped up pressure on the government to adopt a tax on global foreign exchange transactions to reduce Third World debt — a step Finance Minister Laurent Fabius has rejected as impractical. Health Minister Bernard Kouchner said: “We have to have a discussion, but we can’t accept reactions that are against progress.”

The campaign to destroy GM crops sprang up earlier this year when the Agriculture Ministry published a list of 100 districts where genetically engineered plant trials were being conducted.



August 29th: Protesters Uproot Bt-Corn In Mindanao, Philippines:

About 800 farmers, church people, students and other members of a civil society group bravely stormed Monsanto’s experimental field in the southern Philippines uprooting all Bt-Corn plants.

The “operation bunot (uproot)” took only five to 10 minutes leaving two police officers helpless. No untoward incident happened.

“Faster! Faster!” were the shouts as the protesters hurriedly uprooted the genetically engineered corn in the 1,700-square-meter experimental field of Monsanto’s Agroseed in Maltana village, in the Tamapakan town of South Cotabato province, Mindanao.

Around 100 indigenous Lumads also took part in the protest action, the first of its kind in the country’s history of GMO protest.

Agroseed is currently conducting a multilocation open-field testing of Bt-Corn in around 30 sites in Luzon and Mindanao amid cries of protests from various sectors in the country.

Bt-Corn contains gene from soil bacterium bacillus thuringiensis, a toxin that makes this transgenic crop produce its own insecticide to beat off corn borer.

September 13th, Indonesia: Angry Farmers Burn Monsanto Bollgard Cotton In South Sulawesi:

As a group of NGO lawyers working for an industry-fronted “coalition for food safety and food security” attempted to manipulate the Indonesian courts into allowing GE trial crops in that country, a flock of villagers carried out violent civil disobedience against the Monsanto sponsored Bollgard cotton crop in South Sulawesi, by burning all of the plants in one planting area. Around two tons of rough cotton was burned by hundreds of angry villagers wearing black headbands and swords, many of whom were shouting, “Go to hell Monsanto!” A banner was also carried by the agitated crowd stating “Damn You Monsanto.” Judy Rahrdjo, vice chairperson

of the South Sulawesi Indonesia Consumer Organization, reported that in the coming days, more cultivated GE cotton will be burnt. During this violent mass civil disobedience, Indonesian farmers demanded that Bollgard cotton, as well as all other transgenic crops, stop being grown in South Sulawesi. Bollgard cotton seed was delivered five weeks after the Minister of Agriculture issued a decree in February permitting limited sales of GM cotton in seven districts in South Sulawesi. According to media and NGO reports, the harvested crop has already been sold on local and foreign markets; the sales were apparently conducted as if it were a perfectly standard crop. The February decree was quietly issued by the government, without public consultation...Even other ministries appear to have been kept in the dark. An editorial in the Jakarta Post characterized it as a sad case of when “business interests prevail over environmental concerns”.

Anti-GE Scoreboard:

In June, the UK Earth First! Direct Action Update reported that nine of the 13 National Seed List GE trials in Britain for Aventis’ winter rapeseed oil had either failed or been destroyed. We’re pleased to report that the Aventis test fields at Branham, West York and

Melbourn, Cambridgeshire have also been taken out. This leaves just two in Scotland, in Midlothian and Aberdeenshire. For an updated list of test sites and their status contact www.geneticsaction.org.uk/testsites

Animal Liberation

July 26th, 2001: Animal “Pirates” Sink Bank Executives Yacht In Long Island, NY:

Reprinted below is the complete communiqué received by Stop Huntingdon Animal Cruelty :

*“ Arghh Matee’
In the wee hours of Tuesday, July 24th, we paid a visit to the home of Bank of New York executive, Brian G. Rogan, Plum Point RD. in Sands Point, Long Island. 20 holes were drilled in the right side of his 30 foot yacht, and one 6 inch hole was sawed through the right hull.*

Various workings of the boat were also tampered with. As the boat began to take on water it was cut loose and pushed out to sea, we left before confirming whether or not the boat sunk. Both the boat and his personal dock were left covered with painted slogans denouncing BNY’s involvement with Huntingdon Life Sciences, the largest reading “Money Means Nothing— Life Means Everything”.

Upon escape we cut through his estate to his personal Flag Pole, his Amerikkkan Flag was lowered and discarded like the trash it is, and replaced with the only flag that matters, a pirate flag!

*For the 500 lives lost today at HLS, and for our brother Carlo Giuliani, who was shot and killed this week protesting the Group of Eight Summit in Genoa.
Our hearts bleed for you!
The P.A.L.
Pirates For Animal Liberation*

Sept 8th: McDonald’s Fire Claimed By ALF And ELF In Tuscon, Arizona:

The following is the text of the communiqué:

“On Friday night, 9/7/01, activists working in the interest of both the Animal Liberation Frontline and the Earth Liberation Frontline torched a Tucson, AZ, McDonald’s, causing more than \$500,000 in damage. The fire raged from 3 am until roughly 5:30 am, and left the building completely unusable. This action is meant to serve as a warning to corporations worldwide: You will never be safe from the people you oppress. Globalization is nothing more than the government sanctioned rape and murder of the earth’s resources, and we, the people, will never stand for it. As long as this country continues to cater to the greed of corporations and ignore its responsibilities concerning human rights, animal rights and the environment, we will work in opposition. As long as the president supports free trade and pushes for “fast track” trade authority, we will act in opposition. As long as corporations enslave workers in other countries, waste our natural resources and torture animals, we will unite and stand in opposition. We are NOT a select few; we are the majority. The workers and the poor are strong, and we will no longer accept your inexcusable transgresses. We call upon you to pay it all back.

In support of all of those fighting for freedom on the frontlines - we will never compromise.”

ALF Claims Responsibility For A Million Dollar Fire Set In The Maintenance Building At The Coulston Foundation (TCF):

The following is the communiqué from the ALF:

“TCF has the largest colony of captive chimpanzees in the world and has been in violation of even the minimal standards of the animal welfare act for years.

The USDA has brought more charges against tcf than any other research lab, yet it refuses to enforce the law and shut this horrific institution down. tcf is in such a deplorable state that the national institutes of health has pulled its funding and tcf also lost their accreditation as a research lab. tcf is under attack by legal groups and individuals across the country and is teetering on the edge of bankruptcy.

Chimpanzees share more than 98% of the same DNA as humans and live in complex social family groups in the wild. at tcf, they live isolated in prisons of concrete floors and metal walls, with no other “enrichment” items besides an occasional ball, tire, or TV set. during nights of observation, we heard the chimps and macaque monkeys periodically scream and crazily pound on the walls, sounds we will never forget.

A separate, anonymous video crew with no knowledge of our action plans filmed the disgusting conditions of this place. the audio track on this raw video footage was removed because the crew talked to the chimps to try and calm them down. the footage shows a crew member feeding them raisins. some of the chimps were eager for this friendly contact, but others only rocked themselves, nearly catatonic, in the corners of their cages.

We wanted to liberate all these animals but because of difficulty in moving and sheltering them, especially since they’re infected with HIV, hepatitis and herpes, we decided the best way to help them was to cause as much economic damage to tcf as possible. every precaution was taken to avoid injury to the animals, personnel, security and firefighters.

We intend for this act of nonviolent economic sabotage to bring an end to this truly evil institution. if any investors consider bailing out tcf, they’ll have to factor in large financial losses from direct action.

For the animals, ALF”

Tonight was not that out of the ordinary, maybe just a little more dangerous . . .

...and as they walked into the darkness, a little bit of civilization burned.

Hanover, IL: Labor Day Duck Liberation:

In a communique, the Animal Liberation Front claimed responsibility for the liberation and release of 750 ducks and an unknown number of ducklings from Whistling Wings, a duck breeding facility. Whistling Wings is one of the largest duck breeding facilities in the U.S. They breed and ship ducks and ducklings to hunting and game farms, taxidermists, and research facilities across the world. The A.L.F. activists “opened all of the cages and barn doors for the ducks to escape to freedom,” states the letter received by the A.L.F. Press Office. The Animal Liberation Front believes that ducks and all water-birds and animals have an inherent right to live their lives free from pain, suffering and torture. The ducks bred at Whistling Wings are destined for a short life of suffering and death when they are sent to taxidermists and vivisectionists.

Oct. 16th, Ellsworth, Iowa: The Animal Liberation Front Claims Responsibility For A Second Raid In One Week At Scott Nelson’s Fur Farm In Ellsworth, Iowa:

The complete text of the Communiqué follows:

10/16/2001 A.L.F. liberated 2000 mink at Scott Nelson Mink Ranch in Ellsworth, Iowa. 10/23/2001 A.L.F. liberates all recaptured mink at Scott Nelson Mink Ranch in Ellsworth, Iowa

The first time we visited Scott Nelson Mink Ranch in Ellsworth, Iowa we opened every cage on the property. We intended to close the place down; unfortunately some of the mink were recaptured. To demonstrate our complete seriousness regarding the freedom of these animals and contempt for the people responsible for these horrible places we again visited the fur farm and opened every cage on the property.

We demand these mink are allowed to remain free. A.L.F.

Indigenous Resistance

Sept. 5th, Brazil: Landless Workers Protest:

Thousands of poor rural workers held protests across Brazil demanding the government deliver land and funding the workers said they had been promised. Starting at the presidential palace, about 1,000 protesters from the radical Landless Movement, or MST, marched past government buildings in Brasilia, while members of the group held similar peaceful protests in 23 Brazilian states. The group has set up makeshift camps on the large government esplanade in Brasilia where they will remain for 40 days to press their protests, said Joao Paulo Rodrigues, an MST leader in Brasilia. The MST, one of Brazil’s few strong social groups, advocates illegal occupation of unused farmland for poor rural workers in this country where a handful of the rich own the vast majority of arable land needed to make a living. “We have almost 85,000 families camped out and waiting for land to work, while families that were already settled have no credits (funding) to cultivate anything,” Rodriguez said. “There is an explosive situation in the countryside.” Rodriguez said leaders of the movement had met with Agrarian Reform Minister Raul Jungmann in recent days but he “did not meet our requests, so we decided to protest.” According to a statement from the group, the government has not freed up funds for settling the landless because of new commitments to meet strict fiscal targets agreed with the International Monetary Fund.

September 7th: Mexican Indigenous Declare Independence:

Mexico City: More than a dozen Mexican indigenous communities on Friday declared independence and announced their refusal to recognize a recently enacted Indian rights law. Legal adviser Joaquin Ortega said that the communities have signed a declaration of communal property and autonomy on behalf of more than 300,000 indigenous people from more than a dozen ethnic groups. Ortega also announced that 60 communities in seven Mexican states will challenge the constitutionality of the Indian Rights Law before the Supreme Court. After Congress approved the law in April, the Zapatista National Liberation Army (EZLN) broke off peace talks with the government. The declaration of independence is an act which decrees the communal appropriation of land, water and natural resources, as well as the lands surrounding Indian villages. In addition, (the decree) establishes the communities autonomy as public bodies, their solidarity for the defense of their basic rights and a pledge to resolve land disputes that will guarantee the unity of all Indian people.

Late October: Kaiova Indigenous Reoccupy Farm And Threaten To Commit Collective Suicide In Mato Grosso, Brazil:

Over 200 Kaiova indigenous people of the Taquara traditional territory re-occupied this week the main facilities of the Brasmlia do Sul farm, located in the municipality of Juti, south region of the state of Mato Grosso do Sul, which is near the capital, Campo Grande. It was an act of protest against Funai (the Federal Indian Bureau), as the indigenous people are outraged with a decision of Federal Judge Renato Toniasso, of the Federal Court of Dourados, to issue a preliminary order for repossession determining the eviction of the Kaiova from an area they have lived in the past two years. The preliminary order has not been complied with, but it would not have been issued in the first place if Funai had published a report identifying and demarcating the indigenous land as it should have done already. Historical documents confirmed that the indigenous people were evicted from this land circa 1953, whereupon the area was invaded by farmers during the establishment of settlements in Brazil’s rural areas.

The Kaiova occupied the main facilities of the farm, took the Funai employee Josi Nairton hostage and expelled 26 families of non-indigenous people from the land. Knowing that they were faced with an imminent conflict with the police, the Kaiova braced themselves to defend their families and territory and threatened to commit collective suicide if they are forced to leave the area. In the last 10 years, the Kaiova began to reoccupy lands that were stolen from them. Although Mato Grosso do Sul is one of the richest states in Brazil in terms of agriculture and livestock, its indigenous peoples are living in utter poverty, are forced to beg, and suffer ethnic prejudice and discrimination.

**Anti-Capitalist
Anti-Imperialist
Solidarity**

Late June: Seattle Mayor Paul Schell Attacked With Megaphone:

Omari Tahir-Garret, a long time community activist, began to shout through his bullhorn over the mayor’s comments. As Schell finished speaking, according to court documents, Garret walked up to him and with a backhand

swing, struck the mayor in the face with the five pound megaphone, and tried to strike him again but was wrestled to the ground by police.

The blow knocked Schell, 63, to the ground and shattered bones in his right eye socket and nose. Omari said that the legal system is racist and told the King County District Court judge, that he wants to be sent to Africa with a reparation for wrongs African-Americans have suffered over the centuries. Omari recently filed to run for mayor from his King County jail cell. This guaranteed him a spot on the September 8th primary election ballot alongside Schell.

July 4th, Santa Barbara, California: Statue Of Christopher Columbus Beheaded; Anarchist Graffiti Left Behind:

A statue of Christopher Columbus has been beheaded and spraypainted in an apparent protest of the imperialist scumbags treatment of indigenous peoples. Painted on the statue were a peace sign and the letter A surrounded by a circle, often associated with anarchist groups. On the back of the Columbus statue were the spray-painted words, “Tell Children The Truth”. An upside-down American flag was placed in front of the statue, with the words “Truth: 509 years of indigenous genocide” written on it. The vandalism is reminiscent of a sledgehammer attack on another statue of Columbus on March 8th, in the lobby of the San Jose City Hall. James Cosner, a Native American activist, smashed that statue openly and publicly, and is now being charged with destruction of a civic monument and making terrorist threats under Federal hate crimes legislation (presumably for yelling out “Genocide!” and “This man murdered us!” while smashing away at the Columbus statue with a sledgehammer).

July 21st: Sabotage Of Cellular Phone Antenna In Asustohor, Tehessaloniki, Greece:

Hundreds of Asvestohori inhabitants (a small village outside of Thessaloniki, Greece) attacked the staff of the cellular phone company Panafon/Vodafone, who were trying to install a large antenna very close to their houses. The inhabitants of Asvestohori threatened to attack the workers and then proceeded to cut off the antenna using a large drill.

July 23rd, Turkey: Solidarity Action By Autonomous Action:

The Turkish Anarchist group, Otonom Eylem (Autonomous Action) carried out a series of direct actions in solidarity with the G8 protesters in Genoa and with anarchist Carlo Guilliani, who was brutally murdered by the Italian police during the protests. The solidarity actions by Otonom Eylem occurred in Ankara, where about 30 ATM machines were damaged and lots of different places were graffitied.

Reprinted below is the short communiqué that accompanied these actions :

**“ We...
were in Genoa...
and in Ankara...
We were the ones who faced
bullets of G8 “justice”
and the one’s who were pressed
by jeeps...
And we are the ones who
attacked your money
And your money machines in
Ankara...
And it’ll be us again...
We will stand
Carlo Lives!”**

July 23rd, Greece: Arsonists Attack Building In Athens:

Arsonists attacked an office building in protest of police crackdowns at the Group of Eight (G8) Summit in Genoa, Italy. A bank was also damaged by firebombs in a separate attack, Athens pigs said.

In an anonymous telephone call to a newspaper, a group calling itself the Group of Carlo Giuliani claimed responsibility for the attack on the corporate offices of a firm that conducts European research studies.

In a separate attack, a branch of the state-controlled National Bank was seriously damaged after two homemade firebombs exploded. A car and a motorbike parked nearby were also damaged.

In a call to a newspaper, a group calling itself the Anarchist Liberation Brigade claimed responsibility..

July 23rd, Manchester, England: Serious Disturbance At The Italian Consulate In Manchester:

MonSeveral people got inside the Italian consulate building in Manchester, England in a solidarity action with slain anarchist Carlo Giulliani. Leaflets were handed out, walls graffitied, fire extinguishers were sprayed into their computers, and the fire alarm was set off, causing the whole building to be evacuated (his was fitting since the building also houses Rupert Murdoch’s “News International”; Murdoch’s other paper, the *New York Post*, had recently declared that Carlo Giulliani deserved to be shot).

July 27th: Solidarity Occupation In Athens, Greece:

From the communiqué issued during the occupation:

“On July 27th we have occupied the Management of European and International Relations building in Athens to protest against the repressive policies decided by the Ministers of the Interior of the EU and which was implemented by the Italian government during the protest against the G8 Summit in Genoa and in solidarity to all those arrested during the riots with the police forces of the Italian State. WE DEMAND : The immediate and unconditional release of ALL those arrested and the withdrawal of all charges that were brought against them.

SOLIDARITY WITH ALL POLITICAL PRISONERS.

YOU WILL PAY FOR EVERYTHING, YOU WILL PAY GRAVELY.

CARLO LIVES, YOU ARE THE DEAD ONES.

signed by, ANARCHISTS, ANTI-AUTHORITARIANS and SITUATIONIST COMMUNISTS

July-August: A Solid Month Of Solidarity Actions And Demonstrations With Carlo Giulliani And The Imprisoned Genoa Protesters:

Between July 23rd and August 26th, there were over 250 demonstrations of solidarity with Carlo Giulliani and the imprisoned Genoa protesters in cities worldwide. And while we don’t know the nature of many of these demonstrations, the sheer number of them—and the immediate response on the part of the international anarchist movement to Carlo Giulliani’s death - has been pretty impressive in itself. The Italian consulate was taken over in Breman, Germany and in Amsterdam during this period of time and in Austria alone, there were 27 solidarity demonstrations for the jailed G8 protesters between July 23rd and August 18th. Probably the most interesting of these demos’ occurred in Vienna on August 8th, when a “Naked Bloc” ran onto government building lawns and stood naked for two hours with the numbers 49 and 13 painted on their backs.

... and yet still more actions!

August 3rd, Guatemala City: Cops Run For Lives From Mob Protesting Sales Tax:

A mob throwing stones and wielding wooden clubs temporarily seized a police station in central Guatemala, injuring 20 police officers in continuing violent protests against a sales tax hike. Faustino Sanchez, a spokesma for Guatemala’s national police force, said 200 people protesting the new 2 percent sales tax increase stormed police headquarters in the high-lands city of Coban, 170 miles north of Guatemala city, forcing the 80 police officers inside to run for their lives. The incident came only hours after the Guatemalan government declared a state of emergency in Totonicapan, 120 miles west of the capital, where a mob burned down the mayors house, a bank and a government office in protest of the tax.

August 10th, Venice, Italy: Bomb Rocks Venice Courthouse:

A bomb blast shattered a courthouse near the scenic Rialto bridge in the heart of the lagoon city of Venice, further heightening tensions throughout Italy between anarchists and the state after the tumultuous Group of Eight Summit in Genoa. The explosion, which injured a pig on routine patrol and damaged the court-house wall and nearby stores, occurred 12 hours before a scheduled visit to Venice by Prime Minister Silvio Berlusconi.

August 15th: Children Riot In The Republic Of Congo:

Dozens of street children are reported to have been arrested in a police swoop in Kinshasa, the capital of the Democratic Republic of Congo, after a policeman shot dead a boy he saw stealing. Witnesses said that, when the boy was caught in Kinshasa’s central market, he threw boiling water in the face of a police officer from a cooking pot and tried to run away. The cop then pulled out a gun and shot the boy. Dozens of angry street children then retaliated by attacking a small police station in the market and causing panic among traders. Information Minister Kikaya Bin Karubi said the children wounded one policeman in the mayhem.

Police fired tear gas to disperse the children, but witnesses said that in the thirty minutes it took to “restore order”, many Congolese traders lost large amounts of stock to looters. “At least 78 children have been arrested,” said Amigo Gonde, of the Kinshasa-based African Association for the Defense of Human Rights. “Knowing the way the police operate here, they will be badly treated for sure,” he said. Much of Kinshasa’s state infrastructure has collapsed in the past decade, but their power addicted military and “aid-embezzling” neo-colonial rulers are determined to keep a rudimentary capitalist framework in place, which makes life exceedingly hard for those wishing to shed entirely the yoke of colonialism.

August 22nd, New York City: The Proper Way To Deal With Landlords And Their Servants:

A woman was arrested and admitted to beating a city marshall to death and setting him on fire when he attempted to serve her

with an eviction notice. JoAnne Jones, 53, was arrested and charged with second-degree murder for the death of Erskine G. Bryce, a New York City marshall. Evidently, Bryce went to Joanne Jones’ Brooklyn apartment intending to serve her an eviction notice, when he was pushed over a banister by Jones. Jones then beat Bryce on the head with a stick, doused him with a flammable liquid, and set him afire with his own cigarette lighter. Editor’s note: Wow!

September 2nd, Mexico City: One Less Politician:

The personal secretary assistant to the Governor of Northern Baja State was shot and killed after being chased by a car carrying two men firing pistols into the air. Alenjandro Manjarrez, described as the right-hand man of governor Gonzalez Alcocer, was returning from a one-day vacation to the border city of Tijuana, when a Volkswagen carrying two men with pistols raced up behind him. Manjarrez stopped his car and reached for his cell phone to report the incident to the police, allowing the men to turn their guns on him. He was shot five times and died instantly.

Sept. 12th, Turkish Hunger Strike Supporters Fuck Shit Up:

Istanbul: Turkish police clashed with protesters outside an Istanbul house occupied by leftist hunger strikers and used tear gas and water cannons to disperse them. The house in the Kucuk Armutlu district of Istanbul is the base for a group of former prisoners and their families who are on a months-long hunger strike in protest at prison reforms. A 32-year-old woman who had been living in the house died recently, bringing the total number of deaths in the hunger strikes to 34. Dozens of supporters of the hunger strikers had set up barricades around the house after the initial clashes and were burning tires. A police armored car rammed the barricade but retreated when protesters threw stones. After a tense stand-off lasting several hours police returned in force with five armored vehicles and dozens of troops to break up the barricades and disperse the protesters, who were throwing petrol bombs and stones, using more tear gas. The hunger strikes began in prisons late last year in protest at the introduction of new cell-based jails to replace prisons based on large dormitory wards.

Early October, Anti-Imperialist Action In France:

In early October there was a petrol bomb attack against a French navy recruitment office in the south-western town of Pau. The interior of the building caught fire and suffered superficial damage in the overnight attack. A group calling itself the Totally Anti-War Group said it carried out the attack in protest against war, capitalism and imperialism.

October 11th: Guerrillas Attack Coca-Cola Plant In India:

Guerrillas protesting the U.S. air strikes against Afghanistan attacked a Coca-Cola plant in southern India, blasting dynamite and causing major damage to the facility. At least a dozen armed guerrillas of the outlawed Peoples’ War Group attacked the Coca-Cola plant near the town of Mangalagiri in India’s southern Andhra Pradesh state. The guerrillas cut telephone and electric lines before overpowering security guards and blasting several parts of the plant with dynamite and land mines. Police estimated the damage at \$140,000. Coca-Cola said there were no injuries because the plant had been closed for maintenance, but it was beefing up security at other plants. The guerrillas left a note that said America is the biggest terrorist state and is trying to dominate all other countries.

October 25th, England: Impressive Anti-War Actions:

Bristol: In response to the terrorist war being waged on the innocent people of Afghanistan, anarchists in Bristol have taken action against state and corporate property. The windows of the armed forces recruitment offices were graffittied with glass etching fluid; accompanied by graffiti, a paint bomb and glued locks. Later, a city center McDonald’s was attacked; windows smashed, graffiti, and locks glued. It was shut the next day. Let “collateral damage” mean more property damage. No more capitalist war and terror. Sabotage the machine!

Late October, England: Feminists Attack Thorntons:

Four women from Manchester were stunned one day when they saw that “Thorntons,” the chocolate shop, claimed in their window displays that “1975 - women get equality” and “2001 - women finally got what they wanted - 5 new Belgium chocolates.”

Outraged by this offensive propoganda, they visited two “Thorntons” shops in central Manchester to show them what they thought and what they wanted. A letter was written to the manager; the window displays were graffitied; the shop windows had posters glued to them. Women are still discriminated against in jobs and are still the subjects of domestic violence, rape and sexual harassment. “For these reasons and lots of other reasons we want freedom and equality and most of all we want to smash patriarchy....here’s to a revolution!” read one of the posters.

They got away from both shops before the police were called.

As We Go To Print!

*** Korean Farmers Revolt!**
Nov. 12: About 10,000 rice farmers protested against attempts to further the country’s agricultural markets, which they fear will threaten their livelihoods. They accuse the U.S.A. and the W.T.O. of forcing the country to import cheap rice and cut farming subsidies. The protests started peacefully but turned violent when protestors tried to storm government offices.

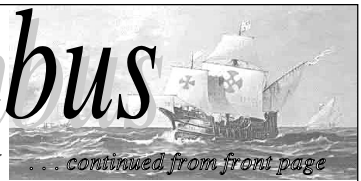
*** U.S. Embassy in Greece Bombed!**
Nov. 16: An unknown group has bombed the U.S. Embassy in Greece. The act is believed to have been committed by an underground anti-capitalist faction.

Nov. 17: Marking the 10th anniversary of major demonstrations which helped bring down the Greek dictatorship, anarchists, communists, and student radicals rally and clash with police. Police are battered with baseball bats by rampaging dissidents. We failed at obtaining any further information at the moment. (STAY TUNED FOR MORE INFO NEXT ISSUE)



We wish there was a magic button to make it all go away, but since there is not we must support direct action that break links in the techno-industrial slave chain, even if ideologies don’t match exactly.

Fuck Columbus

TransformingColumbus Day  ... continued from front page

was a very tense. Some police were in the front of the bus and other agencies were driving along side. Once everyone finally reached the 4 winds survival center they unloaded much the same way as they loaded and the black bloc was met with cheers and fists up from everyone waiting at 4 winds. After the feds outside finally left everyone de-blocced and hung out for a bit then, went home, enthused and exhausted.

Sunday, Oct 7th. This was supposed to be the big reclaim the streets, carnival against colonialism. But it seemed mass hysteria and paranoia ended any hope of this, so it was called off because of the mass police paranoia. Nobody seemed ready for arrest and most agreed we would all need all the help we can get on Monday, if there was a parade. Throughout the day there was a spiritual day of unity with speakers and music at the capitol.

Monday, Oct 8th. The day of the parade(?) around 300 people met at the capitol, ready and willing to try and stop the Columbus day parade. After being out there for around an hour the speakers started. There was a lot of confusion over if there was to be a parade or not. At one point there was information passed around that they were defiantly going through with it and all the bloc folks started gearing up and moving close together. Then all of sudden Nita Gonzalez got on the mic and announced that there was only 30 people at the parade and they were calling it a procession. Everyone cheered and laughed and more speakers began. Every single person that got on the mic specifically thanked the black bloc. It was crazy. Never had we felt so loved and supported. Russel Means spoke about how he wanted to transform our society into one where “anarchists wouldn’t be afraid to walk the streets.” Glen Morris said that he was an anarchist and that all of his ancestors were too. Finally after all the speakers were done we again were trying to figure out how to de-bloc and get out of there. And again AIM got us a bus and we got another free ride to the 4 winds. When we got there and the pigs finally left from the out side, we all deblocced and relaxed. Everybody was hugging and thanking everyone and I just sat back and smiled.

It will probably be argued that because the transform Columbus day convergence wasn’t large and wasn’t specifically an anti-globalization convergence, that it is therefore less important than other anti-capitalist/anti-authoritarian movements. But the reality that the few of us that did come out to Denver, CO realized, is that it was in fact very important. I think I must stress the American Indian Movement is an armed revolutionary group that truly understands the totality of the state. There was no debate from white liberals over property destruction or confrontation. And the fact that anarchists were specifically invited to come out for the transform Columbus day weekend, should probably tell us where our real comrades are. The relationships that were kindled in Denver will be very hard to break. The TCDA will be working together still after Columbus day to challenge and confront other forms of oppression and colonialism that effects our communities, and also of course to mobilize for next year.

Colorado Anarchist Network (liaison) 303can@onebox.com
(303) 285-3481 x9759 - voicemail/fax

Genoa, Italy

July 2001- G8 Summit

While riots occurred in the streets of Genoa, Italy, the Mt. Etna volcano in Sicily was exploding, sending lava flowing down its summits. On Mars, the ancient Roman's God of War, a huge storm with winds as strong as 325 km an hour raged for nearly a month.

... In Genoa, 2 days of clashes with pigs, tear gas, batons, rocks, sticks, burning vehicles and banks, and thousands of rebels disrupting business-as-usual and sending a clear message of dissent.

... what the hell was going on?

(This was taken from a personal report, and should at least give you an idea of what was happening.)

July 20th — I would like to say that it is absolute insanity here...but really its getting to be quite common. The anti-capitalist fight has certainly stepped up a notch (concerning western activist summit hopping). Streets are filled with trash and fire. Roving bands of riot cops from the center clash with thousands of anarchists back and forth all over the city. There is confirmation now that one person has died in the fights and another is waiting to be confirmed. Tear gas is everywhere, over a hundred thousand people are taking to the streets all over the city. When one gathering of several thousand is scattered or one decides to leave, you can find 10,000 more just a few streets over, gaining space on the police. No one has made it through the red zone, but that doesn't quite matter. Its a war against the state and its soldiers down here. (as I right this I hear someone beside me confirming photos of a person being shot by the military police....reports of 72 wounded).

Quick look at what the day looked like for me.... After the late night of rain and campsite floggings, people woke up early in there various places. Generally groups gathered in the east and headed west to try to break through the red zone, some going south, and others heading straight on or too the north. Early reports came of the socialist blocks under heavy watercannon fire somewhere within the tightened south zone. By noon, large shipping containers (for boats and trains) had been moved to completely block off many streets in the yellow area.

Pink block consisting of determined samba bands and fiesta moved north to join a women's action and other NGO's. Atmosphere there was largely festive of course and reports have come through the day of sit-ins with large arrests and teaming up with the sections of the black block to clash with the cops.

One section of black block left from our camp who we traveled with. Perhaps 3000. We marched east and met with the militant trade union COBAS and other anarcho-syndicalist groups. Downtown bank windows began to be smashed...it was not long before we could see tear gas up ahead and other groups clashing with police.

From here on it was back and forth for me and many others. Advance a block...mix with protesters from another groups, have police beat us back, and then head back or by another route. Around noonish when we first arrived we were finally pushed back up the eastern hill near Piazza Tomamase and eventually scattered down side streets. Making our towards the indymedia we found dumped garbage bins everywhere and even a turned car, this area was soon to be controlled by lots of cops.

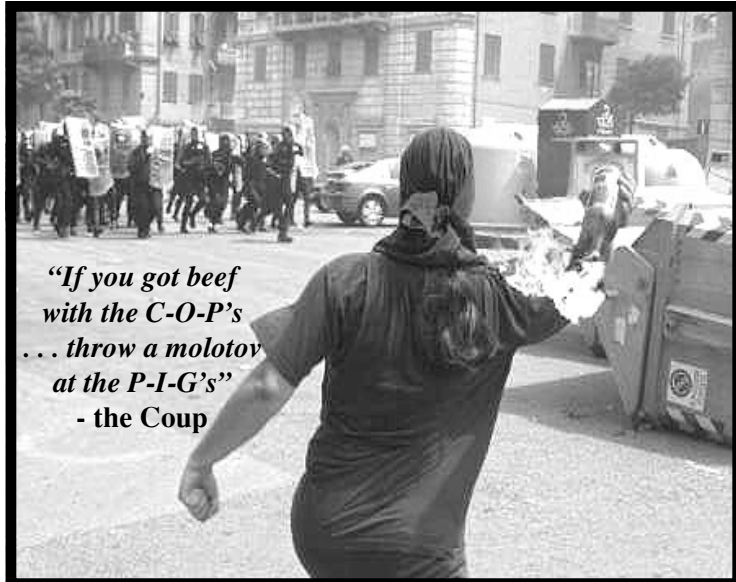
Next we headed down to the convergence point at the water. As we got there, police were starting to move in. The main entrances had been barricaded by remnants of COBAS and the Black Block to keep the police from invading. We got in a side way. As we entered, the majority of demonstrators were leaving and heading along the water. We stayed on to get some food with other random people and were invaded by police again. Military style riot cops began single-filing over the barricades to get in. After they had entered, and the hundred of food workers in side were barricading their restaurants, a police tank/bulldozer came through and tore down the barricades. The police then did some fancy maneuvers and realizing there weren't many folks there, took off again.

Eventually we ran into several thousand anarchists having a pitched street battle with the cops. We stayed around for a while. More dumpsites on fire, the streets filled with broken glass. During this battle, a police van went nuts and stated charging in to break past the dumpster barricades. At first people ran but then the van was surrounded and was being beaten back by rocks and other projectiles. The armored van tried several times but was eventually beaten far back with thousands of protesters chasing it and yelling victory cheers. Just then another police line down a side street disintegrated and was beaten away by protesters advancing from another direction.

I left this battle shortly and went to see what was happening a few streets over. I walked out and saw maybe another 10,000 people down Via Tolemaic who had completely taken over. All of them were padded with makeshift armor and taking turns pushing forward.

One really amazing thing that was happening in these battles was that every time the police charged with tear gas, many people would start running. But those behind, instead of joining, would put there hand in the air and remind in a gentle way....tranquillo, calma, stay calm. And it worked, people would slow down, realize it was just tear gas and then return to the fray....

Well...this is getting long...but basically it was going on like this for several hours back and forth. Many times though ambulances were going back and forth carrying wounded. As we left, police were pressing forward in teams of a hundred riot cops, and last I saw from several streets up a hill was about 25 cops corner a protester and repeatedly beat them for 5 minutes before dragging them away.



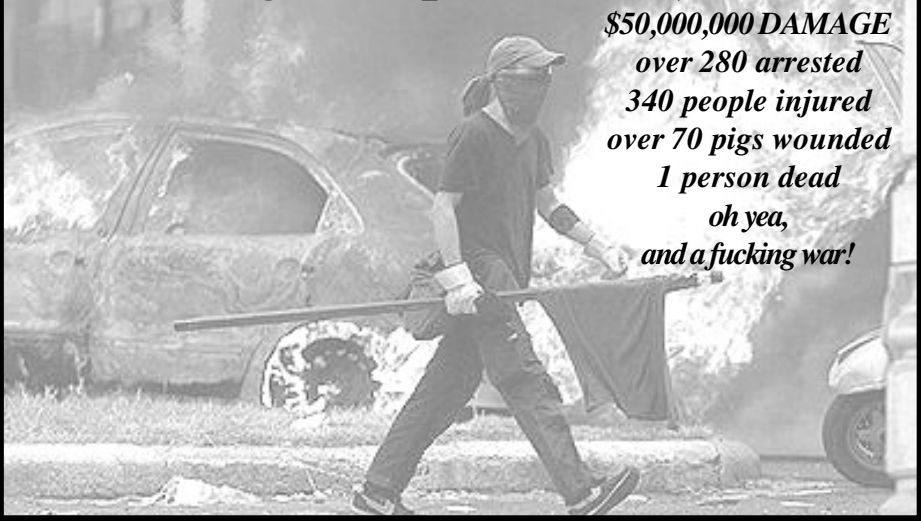
*"If you got beef
with the C-O-P's
... throw a molotov
at the P-I-G's"
- the Coup*

Back in the indymedia, a person being interviewed described how she was taking photos and then attacked by seven pigs who dragged her behind a white van and beat her while others destroyed her film and batteries.

As I'm finishing, helicopters are becoming a constant presence overhead, and we hear that many protesters may have started heading back to carlini stadium. . .

The ante goes up. . .

*300,000 PEOPLE
\$50,000,000 DAMAGE
over 280 arrested
340 people injured
over 70 pigs wounded
1 person dead
oh yea,
and a fucking war!*



Thoughts On Carlo

"Carlo Giuliani is not a victim of police brutality. He is another dead one in the fields of social war. Carlo Giuliani is not a hero. He was a revolutionary who — with dignity — decided to resist violently against what was oppressing him. We remind to all those who will try to build their political careers on the blood of our dead comrade, that he was one of those who you call "provocateur" or "hooligan". Carlo Giuliani doesn't fit in their funeral orations, or in their crocodile tears. We don't feel pity for Carlo. He died for something that we have dedicated our lives to. For freedom... Carlo will always live in the hearts of revolutionaries. The struggle continues..."

*-from the Greek anarchist group "Disobedience"
- July 27th, 2001*



Police Raid GSF, IMC other groups

At half past twelve, the police raided the Media Center in Genoa which contains the Indy Media Center, Legal Support, and Medical teams. At first the police attempted to enter on the ground floor, but the doors were quickly barricaded against them.

Many activists, journalists and others outside were beaten by police. There were dozens of injuries. Before long police were in the building and entered the third floor where indymedia is located.

IMC journalists stood with hands against the walls of the halls. Police gathered all journalists, and then searched the rooms. The confiscated mini discs, a digital camera, and other materials, like gas masks and swiss army knives.

Soon after, an official of some sort arrived and told police to leave. The police left this building and went out side where police vans and riot police were parked.

From the window, we could see riot police try to take GSF people behind police lines, but there was much resistance. For the next one and a half hours, police beat many people, and there is blood visible in many places.

At the school across from this building, it is reported that police entered around the same time they came here. Activists who were staying there were lined up against the wall, and reportedly beaten. Witnesses report blood all over the halls of this building.

Later after more arrests in the street the police and fleet of ambulances departed, ... [we gained] access to the building. Inside the sight was sickening. There was thick dark blood all up the walls, over the floor and at the bottom of stairs. It looked like several people had been beaten while on the ground from the blood patters low down on the walls. The scene was horrible. Even the ambulance staff were obviously shocked . . .



Anarquía en España

Anarchy in Spain

by Salvaje Caos (Wild Chaos)

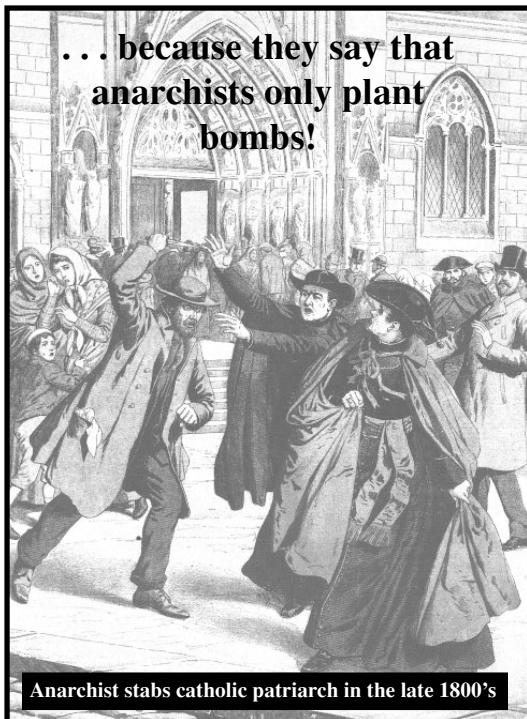
Two Eugene Green Anarchists go to Spain to smash what is left of the CNT, but instead are amazingly well received and are inspired by what they see and learn!

Less than a week after September 11th, John Zerzan and I got on a airplane to Barcelona for a three-week speaking tour of Spain. On top of the anxiety of getting into a flying tin-can (especially now) and going through international security and Customs, we were not really sure what to expect. The goal of our tour was to make contacts in one of the historic “hotbeds” of anarchism and to learn from its inspiring past. We also hoped to infuse the anti-globalization movement with a more anti-authoritarian and ecological perspective and to help push the growing anarchist movement into a more anti-industrial and insurrectionary direction. I think John and I both agree that our trip was not only tremendously successful, but also a refreshing change from the sometimes stagnate and insular nature of the american anarchist movement. Many people were already putting into question many fundamental assumptions that we have a difficult time getting people to question here. Many people agreed that we need to be moving towards “anarchy” - a living, growing, open direction which incorporates all of life; not “anarchism” - an outdated, historic, totally human-centered ideology. It was also a great time to be away from all the flag-wavin’ patriotic crap, and get a different perspective on the attacks on New York and Washington D.C. For example, some of the graffiti we saw, “*US: If you plant wind, you harvest storms!*”, “*Bush: We don’t believe your tears!*”, and “*Bush: Where was Superman?*”

Our tour began in Barcelona, which is in the region known as Catalonia. This area, like most of what is commonly referred to as Spain, has its own language, culture, history, and desire for autonomy, and was the center of the anarchist resistance during the Civil War/Revolution in the 1930’s. It was not only a center for armed struggle, but also for the creation of a different society based on mutual aid and collective living. I think what really struck us, is the fact that Spain has been the only place where anarchism has really had a significant influence on the political and cultural reality. The people here are passionate about this history, and have been able to keep it alive, even when they had to go underground for the forty years during the fascist regime of Franco. We had the opportunity to visit some CNT (the most historic Spanish anarco-syndicalist union) offices, which were more of museums than activity centers, but still, we found this to be a very important part of our trip. We learned a lot, saw many artifacts and publications from the 1920’s and ‘30’s, and got a deeper impression as to what an actual anarchist revolution could be like. We also got our first taste of the squatter or Occupa scene.

From Barcelona, we got on a train and headed north into the Basque region, by far the most interesting part of our tour. The Basque region is NOT Spanish! This was pointed out in many ways, from the subtle to the extreme. The Basque region includes three provinces within the borders controlled by France and four in Spain, with the French-Spanish border and the Pyrenees mountains running through the middle of the region. The people in the area still retain a deep connection to the earth, and many wild areas still remain. However, there is much industrialization coming into the region, a few older industrial centers, like Bilbao, and the prevalence of mining and industrial tree “farming”. In response to this, there are many ongoing fights to stop high-speed trains, highways, and dams; with

a wide-range of tactics being implemented. There are also many small and somewhat isolated villages which retain a simple, small-scale agrarian life. The Basque people have a very unique culture and history, mostly disconnected from both northern and southern Europe, and the Basque language has no connection to either French or Spanish. The Basque people have historically made decisions using small-scale consensus-like processes in which each village has autonomy. Only recently has there been a more nationalistic attitude, which is often the case when a group of people with similar cultural and ethnic backgrounds are suffering from colonization and a common oppression. Unfortunately, much of the Basque separatist movement



has adopted this nationalistic tone and a marxist ideology, making it difficult for many anarchists in the region to fully support the struggle. There is also a wide range of attitudes within the broader separatist movement, from right-wing capitalists, to left-wing marxists, to social-democrats, to autonomists and anarchists, making the struggle a very complicated one. There is also the disagreement over strategy and tactics which keep the Basque people and many of their supporters divided. Since the 1950’s, an underground armed separatist group known as E.T.A.

has waged an ongoing war on Spain and France with bombings and political assassinations, focused on gaining independence. Apparently, the roots of this group had more of an anarchist and anti-authoritarian beginning, but as it grew it became more rigid and adopted a marxist platform, as well as a very controlling attitude over many actions which were occurring spontaneously and anonymously. This over-bearing rigidity fragmented the movement and has weakened it greatly. Despite constant attacks by the state on the separatist movement, the Basque people have retained much of their identity and there is still a very strong feeling that independence for the Basque region will be achieved.

Another inspiring aspect of the northern regions of Spain, were the Occupas or squats. We visited urban social centers created in vacant buildings, many occupied for years, containing community spaces, workshops, performance halls, class rooms, libraries, offices, kitchens, infoshops, cafes and bars. There were typically two or three in each town or city. They were a mixture of political backgrounds from anarchist to autonomist to Basque separatists to communists, but they were united by their rejection of capitalism and the desire to live communally while they resist. The reclaiming of space is often only the beginning. Maintaining a functioning space in the midst of frequent police attacks is not easy, but it was happening here. I was almost more inspired by this autonomous movement than the specifically anarchist political types, because they were living the revolution and were not as ideological. In Spain, there has also been a lot of movement into urban areas, and therefore, there are many abandoned houses and buildings in rural areas. People have occupied many of these places, like outside of San Sebastian and Pamplona, and have created a mix of anarchy, punk, and a back-to-the-earth scene. It was here that we found many of the people most

sympathetic to primitivism, and in general we found the Basque region to be home to the most insurrectionary of folks.

We then headed south. First, to Madrid, which is located on the central plateau, and is Spain’s capital and largest city. We mixed with local anarchists who were working in collectives on various projects, met with anti-globalization activists, visited more CNT museums, and just continued to get the impression that something new is brewing in the Spanish anarchist movement. We then headed through an unending sea of olive trees to the southern region, and a town on the coast called Malaga. Here we finally got a chance to hang out on the beach and relax, which seems to be an important element to this region. We found the people to be more laid back, and slightly less militant, but still engaged in many important projects. The area has always been greatly affected by northern Africa, as it was the last stronghold for the Moorish Empire on the Iberian peninsula and today is the main entry point for immigration by north Africans. This influence can be seen in everything from the architecture, to the local dialects, to the focus of activism, to the food. We then headed through Granada, and up the eastern coast to Valencia, exploring many Arabic, Roman, and Christian ruins and meeting many active anarchists.

We concluded our tour back in Barcelona, where we had a debate with Constantino Cavaleri, an insurrectionist from Italy. This went well, and although we had some minor disagreements on the depth of the horrors of technology and the need to connect deeper to the earth, we did agree that the whole fucking system and patriarchal death-machine needs to be dismantled immediately, for our own survival and liberation and that of the earth. Although the tour was

mostly positive and inspiring, we still found many of the same problems in the Spanish anarchist movement that we have here. Many anarchists are still unwilling to question basic ideas of production and the inherent alienation and mediation of technology. And still, many anarchists do not take seriously enough the destruction of the earth and the inherent connection it has with the historic oppression of women and indigenous people, and some anarchists still embrace pacifism, reformism, and Murray Bookchin. But that all being said, it was a great experience. I feel inspired, great contacts were made, and I feel we are headed somewhere very important together.

Viva la Revolucion!



Anarchy In Spain, a two-hour video of interviews and accounts of two Green Anarchists’ tour of Spain is available from *Rottin’ and Johnny Productions* for \$10 from the GA distro (See last page).

a few contacts in spain:

Maldejo: Cuadernos de Critica Social (Pubication), Apdo 10. 283, 28080 Madrid (Spain), [http:// www. sindominio.net/maldejo](http://www.sindominio.net/maldejo)

Likiniano (Bookstore/infoshop), 12 Ronda, 48005 Bilbao (Spain), likiniano@ddt-liki.org and likiniano@sindominio.net

Eco-Prisoner@s (Zine), Apdo 795, 33080 Oviedo (Spain).

Akracia (Zine), Sta. Margarida #6, 25210 Guissona, Girona (Spain).

Characteristics of the Anarcho-Indian Alliance

translated by anarchist POW Rob Thaxton (Rob los Ricos)

Introduction: This article is from a Spanish zine called Ecotopia. It is a series of rants, which makes for a difficult translation. So, the apparent randomness of certain passages is by design; the authors intended to cover as much ground as possible in a short space. This also has led to a lot of generalizations. Keep in mind the fuzzy frontier that Rants inhabit, between prose and poetry, while reading this and do not expect it to read like an essay or article.

This proposal emerged from the elaboration of theories and the practical manifestations of Indigenous ideas which they generally have held going on for the past seventy years. Their current thoughts are very fertile in the stating of radically different ways to attain a point of departure towards the possibility of freedom and emancipatory perspectives. This fits in with what Virgilia Roel meant when he said, “With the liberation of the Indians, all humanity is freed.”

With the fall of authoritarian socialism, the possibility of creating a libertarian socialism has taken on an uncharacteristic strength. Multi-cultural, free societies can only be possible by taking into account how they liberate all peoples.

The West, with it’s arrogance, has violently silenced the voices of diversity. There is much urgency to re-establish diverse ways of thinking through the development of a multitude of divergent paths which lead away from the single-minded formulas outlined by Western thought. Kherwa Kallasuyu Wakar affirmed: “There is no substitute for freedom”. This is a principle, a statement of authenticity which is part of the very same reasoning, the historical justifications used to achieve emancipation. This doctrine that nobody can have freedom if it is difficult to approach in this account, is one we attempt to make evident in some of it’s more characteristic aspects.

Fortunately, we can assert that after half a millennium, the road ahead poses much difficulty for the West. Our America has nothing to do with Western Totality.

What follows are some of the documents presented by Tomasa Comdemalta, Amadeo Clavijo and “Lucho al CAM” to characterize this movement:

1) Myth is the driving force of our proclaimed struggle for liberty. The Mythic aspect to Indian Peoples resistance has disrupted all intentions for their annihilation, by the tyrants of yesterday and today. Myth is dynamic, it delights in new spaces and quietly changes situations. Myth is the fountain of liberty, mutual aid and life for all Indian peoples and communities. African-Americans continue to keep a wealth of principles of solidarity to them, something they are encouraged to renounce. But they protect myth from harm by modern times, until it erupts with incredible power. Myth is the language of liberation for the Indian Peoples.

2) The majority of indigenous peoples have no use for a State within their collective lifestyles, and the State contains that which will always appear alien in this regard. The validation of their lifestyle remains trapped in the rigid jurisdiction created by States, where it is impossible to realize their existence as a People without the State. There is no reason to confuse—even for a second—this type of

liberatory thought with the perspectives lately stated by Nozick and Friedman and all the currents of thought known as “Libertarianism”, whose ultimate goal is not the disappearance of the state, but it’s reduction to a minimum, as the few remaining socialists wish, since they have adopted the preaching of individual initiative and the free market.

3) The basic thoughts of this multicultural concept must be informed through these ideas: “The universe as we experience it is in continual change and this creates the general conditions for our dialectic that must be strictly followed. The essence of the thoughts and wisdom of the people is grounded in harmonious materialism (sustainable, socially harmonious lifestyles). The model of organization is the cosmic order”.

4) Organization. That which Indian Peoples possess, they have always kept by staying at the furthest fringes of organizations and political parties, because institutions which handle such discourses don’t understand varied cultural and ethnical problems. As part of the cosmic awareness typical of Indian Peoples, they establish horizontal social organizations that respect their diversity, and where each member is always allowed to participate, everyone is to speak—they practice direct democracy.

5) Self- Management and Autonomy. One of the more heartfelt attributes of Indian Peoples has been converted by the bias of the times. Under the weight of the many, many interference’s which they have received, the root core of self-management and autonomy have not been destroyed. However, their traditional forms of administration and self-rule have been altered over time, due to their entrenched resistance and defense. In this sense, they are obliged to take a course of self examination which breaks the bonds of their dependence and colonization.

6) Communism and Collectivism. These two characteristics are fundamental to the way Indian Peoples live, everyone is born to reciprocity and complementariness. Their society is carefully organized to function on a basis of mutual protection, and there is no real documentation of any relevant division of labor, as occurs in the West. All tasks are undertaken by everyone. In this sense, they oppose individualistic capitalism as much as they do authoritarian communism. Indian People’s collectivism provides a model of equality and diversity. This diversity guarantees that they are in opposition to rigid, single-minded methodology, hegemonies and privilege.

7) Unity in Diversity. For Indian Peoples, it is clear that diversity is the surest passport to the future. The genuine unity they embody does not seek to create homogenization or conformity, and instead results in the creation of broad spaces and pluralism. In this sense, to seek out what these people have in common does not nullify the particulars of each one of them.

The future Indian Peoples are preparing is made partly with a genuine, direct democracy of peoples and cultures. The ethnocentrism and pretension that the West presents as the only way for the future is a journey towards *no* future. For Indian Peoples, pluralism is the history of

human societies from the beginning. These people highly differentiate between “prior to” and “subsequent to” the arrival of class society, private property, and the State. Therefore - in contrast to the hegemony of the authorities who seek the superiority of a single option over all others - they always pose a contradiction to these through keeping their Indianess. The Indian Peoples, in their wisdom, know that it is not possible for a single people, with a singular culture, a single way of thinking, to possibly respond to the many-faceted problems that face humanity.

8) Federalism. In the face of the pretensions of the centralists and verticalists, Indian Peoples smash the unity between the lesser and greater alliances. To break down this type of arrangement of family-like cells, one must explain the first minor alliance. This alliance of the nuclear family in one way or another has similarities to all the principle aspects of the minor alliances. This is the time when one must merge with one of the various social dimensions in order to fulfill a role within one of the major alliances. To move towards the confederation of nations. This social question is given to one in particular and in general, and vice-versa, and permits a dynamism of possibility within the grand resiliency of these relationships. The practice of this type of organization is laid out with respect to the specifications of all minor alliances, which safeguards it’s own integrity, an agreement to realize alliances that unify different minor ones by conforming to the major unity, which resolves the relationships aspects to the mutual interest.

In the struggle against power and capital, we have a debt to bear, and should build solidarity with Indian Peoples, because in their struggles, too, there is the seed of social revolution. Their 500 years of resistance is proof of their love for a better way of living.

Health And Happiness !

Alas de Xua Collective — Columbia

In The Year 505 Of The Resistance

from the spanish eco-anarchist zine ECOTOPIA,

to set a copy write: H.E.M. Apdo. 709,

11402 - Jerez de la Fra., Cadiz (Espana)

email: ecotopia@sindominio.net

FALL CREEK UPDATE

10-30-2001 - Fall Creek Tree Village is still alive after three years, seven months, and the situation is roughly as follows:

Red Cloud Thunder tree-sitters are still occupying trees in the Clark Timber sale. Resistance has remained strong and the activists are demanding complete cancellation of the sale and are declaring a replacement volume deal will not be accepted. A variety of tactics were and are used at Clark to defend the forest, among them tree-sits at the 200ft level. In 1999 a federal judge ruled the US Forest Service was required to do surveys for endangered, threatened, and listed species as required under the northwest forest plan. One of the species they were required to survey for was the Oregon Red Tree Vole, an arboreal rodent that lives it’s entire life in the canopy of old-growth Douglas fir trees. Activists long suspected the presence of this species at Fall Creek, and after the Forest Service did their own fairly lame surveys, the activists set out to take advantage of the federal ruling and find a lot more evidence that the Voles (which are adorable mouse-like creatures) existed at Clark. Over a year and a half, they collected far more samples of the Tree Vole nests, recording them carefully and forwarding the data to biologists, who in turn come back and verify the nests location. Each nest find results in a 10 acre buffer. Its a little more complicated than that but the crux of it is the activists found a lot more data than government could.

The result was the US Forest service came out with a “draft” plan recently which indicated all the data collected by both themselves, and the activists data was being taken into account and “wildlife buffers” were being set aside for the Red Tree Voles habitat. Cascadia Forest Defenders/Red Cloud Thunder then launched a new push to find more nests and get buffer zones established over the 43 acres remaining in the sale under the “draft” plan (out of the 96 original acres). They worked tirelessly climbing huge old-growth trees (technical and dangerous) until they had found new nest data in virtually every corner of the sale. Biologists have just this week verified the new information and a new, final plan is forthcoming. Activists occupy the trees while awaiting the new plan and they are demanding **COMPLETE CANCELLATION**. Stay tuned.....

Cascadia Forest Defenders can be reached at:
454 Willamette, Eugene, OR, 97401. 541-684-8977

Indigenismo:

A Proposal For An Alliance Of Indigenous Peoples And Anarchists

By Anarchist political prisoner Rob Los Ricos

The growing movement of resistance to corporate globalization is grounded in a long history of indigenous people’s struggles against colonization (Westernization). In many parts of the world, Indigenous peoples continue to resist. They are fighting against the mercenary forces of global capitalism, our own, domestic enemies. Global fascism requires combat from all those affected by it, and we who are fighting against civilization must unite. To this end, I wish to be involved with a publishing project that will publicize native peoples’ struggles against corporate domination and help us in the first World identify their primary enemies here so that we can combine our efforts and energies.

Please contact me if you are interested in undertaking this project. What is necessary to start this project: 1) A long-term mailing address. 2) People with resources, or access to resources, to assemble, publish and distribute this zine. 3) People willing to make a commitment to this project.

Thanks, Rob “Los Ricos” Thaxton

PRISONERS OF WAR

Anarchist Prisoners

Ali Khalid Abdullah #148130, Thumb Correctional Facility, 3225 John Conley Drive, Lapeer, MI 48446. Serving 10 -20 years for "assault with intent to rob while armed" for his involvement in trying to shut down a major drug dealer. Ali was recently turned down at his parole hearing despite many letters from supporters.

Mark Barnsley, WA 2897, HMP Wakefield, 5 Love Lane, Wakefield, WF2 9AG, UK. Mark was attacked by a gang of drunken students and defended himself. He has refused to admit guilt and is having his parole delayed because of it.

Thomas Meyer-Falk, JVA Bruschal, Zelllle 3117, Schonbornstr. 32, 76646, Bruschal, Germany. Anarchist activist imprisoned for crimes relating to anti-fascist activism.

Ojure Lutalo #59860, POB 861, Trenton, NJ 08625. Black liberation activist and anarchist. Ojure was jailed in 1975 for expropriation, paroled in 1980 and re-arrested in 1982 for an armed attack on a drug dealer. He was sentenced to 20-40 years and is being held in the Trenton Management Control Unit, where political prisoners are isolated by the authorities.

Silvano Pellissero, Com. Mastrolierto, Via Ferrerinoli no2, Sanponso, 10080 Torino, Italy. An anarchist sentenced to 7 years for allegedly sabotaging a rail line construction site in the Northern Italian Alps. He can read Spanish, French and Italian but not English.

Christopher Plummer, #677345, Route 2, Box 4400, Gatesville, TX 76597. Anarchist activist serving fifteen years for taking action against a neo-nazi group in Texas.

Robert Thaxton #12112716, OSP, 2605 State Street, Salem, OR 97310. Long-time anarchist and social justice advocate Rob Los Ricos was convicted of assault and riot for throwing a rock at a cop in self-defense at the 1999 Eugene J18 Reclaim the Streets. He recieved a 7 year sentence. He is currently assigned "Anarchist security group status". Do not send anything with the name "anarchist" in it or 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 and a shooting incident in Ohio. He was later given an extra 32 years for a failed escape attempt.

Shaka N' Zinga s/n Arthur Wiggins #196612, POB 534 (MHC-X), Jessup, MD 20794. New Afrikan anarchist imprisoned for a murder he really did not commit.

Ecological Resistance Prisoners

Jeremiah Rush Bowen, #108016, DCC, 1140 East 10 Road, Delta, CO 81416. Serving two years for carrying out an arson attack against excessive urban sprawl in Boulder, Colorado. His expected release is February 2002.

Marco Camenish, Viale dei Trigli 14, 13900 Biella, Italy. Imprisoned for clandestine attacks against a number of ecologically destructive and exploitative industries. Marco is a true freedom-fighter.

Charles Hoke #861206, ACH, Indiana Department of Correction, Indiana State Prison, PO Box 41, Michigan City, Indiana 46361-0041. Charles is radical farmer serving time for robbing banks in order to support himself, and other farmers, who were being systematically dispossessed from their homes.

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 industrialists.

Jeffrey Luers (Free) #13797671, OSP, 2605 State Street, Salem, OR 97310. Serving 22.5 years on politically-motivated arson charges related to the arson of cars at Romania Chevrolet and an attempted arson at Tyree Oil in Eugene, Oregon.

Craig Marshall (Critter) #13797662, SRCL, 777 Stanton Blvd, Ontario, OR 97914. Serving a five and a half year sentence for conspiracy to commit arson and possession of unlawful 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.

Animal Liberation Prisoners

Dave Blenkinsop, HM Prison, Bedford, MK40 1HG, UK. Imprisoned for allegedly causing "grevous bodily harm" to the managing director of Huntington Life Science.

Mel Broughton DJ8216, HMP The Mount, Molyneaux Avenue, Bovingdon, Hemel Hempstead, HP3 0NZ, UK. Serving 4 years for conspiracy to cause explosions.

Anti-Fascist Prisoners

Pavel Kroupa 4.3.1977, Veznice Vazba, Straz Pod Ralskem, 47127. Recently jailed and charged with murder. Pavel was attacked by 5 fascist skinheads. He defended himself and consequently one fascist died. If found guilty he could face life in prison.

Tomasz Wilkoszewski Zaktad Karny, Ul.Ciupagi 1, 03-016 Warsaw, Poland. Sentenced to 15 years for killing a fascist.

Indigenous Prisoners

Lenny Chavez, c/o SAIIC, POB 28703, Oakland, CA 94694. An AIM activist who defended himself & his family from an armed racist. Lenny disarmed his attacked by stabbing him with a penknife and was jailed for attempted murder.

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 resisters.

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

Anti Imperialist/Revolutionary Anti-Capitalist Prisoners

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. She is the only white member of the Black Liberation Army (BLA).

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

Larry Giddings #10917-086, PO Box 1000, Lewisburg, PA 17837. Anti-authoritarian prisoner jailed in 1973 for attempted expropriation, paroled in 1978 then re-arrested in 1979 while attempting to liberate a comrade from prison. Doing multiple sentences of life in prison and 75 years with no known parole opportunities.

David Gilbert #83A6158, Attica C.F., POB 149, Attica, NY 14011.

Mutulu Shakur, #83205-012, Box PMB, Atlanta, GA 30315.

United Freedom Front Prisoners

The following three individuals are serving huge sentences for their role in actions carried out by the United Freedom Front (UFF) in the 1980's. The UFF (formerly known as the Jonathan Jackson/Sam Melville Unit) carried out solidarity bombings against the US government on a variety of different issues. All of these individuals are excellent people to write to and will answer letters.

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/POWS

Sundiata Acoli #39794-066, Box 3000, White Deer, PA 17887, USP Allenwood. Sundiata is a BLA POW. He is imprisoned for actions carried out in the fight for Black Liberation, and killing a cop.

Anthony Bottom #77A4283, Box 338, Napanoch, NY, 12458. Former Black-Panther who is accused of participating in illegal underground activities. He has been incarcerated since 1971, and is one of the oldest political prisoners in the U.S. He continues to struggle against racism and for prisoner's rights behind bars.

Marshall Edward Conway #116469, Box 534, Jessup, MD 20794. Veteran Black Panther Party leader who continues to maintain his innocence of a police murder in 1970, which he claims not to have committed. Eddie states that he was falsely implicated in the murder of one Baltimore City police officer and the assault and attempted murder of two other officers. Eddie asserts that he is one of many political prisoners in the United States as a result of F.B.I.'s war against the Black Panthers.

Bashir Hameed (J York) #82A6313, Box 149, Attica, NY,14011-0149. Bashir is a former Black Panther and Black Liberation Army POW. He has been incarcerated since 1981 for the killing of a pig.

Robert Seth Hayes #74A2280, Box 500, Elmira, NY,14902. Robert Seth Hayes was captured and convicted in New York City in 1973 under a host of charges, attributed to my membership in the Black Liberation Army (BLA).

Sekou Cinque T.M. Kambui (s/n William J. Turk) #113058, Box 5107, Union Springs, AL 36089. Sekou is a New Afrikan political prisoner currently serving two consecutive life sentences for crimes he did not commit. Sekou has already spent twenty years of his life behind bars on trumped up charges of murdering two white men in Alabama in 1975.

Russel Maroon Shoats #AF-3855, SCI Green, 1040 E. Roy Furman Highway Waynesburg, PA 15370-8090. Russel Shoats is a Black (New Afrikan) POW. Maroon is imprisoned for his activities on behalf of the BLA.

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 last year 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/

Vieques Liberation

Julio Aldea Ruiz, San Jose, Duarte #26, Mayaguez, P.R. 00680. Imprisoned for taking action against the U.S. Navy for their oppressive operations in Vieques.

Oscar Lopez Rivera #87651-025, Box 33, Terre Haute, IN 47808. He was arrested in 1981 and sentenced to 55 years for seditious conspiracy. In 1988 he was given an additional 15 years for conspiracy to escape. His release date is 2021.

Prisoner Support Contacts

South Chicago ABC/Thought Bombs zine

An excellent resource for prisoners. POB 721, Homewood, IL 60430.

Anarchist Black Cross Federation website has more detailed information on many of the anti-imperialist and indigenous prisoners: www.abcf.net

Anarchists Prisoner Legal Aid Network (APLAN) 818 SW 3rd Avenue, Portland, OR 97204. aplan@tao.ca

Free and Critter Legal Defense Committee

PO Box 50263, Eugene, OR 97405. 541-343-8548

gumbycascadia@yahoo.com

www.efn.org/~eugpeace/freecritter

Break the Chains (Northwest Anarchist Prisoner Support Network) POB 11331 Eugene, OR 97440

gumbycascadia@yahoo.com

North American Earth Liberation Prisoners Support Network. POB 11331 Eugene, OR 97440.

naelpsn@tao.ca www.spiritoffreedom.org.uk

North American Animal Liberation Front Support Group Box 69597, 5845 Yonge Street, Willowdale, Ontario, M2M 4K3, Canada.

Friends of MOVE, POB 9709, Philadelphia, PA 19143.

UK Earth Liberation Prisoners Support Network c/o BM Box 2407, London, WC1N 3XX,UK

so what is goin' on with some of our kidnapped comrades? Prisoner Updates

Charges dropped against Frank Ambrose

August, Bloomington, Indiana: For those of you who have not heard, the state dropped the charges against Frank Ambrose. After having drug the case out for 8 months, the prosecutor offered Frank a deal at his pretrial conference - plead guilty to a low misdemeanor and get a year probation and some community service. He told them no.

At the hearing, it became really apparent what the state was up to when the public defender started to chide the prosecutor about needing to get home to oversee the clearcutting of her property and doing a bunch of anti-environmental things, when she interrupted to say that "you don't know how much it pains me to have to prosecute this case" for the whole court to hear, judge and all. We knew then that they did not have anything and were just wasting time.

The state never produced some of the evidence they swore they had in the arrest affidavit, i.e. the residue on the gloves that matched the stuff on the nails in the trees. The hammers they took from Frank and his wife were proven to have not been used to pound the nails into the tree (they were too small and marks did not match), even though the media continues to say the state got this evidence.

The times are only going to get tougher with the recent events. It is important that we keep on with our work and do what we know is write, even if it is not popular. We cannot cooperate with the state in anyway during their likely more frequent investigations and inquiries into our communities. To do so will only break us apart.

Barry Horne dies on hunger strike

Nov. 5th, England: Animal rights activist Barry Horne has died in a hospital in Worcester after being on hunger strike since the summer.

Horne, who was serving an 18-year sentence after being convicted of a nationwide fire-bombing campaign, died in the early morning hours.

Horne had been at Long Lartin high security prison in Worcestershire until a few days prior to his death, when he was admitted to Ronkswood Hospital with liver problems.

The cause of death was liver failure. Horne had signed an advance directive refusing medical intervention for his food refusal.

Horne, from Northampton, lost an appeal against his conviction two years ago.

Horne had been sentenced in December 1997 to what was believed to be the longest prison term for an animal rights activist after being convicted of causing damage costing millions of dollars to various exploitative companies in arson and attempted arson attacks.

The former dustman, who came close to death while staging a 68-day hunger strike in 1998 in protest against vivisection, was found guilty by a jury at Bristol Crown Court on charges of arson and attempted arson.

After his sentencing, an underground animal liberation group released a statement claiming that if Horne died in prison they would avenge him by executing 10 animal-abusers in the U.K. Let's hope they stand by their promise.

Dervis Orhan is free!

Dervis Orhan was a prisoner who had been found guilty for being a PKK (a radical socialist group) member in 1990; later he left his previous ideas and organization. Since the mid 90s he has defined himself as an anarchist. On Oct. 30th, Dervis Orhan was released from Mersin Prison for 6 months because of medical problems. Because of his ongoing death strike he was sent for medical control more than two months ago and had taken a report from Adana State Hospital advising that it would be better for him to be released because of his health - but this report had to be approved by medical jurisprudence located in Istanbul. At the beginning Prison Administration declared that for financial problems they may not send him to Istanbul immediately - but after forcing some legal procedures and collecting "needed" money by a national campaign he was sent to Istanbul on the 21st of October. Istanbul Medical Jurisprudence had approved the previous report and Dervis has returned home. His health was good enough to speak on the phone and he has made a statements sending his best wishes to all comrades.

Fred Hampton Jr. released!

Fred Hampton Jr., son of deceased Black Panther Fred Hampton Sr., was released from prison in early September after having served over eight years in prison for a crime he did not commit.

Eduardo Garcia is free!

September, Spain: After spending a year jailed in a Spanish prison, our anarchist comrade has been released.

Eduardo will have to go to court in some months, as the frame-up hasn't completely finished. Although we are quite optimistic about his case, the campaign of solidarity will continue.

For more information: racnabc@hotmail.com

Standing Deer released!

"Standing Deer, who was released exactly one week before the bombing of the WTC, would like to thank you all for your unwavering support for him, not only in times of crisis, but throughout his 25 years of incarceration during the rare moments that they weren't trying to kill him. He would greatly appreciate it if some of you would write him sometimes, as he wishes to acknowledge his appreciation personally, and come to know for himself the many people who placed a safety net beneath him so that he is here today alive and free. He is still in a state of bliss and has not quite shaken off the golden dust of freedom yet!! He is also busy trying to become acclimated to life out here. It is not always easy, as you very well know to re-adjust oneself after 25 years behind bars, but Standing Deer is a strong, valiant warrior, so that his efforts to re-adjust to the outside world are strong and valiant and to be admired.

You can contact Standing Deer by writing: Standing Deer Wilson, 977 Bunker Hill Rd. #113, Houston, TX 77024. Standing Deer is doing his utmost to answer all letters received, as he is no longer hassled in terms of letter-writing, as he was in prison. So, please take the time to address him and introduce yourselves personally. If you are already known to him, drop him a line or two so that he can get back to you and thank you also for your ongoing friendship and dedication. We have one warrior free to make happy. Let's go for ten more warrior men and women!! May there be many more blessings"

- Anna Standing Deer.

Nikos Maziotis released!

September, Greece: Insurrectionary anarchist Nikos Maziotis has been released from prison after having served over three years. He was originally sentenced to 25-years in prison for attempting to bomb the TVX Gold Company, in protest of their industrial operations in Strymonikos Bay. His sentence was drastically reduced because of public pressure. If there is one thing that can be learned from the campaign to free Nikos, it is that we can free our comrades if we get roudy. Revolutionary solidarity!

Santa Cruz 2 accept plea bargain

Matt Whyte and Peter Schnell were arrested in January, 2001, for the possession materials that could be made into destructive devices. They accepted a plea bargain from the US prosecutor on October 15, 2001, in federal court San Jose, California. The two pled guilty to the charge of "possession of an unregistered firearm," a federal charge that has a maximum penalty of 10 years in prison and a \$250,000 fine. Because they accepted the plea bargain and pled guilty, they are expecting a more lenient sentence. Matt and Peter will be sentenced on January 28, 2002 in San Jose. For more information or to contact Matt or Peter, write to: santacruz2@disinfo.net. Donations are also greatly needed to offset their legal costs. Send donations to: Santa Cruz 2 Defense Fund, PO Box 917, Santa Cruz, CA 95061.

Anti-imperialist prisoners under attack

Several political prisoners in the U.S. Federal Prison System have since Sept. 11, been rounded up into isolation units (SHU: Security Housing Units). These political prisoners include Marilyn Buck, Sundiata Acoli, Leonard Peltier, Phil Berrigan, and Carlos Alberto Torres. Marilyn for instance, is not receiving mail, not able to make phone calls, and perhaps most disturbingly-- cannot communicate with her lawyers. We've been asking the lawyers if this is legal - they think the prisoners are not supposed to lose their right to counsel no matter what the circumstances.

Do spread the word in the political community and to the media about this example of stripping away of our prisoner's rights in the name of fighting terrorism. Outside contact for Marilyn Buck is: Friends of Marilyn Buck: c/o Legal Services for Prisoners with Children, 100 McAllister Street, San Francisco, CA 94102.

Christopher Plummer to be released

After more than eight years of imprisonment, Christopher Lee Plummer has been granted parole in Texas. Chris was placed in prison on a 15 year sentence for an anti-fascist action in Houston, Texas. While imprisoned he faced severe repression by both the State and nazi gangs in the prisons. several attempts on his life were made, resulting in permanent injuries that will effect him forever. Most of his time in prison was spent in solitary confinement for his efforts to organize prisoners and fellow anarchists.

After more than 10 times of being turned down for parole, he has finally been approved for release in 2002. He will be staying in Texas and working with the Austin ABC chapter. Chris has made firm commitments to his fellow anarchist political and social prisoners, stating that if he can't get them the support that they desperately need he will return to prison for trying. Chris will be facing huge difficulties when he is released. He will need all of our support and solidarity. While he has many friends and family, it will take large amounts of money to secure an attorney to represent him while he is on parole. He feels that if he does not have an attorney to stand by him, he will certainly be sent back to prison for any minor violation. One of the conditions that he has to comply with for release is " Super Intensive Parole": This means that he will be placed on a monitor and will have to report in person twice a week to his parole officer. This type of parole is normally reserved for sex offenders and murderers.

Chris asks that folks work to raise funds for his release over the next few months. The movement needs to support this dedicated anarchist political prisoner, this is the crucial time. If you can offer any help, please contact:

Rebecca Plummer, PO Box 101, Austin, TX 78767

Rob Middaugh sentenced to three years

As we go to print, Rob just recieved a three year sentence in prison for an alleged assault on an LAPD pig during the May Day activities in Long Beach, CA. For now, you can write to him at #6859467 Cell bloc 1400 pod 2, P.O. Box 86164, Terminal Annex, Los Angeles, CA 90086-164.



Lorenzo Kom'boa Ervin Visits Northwest:

Lorenzo Kom'boa Ervin spoke to a packed house on the University of Oregon campus on October 22nd, National Anti-Police Brutality Day. Eugene anarchists brought Ervin to town - his first visit but, we certainly hope, not his last.

He gave an impassioned talk in support of imprisoned comrades, our own anarchist friends Free, Critter, and Rob Los Ricos in particular. Lorenzo had much to draw on from his long commitment to liberation, starting with the fourteen years he spent in prison (1969-1983). Originally a Student Non-Violent Coordinating Committee activist, Lorenzo was a member of the Black Panther Party and in the sights of the late-60's federal efforts to kill black militants. Forced to flee, he fled the country to avoid persecution, he was eventually captured and did a lot of hard time in some of the most maximum-security prisons in the U.S.

But Lorenzo obviously never lost his openness, humor, humanity, and dedication to fighting oppression. For many years a courageous community organizer in Tennessee, he has also traveled to many countries with a revolutionary message.

During his talk in Eugene, Lorenzo called for the end of modern civilization, giving rise to the question of whether or not he is becoming a primitivist! He hopes to work on his autobiography soon, and to revise his important *Anarchism and the Black Revolution* in a less syndicalist direction. Whatever his exact reading of the anarchy movement and what it should be, Lorenzo's presence was an inspiring boost to all of his admirers and new friends in Eugene. He is, and pretty clearly always has been, his own person, not the property of any single ideology.

ZINES

Bodyhammer: Tactics and Self-Defense For the Modern Protester by Sarin

“Our method is self-defense. We march with a mission and should those in power order others to stop us, we have a right to defend our bodies as much as our message.” Bodyhammer is a very thorough and comprehensive “how to” guide to protecting yourself from police brutality and arrest at large demonstrations. This timely and important booklet contains detailed diagrams on constructing shields and protective body armor from free or discarded materials like plastic garbage lids, rubber inner-tubes, duct tape, cardboard boxes and Styrofoam. Besides providing easy-to-follow blueprints for making shields and helmets, Bodyhammer also discusses police crowd control strategies and how to counter them through shield wall formation tactics. There is a strong need for this type of information--especially after Gothenburg and Genoa-- and we strongly encourage all Black Bloc participants to get a copy of this booklet and study it carefully. To obtain a copy of *Bodyhammer*, E-mail the author at sarin@devo.com

Anti-History: An Indigenous Anti-Capitalist Analysis by Zig-Zag

I'm not overstating matters when I say that *Anti-History* is one of the most extraordinary and astonishing zines that I've ever read. Just as indigenous sovereignty and cultural survival issues are starting to be recognized as primary, core issues by the green anarchist movement, and just as more and more anarchists are wondering what they can do to assist the struggles of native and aboriginal peoples, along comes this sensational collection of writings by Zig-Zag from British Columbia that ties it all together beautifully. *Anti-History* is basically the story of western civilization as seen from a class-conscious, indigenous perspective that is chillingly articulate and horrifically descriptive. The true hideous face and dark imperialistic legacy of the Death Culture is completely exposed in the pages of this zine. In short, it's bound to make sense to anyone struggling to survive under this insane system. If you have any interest at all in anti-civilization thought or indigenous struggles, we urge you to order a copy of this zine today. Write: Zig-Zag c/o #6-880, East Georgia, Vancouver, BC, V6A ZAY, Canada

The Final Days No.3

This revolutionary and illegalist publication is put out by the Southern Kalifornia Anarchist Alliance. Their stated mission is “to promote insurrectional anarchism and provide a forum for those who are uninspired by the arm chair theorizing, bickering, and general leftist stagnation of a certain portion of those who identify as anarchists.” This zine does not hold back their feelings about the pigs, as seen in their awarding Jerome E Lance, chief of the Long Beach Police Department, the winner of the *Final Days*’ “most likely to end up in a mine shaft” award. This issue features first-hand accounts and updates pertaining to the May 1st battles with the Long Beach pigs, a statement on “Why you shouldn't trust authoritarians or reformist leftists”, the importance of militant anarchist training, and a really interesting article called “Life In Prison”, which contemplates our daily isolations and the restraints on the joy life could be. Most impressive is that in the midst of urban hell, a resistance with a strong ecological emphasis is awakening! Please send \$1 for a copy of this zine to the Reclaim-Defend Collective: PO Box 424, 996 Redondo Ave. Long Beach, CA 90804

The Disgust of Daily Life by Kevin Tucker

This 30-page pamphlet put out by Kevin Tucker of the Coalition Against Civilization is a very impressive critique of the alienation and isolation of our daily lives. As stated in the introduction, “Our culture suffers from an extreme personality disorder. It seems that it is wearing so much armor, that it forgets it's even connected to its' body. The face is so preoccupied with make-up that it forgets to look down.” Kevin has a unique way of expressing his feelings about civilization in metaphoric, poetic, and intelligent ways which are accessible to most people. This is a great zine to give someone who has not yet taken a deeper look at the miserable conditions we live in under the artificial systems of domination and domestication. It is not, however, defeatist. In fact, it hopes that we can return to a

wild state through resistance. As it concludes, “We are the gears, the cities, the future, and we can stop the megamachine. Not another minute shall we live for Civilization. It is time to start living.” Available from PO Box 835 Greensburg, PA 15601 or coalitionagainstcivilization@hotmail.com

There's Something About a Train #6

Hoboes don't need a utopian community or a temporary autonomous zone to be free. They simply own what they can carry and ride freight trains all over North America and Mexico. In a way, they have the ultimate life--existing slightly outside the System's surveillance cameras, with no mortgage, no crummy job, and very few financial chains to tie them down. To the real hobo, living an unfettered day-to-day existence is a small price to pay for being truly free. Many of our eco-anarchist brethren have chosen the hobo lifestyle as an alternative to being part of the planetary work machine, and consequently, there is significant overlap between the freight-hopping subculture and the growing green anarchist movement. Hobos have mastered many of the survival skills that we'll all need to develop when the System finally implodes, that is, living as scavengers off the waste of the Industrial Empire, and we have much to learn from the modern, self-reliant subsistence strategies



they've developed over the years. Besides that, the hobo lifestyle is fun--a subversive concept when one considers the culture of miserabilism we live in--and what better way to get from insurrection to insurrection? Yeah, there's something about a train, and there's something about a migratory, foraging lifestyle that resonates deeply within the heart of every wild humyn. This zine contains tons of great writing and lively, entertaining travelogues full of adventure and passion. And it's HUGE(25 pages)! One of the best hobo zines out there. To order a copy of this awesome and utterly unique zine, send \$7.00 (postage paid) to: Hobos From Hell POB 2497 Santa Cruz CA 95063

AWOL Magazine: Revolutionary Artists Workshop Vol 1

AWOL is a new revolutionary anti-imperialist/ anti-system magazine that showcases the written, spoken, and visual art of those the government most brutally and violently oppresses. This is the premier issue of AWOL, and it was funded by the War Resisters League and the Central Committee For Conscientious Objectors (CCCCO), both non-violent anti-war organizations. Other highlights of this issue include articles on Columbus Day, Genocide, Prison Rape, and two poems in particular that stand out in my mind, “War is Peace” by Walidah Imarisha and “Those Who Struggle” (dedicated to Merle Africa). It's nice to discover a publication that's not explicitly “anarchist” but that is still undeniably revolutionary and that exists to give voice to another disenfranchised segment of the Humyn population. It's also nice to see concepts like nationalism, patriotism and “civic duty” so thoroughly and completely deconstructed, as the Amerikan Empire prepares to start World War 3 in the Middle East. I'm really glad this magazine exists and I look forward to future issues. To order a copy of AWOL, write: AWOL c/o CCCO 1515 Cherry St. Philadelphia, PA 19102 or awol@ objector.org

Deal With It! #1

“*Deal With It!*” proclaims itself to be “a journal currently produced by anti-sexist, anarchist men in support of the struggle to end sexist oppression, deconstruct gender, overthrow patriarchy, and achieve total liberation.” This is certainly a good idea, and some of the content is worthy of such an undertaking. “Beyond Defensive” is a strong piece by Ryan, urging men to re-examine the feelings of defensiveness they experience when the role of males in a patriarchal culture is called into question. “Fight Like Girl!!”, is an excellent (if oddly-titled) article that questions gender role-playing behavior. Another piece, titled simply “By Ryan,” gives an excellent account of growing up male, and the ways in which we are socialized and taught to look at women. This is just the sort of article that I would want to see in a zine like this: not only is it personally revealing and candid, it has the potential to teach men who read it something about themselves.

Unfortunately, not all of *Deal With It!* is as helpful or well thought-out as the aforementioned efforts. “Redefining Rape”, by Lucas Spiegel, is a horribly confused piece. Its primary thesis, that anyone who claims to have been violated should be given “emotional and physical support,” is sound enough. However, it suggests that what this means is, whenever someone claims to have been raped, s/he should be automatically believed, regardless of what this person means by “rape” and regardless of whether this

person actually did anything recognizable as withholding consent - literally anything could be considered rape according to Spiegel's criteria, as long as the victim says that it was.

“Welcome to Eugene, Anarchist Capital of the World”, by Kooky, is another atrocious offering. Kooky is upset that the “male anarchist leadership” has been guilty of having the temerity to oppose capitalism and state oppression, while providing “little or no response” to all the violence against women in the Eugene-Springfield area. This is basically just a smear piece on local anarchists, and has zero constructive value. No specific criticisms are leveled and no information is conveyed about the local anarchist scene. Kooky seems to be projecting his old “rock-star” and “class war” anarchist attitudes onto an entire scene. Furthermore, the time frame addressed in the article isn't even anywhere close to being current, as well as being inaccurate as to what many Eugene's anarchists consider to be the problem, namely civilization, industrialism, and patriarchy.

Worst of all, however, is a dismal little snivel entitled “It's Not a Privilege, It's Not Harmless, It's Sexism.” The anonymous author of this piece takes up a page and a half going on and on about what creeps men are - all except for himself!! He

doesn't objectify women. He doesn't look at their breasts when they jog by! Thank God this man is out there - when a co-worker makes a sexist statement, he immediately makes the guy feel stupid and inadequate, without giving the slightest indication as to why, or what it is that he finds objectionable about the man's statement. Elsewhere, he self-righteously (and almost certainly falsely) boasts, “I don't engage in the exploitation of women.” The point of all this? Read it and tell me.

Anyway, “*Deal With It!*” is a good idea that doesn't quite work as well as it should, but maybe next time will be better - the articles that actually do “deal with” anything of substance show that this zine can be a

valuable addition to the proliferation of anti-authoritarian literature. It certainly has found a niche that has not been occupied, and it is important for pro-feminist men to share ideas. I sincerely hope that it is better next time. Write to: P.O. Box 5841, Eugene, OR 97405.

De-programming our minds

BOOKS

A Green History of the World by Clive Ponting

This is the definitive historical reference book for those who see civilization as an imperialistic state of existence that enslaves, impoverishes, and destroys all living beings for the sake of production. Near the beginning of this book, there is a chapter entitled "Ninety-nine per cent of human history", which describes human existence prior to the rise of mass production. During this prehistorical period, humans lived in small self-sufficient communities that subsisted mainly through gathering and hunting, although some groups practiced slash-and-burn horticulture during the latter portion of this period. In this chapter, Ponting writes that because these groups have few wants and only seek to fulfill their subsistence needs, only a small portion of the day is typically spent working, leaving much time for leisure. Because these communities could satisfy their needs themselves through a direct and local relationship with the land, no hierarchical organizations were required to administer the production and distribution. Additionally, because of the small size and highly mobile nature of these groups, they survived while simultaneously leaving the ecosystems they inhabited intact. After all, the destruction of these areas would make life impossible for gathering and hunting groups. Ponting takes pains not to overly romanticize, as he writes extensively about how ecological habitats would be greatly modified by subsistence-based groups, and even how they probably caused the extinction of many animals. However, no impact that foragers or horticulturists may have had upon their environment compares with that of civilization. Ponting devotes the remainder of the book to discussing the pitfalls of mass production, compulsory servitude, specialization of labor, large-scale organizations, and economic expansion, linking them directly to the rise of poverty, famine, pestilence, squalor, warfare, genocide, and mass ecological devastation. He outlines the history of civilization, from the earliest agricultural city-states of Mesopotamia to the all-encompassing global industrial megamachine of today, while providing a historical description of all of the disastrous consequences that followed from them. His accounts are detailed and sometimes academic, and yet still accessible and extremely convincing. This book is highly recommended to everybody.

MUSIC

The Coup: Party Music (2001).

This is the fourth and best album to be released from Oakland's revolutionary hip-hop rap group The Coup.

From the get go you are bombarded by party music, The Coup lets you know that "it's your mother-fucking party!" The second track is funky and with a great message called "5 Million Ways" to kill a CEO. The music throughout this album is full of funk, with the superb DJ Pam scratching the hell out of the vinyl. Every song is political, revolutionary, and danceable, a great mix seldom heard. In another song they team up with Dead Prez (another revolutionary hip-hop group) and the outcome - a great song which the chorus proclaims: "You're supposed to be fed up by now, turn the system upside down."

Most songs have very strong anti-cop messages, like the chorus of song #9 "If you got beef with C-O-P then throw a molotov at the P-I-G."

This album is tight, musically uplifting and one has no doubt about the party atmosphere.

Some criticisms are that this band has some obvious commie leanings, such as in song #7 where Boots (the lead vocalist) states that "Grabbing the system by the throat is the antidote" and a few seconds later they state they are pro-Cuba (hardly a free society). A bit confusing. Also, Boots feels the need to confirm his heterosexuality through his lyrics, which is somewhat silly and unfortunate.

Overall, The Coup's *Party Music* is highly recommended and is definitely the best album I've heard all year. If you haven't checked out the Coup before, this is the one!

"Turn the system upside-down. . . You're supposed to be fed up by now!"

Willful Disobedience by John Zerzan MORE RADICAL THAN THOU?

Recent issues of *Willful Disobedience* have seemed to me to be increasingly abstract, idealist, and removed from reality. In short, more and more arid, less and less responsive to a world in need of all the help it can get. The latest *WD* (Aug/Sept 2001) prompts a response that has been brewing for a while.

The lead article, "A Few Words: against binomial thinking," is typical of this publication's more-radical-than-thou outlook. It provides a handy summary of the stirnerist individualism that seems to inform *WD*. As in Stirner's "The Ego and Its Own," the ego is the sole source of any and all authentic radical efforts. When 'morals and ideals external to oneself' enter the equation, all is contaminated. The only true revolutionary orientation is that of one's own subjective desires, unsullied by any outside points of reference. In the same vein, to pass muster as authentically radical, actions must arise directly from one's personal passion. Practical projects that entail consistent, mundane labor are to be avoided. *WD* dismisses such efforts out of hand: "I am not talking about a bunch of random radical projects like an infoshop, a pirate radio station, a Food Not Bombs, etc."

Consistent with this point of view, the editor of *Willful Disobedience* has appeared to avoid everyday efforts in practice in recent months, just as he scorns them in print. Confrontations, such as those at public demonstrations, and most actual struggle have likewise been avoided. Limited and limiting, the *WD* outlook seems especially inadequate in a period when social movements are renewing themselves after a long dry spell.

It is fair to assert that Eugene has developed an inflated media image as an anarchist hotbed, beginning after the June 18, 1999 riot and expanding after Seattle 1999. But it is also true that a number of Eugene-based projects, pursued with commitment and energy by a variety of people over several years, have established a real culture of opposition and alternatives. This is by no means merely a media image. From the four years of Icky's Tea House in the mid-'90s and the founding of Copwatch and the local Food Not Bombs, to Radio Free Cascadia, "Cascadia Alive!" and "Anarchy Forum," not forgetting guerilla gardening, Cafe Anarquista, the Free Skool, Subversive Pillow Theater, the Shamrock House infoshop and community space, bringing many speakers to Eugene, organizing conferences, addressing school classes and civic groups.

And real struggles in Eugene, often successful, such as forest defense, defending old growth maples along Adams Street, the fight to keep Scobert Park open and to keep the federal "Weed and Seed" pacification program out of the Whiteaker neighborhood, the struggle against gentrification of the Whiteaker (involving property damage at times), various confrontations with the cops, and extensive prisoner support efforts - to name a few projects. We do find ourselves

in the midst of a developing movement, in a world of deepening crisis in every sphere. Surely the time has come for further, crucial, practical attempts, for immersing ourselves in efforts to work together while we still have time.

In order to do this, we do need to free ourselves from the type of "binomial" or either/or thinking critiqued in the *WD* cited. Taken as a whole, however, *WD* is itself full of examples of either/or treatment of important subjects.

There have been repeated jibes aimed at primitivism, mainly for its reference to the anthropological evidence about life outside of civilization. *WD*, true to form, has denounced piritivism for not relying exclusively on one's own passionate ego as the sole source of opposition to civilization. Many anarcho-primitivists, I believe, share a similar desire or yearning for a non-domesticated existence.

Yet we have also learned from, and been inspired by the archaeological record of the natural state of anarchy that endured for hundreds of thousands of years before domestication/civilization. *WD* counsels against an either/or approach, only to indulge in it in start fashion. Why not tap into our own passions *and* learn what we can of how humans have lived anarchically in the past? The two strands may even be deeply connected!

Rock-bottom questions of patriarchy and sexism receive similar treatment in *WD*. To alter their subjugation, women are exhorted to change their conception of gender. That's it! This is philosophical idealism at its most blatant. No mention of the actual conditions that women face in a violent, male-defined world. No reference at all to objective reality, evidently because such references would constitute a forbidden departure from the pure ego. That ego which should remain divorced from anything outside itself, and which therefore continually flirts with solipsism.

In fact, *WD*'s unfailing disregard for factors outside one's own subjectivity has already introduced profound confusion into the *Willful Disobedience* message. In my view, another of the publication's key foundations is a trendy, but possibly hollow movement known to its adherents as insurrectionist anarchy.

WD touts the insurrectionists as some kind of model, but who are they? One of their number took part in an October 2001 debate of sorts about primitivism in Barcelona; frankly, he seemed to me like just one more leftist. One might have imagined that *WD* would be quite averse to leftism. Representing the insurrectionist viewpoint, Canstantino Cavaleri gave no sign, even when queried, that critiques of technology, civilization, or patriarchy were of interest to him. Cavaleri seemed to conform closely to what used to be called ultra-leftism in the 1970s. However repackaged or relabeled, this approach remains unimpressive; it is not explicitly aimed at the most basic institutions at the heart of the crisis that envelops us.

In my opinion, *WD* should climb down off Mount Olympus, make fewer ego-driven pronouncements, and get more involved with other people and ideas. *WD*'s endless stock of vague, abstract judgments have little persuasive power until they are tested in the real world. To be meaningful and useful to more than one person, these judgments need to be grounded in much more than the pure ego alone. The publication and its passion have certainly made contributions. Egoists! One more effort if you would be revolutionaries.

- John Zerzan



Note: This album was originally released just before September 11th, but was re-called and re-packaged because of the ironic cover.

Who Kills More? Physicians vs Gun Owners

- Number of physicians in the U.S - 700,000
- Accidental deaths caused by physicians per year - 120,000
- Accidental deaths per physician - 0.171
(U.S. Dept., of Health & Human Services)
- Number of gun owners in the U.S. - 80,000,000
- Accidental gun deaths per year (all age groups) - 1,500
- Accidental deaths per gun owner - 0.0000188
(U.S. Bureau of Alcohol, Tobacco, & Firearms)

* Therefore, doctors are approximately 9,000 times more deadly than guns
(Many people do not own a gun, most people go to the doctor)

Firefighters Battle Pigs At WTC Barricades

(11-5-01): A battle erupted between police and firefighters at the barricades surrounding (what's left of) the WTC buildings. The firefighters were outraged by Mayor Giuliani's decision to scale back search and recovery efforts while thousands of bodies, including more than 200 firefighters, still lay in the smoldering ruins of the WTC.

A dozen firefighters were arrested after they punched pigs and overturned police barricades as a rally of angry firefighters turned into a melee just a block away from the wreckage. Firefighters claim that they only began swinging fists after the pigs began pushing them back and spraying them with Mace.

Firefighters chanting "Bring the brothers home" proceeded from the barricades and continued to march to the City Hall. Unfortunately, the mayor was not at City Hall as the rally raged outside because he was giving his weekly radio address. Later he commented on the disruption. "The kind of conduct displayed by those firemen is unacceptable," Mayor Giuliani said. "You can't hit police officers. You can't disobey the law. No matter how bad you feel, no matter how much you feel like crying."

Domesticated life got you down?

Check in with the
Coalition Against Civilization

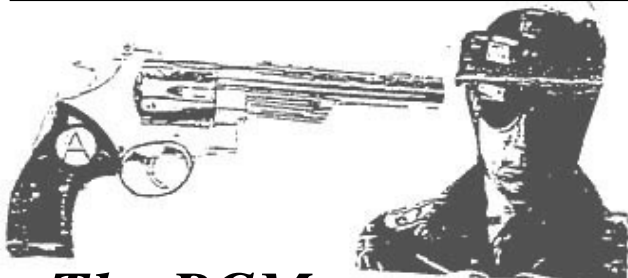
P.O. Box 835, Greensburg,
PA 15601

coalitionagainstcivilization@hotmail.com
www.emote.org/CAC



Fuck The System and more!

This hour long video compilation contains radical documentary-style music videos. "Fuck The System", is a twenty-five minute music-documentary of the past three years of anarchist uprisings in Eugene and around the world, featuring "All Along The Watchtower" and much more. It also features "Bush Killa", the controversial video which brought Eugene's radical cable-access show, "Cascadia Alive!" to the attention of the Secret Service, "Police State", a look at the fascist force we are up against, with music by Dead Prez, and much more! To obtain a copy, send \$10 (blank check or postal money order or well-concealed cash) to: GA c/o Fuck The System, PO Box 11331, Eugene, OR 97440. *Liberals and pacifists run and hide!*



The BCM Calls It Quits:

"The Black-Clad Messenger commenced at the very end of 1998 and comes to a close late in 2001 after twenty issues.

A movement of resistance was beginning three years ago, following decades of pretty much no social movement here in the U.S. *The BCM* helped give a voice to a militant, renewed anarchy presence, which realized the need for new tactics and a deeper questioning of institutions.

Targeted property damage, now recognized as necessary by a growing number of people, was consistently discussed and endorsed early on in *The BCM*. What is now widely known as primitivism or green anarchy was from the beginning a part of The Messenger's basic outlook.

Which is definitely not to say that *The BCM* felt like it had all the answers, at any stage of its development. And in its first year or so too much attention may have been focused on very militant tactics at the expense of the rest of the picture. The reality faced by non-male and non-white folks, both in Eugene and in the rest of the world, only slowly came into some focus in the zine. Later issues had, I think, a wider perspective and look a lot different than early ones. An enlarging of contacts is one of the reasons that *The BCM* developed and improved, adding voices and action information as it went along. *Green Anarchy*, *Disorderly Conduct*, and *Break The Chains* are among the significant newer publications from Eugene that continue along lines similar to *The BCM*.

The new movement goes forward, so far growing in strength and tending to deepen its understanding of the roots of the growing crisis. The three years of *The BCM* have contributed to an awakening that must and will spread far and wide" - John Zerzan

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Anarchy Radio



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You can listen on-line:
cascadiamedia.org

Hey... Get It Together!



"All I wanna see is mutha-fuckin' brains hangin'" - Paris (P-Dog the Bush Killa)

Igniting The Revolution: An Introduction to the Earth Liberation Front

The first video in existence discussing the ideology of the ELF, and the logic and necessity of using covert direct action to protect life on earth. Produced and distributed by the North American ELF Press Office. VHS format only. Go to: <http://www.earthliberationfront.com>

DISORDERLY CONDUCT #4

...Cause Civilization's Gotta Go!



an insurrectionary green-anarchist quarterly

The FALL Issue

2001

... We Understand That
Time Is Running Out!

\$3

revoltingly yours,
the "Bring On The Ruckus" Society

The Fall Issue of *Disorderly Conduct* is an 84-page insurrectionary green-anarchist quarterly put out by the "Bring On The Ruckus" Society. Issue #4 contains original writings, action updates, news, rants, poems, collages, vital contacts, and re-prints from the best anti-authoritarian and anti-industrial publications. Highlights include: "We Understand That Time Is Running Out!", "No Way Out!", "The Road To Ruin", "Thoughts On Revolutionary Discipline", and "Taking Responsibility: Why Anarchists Should Support Ted Kaczynski". It is available through GA for \$3 from P.O. Box 11331, Eugene, OR 97401.

(Note: DC #5 is due out in February!)

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P.O. Box 11331, Eugene, OR 97440.

The Quilombo Project:

Community and theory among anarchists of color: We are anarchists of color from the Midwest. We value anarchism but we feel it has not dealt with race. To address this lack, we want to find out more about the experiences and thoughts of people of color who consider themselves anarchists. We recognize the range of experiences among anarchists of color due to differences of gender, class, sexuality, language and ability among others. The intersection of these differences with race, anarchism and activism can provide a basis for developing new anarchist theories.

What We're Doing: Quilombos were communities of runaway slaves in Brazil. They provided one historical example of liberating organization and thought among people of color. The Quilombo Project will explore the experience and theories of people of color within anarchism today. Interviews and reports on the presence of people of color in U.S. anarchism will be distributed through anarchist and alternative media. A final essay will suggest a re-evaluation of anarchist theory in light of that presence.

Why We're Doing This: Thoughts about race from anarchists of color should call into question the constitution of what has been and can be anarchist. We can find in our ideas and experiences ways to make anarchism true to itself and relevant to a society that no longer corresponds to a white image. We think that the results of the project will suggest the possibility of a whole new (and not just more diverse) anarchism.

Your Participation: If you are an anarchist of color, we want to hear about your experiences, especially how your politics, race, gender and sexuality intersect. **To participate, contact:** aoc@ziplip.com -or- **Quilombo Project:** PO Box 8306 Ann Arbor, MI 48107



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((i))

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-Please send well concealed cash, checks, or US Post office money orders (Please, NO *Western Union* type money orders or loose change.)
-Checks can be made out to “*Green Anarchy*” and mailed to POB 11331, Eugene, OR 97440.
-We fill orders fairly quick but delays could occur. Please be patient. Email us at greenanarchy@tao.ca if it’s taking a long time or if you have any questions about availability. Sometimes orders are delayed if we are waiting on a particular item.
-Put “Attn: Mail Order” on the envelope to help us fill the order faster.
-International orders can take longer because we prefer not to ship air mail. If you want it send airmail, please add \$10.
-We consider publications for our distro on a regular basis. Send us any zines that you think we would want to distribute. Thanks!

Pamphlets:
Abolition Of Work & Primitive Affluence Bob Black \$1
A great critique of the source of much of the misery in this world: work.
Actions Speak Louder Than Words Derrick Jensen 34 cent stamps
An essay about feeling the suffering and being motivated to do something about it.
Against Patriarchy \$2
A compilation of articles against the patriarchy brought to you by the same folks who organized the Against Patriarchy Conference.
A Map Chellis Glendinning \$3
The contents of a speech delivered by Chellis at the annual E.F. Schumacher Society.
Anarchism And The Black Revolution Lorenzo Kom’Boa Ervin \$3
This is a pamphlet version of Lorenzo’s wonderful book. This is one of the few texts that deals with how anarchists might more effectively address issues concerning race and class privilege, and the necessity of addressing such issues if anarchism in North America is to be truly revolutionary.
Anarchists Are Going To Eat Your Children \$1
Myths, misinformation, and misunderstanding about anarchism and the Eugene community.
Anarchist Survival Guide For Understanding Gestapo Swine Interrogation Mind Games Harold Thompson \$1
Fairly self explanatory zine.
Animal Liberation Front Primer \$1
Everything you need to know about taking illegal direct action to save animals.
An Interview With Lorenzo Kom’Boa Ervin and JoNina Abron \$2
This is an interview with two long-time anti-authoritarian, black liberation activists. In this interview, which was reprinted from *Do Or Die* #8, Lorenzo and JoNina discuss the history of the Black Panther Party, the FBI’s COINTELPRO program, and much more.
Anti-Mass: Methods Of Organization For Collectives \$1
Arguments against mass organization and in favor of more autonomous activism.
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Modern resistance to the oppressive forces of colonialism. Written by ZZ of the admirable Native Youth Movement (NYM).
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A well-written introduction to anarchism.
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A creative piece furthering the critique of civilization and its totality.
Earth Liberation Front: Frequently Asked Questions ELF Press Office \$2
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. Phenomenal!
Enemy Of The State: An Interview With John Zerzan by Derrick Jensen 50 cents
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Jailhouse Writings And Rants From Political Prisoner Rob Los Ricos.
Future Primitive John Zerzan \$1
Taken from the book by the same name, this essay presents a scathing critique of civilization and technology.
Globalization: From The Gun Boats To The WTO Z.Z. 50 cents
An Indigenous anti-capitalist analysis.
Grand Juries: Tools Of Political Repression Craig Rosebraugh \$1
Green Anarchism: Origins And Influences Paul Rogers \$1
A good intro to the different 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 Society & It’s Future: The Unabomber’s Manifesto Unabomber \$1.50
A manifesto of anti-industrial anarchism.
Lessons Of Easter Island Clive Ponting \$1
Taken from his amazing book *A Green History of the World* (see reviews).
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 Derrick’s wonderful book *Listening To The Land: Conversations About Nature, Culture and Eros*.
Memories Of Freedom Western Wildlife Unit Of The ALF \$3
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Our Enemy, Civilization \$1
A compilation of essays against civilization, industrialism, and modernity. A must read.
Period Conspiracy 50 cents
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Primitivist Primer John Moore 50 cents
An interesting and very accessible introduction to the movement against civilization.
Primitivist Critique of Civilization Richard Heinberg \$1
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An interesting and unique critique of the prison system.
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Jailhouse writings of political prisoner Robert Thaxton A.K.A. Rob Los Ricos.
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An analysis of the anti-authoritarian nature of many indigenous peoples by this French anarchist anthropologist.
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.
Struggle For West Papua Amung Tabbi \$1
A short but to-the-point history of colonization and resistance in the land of Irian Jaya. This article originally appeared in the *Earth First! Journal*.
Survival Without Rent Anonymous \$1
The ABC’s of squatting.
The Truth About The Bonnot Gang Ezra Brett Mell \$1
Some facts about these French individualist-anarchist bandits.
We All Live In Bhopal David Watson 50 cents
In the technological society, we are all subjected to poisonous chemicals and contaminations.
We Are Everywhere: Writings By Prisoners In The Northwest NPMSN \$2
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, Dale Morris, Brian McCarvill, and Ezra Stockman.
Women In Prison: How We Are Assata Shakur 50 cents

Venomous Butterfly Publications:
Venomous Butterfly publications is a project aimed at making writings available which express an insurrectionary anarchist perspective in the form of pamphlets and zines. All titles are \$1.50 except for #11 which is \$2

- 1) **Choosing To Serve: Anarchy Against Democracy**
- 2) **Futurist Attack**
- 3) **Without Asking Permission**
- 4) **Where Do We Meet Face To Face?**
- 5) **Dreams Of Insurrection**
- 6) **A Strange And Outcast Poet: The Life And Writings Of Renzo Novatore**
- 7) **A Mind Of One’s Own**
- 8) **Flower Of Harm #1**
- 9) **Flower Of Harm #2**
- 10) **This Is What Democracy Looks Like**
- 11) **Towards The Creative Nothing-** Renzo Novatore
- 12) **The Undesirables**

Zines:
Black Clad Messenger. Current and back issues available (#1-30). \$2 each. \$30 for complete set of back issues.
Two-year running journal of anti-industrial anarchism.
Black Star North Current. \$1
New zine put out by anarchists from the Northeast.
Break The Chains Current. \$1 or free to prisoners.
Newsletter for prisoners about state repression/persecution in the Northwest.
Cracks In The Empire #1 \$5
More a book than a zine (at 150 pages!) this incredible publication delves deep into anti-industrial and pro direct action perspectives. #1 has extensive articles on Earth First! and its demise, computer sabotage, armed resistance to the state in 1970’2 Europe, primitivism and more. Offers a solid, working class/anti-technology foundation.
Disorderly Conduct #1-4. \$3 each.
An insurrectionary green-anarchist quarterly, brought to you by the “Bring On The Ruckus” Society.
Final Days Current. \$1
“A revolutionary, illegalist publication” from Southern Californian Anarchists.
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Old-school British anarcho-primitivist magazine.
Harbinger Current. \$1
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Mayhap Current. \$2
Personal punk zine with a strong anarchist-feminist perspective.
Resistance Current. \$2
The newsletter of the North American Earth Liberation Front Press Office.
Species Traitor Current. \$2
Excellent primitivist zine written by the folks at the Coalition Against Civilization.
Spirit Of Freedom Current. \$1 or free to prisoners.
The newsletter of the North American Earth Liberation Prisoners Support Network. Detailed information on earth liberation prisoners, hate crime legislation and grand juries.
Willful Disobedience Current. \$1
See column by John Zerzan.

Books:
Against Civilization Edited by John Zerzan \$10
A substantial collection of essays and articles against civilization. With writings by Kirkpatrick Sale, Chellis Glendinning, Barbara Mor, Marshall Sahlins, and many others.
Anarchist Farm Jane Doe \$10
The Anarchist version of George Orwell’s *Animal Farm*.
Anarchy After Leftism Bob Black \$5
A scathing critique of Murray Bookchin and his politics of social ecology.
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A critique of social ecology from this luddite activist and long-time contributor to *Fifth Estate* magazine.
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.
The Nihilist Princess \$12
Louis M. Gagenuer

Videos:
Alive In The Streets, Cascadia Media Collective \$10
Documentary on the demonstrations at 2000 Democratic Convention in L.A.
Anarchy In Spain, Rottin’ and Johnny Productions \$10
Interviews and 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
The most accurate and inspiring documentary of the N30 protests and riots in Seattle.
Fuck The System And More!, Anonymous \$10
Includes the controversial “Bush Killa” video. Oh yeah, you’ve got to see this one!
Pick Axe The Movie, Pick Axe Productions \$12
A documentary about the successful campaign to protect Warner Creek.
Rip N30 WTO, Pick Axe Productions \$10
A film about N30 ‘99 in Seattle, the day the WTO got rocked hard. Really inspiring.
U.S. Off The Planet: An Evening With Ward Churchill And Chellis Glendinning, 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.

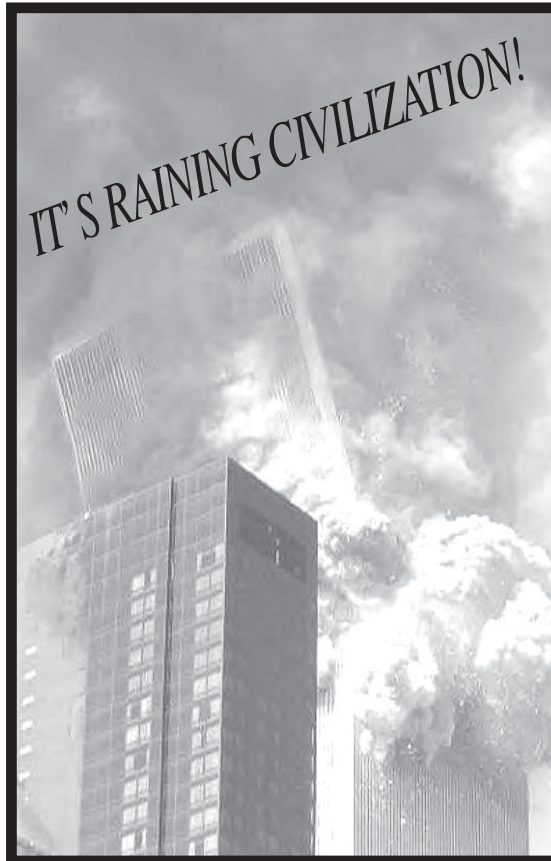
CIVILIZATION IS WAR

At the root of socio-political complexity beyond the foraging band; into the lineage, tribe, big man, chiefdom and agricultural state, is political-economic conflict, war to various degrees, intensifying respectively. This kind of warfare over the propertization of and dominion over resources by men on various scales goes far beyond who's in office, far beyond who's a marxist, far beyond capitalism, it goes all the way to capital, and its origins ten thousand years ago. Inextricable are complex society and war. As soon as property emerges in the form of food production surplus, the long war begins, against the earth, against women, against animals, and against slaves. This is not just a metaphor. War is the foundation of civilization, political-economic conflictuality between power holders and against the populace with the emergence of capital, power and control. This is a universal, cross-cultural phenomenon, its origins are discussed at length by eco-feminists, primitivists, and anthropologists. To demand peace within the civilized order of the world would be analogous to asking a bird to fly without wings. Civilization will not make peace with its citizens nor the earth, it will continue its war as thousands of protesters do nothing to fundamentally change its trajectory. Those in power must take solace

in the fact that leftists demand peace, not only is this the most unattainable objective, further, it is a state that can be in the minds

of the leftists made to occur within the context of civilization. A shallow peace if it can occur within a system that's very existence has been a 10,000 year war against the earth and culture. While some peaceniks may have the ultimate vision of peace that entails the destruction of the state and the industrial system, they seem to be few in number within the bulk of the hibernating liberal troops that populate peace demos at times of notable disruption in the status quo by way of military activity in the world. The peace movement is not asking for nor contributing to actualizing industrial collapse, nor is it articulating its message as even anti industrial. It conceives of civilization and industrialism as "peace (as it accepts civilization and industrialism)," with war only occurring when ephemeral disruptions in that peaceful process of mining the world and massacring culture appear in their scope i.e. media events like Sept. 11th and 'war'. With or without bombings, with or without the existence of missiles and the military, war is a constant and

has been for 10,000 years. **If the message is to stop the war, they better be talking about destroying the industrial system.**



"You Don't Need A Weatherman To Know Which Way The Wind Blows!"

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

