

# THE GIANT IS AWAKENING!

## PRISONER UPRISINGS & SOLIDARITY ACTIONS

"I'LL WATCH YOUR SYSTEM FALL, I'LL LIVE TO SEE US FREE. YOUR SOUL IS SO CORRUPT. YOUR HEART IS TRULY BLACK. I NEVER USED TO HATE. TILL YOU PUT A GUN TO MY BACK. YOU FUELED THIS RAGE INSIDE ME, MADE ME WHO I AM. YOUR OPPRESSION MADE US HATE. YOU MADE US WARRIORS.... NOW TONIGHT WE STRIKE."

- JEFF "FREE" LUERS

### December 28, 2002, California: Exercise Yard Melee Injures Guards And Prisoners

A scuffle between prisoners and guards at the California State Prison-Sacramento in Folsom left two guards and an unidentified number of prisoners injured. The incident occurred in an exercise yard when guards attempting to break up a fight between two prisoners were attacked by at least 16 other prisoners. The prisoners were subdued with pepper spray, batons, rubber bullets and warning shots from assault rifles. The prison was locked down as a result.

### December 30, 2002, Colorado: Juvenile Prisoners Riot!

22 juvenile prisoners at the Lookout Mountain Youth Services Center rioted, causing a small amount of damage to the facility which is operated by Youth Track, a private, Denver-based company. No reason was given for the uprising in media reports.

### Uprising at Shotts prison

On 2 January at least 80 long-term prisoners at Shotts maximum security prison in Scotland staged a mass protest by seizing control of two wings of the gaol for 19 hours. A negotiated end to the "disturbance" eventually took place, indicating a recognition by the authorities that the use of physical force to end the prisoners' protest would encounter fierce resistance, although the source of the prisoners' rage remains unresolved. Throughout the protest the Scottish Prison Service (SPS) maintained a conspicuous silence on exactly what had fuelled the prisoners' action, while the media's reporting of the protest focused almost solely on the alleged injuries received by two prison officers who, it was claimed, had been hurt while trying to intervene and stop a fight between rival prisoner gangs. This was a total lie as it turned out, and eventually the prisoners hung a banner from a window, saying "Leave our visitors alone", indicating that the protest had been sparked by the treatment of prisoners' families. The strip-searching of prisoners' families, including old people and small children, provoked an earlier uprising at Shotts in the late 1980s.

Less than a week after the protest on 2 January, a second "disturbance" broke out at Shotts. This time in a special unit for "difficult" prisoners, and again the media focused exclusively on the injuries allegedly sustained by prison officers, while the SPS maintained its usual silence on exactly why Shotts was so clearly in a state of turmoil and open revolt. The impression deliberately created was one of violent and unmanageable prisoners attacking and injuring prison staff without reason or cause. In reality, Shotts as an institution is intrinsically designed to provoke bitterness and confrontation, and since its creation in the early 1980s, its regime has been based on the principle of completely disempowering prisoners and denying them any opportunity or right to peacefully resolve their differences with the administration. It is a torture chamber built for repression and brutality. Since 1987 there have been at least five major uprisings at Shotts, and for much of the prison's history prisoners there have experienced a virtual lock-down regime.

### February 11, Oregon: Prisoners Get Probation For Participating In A Riot

**MEDFORD** - Eight prisoners who took part in a jailhouse riot have been sentenced to "community service" (road crew) and probation for defying their captors. The riot, which occurred on Feb. 11, lasted approximately 30 minutes.

### Prisoners on Hunger Strike

Prisoners at the Colina II prison in Santiago, Chile, began a hunger strike during the week of March 24 to protest jail conditions and demand that a recent law be applied to prisoners already serving time. Law 19,856, published this past February, provides certain benefits and reduces jail time for good behavior. When authorities ignored their demands, the hunger strikers stepped up the protest by self-inflicting stab wounds; at least 26 were hospitalized with minor wounds on March 27. Another 40 hunger strikers from Colina II were hospitalized on April 2 with self-inflicted wounds.

The Confraternity of Common Prisoners (Confrapeco) warned that the protest would spread quickly around the country. Prisoners at the Ex Penitenciaría joined the hunger strike on March 30, and 43 prisoners at the preventive detention center in Osorno joined on April 1. The next day, nearly 1,500 prisoners at El Manzano prison in Concepción and another 200 in Chillán prison joined the protest.

### Mass jailbreak in Brazil

Officials in Brazil say at least 100 juvenile offenders have escaped from a detention center in the city of Sao Paulo. The police are using helicopters and police dogs to search for the escapees. Correspondents say there have been 30 jail breaks and rebellions so far this year in Brazilian prisons.

"SOME MAY THINK THIS MESSAGE SEEMS HARSH BUT, WHAT'LL YOU DO WHEN YOU AIN'T GOT NO FREEDOM LEFT? SOMETIMES NON-VIOLENCE IS COMPLIANCE. SOMETIMES YOU HAVE TO FIGHT BACK IF YOU EVER WANT THINGS TO CHANGE. DON'T JUST STAND THERE. FIGHT BACK NOW!"  
- JEFF "FREE" LUERS

### April 19, Australia: Protests at Baxter

Demonstrators clashed with police for the second day running outside Australia's newest detention center for asylum seekers. Hundreds of protesters opposed to the country's policy of mandatory detention of refugees had gathered for the weekend at the Baxter camp in the state of South Australia. At least five people were arrested when they attempted to breach a security cordon around the camp, which is 260 kilometers (160 miles) north of Adelaide. Protesters say detainees at Baxter are treated brutally - an allegation denied by immigration officials.

Despite a large police presence, which includes mounted officers, riot squads and even boats patrolling offshore, campaigners have insisted they are determined to get as close as possible to deliver their message of support for the detainees. The demonstration started peacefully with the participants banging pots and pans to make a noise, whilst chanting "Free the refugees".

Graffiti was sprayed on signs, gates and barbed-wire fencing pulled down as the crowd tried to breach the camp perimeter. But they were held back by about 200 police in riot gear, some of whom were on horseback. The center holds 300 "illegal" immigrants whose applications for refugee status have been rejected and who are awaiting deportation. It opened last year after the camp at Woomera, which was the scene of violent protests last Easter, was taken out of use.

### May, Italy: North African Immigrants Riot at Italian Detention Centre

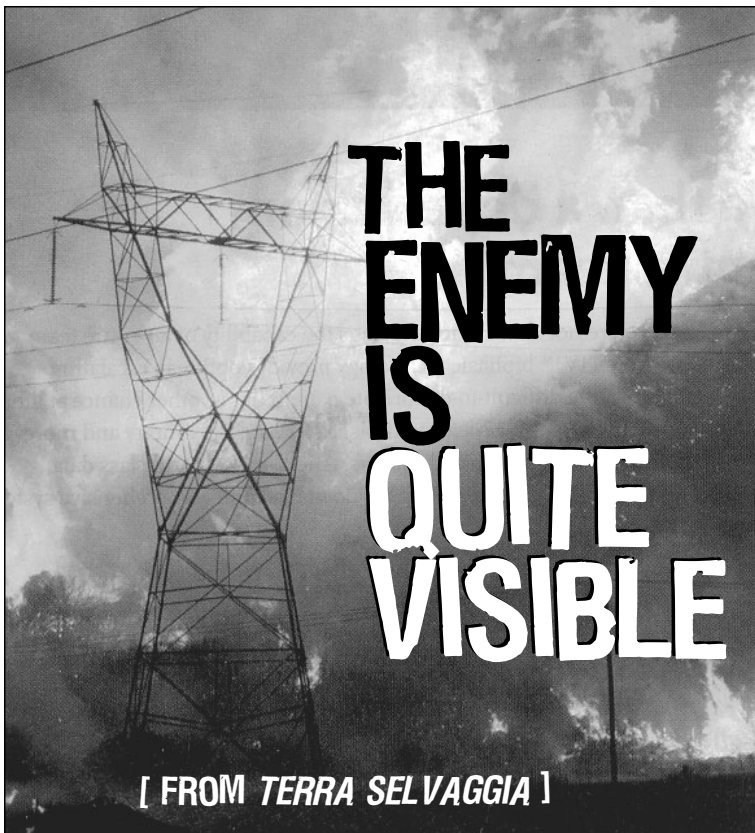
During the evening there was a small rebellion in a "welcoming" center for immigrants at Ponte Galeria in Italy. About 80 North Africans, complaining that supper was served much later than usual, occupied the detention center and began to burn mattresses. When the "mobile department" and guards arrived they were "welcomed" with stones and other thrown objects. Two men briefly escaped but were caught shortly after by agents. The area was surrounded for several weeks to prevent other escapes.

### May 10-11, Algeria: Police Quell Jail Riot With Tear Gas

**ALGIERS** - Anti-riot police lobbed tear gas to quell a mutiny at Algeria's biggest prison where inmates protested against their exclusion from a presidential pardon of 5,000 prisoners. Prisoners at the fortress prison of Tazoult near Batna in eastern Algeria had climbed on to the roofs of jail buildings and burned bedding in a riot which began the night before. A statement from the Batna public prosecutor's office said four members of the security forces were slightly injured and four prison inmates had "suffered effects from (tear) gas inhalation." The official APS news agency, citing a medical source at the nearby university hospital, said earlier eight prisoners were injured and taken to hospital, two of whom needed surgery. The statement said security forces using tear gas restored order at the high-security prison on May 11. The operation took place after talks between officials and prisoners to halt the riot broke down. It gave no further details on the action but said the protest had involved "a limited number of detainees," all serving long terms for common law offences. APS reported smoke could be seen billowing from the prison after inmates, some on top of the roof and others in their cells, set fire to bedding. President Abdelaziz Bouteflika marked the coming birthday of the Prophet Mohammad by pardoning 5,000 of the North African country's prisoners. The amnesty, ahead of the celebration, included some inmates sentenced to life in prison but not those jailed for terrorism, corruption, drug trafficking or rape. In 1994, a heavily armed group of Islamic fundamentalists attacked the top-security Tazoult prison and freed about 1,000 high-risk prisoners. Riots and mutinies are common in the Maghreb country due to overcrowding and poor living conditions.

### Philippines: Inmates Stage Riot

**CEBU CITY** - Several inmates at the Bagong Buhay Rehabilitation Center (BBRC) were reportedly injured during an afternoon riot in the city jail where some 200 angry prisoners staged a noise barrage, exploded Molotov cocktail bombs and wrecked the jail's canteen. The trouble in BBRC erupted after the visiting rights of inmates were suspended until they surrendered firearms, a hand grenade and five cellular phones allegedly hidden inside. Jail officials ordered the suspension of the inmates' visiting privileges after the daring escape of five robbery suspects, two of them armed with .45 caliber pistols. Most of the escapees have now been apprehended. Recently, inmates began banging plates and other utensils on the grills of Gate 3 at about 1 p.m. and were shouting after jail officials did not allow their families and friends to get inside. They claimed that they were being punished for the escape of the five inmates.



# THE ENEMY IS QUITE VISIBLE

[ FROM TERRA SELVAGGIA ]

(perhaps because we don't believe that it's possible for something that we can calmly hold in our hands to kill us), the fear of what we don't know and can't see and touch is another thing altogether. Viruses, bacteria and radiation have killed quite enough, at bottom, and none of us could see or feel them, necessarily delegating the knowledge of and defense against them to science and its people. Their lordships love to describe a fear of this kind as "irrational" in their greed to control it in order to reduce everything to the vision of their rationality; through measurement, screening, legal limits, appeals to an unstoppable progress, the attempt to make every danger scientific in order to render it palatable ("rational" to be precise) but they cannot hide the roots planted so thoroughly into this reality: the cases of leukemia, tumors and dozens of other maladies are increasing and more and more people die without being able to clearly link it to a precise cause. Because there are thousands of causes. The invisible but omnipresent harmfulness strikes everyone, and no one escapes from it.

But in this climate, some manifest certainties also emerge, as always. First of all, that neither the reassurances of the experts nor the legal limits placed on the potency of the transmitters will protect us from electro-smog. The latter and the technical organizations appointed to their measurement are solely price-fixing decrees useful for giving the appearance of a situation under control and pacifying the most enflamed minds. We will never grow tired of confirming that we can never expect the protection of our health from that which poisons us: the state and capital in their technologically advanced form. And it is with this conviction, combined with the desire not to see the antennae altered but to make them disappear completely, that we must animate the struggle against the antennae. Then the struggle would have to have different contents and methods.

Also, the antennae do not just represent an assault on our health, but are also realizations of the development of technological society toward new forms of economic expansion in alienating communications and control. We must not, in fact, forget that it is not just our phone calls that travel through these waves, but also data and information that in their totality form a huge cage in which to enclose us, signals that keep track of us hour after hour, making it indispensable to behave when near an optimum signaling device like the cellular phone.

In a land already polluted by thousands of antennae, they will not hesitate to bring in just as many more for the third generation of cellular phones, capable of transmitting not just voices and

words, but images as well. But among the 45 million Italians who own cell phones, and among the remaining few who still lack one, fear and discontent increases as well about these sources of waves placed in the neighborhood of schools and housing. Of course, a bit of hypocrisy can be seen here in those who don't want electro-smog but at the same time demand optimum reception with their little phones, but it is necessary not to fall into the trap of considering those who manufacture and disseminate what is harmful and those who are induced to use it in the same light. It would be like seeing everyone who uses electricity as complicit in the nuclear industry, an idea that in the end becomes an easy excuse for the holders of power who want to make us feel like their accomplices, with the logic that for one's personal good a collective harm is unavoidable. A logic of the same sort that claims that for the collective good of society — in this case the progress, security and convenience brought by the telephones—it is necessary to sacrifice with an individual harm, the antenna over one's head. In this way, it becomes difficult to rebel any more, feeling on the one hand complicit and on the other, egoistic in one's demands.

So it becomes necessary to understand the snares of psychological terror, because new passages are revealing themselves in which new channels of resistance have opened. Resistance that is, furthermore, quite widespread with innumerable committees and individual actions against the antennae throughout the territory. A struggle that, if it usually has partial objectives, is, nonetheless, frequently carried forward with a deep personal involvement, setting aside sterile and useless institutional methods like the collection of signatures and the appeal to politicians. In reality, one sees road blockades, climbing on roofs or scaffolding with fastenings and lowering placards as well as the blockage of work at the installations. Moreover, some have acted under the cover of night with the heat of fire to destroy these hateful antennae. These last actions are not distinct or separate from the struggle in which they arise. Indeed, let's leave the distinction between "ecoterrorist" and "bonest citizen" — useful for dividing a movement of opposition and justifying acts of repression against those who do not disassociate themselves from a practice of sabotage, but rather recognize its importance to the struggle — to the infamous journalists, politicians and armchair environmentalists.

We are interested in a struggle from the base, without hierarchy, specialization or compromise. We think that this is an area in which a partial struggle could become a point of departure for a generalized critique of power, and a consequent practice in which each one chooses the method and moment that he or she prefers.

**Terra Selvaggia,**  
is an anti-civ, italian language publication.  
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**FOR SEVERAL YEARS NOW, EVEN ON THE LEVEL** of the mass media, there has been talk about risks connected with the over-abundance of electro-magnetic waves in the environment. Though the most frequently mentioned and feared sources are the transmitters for cellular phones, these are certainly not alone, but are merely the latest on the scene. In fact, radio and TV antennae, radar platforms, high tension wires, military stations and dozens of different electrical household appliances have already been disseminating waves for decades that, even if trifling when taken singly, together and with continuous exposure could have effects on the health of living beings.

And if these effects are still largely unknown, or absolutely denied with firmness by a few of the usual experts, this is no reason for putting one's mind at ease. After all, the greatest fear is that of the unknown. And in this case, the unknown is not just that of the future reversal of health in our bodies (or those of others), of new incurable diseases or of the expansion of cancer-caused slaughter, but also in the invisible nature of the poison in question. If the pure and solid dust of DDT was handled without care or apprehension, as, not surprisingly, other substances still are

"The last communities do a ghost dance, and the ghosts of the last communities will continue to dance within the entrails of the artificial beast. The council-fires of the never-defeated communities are not extinguished by the genocidal invaders. . . The fire is eclipsed by something dark, but continues to burn, and its flames shoot out where they are least expected."

- Fredy Perlman, Against History, Against Leviathan

# Into the Darkness!

## Earth Liberation Front Actions

### April 1, Alabama: Navy Vehicles Targeted By ELF

**MONTGOMERY**—Vehicles at a Navy recruiting headquarters were attacked overnight. Damages included messages spray-painted on three Navy sedans and two Navy vans. In addition, a large two-panel truck was set on fire. Damage estimates are not known at this time. Messages spray-painted included the slogans "Stop the War," "Leave Iraq" and "Stop Killing," clearly indicating the reason this ELF cell targeted the military facility. It was also reported that all cars and vans targeted carried the ELF signature in spray-paint. This is the first specifically anti-war action carried out by the ELF in North America, though there have been several direct action attacks on military recruiting centers since the start of the war in Iraq.

### April 11, California: ELF Hits SUV's With Anti-War Message

**SANTA CRUZ**—Police are searching for vandals with an anti-war message who defaced an estimated 65 sport utility ve-

hicles and trucks in a late-night spray-painting blitz. Slogans including "No Blood For Oil", "SUV's Suck" and "No War" were plastered onto 45 new vehicles at the North Bay Ford and Lincoln Mercury dealership on Soquel Avenue, as well as onto 18 or 20 vehicles parked in front of residents' homes. The graffiti also included references to ELF, or the Earth Liberation Front, a radical environmental group that has previously taken credit for torching and vandalizing dozens of SUV's in Pennsylvania and Virginia. Santa Cruz police believe the late-night spree might have been the work of the ELF, but no links have yet been established.

### May 7, United Kingdom: ELF Destroys Multiple GM Crops at 11<sup>th</sup> Hour

An Earth Liberation Front cell has made a total of six audacious actions to disable one of the last midlands GM farm scale trials of Genetically Modified crops. On their last visit early in the morning of Saturday May 3, the group even stayed until daybreak so that they could photograph the results of their work (*editors note: carefully consider this practice from a security standpoint*).

This series of actions comes at a most embarrassing time for both Biotech Company, Aventis, and the government who are embarking on a GM Public Debate in May. A spokesperson for the ELF cell who agreed to be known only as GMFree Cathy said, "Our action is different from those carried out by other groups. We decided that we needed plenty of time to remove as much of the crop as possible. We first entered the field on a frosty December night and have since returned five times, decontaminating a different part of the field on each visit. As the crop grew we changed our technique, using hoes when the plants were small and scythes when they became waist high. We even perfected our own tool using pallet wood." "Apart from being dangerous to other plants and the whole environment if genes transfer, these crops benefit no-one except the seed companies," said Cathy. "They have no added value nutritionally, they are not cheaper and the farmers are locked into impossibly tight contracts. In short, they are a cynical attempt to control the entire food production process from seed to plate. We would not accept this type of monopoly in any other business. Why risk the world's food supply

in this giant gamble?" When asked to answer the charge that these recent ELF actions amount to no more than a form of vandalism, Cathy stood up for her un-named colleagues. "These are proud and lovely people who wouldn't harm a flea but who will always stand up for what they know is right," she said.

"In the ancient Anatolia people danced on the earth-covered ruins of the Hittite Leviathan and built their lodges with stones which contained the records of the vanished empire's great deeds.

The cycle has come around again. America is where Anatolia was. It is a place where human beings, just to stay alive, have to jump, to dance, and by dancing revive the rythems, recover cyclical time. An-archic and pantheistic dancers no longer sense the artifice and its linear His-story as All, but merely one cycle, one long night, a stormy night that left Earth wounded, but a night that ends, as all nights end, when the sun rises."

- Fredy Perlman  
Against History, Against Leviathan

# Against the Engineered Mutations of Life!

## Anti-Genetics Actions

"He snips at what surrounds him. He inserts, recombines, rearranges, edits, programs, produces. The result: the natural world is. But is not. Here is a potato. A potato, but not a *real* potato, for it harbors the gene of a chicken. Here is an ear of corn made of insects, there a trout with human DNA. Look! It's a sheep sporting tobacco genes. Lo and behold. They've edited a mouse with a human ear growing out of its back!" —Chellis Glendinning, *Off the Map*

### January 16, France: French Actors Destroy GM Crops In Support Of Jose Bove

A group of French actors, scientists and (unfortunately) politicians destroyed a field of genetically modified rapeseed in support of anti-globalization activist Jose Bove, who was sentenced to a prison term in November 2002 for a similar action. Bove, a rebel celebrity in France for his high-profile campaign against what he calls "junk food", was sentenced to 14 months in jail for a 1999 attack on a field of GM rice at a research center near the southern city of Montpellier. Although this action was slightly marred by the presence of several French politicians seeking to boost their careers by capitalizing on a popular, grassroots struggle, we were happy to see more crop pullings start to occur again in Europe. While GM crops are common in the United States, France and other European countries are dubious about using the new genetic technology in Agriculture. France grows experimental GM crops at about 100 test sites, all approved by the government's Farm Ministry.

### April 7, United Kingdom: Group Destroys GM Trial Crop

Environmental militants claim to have completely destroyed a genetically modified crop trial in North Yorkshire. The raid was just the latest in a series of attacks targeting GM oil seed rape at Hedley Hall, near Tadcaster, owned by Leeds University. An anonymous spokesman for the activists said: "This crop of GM oil seed rape is now 100 percent destroyed—completely destroyed. Probably every single plant has been either uprooted or broken." In a phone call to the *Evening Press*, he said the test site was now "invalid" and would be yielding no data. He claimed the vast majority of people were opposed to this "malignant technology" and suggested that it might be in Leeds University's best interest to cease its work on genetically engineered crops.

### April 9, Germany: GM Wheat Trials Approved But Site Sabotaged

**HAMBURG**—German authorities said that they had recently approved an application from Swiss agribusiness giants Syngenta to start Germany's first trials of genetically modified (GM) wheat. But the following day some 25 Greenpeace activists sowed organic wheat seed on the test site, aimed at ruining trials as it would be impossible to tell the difference between GMO and conventional wheat. "It does seem that the test area may not be usable now," said Peter Hefner, a spokesman for Syngenta in Germany. "There is a time limit for plantings because of the wheat's biology. This raises questions about how we can undertake scientific research in Germany. It appears undertaking such research in Germany will be problematic."

### May 13, Scotland: Test Crops Slashed by Anti-GM Militants

Environmental militants have claimed responsibility for an attack on field-scale GM test crops in Aberdeenshire. Anti-GM saboteurs said they took the action in the night to prevent cross-contamination between flowering genetically modified oilseed rape and commercial, non-GM acreage. A swathe of around 150 yards of GM oilseed rape crops growing at Teuchathough Farm was found lying slashed to the ground.

### May 18, Scotland: GM Saboteurs Strike Again!

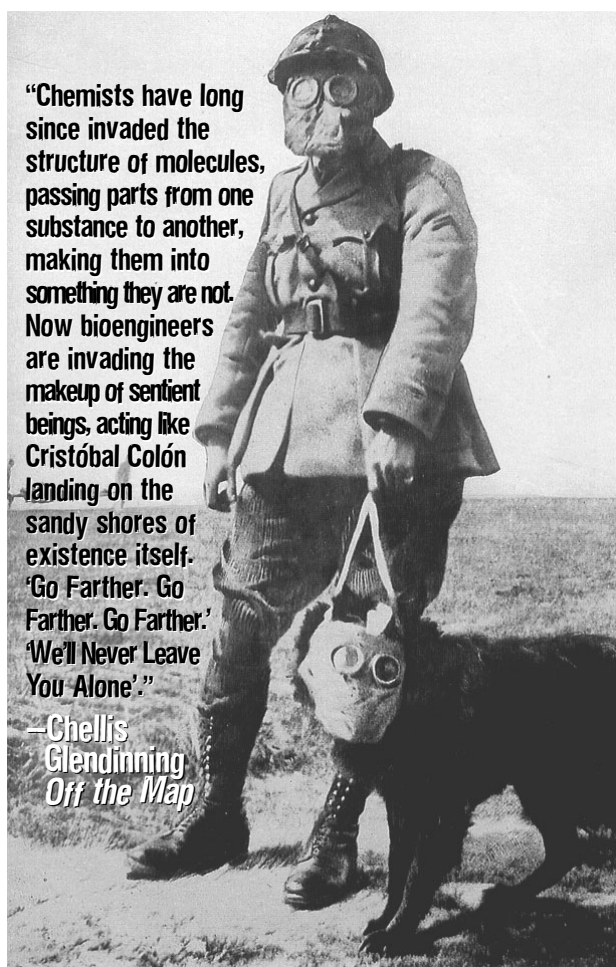
**FIFE**—An inquiry has been launched into the damage to GM oilseed rape plants at Wester Friarton Farm in north Fife. Anti-genetix militants said the plants had been chopped down in the middle of the night as part of an ongoing campaign, in which another farm-scale GM crop trial at Daviot, Aberdeenshire was damaged the previous weekend. This action is the latest setback to Scotland's GM crop programme, during which the Scottish Executive abandoned a farm scale trial at Munloch, on the Black Isle, following pressure from activists.

### May 20, Brazil: Militants Invade Monsanto Biotech Test Farm

**SÃO PAULO**—Militants of the Landless Peasant Movement (MST) in Brazil invaded a Monsanto Co. test farm in a bid "to expel" the U.S. biotech giant and set up an organic farm on the site. The incursion by some 80 members from the MST and other landless groups onto an experimental farm in Ponta Grossa, Parana was aimed at stopping Monsanto from using farming methods unpopular in the state, according to the group. Parana is a large farm state in southern Brazil where Monsanto tests conventional and genetically modified corn and soybeans. Activists said the objective of the occupation was "to expel" Monsanto from the state and convert the 43 hectare (106 acre) farm to organic production. Monsanto is one of Brazil's biggest producers and sellers of conventional soy, corn and other crop seed stock, as well as farm chemicals and fertilizers. The Ponta Grossa farm was invaded on May 9 by 800 militants who destroyed some laboratories and burned down cornfields. Monsanto said it has asked authorities to prosecute those responsible for "acts of violence against its staff, property and research and development in Brazil."

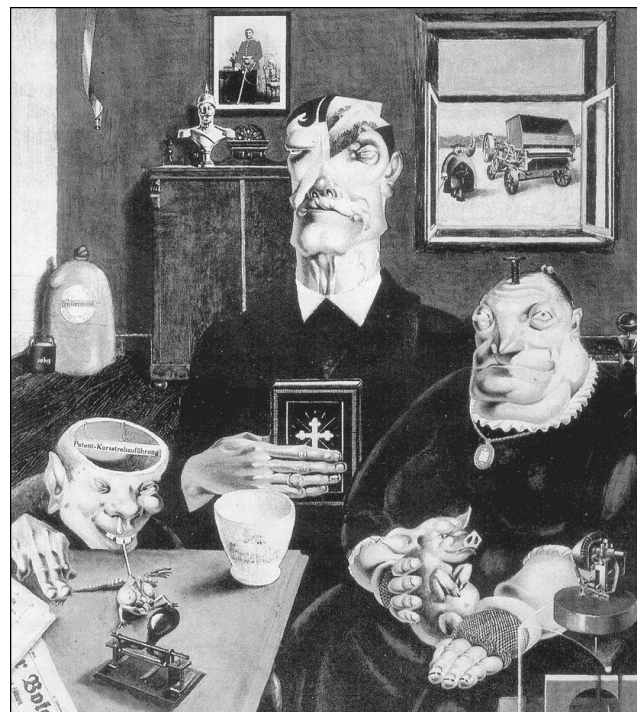
### A Step towards Victory! Unrelenting Sabotage Prompts Mass Exodus of Europe's Biotech Companies from Genetically Modified Crops

Europe's biotech firms have cancelled millions of pounds worth of research into GE crops, sending the industry into a steep slump, according to a new European Union study. The European Commission report admitted that nearly two thirds of the EU's biotech companies have cancelled GM research projects over the last four years, mainly because of the controversy over the safety and labeling of GM crops, and continuing militant resistance. The Commission also found that the number of GM field trial applications fell by 76 percent last year, from the 250 submitted in 1998 to a level not seen since 1992. By comparison, U.S. field trial bids have remained relatively stable at about 1,000 a year (this needs to change!). The Commission's gloom deepened after an opinion poll of 16,500 people showed deep-rooted disgust with GM crops.



"Chemists have long since invaded the structure of molecules, passing parts from one substance to another, making them into something they are not. Now bioengineers are invading the makeup of sentient beings, acting like Cristóbal Colón landing on the sandy shores of existence itself. 'Go Farther. Go Farther. Go Farther.' 'We'll Never Leave You Alone.'"

—Chellis Glendinning  
*Off the Map*



## Why Incremental Reforms Are Killing Us: An Eco-Anarchist Perspective on the GMO Labeling Movement

In light of the success that the "economic sabotage" wing of the anti-Genetix movement has had in the UK and France, it's an utter embarrassment to see north america's lame activist counterparts whining about ethical labeling and "fully informed" consumerism, once again missing an opportunity to confront the totality of the System that spawned biotech, nanotech, napalm, nuclear power, and every other technologic-kill horror we're smothered by. The biotechnology industry is expanding and consolidating too fast for us to articulate anything short of a fundamental challenge to the "New World Order" of globalization and industrial technology. A "final solution" paradigm is fast approaching and to simply slow it down is to pass off the work of real change to future generations. Let's do everything we can to uproot these seeds of destruction before the monocultures of the mind erase life's genetic memory banks.

As currently framed, the *request* to the US government to label products containing GMOs fails to address the root causes and motivations behind the development and commercialization of agricultural biotech, not to mention the governmental acquiescence that has allowed these technologies to flood the market already. In case you haven't noticed, no *fundamental* challenge to state power ever comes of polite requests. If our only goal is to foster more consumer choice for us and others of our privileged class, and slow down the eventual domination of the world's food supply by a few mega-corporations, the government would love to accommodate us, and does so regularly, at the expense of cultural and biological autonomy everywhere else.

Both self-appointed and popularly "elected" government elites have facilitated the accumulation of resource-based capital around the globe ever since they first imposed themselves on primitive and village-scale societies. State power continues to facilitate this kind of colonialism today through the skillful architecture of modern "democratic" institutions that fool citizens into thinking they have influence over their communities and the course of history. But while political "representatives" bicker over who and what is bought and sold and to whom and how, the overarching theme of commercial industrial exploitation of everything imaginable (and then some) persists from within a realm that goes largely unquestioned, as evidenced by Intellectual Property Rights, IMF and World Bank "development" programs, NAFTA, GATT, not to mention the proliferation of the military-industrial-nuclear-computer complex.

GMOs in US food products are already too widespread for a labeling law to do anything but convince most consumers that the point is moot. While this simple reform is possible within the current framework of US politics, it is a bare-minimum concession. "Demand the impossible" must be the central motto for any radical social movement. The more we *DEMAND*, the more we will reclaim. Some may say that while this critique is valid, its application is impractical. But the restrained pragmatism of liberal reform has only served to dilute revolutionary movements. Reformism has won us only illusory "victories", while permanent losses of species diversity and cultural tradition accelerate. High technology civilization has created the almost total alienation of modern humanity from the rest of nature. Our only hope is to deconstruct the myth of "progress" and modern society's obsession with scientific rationale and industrial solutions to *industrial problems*. The belief that humanity can manage the disintegration of the planet's life support systems by exerting greater control upon them, or by reworking their circuitry, is delusional at best, and suicidal at worst. *Industrial civilization is killing everything!* It's time to slap ourselves out of our temporary comfort zone and start fighting the industrial-capitalist future.



"When I go around in America and I see the bulk of the white people, they do not feel oppressed; they feel powerless. When I go amongst my people, we do not feel powerless; we feel oppressed. We do not want to make the trade... We must be willing in our lifetime to deal with reality. It's not revolution; it's liberation. We want to be free of a value system that's being imposed upon us. We do not want to participate in that value system. We do not want to change that value system. We want to remove it from our lives forever... We have to assume our responsibilities as power, as individuals, as spirit, as people..." - John Trudell

# WHEN WORLDS COLLIDE!

## INDIGENOUS & CAMPESINO RESISTANCE

Reprinted below is a powerful Communiqué from the EZLN which was read during the demonstration in Rome, Italy, on February 15, 2003. It was read by Heidi Giuliani, the mother of anarchist Carlo Giuliani, who was assassinated by the Italian police in Genoa in July of 2001.

**Zapatista Army of National Liberation.  
Mexico, February 15, 2003.**

**Brothers and Sisters of Rebel Italy:**

Greetings from the men, women, children and old ones of the Zapatista Army of National Liberation. Our word is made cloud in order to cross the ocean and to reach the worlds which are in your hearts. We know that today demonstrations are being held throughout the world in order to say "No" to Bush's war against the people of Iraq. And it must be said like that, because it is not a war by the North

nations of earth. They would also fall on our hearts, and thus universalize that fear which they carry within. This war is against all humanity, against all honest men and women.

This war seeks that we should know fear, that we should believe that he who has money and military force also has right. This war hopes that we shall shrug our shoulders, that we shall make cynicism a new religion, that we shall remain silent, that we shall conform, that we shall resign, that we shall surrender...that we shall forget... That we shall forget Carlo Giuliani, the rebel of Genoa.

For the Zapatistas, we are the men who dream our dead. And today our dead are dreaming a rebel "NO." For us there is but one dignified word and one conscientious action in the face of this war. The word "NO" and the rebel action.

That is why we must say "NO" to war. A "NO" without conditions or excuses. A "NO" without half measures. A "NO" untarnished by gray areas.

to renouncing our humanness. It is a "NO" for humanity and against neoliberalism.

We would hope that this "NO" would transcend borders, that it would sneak past customs, that it would overcome differences of language and culture, and that it would unite the honest and noble part of humanity, which is also, and it must not be forgotten, the majority.

Because there are negations which unite and dignify. Because there are negations which affirm men and women in the best of themselves, that is, in their dignity. Today the skies of the world are clouded over with warplanes, with missiles - which call themselves "intelligent" merely so that they can conceal the stupidity of those who are in charge of them, and those who, like Berlusconi, Blair and Aznar, justify them - with satellites which point out where there is life and where there will be death.

And the land of the earth is tarnished with machines of war which would paint the earth with blood and shame. The storm comes. But dawn shall come only if the words made cloud in order to cross borders is turned into a "NO" made stone, and they make an opening in the darkness, a crevice through which tomorrow can slip.

Brothers and sisters of rebel and dignified Italy: Please accept this "NO" which we, the zapatistas, the smallest, are sending you. Allow our "NO" to unite with yours and with all the "NO's" which are flourishing today throughout the earth.

**Viva the rebellion which says "NO!"  
Death to death!**

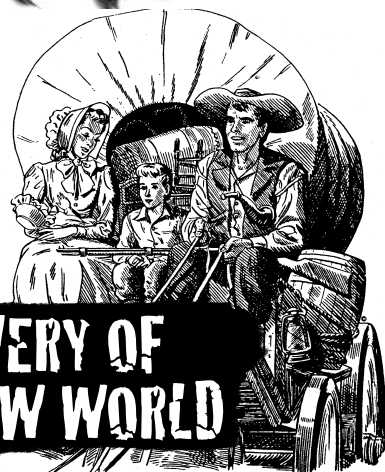
**From the mountains of the Mexican Southeast.  
By the Comandancia General of the  
Clandestine Revolutionary Indigenous  
Committee of the  
Zapatista Army of National Liberation.  
Subcomandante Insurgente Marcos  
Mexico, February of 2003.**

**February 7, Mexico:  
EZLN Attempt to Evict Anglo-  
Imperialists from Chiapas**

An American couple whose guest ranch in the southern Mexican State of Chiapas has been blockaded by Zapatista rebels said the state government was weighing whether to buy them out to avoid a violent confrontation. The Americans, Glen Wersch and Ellen Jones, have operated a business called Rancho Esmeralda as an Eco-tourism resort for eight years. Neighboring rebels have said the land rightfully belongs to local peasants, not foreigners, and have been trying to seize it since December 2002.

**April 7, Chile:  
Incendiary Attacks Against Forest  
Company in Mapuche Territory**

On April 7, eight hooded men/women attacked the Forest Company "Bosques Arauco", near Collipulli. Forest companies are timber-exploiting multinationals which are destroying the local flora. The "Bosques Arauco" Forest Company has several properties, one of which — of about 685,250 acres — was attacked by the rebels, who burned 3 trucks and blocked the timber load. The damage to the machinery is estimated at more than 250,000 dollars. In previous weeks the same property suffered other incendiary attacks. This action seems to be related to the trial against Mapuche indigenous fighters in Angol, charged with "terrorism" because of attacks against companies which are plundering Mapuche territory.



## DISCOVERY OF THE NEW WORLD

The creatures that we met this morning  
marveled at our green skins  
and scarlet eyes.

They lack antennae  
and can't be made to grasp  
your proclamation that they are  
our lawful food and prey and slaves,  
nor can they seem to learn  
their body-space is needed to materialize  
our oxygen absorbers—  
which they conceive are breathing  
and thinking creatures are breathing  
at first as angels or (later) as devils  
when they are being snuffed out  
by an absorber swelling  
into their space.

Their history bled from one this morning  
while we were tasting his brain  
in holographic rainbows  
which we assembled in Quite an interesting  
set of legends—  
that's all it came to, though  
the colors were quite lovely before we  
poured them into our time;  
the blue shift bleached away  
meaningless circumstance and they would not fit  
any of our truth-matrices—  
there was, however,  
a curious visual echo in their history  
of our own coming to the earth;  
a certain General Sherman  
had said concerning a group of them  
exactly what we were saying to you  
about these creatures:

it is our destiny to asterize this planet,  
and they will not be asterized,  
so they must be wiped out.  
We need their space and oxygen  
which they do not know how to use,  
yet they will not give up their gas unforced,  
and we feel sure,  
whatever our "agreements" made this morning,  
we'll have to kill them all:  
the more we cook this orbit,  
the fewer next time round.  
We've finished burning all their crops  
and killed their cattle.  
They'll have to come into our pens  
and then we'll get to study  
the way our heart attacks and cancers spread among them,  
since they seem not immune to these.  
If we didn't have this mission it might be sad  
to see such helpless creatures die,  
but never fear,  
the riches of this place are ours  
and worth whatever pain others may have to feel.  
We'll soon have it cleared  
as in fact it already is, at the poles.  
Then we will be safe, and rich, and happy here forever.

By Carter Revard



American people, nor is it a war against Saddam Hussein. It is a war by money, which is represented by Senor Bush (perhaps in order to emphasize that he is completely lacking in intelligence). And it is against humanity, whose fate is now at stake on the soil of Iraq.

This is the war of fear.

Its objective is not to defeat Hussein in Iraq. Its goal is not to do away with Al Qaeda. Nor does it seek to liberate the people of Iraq. It is not justice, nor democracy, nor liberty which drives this terror. It is fear. Fear that the entire world will refuse to accept a policeman which tells it what it should do, how it should do it and when it should do it. It is fear.

Fear that the world will refuse to be treated like plunder. Fear of that human essence which is called rebellion. Fear that the millions of human beings that are mobilizing today throughout the world will be victorious in raising the cause of peace. Because the victims of those bombs which will be launched over Iraqi lands will not only be Iraqi civilians, children, women, men and old ones, whose deaths will be merely an accident in the headlong, arbitrary path of the world, from his side, calls on God as an alibi for destruction and death. The person leading this stupidity (which is supported by Berlusconi in Italy, Blair in England and Aznar in Spain), Senor Bush, used money to buy that power which he is trying to hurl upon the people of Iraq. Because it must not be forgotten that Senor Bush is the head of the self-proclaimed world police, thanks to a fraud which was so immense that it could only be covered up by the shadows of the twin towers in New York, and by the blood of the victims of the terrorist attacks of September 11, 2001.

Neither Hussein nor the Iraqi people matter to the North American government.

What matters to it is demonstrating that it can commit its crimes in any part of the world, at any moment, and that it can do so with absolute impunity. The bombs, which are to fall in Iraq, seek also to fall on all the

A "NO" with all the colors which paint the world. A "NO" which is clear, categorical, resounding, definitive, Worldwide.

What is at stake in this war is the relationship between the Powerful and the weak. The powerful is powerful because he makes us weak. He lives off our work, off our blood. That is how he grows fat while we languish. The powerful have invoked God at their side in this war, so that we will accept their power and our weakness as something that has been established by divine plan. But there is no god behind this war other than the god of money. Nor any right other than the desire for death and destruction.

The only strength of the weak is their dignity. That is what inspires them to fight in order to resist the powerful, in order to rebel. Today there is a "NO" which shall weaken the powerful and strengthen the weak: the "NO" to war. Some might ask whether the word which has convened so many throughout the world will be capable of preventing the war or, once it has begun, of stopping it.

But the question is not whether we can change the murderous march of the powerful. No. The question we should be asking is could we live with the shame of not having done everything possible to prevent and stop this war?

No honest man or woman can remain silent and indifferent at this moment. All of us, each one in our own voice, in our own way, in our own language, by our own action, must say "NO." And, if the powerful wish to universalize fear through death and destruction, we must universalize the "NO."

Because the "NO" to this war is also a "NO" to fear, a "NO" to resignation, a "NO" to surrender, a "NO" to the forgetting, a "NO"

"We are the people. We have the potential for power. We must not fool ourselves. We must not mislead ourselves. It takes more than good intentions. It takes commitment. It takes recognizing that at some point in our lives we are going to have to decide that we have a way of life that we follow, and we are going to have to live that way of life...That is the only solution that there is for us."

- John Trudell

# DESTROYING THE CAGES! ANIMAL LIBERATION ACTIONS

"Eleven years ago I stood in the nation's largest fur research laboratory at Oregon State University. I wasn't there to lock down and I certainly wasn't there to deliver a petition. My warriors and I were there to burn the place to the ground." — **Rod Coronado**

**This is a translated claim from an earlier action received anonymously by the Finnish ALF SG:**

"February 27, 2003. Kalajoki Jäähdyttämö (fur feed supplier).

We placed a generous amount of petrol in three different locations around the building which ignited causing over one million euros worth of damage to the building. This feed supplier produced feed for over 65 farms in the area.

It should be of no surprise to anyone why this business was targeted. Aside from the physical and psychological suffering at fur farms, the farmers seek to domesticate these animals for the purpose of maximizing profits and productability. Wild animals are turned into commodities which only the wealthy elite can afford.

For the fur industry, from the farmers to the fur shops, this is business as usual. They have no respect for the animals' lives, never mind their inherent right to live wild animals do. This horrifies and angers us.

Fur farmers claim to care about the animals they 'produce', but the majority of farms fail to follow even the most lax welfare regulations. The botulism poisoning which killed over 60,000 foxes last autumn is a good example of their complete ignorance towards animals' well-being. Instead of ending their suffering immediately, they left them to suffer for days.

For these reasons and more we decided to act directly ourselves instead of waiting passively for our government to do something about this (because it is not in the nature of ANY government to value life over profit).

Direct action is the only way to affect the fur industry.

As the fur farmers should be well aware, we do not sleep and we will never quit!"

## Late March, Austria: Animal Rights Activists Attack Circus Vehicles

The following communiqué was received anonymously by activists in Austria: "At the end of March 2003, someone set fire to vehicles of the Austrian National Circus in Klagenfurt, Austria. There have been two animal rights arsons before this fire, both connected to violent attacks of circus staff on ARB protestors. In this third fire, a caravan and a transport lorry were destroyed. The damage is said to be 40,000 Euro."

## April 2, Austria: ALF Attacks Hunting Cabins For The Rich

The following communiqué was received anonymously by aboveground activists in Austria: "On 2nd April 2003, three hunting cabins on stilts beside a golf course at castle Goldegg near Gabersdorf near St. Pölten were burned down late in the night. The cabins were near to each other, each built on a concrete foundation with four stilts on top of which were platforms and the cabin, which had an oven, a sofa, windows and shooting slots. The fire service was called out but could save neither of the cabins. The ALF has claimed the action."

## April 9-10, Sweden: ALF Liberate Mink ESSUNGA

The following press release was sent to the Swedish ALF-Support Group: "On the night between 9 and 10 April the cages were opened for over 1000 minks at Osttorps fur farm in Essunga, Sweden. The farm has over 8000 minks, but only 1000 were at this place where the minks were released. Around the farm there was a 1.5 meter high metal fence, but the farmer had left lots of material for us to build things for them to climb over the fence. Animals have the right to live in freedom for their own sake. Fur farming and other business with animals and their bodies can not go on. We will do anything so the farmers will collapse economically, and so the minks can feel the ground under their paws at least one time before they die and for some of them to have a chance in freedom. 'Rather die now in freedom, then tomorrow by torture and captivity.' This action was carried out by the Swedish ALF in memory of C and B, who knew how it is to change a life in a cage to one in freedom. - ALF"

## April 26, England: HLS Client Gets Bricks Through Its Windows

**NOTTINGHAM**—Stop Huntingdon Animal Cruelty-UK received anonymously the following demo report: "Last night windows were taken out with bricks at the Nottingham BASF building by the



night-time ninjas. BASF this is a warning, cut your links with HLS... We will continue hammering nails into HLS's coffin. There cannot and will not be any compromise. Until all are free... ALF"

## May 2, England: HLS Client's House & Car Attacked

**HARROW**—Stop Huntingdon Animal Cruelty-UK received anonymously the following demo report: "We visited Sankyo director Balandra in Harrow in the early hours and painted two cars, slashed the tires on them and threw paint on his house. Until these people stop paying for animals to be terrified and abused at HLS, we will return to act for those that cannot defend themselves. Unseen they suffer, unheard they cry. ALF."

"If your heart does not break with the awareness of what is being done to the world we love, I feel sorry for you, maybe you're already dead. But if the death of the world we love makes you cry, then take those tears and turn them into action. The Earth gives us not what we need to live so we might simply survive; she gives us her power so we may fight. Now get out there and do something your ancestors and future descendants will be proud of."

— **Rod Coronado**

# The Wild Fight Back!

"In the cage is the lion. She paces with her memories. Her body is a record of her past. As she moves back and forth, one may see it all: the lean frame, the muscular legs, the paw enclosing long sharp claws, the astonishing speed of her response. She was born in this garden. She has never in her life stretched those legs. Never darted farther than twenty yards at a time. Only once did she use her claws. Only once did she feel them sink into flesh. And it was her keeper's flesh."

— **Susan Griffin, Woman and Nature**

## Angry Baboons Block Uganda Road

Baboons "protesting" at the killing of one of their group disrupted traffic on the busy Tororo-Jinja highway in eastern Uganda. This is the second time the animals have behaved in such a manner on the same road. The trouble began after a speeding bus ran over a huge female baboon, who died instantly in the Busitema Forest Reserve, 15 kilometers from the Uganda-Kenya border. Soon afterwards, an infuriated group of baboons converged at the scene of the killing and surrounded her body. They sat in the middle on the road for about 30 minutes causing a temporary traffic jam. A similar incident happened on this very stretch of the road late last year, when baboons hurled sticks and stones at motorists after a baby baboon was knocked over and killed by a vehicle.

## Pig Shoots Butcher Dead In Minnesota!

**FRAZEE**—A man was fatally shot in a bizarre hog-butcher accident, according to the Becker County, Minnesota sheriff's office. Police say that a hog was shot with a .22-caliber rifle by one of the men doing the hog butchering on the Arvid-Matson farm near the town of Frazee. The hog initially fell backward but then jumped forward, knocking the shooter down and causing the rifle to discharge. The bullet struck John Matson, 55, of Frazee, who died later at a hospital in Fargo. Police ruled the shooting an "accident", probably because it's inconceivable to them that the hog might have been fighting for its life.

## Dogs Go Berserk in Germany, Attack Cars

**MUNICH**—A pack of frenzied dogs attacked six parked cars in the Bavarian capital, leaving a trail of damaged vehicles in their wake and causing panic among residents woken by the disturbances. Police said that the pre-dawn canine attack caused extensive damage to the cars parked in the Nymphenburg district.



A spokeswoman said the dogs were still on the loose despite a police search. Local residents said they saw boxer-like dogs biting and snapping at the cars around 4:30 a.m. Bumpers, mudflaps and numberplates were all torn off by the canine onslaught. Police also found teeth marks on the bodywork and hubcaps of the cars, which were covered in blood and saliva from the dogs. "It sounded like the cars were being broken into," said Guenther Sailler, a local goldsmith. "It was incredible. One of them leaped again and again with unbelievable force into the side of a car and bit into it like a lunatic." When the wild animals fight back...we discover that civilization is much more vulnerable than we thought to unrestrained attacks on the technology that is destroying the world.

## Resisting Oppression In South Africa

The matriarch of a herd of elephants in South Africa opened a gate with her trunk to free antelopes being held at a camp in the east

of the country, said local conservationists. Evidently, a private game capture company had rounded up the antelopes at their camp near Empangeni to relocate them for a breeding program. The team was settling in for the night when a herd of 11 elephants approached. The herd's matriarch approached the enclosure gates and began tampering with the metal latches holding the gates closed. She carefully undid all the latches with her trunk, swung the gate open and stood back with her herd. "At this stage the onlookers realized this was not a mission for free food, but actually a rescue," said ecologist Brendon Whittington-Jones.

**EDITORS NOTE:** We came across this particular news item in the Winter 2003 issue of OFF!, one of the only worthwhile "campus-based" papers being published in North America. To obtain a sample copy of OFF!, write to: OFF!, OCCM Office UUU 209A, OCC SUNY Binghamton, Binghamton, NY, 13902

## A Voice from the Trees

Hail Squirrels! Generous, forgiving re-foresters of the city, the town, the wilds. Hail for your courage while we set our stormtrooper dogs upon you, laughing at your "antics" as you rush to safety, missing your warnings: The trees are disappearing, life is in danger. We must work now to correct the lack of cool green lushness for all.

Our heads should bow with shame as we trap, drown, poison you when all you seek is a home for your family and seeds for survival and for repopulating our wastelands with life, with foliage, with trees.

They have learned to live among us and try daily to remind us of our duties to the planet; we shoo them away waving arms, hoses, rifles.

What will happen when the kind, hopeful squirrels realize that we are not their friends, that we are not all working to better our scorched earth? Their warning cries will not then be to alert the birds, rabbits, raccoons of animal predators, but to warn them of us.

We, in our arrogance, think we control this pitiful, fragile habitat of ours. When our animal friends turn we will go without electricity, water, gas; no line or pipe above or below

earth will be unsevered. Wings, teeth, claws will no longer humbly defer our presence, for we will be seen for the plundering, murdering, arrogant fools of soft flesh, blunt teeth, slow limbs that we are — they will attack.

You won't hear them coming though, you'll be listening to the latest music, stock quotes, political promise in your air-conditioned, HEPA-filtered, granite-countered tomb — it will be too late.

When the squirrels and the others have finished dehumanizing the land, the trees will grow again. They will erupt through the abandoned asphalt of our roads, spreading shade, safety, peace. The more timid animals will return to our cities and will marvel at all the work to be done, but it will happen. Cars will rust, buildings eventually crumble, the garden in the city will be real at last.

So, the next time a squirrel approaches you, don't think of a comical beggar, interloper in your garden, bulb-consuming spreader of disease, for none of these ideas is correct. You are being honored: Act accordingly.

— **Beth Garon**

"'Why does she roar?' they ask. The roaring must be inside her, they conclude. They decide they must see the roaring inside her. They approach her in a group, six at her two front legs and six at her back two legs. They are trying to put her to sleep. She swings at one of the men. His own blood runs over him. 'Why did she do that?' the men question. She has no soul, they conclude, she does not know right from wrong. 'We have souls,' they proclaim, 'we know what is right,' they approach her with their medicine, 'for you.' She does not understand this language. She devours them."

— **Susan Griffin, Woman and Nature**



# REVIEWS

All reviews are written by members of the GA Collective, unless otherwise noted. Send us your zines, pamphlets, newspapers, books, videos, or CDs, for review. Sorry, we have limited space, and must restrict what we review based on our own priorities for each issue. We do accept reviews written by others, so send them our way!

## Anarchism vs. Primitivism and The Inefficiency of Capitalism, by Brian Oliver Sheppard (See Sharp Press)

These two recently released pamphlets by See Sharp Press (SSP) demonstrate why some of us wish to go even further than the "post-left" critique, towards an "anti-left", and possibly "post-anarchism" point-of-view. It is not that we do not fully embrace what some have termed "anarchist principles", such as autonomy, non-hierarchical processes, and mutual aid networks. It is precisely because we do value these concepts, that we feel anarchism, as it has mostly been played out historically and in the visions of the contemporary anarcho-leftist persuasions today, has fallen miserably short.

**Anarchism vs. Primitivism** is nothing more than a desperate attempt to thwart the influence of an important strain of anti-civilization anarchist thought through manipulation of quotes and texts and the brutal distortions of primitivist ideas. Sheppard depicts a fascistic post-industrial "primitivist-run" society, complete with special agents to stamp out any creeping-in of "civilized" thought or activities. This not only seems to neglect the unambiguous (clearly visible to anyone without agenda driven motives) anarchist prioritization within primitivism, but also seems to be projecting the underlying quasi-authoritarian nature of anarchists of the left who wish to maintain or implement a system which still needs running.

Also, by labeling all who view the mechanisms or institutions of civilization as fundamental problems, as "primitivists", flattens-out and sterilizes a very diverse discourse. This pamphlet is yet another pathetic attempt to dust off the same old tired crap of anarcho-syndicalism (complete with its fetishization of technology, industry, progress, organization, and the working class) and once again quote a bunch of dead Euro-dudes in order to demonstrate that the only anarchism that will be tolerated is one that Bakunin or Kropotkin would approve of. If the only anarchism relevant to contemporary anarchists is one that was firmly cemented and complete by the early 20th century, maybe we need to start defining ourselves in entirely different terms. Sure, as with any direction of thought or analysis (i.e. primitivism), there are limitations to consider and legitimate criticisms and concerns to be discussed, such as an over-dependency on anthropology or the subtle tendencies towards rigidity, but as far as **Anarchism vs. Primitivism** goes, there is no constructive value here. It is an obvious smear piece based in zero integrity.

As if **A vs. P** was not vacant enough, we recently received **The Inefficiency of Capitalism**, also by Brian Oliver Sheppard (See Sharp Press). If the title does not give it away, its main (moronic) thesis is that Capitalism's major flaw is its lack of efficiency! If only production, distribution, and consumption could be organized by anarchists, everything would work out great. A mule, forty acres, and a factory job for everyone (just make sure you're in the field or at the factory on time). Sounds liberating, right? It's hard to even get past the cover of this one, with its ridiculous title and an image of disciplined workers marching in line on a grid under the manager's whistle and clock to keep it all running smoothly. Check it out for yourself, because I found myself falling asleep reading

this one, and when I wasn't, I sure as hell didn't feel like I was reading anything relevant to anarchists (or anyone else in the 21st century for that matter). To quote the back cover: "... this pamphlet tackles the subject (capitalism) head on, on its own turf - economics - and demolishes the common belief that 'capitalism delivers the goods.' ... through close consideration of the 10 most inefficiencies of capitalism... (including) product duplication, cost-shifting, systematic unemployment, waste of unsold goods, and the inefficiency of hierarchy... given the labor and resources at hand, capitalism is a horribly wasteful system that produces a pitifully small amount of useful goods." Wow! That's radical. This is surely a spoof, but if this is truly their anarchist vision, I'm outta here. **Contact: See Sharp Press, P.O. Box 1731, Tucson, AZ 85702**

## The Green Nazi, by J. Sakai

Like many important concepts, bio-regionalism has been distorted by fascists and authoritarians to rationalize or provoke their horrific agendas. This was certainly true of the blueprint and propaganda of Nazi Germany. **The Green Nazi** is an interesting look at how the Nazi Party used a bio-regional perspective, linked with ethnic superiority, racial purity, and rational-efficiency to create a "Blood and Soil" mentality with terrifying consequences. It focuses primarily on R. Walther Darre, the Minister of Agriculture (and simultaneously the first chief of the S.S.

Race and Settlement Office) of the Nazi party, and his ability to enrage and influence the rural populace with his distorted agrarian-culture. Darre was an influential ideological force within Nazi Germany, and considered the Party not dedicated enough to Master Race politics. Considering himself a "Nordicist", believing in an

imaginary Nordic superior race of tall blond-haired men that inhabit Scandinavia and North Germany, he became the Imperial Peasant Leader ("Reichsbaurenfuhrer"), and cloaked his "racialist class politics in Green populist clothing". Combining "bio-dynamic" organic intensive farming, eugenics-like ethnic distillation, existing class frictions, fascism, and the vision of a neo-tribal Greater Germany which would "reclaim" its supposed historic lands, Darre utilized an economic crisis to turn rural Germany into a breeding ground for hate, and provided the Nazis with an army.

**The Green Nazi** is a very interesting read, but falls somewhat short of its goal to draw many significant connections to contemporary environmentalists, except for a few vague references to present-day Greens and neo-Nazis. It does, however, help shed light on some of the negative historical implications of bio-regionalism. In no way does this invalidate the bio-regional perspective, in its own terms, but it does offer some cautionary context to how it has been expressed and how it might get digested given this aspect of its historical legacy. At its core, bio-regionalism is about autonomy from over-arching human structures and a deep connection and understanding to the beings and natural patterns of a specific region. This is a vital aspect to the decentralized and self-organized anarchist model of living, and to any society wishing to live within the web of life, despite how

the term has been mangled by socialists, fascists, and megalomaniacs. **This pamphlet is available from Kersplebedeb, CP 63560, CCCP Van Horne, Montreal, Quebec, Canada, H3W 3H8, or email: info@kersplebedeb.com**

## Mao's War On Nature, by Judith Shapiro (Cambridge University Press)

This long-overdue and painstakingly researched book easily warrants a full-page review, but lacking the space to do so in this issue, we'll try to briefly summarize the key points made in Shapiro's brilliant critique of "revolutionary" China. One of history's biggest lies is that there is any fundamental difference between capitalism and communism, when in reality industrialism and technological "progress" are the shared religion of all modern states, whether those states are democratic, fascist, socialist or overt military dictatorships. Clobbering nature into submission has united North Americans and Europeans, Asians and Africans, communists and republicans, since the dawn of the 20th century, when high-tech explosives, heavy machinery, chemical agriculture and mass transportation seemed at last to be fulfilling the injunction of Genesis 1:28 to "fill the earth and subdue it". In fact, the almost mystical reverence for technology reached such a peak in the former U.S.S.R. that Soviet citizens were naming their children after Henry Ford and his tractors. Although (as the historian Douglas Weiner has documented) Friedrich Engels himself wrote of how nature "avenges" humanity against exploitation, the Eastern Bloc kept subjugating and degrading its part of the planet until the bitter end, in a mad, power-crazed race with the western industrial empires. Yet the efforts of the United States and the Soviet Union to "conquer" nature pale in comparison to the Maoist adversarial stance towards the earth, which stands out as perhaps the most extreme case of the modernist conception of humans as distinct and separate from the web of life.

Few social experiments in history have had the scope and penetration of Chinese state socialism. From 1949, when the Chinese Communist Party seized power, to 1976, when Mao died, Mao and the communist party sought to reengineer Chinese society by remolding human nature. In-depth studies of the political repression that took place during the Mao era are legion, but less well known are Mao's fanatical efforts to reshape the natural world; one of the most valuable aspects of Shapiro's new book is that it's the first of its kind to examine the relationship between political repression and environmental degradation during the Mao years, exploring a congruence between violence among humans and violence by humans towards the nonhuman world that can be applied to all power structures and all modern societies.

Traditional Chinese philosophy emphasized moderation and adaptation in human relationships with the natural world. But Mao Zedong, under the influence of the Soviet Union, took another view: "Man must conquer nature" [Ren Ding Sheng Tian]. During the Mao era the effort to conquer nature was highly concentrated and oppositional, motivated by a drive to transform the face of the earth and build a socialist "paradise", and characterized by military coercion, mass mobilization and a pathological enormity of scale. Mao's philosophy held that through concentrated exertion of human will and energy, material conditions could be altered and all difficulties overcome in the struggle to rapidly industrialize China. In concert with the militarization of other aspects of life, Maoist ideology pitted the "people" against the natural environment in a fierce struggle. To assist this effort, the power of ideas was unleashed through mass propaganda campaigns, often accompanied by the use of military imagery.

Official discourse was filled with references to a "war on the earth". Wheat was to be sown by "shock attack". "Victories" were won against flood and drought. Insects, rodents and sparrows were "wiped out". Military images - discipline, regimentation, attack and redeployment - represent the didactic expression of Mao's war against nature, both literally and metaphorically, as all China came to resemble an army in a state of military alert, which facilitated party control and left virtually no room for dissent (critics of Mao's environmental and population policies, like hydraulic engineer Huang Wanli, were labeled "rightist" and sent to construction sites to do hard labor).

The result of all this? Overextraction of resources; impoverishment of the land's food-bearing capability through intensive farming schemes, reclamation projects that led eventually to desertification, and a drastic reshaping of the physical landscape, usually beyond the ability of ecosystems to recover or adapt. A horrific example of all this is the 1958-60 Great Leap Forward, when the demand for fuel for "backyard furnaces" caused massive deforestation and Soviet-influenced agricultural practices decimated the land, resulting in the greatest human-created famine in history.

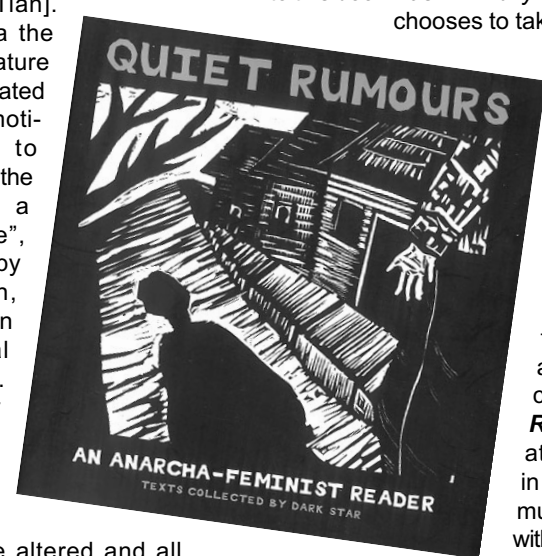
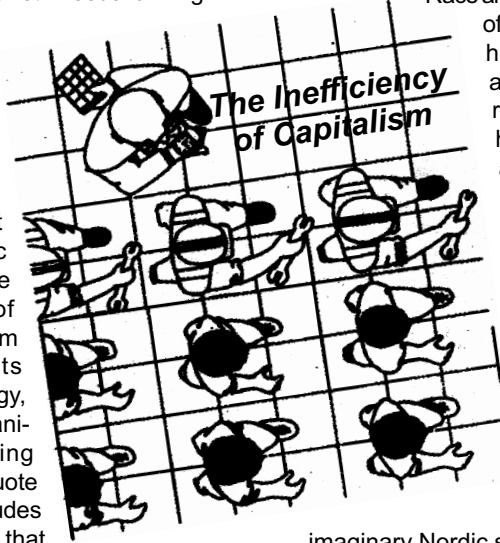
This book is an excellent case study of political, social and environmental domination leading to a self-destructive rush towards ecosystem collapse. How anyone could associate a psychopath like Mao with "liberation" is unfathomable, but the authoritarian left (at least in North America) continue to glorify him as a "champion of the people", which is yet another reason for anarchists to make a clean and definitive break with the Left (this would include refusing to work with RCP front-groups like "Not In Our Name"). The biggest weakness of this book is the liberal "solutions" that Judith Shapiro suggests for China's environmental crisis in her concluding chapter (public deliberation and oversight, "enforceable regulatory frameworks", "rule of law!"). But overall, this book is a great read, and has a lot to contribute to the growing "anti-Left" discourse that's now occurring in the anarchist movement.

## Quiet Rumours: An Anarcha-Feminist Reader, compiled by the Dark Star Collective (AK Press)

**Quiet Rumors** feels like a refreshing breath of fire. These revolutionary murmurs fill me with hope and encourage me to dream of transformation. Around the flames we stand, shoulder to shoulder, warmed by the glow of potential. **Quiet Rumors** combines multiple women's voices to celebrate the destruction/cracking/opening of otherwise static monoliths. Digging into various manifestations of domination, the collection also offers a critique of their roles within feminist and anarchist struggles. Like other members of revolutionary communities, my first reaction to this book was... "Finally!" As a woman who

chooses to take on the labels of anarchist and feminist, it is difficult to point to many collections of women's work (besides wonderful Red Emma's) that focuses on both anarchism and feminism while also pursuing their connections. **Quiet Rumors** draws attention to the ways in which patriarchy must be addressed within anti-domination struggles, and the ways in which feminist struggles can learn and benefit from the decentralized power structures that anarchism demands.

Moving through the book from cover to cover I experienced a non-teleological schooling of anarcha-feminism. Each piece examined the deep-rooted connections, divisions, and ways in which anarchism and feminism could



learn from and support each other. Each listening to the stories and lessons of our radical foremothers, each developing strategies to create revolutionary communities. However, in all those radical pages I kept wondering...*where is the Earth in this discussion? Why only subtle references and metaphors?* I lift my black AND green flag high and exclaim that the omission is a major one. For me, green anarchism draws the important and obvious parallels between forms of domination (domination of people who are different, who think or live differently, and the domination of non-human animals/ocean/plants - the list is long and disgusting). The parallels between the domination of the Earth and the domination of life are crucial to my understanding of anarchy-feminism, but an article making this connection explicit, is not included within the collection. I feel that it is important to acknowledge that the scars of domination all hurt differently, but that all life feels the toxic, sterilized numbing of civilization. Multiple sources of "Truth" espouse that we, humans, are not part of nature - are not part of and dependent upon our connection within the web of life. So, my only disappointment with this collection was that it did not include a fiery article making these connections, which I see as very central to anarchy-feminism, more explicit.

Overall, I think **Quiet Rumors** is an incredibly important read, whether one identifies as an anarchist and/or a feminist or not. The commentary on "structureless" groups, and the warnings given about their ability to re-create dominating power dynamics, was especially insightful (but begs for a current response). For me, the collection as a whole, stimulated self-reflection and a deeper social/cultural critique, while offering a source of inspiration. Although I was disappointed that the Earth was not more of a focus, I still feel that the use of accessible language and poignant artwork proved to be provoking after the last page. After tapping into this passionate, smoldering collection I felt like I had tasted lightning! **Quiet Rumors** offers lessons from the transitional fire of the phoenix, and from the lessons of the women who have come before us - each whispering radical notions of revolutionary potential. Asking for the conversation to be continued...

So, I would add, that Cathy Levine was right when she said that, "for anyone who has ever considered the possibility that masturbation might provide more benefits than madness a study of anarchy is highly recommended." It is just that feminists help us find the right spot!

- Rose Marie

Available from A.K. Press, \$15 or in a pamphlet form made by Agitation Press from about half of the book, available for \$3 from P.O. Box 11331, Eugene, OR 97440

### **One Nation Under**, by Blackfire

We got this refreshing and energetic CD when **Blackfire** played at a benefit in Eugene for various indigenous and prisoner support groups. Their performance followed an animated and provocative speech on prison, colonization, and the war-machine by Dacajeweah "Splitting the Sky" Hill, a native warrior and veteran of the Attica Prison and Gustafsen Lake rebellions. After Splitting the Sky's articulated rage, we felt the night had reached its peak, but most in attendance had no idea what **Blackfire** had in store for them. They rocked. They engaged. They inspired. **Blackfire** is made up of three siblings, from the Todich 'ii'nii clan of the Dine' Nation (navajo), born into the heart of the political land disputed area on Black Mesa. They combine a high-energy metal-punk sound with their traditional Dine' culture, and strong sociopolitical messages about governmental oppression, relocation of indigenous people,

ecocide, genocide, and domestic violence. **One Nation Under** is a collection of amazing original songs, which go deep into the heart and shred at the armor of civilization. To quote the liner notes:

*"This music is not political. This is our life struggle.*

*If you could only look past the billboards, beyond the concrete storage units "civilized" people call homes, you would see that there are cultures on the verge of extinction. This is not a page written off the past. This is happening at this moment. The Indigenous peoples of the world are still being assimilated, colonized, and facing genocide at the hands of the self-serving governments & multinational corporations that put profit over life. Our lives are evidence to these crimes against humanity; our every breath is our testimony.*

*This is a call to all people of all walks of life - our struggles are intertwined. We are all affected. We are all related, there is no*

*denying that our pasts and our futures are connected. We are all indigenous. We all have the tools to shape our future. We don't have to create or invent, just remember, acknowledge, and share. Learn all you can, question all you can, understand, and stand up for what you believe. We must see past*

*our differences. We must communicate, learn to respect one another, and work together. Our liberation is the process of defining what freedom is to us. The streets are our stage. You have the power to create change. Free the future. You are our hope."*

**For more info, contact Blackfire, P.O. Box 1492, Flagstaff, AZ 86002 or check-out: [www.blackfire.net](http://www.blackfire.net)**

### **The Cruise**, starring Timothy "Speed" Levitch (Produced and Directed by Bennett Miller)

I consider Hollywood to be up there with the church and the state, as far as institutions of control within modern civilization, yet even despite the techno-alienation involved, I must admit, I am drawn to film as one of the most provocative and emotional modes of expression in our time. I have come to appreciate the independent and radical film genre, and seek out poetic and meaningful films like *The Waking Life*, *Hate*, *Where The Green Ants Dream*, and even those from the cesspool of southern California like *12 Monkeys*, in an attempt to connect to a larger creativity and expression of the world we live in. That is why I can't believe it took me so long to find such a gem! Made in 1998, this beautifully produced black-and-white film takes us on an unforgettable ride, through the concrete canyons of Manhattan, with Timothy "Speed" Levitch as our tour guide. Aboard Gray Line Tours' double-decker buses, Speed shows off his beloved (yet tormenting) city while divulging in an orgy of trivial facts and caustic philosophies. From his desire to "blow-up the grid plan" and all it represents and perpetuates, to his erotic architectural analysis, to his bitterly sarcastic and insightful rantings, Tim will not bore you for a moment. He is passionate and sincere, and sometimes just plain blunt, as he uses a kaleidoscope of vocabulary to express the contradictions and potentials of life within New York City. This film is much more than a bus ride past architectural and cultural landmarks, the tour loop is part of an ongoing search for perfection as Speed attempts to "rewrite the souls" of the riders. The *Village Voice* calls Levitch, "The guy Woody Allen can only dream of being." Both a hilarious adventure and a voyage of the soul, **The Cruise** is ultimately the unending and perplexing search for worthwhile possibilities in the complex and confusing reality of modernity and civilization. A must see! **Available at even the most crappy of video stores.**

*One of the most challenging aspects of living life as a green anarchist in civilization is learning how to put theory into practice in our communities. I live in one of the most rural areas in the eastern US, in the middle of a 800,000 acre state forest, in a county with more deer than people, where I'm constantly waging war against the encroachment of civilization and for the wild. I'd like to share a brief description of one campaign we are currently fighting. (This article recently appeared in my local newspaper.)*

## WELCOMING THE WAPITI



BY THERESA HINTZ

*"Seven and thirty years have passed since that clear September afternoon when John Decker nailed the elk's skull to his woodshed in the remote little valley bearing his name. Terrible winters have come and gone, and the blackened bones and faded horns have been decked out with snow, and ice, and frost. Spring, Summer, and Autumn have shed their radiance on the melancholy relics, but the black sockets bespeak not a questioning. But at night, Winter or Summer, there comes a mysterious night-wind to the place, and a soft tap, tap, tap sways the mouldering skull nailed there against the shed.*

*Is it the soul of the last elk still traveling to the unknown country, where he will find his race unsullied, his beautiful mate to greet him?"*

*Or is it the spirit of the wilderness, blotted out by man never to return, while our race lives, whispering of better and freer days, of vast distances and open places of beauty, justice, and truth, which were banished with that last elk?"*

(From the story *John Decker's Elk*, by Henry Shoemaker, in *Black Forest Souvenirs Collected in Northern Pennsylvania*, originally published 1914, reprinted by Gateway Press, 1991)

Shoemaker's romantic saga recounts the demise of the last elk somewhere around Sinnamahoning in the mid-1800's. His words are poignant and affective as he identifies the demise of the elk with the demise of a time in Pennsylvania history he describes as better and freer days, of vast distances and open places of beauty, justice, and truth.

The spirit of the wilderness he speaks of is still well-known and strongly felt by many of us living here in Western Clinton County. To us, the reintroduction of the elk offers an opportunity to recover something that was lost.

There are many here who want to welcome back the Wapiti (the traditional Native American name for the elk). Now it is time for those of us who cherish these magnificent animals, who appreciate their elegance and admire their majesty, who want to see the elk race and the people race living side by side once again to speak out in defense of the wild, in defense of beauty, justice, and truth.

The Eastern elk once ranged from New York to central Georgia, but colonization and exploitation by European settlers eventually led to the species' extinction in our region. Within the past few years, descendants of elk reintroduced into adjacent counties in 1913 have made their way into our area. Since then, a vocal minority purporting to reflect local sentiment has come out vehemently anti-elk, using property-rights arguments, thinking only of their own self-interests as property owners.

What about the rest of us who call Western Clinton County our home too? We have a responsibility to speak out on behalf of welcoming the elk to our region; it is their only hope for a safe future in the wild.

The elk embody the needs of the natural world: being large-ranging megafauna, the elk require vast expanses of natural habitat to be preserved, and in so doing we preserve habitat for all other species, flora and fauna alike. Restoring them and other wildlife entails facing significant challenges. Increasing human awareness and understanding of the elk and the complex relationship, both psychological and ecological, between other species and ourselves will benefit elk and humans alike.

In welcoming the elk we meet the challenge of repairing our relationship with nature. The future of elk, and in a larger sense the wild, depends on willingness to change. What we need is a new and deeper understanding and appreciation of elk and the value of all wild things. What we need is an ethic that defines conservation as a state of harmony between people, land, and wildlife within a North American culture growing ever more distant from the land.

Our intention is to fight for welcoming the Wapiti. Our dream for the future is to see a day when elk and all wildlife will be given the wild habitat they need and the respect that will allow them to live here. Our mission in short is to propagate the idea so eloquently voiced by Thoreau: "In wildness is the preservation of the world."



*Please join us.*

*(FYI - The elk range of Western Clinton County, PA, is the site of the upcoming GA gathering organized by the Black and Green Network, July 10-13, 2003)*

# Green Amazon Economics 101

## Feminist Health and Abundance Versus Capitalist Scarcity and Despair

### *You can't always get what you want...*

One wonders how often this Rolling Stones song verse is quoted by economics professors when relating the first law of the macro-economic model. That is, resources are scarce relative to human desires or needs. Often the problem is posed in two parts:

1. Our material *wants* are virtually unlimited or insatiable.
2. Economic *resources* are limited or scarce. (1)

Therefore from the beginning of the course we are asked to agree with a number of assumptions that go largely unexamined. We must assume that humans are fundamentally creatures of unlimited desire. Since this "law" precludes any economic model, then the usual picture presented is that "primitive" societies were generally composed of unhappy individuals.

More subtly, the picture presented is one in which a thick line is drawn separating two universes. One contains humans with their unlimited desires, and the other contains scarce material reality, which includes everything from minerals to plant life, to other non-human animals. The "problem" of economics, then, is how we humans are to get as much as we possibly can out of this impoverished external world, as well as how to make choices about what we may produce or consume.

Scarcity is an extraordinarily difficult subject to discuss in any general terms. After all, when we talk about limitation, the meanings shift drastically from one case to the next. Certainly there is a finite supply of fossil fuel in the world. This is not because the Earth cannot or will not produce more, but simply because the time it takes for organic material to convert into usable fuel far out-spans the scope of human life. Therefore, it is reasonable to imagine that we are using up this resource faster than it can be renewed. Sand or rocks, however, could probably never be considered a scarce resource — materials such as these are in obvious abundance. The discussion becomes more complicated when we discuss different localities. A resource could be absolutely abundant in terms of the planet — salt, for example — but scarce in a particular region at a certain point in time. The causes of such "artificial scarcities" may be political, environmental or otherwise.

What needs to be examined is not whether "resources in general" are or *are not* scarce. Clearly this question would be too broad or contradictory to be of any use. Instead, we shall explore the notion of "scarcity in general" as a basic cultural orientation indicative of Western, capitalist societies. I will argue that "scarcity" is the dominant myth that spans not only thoughts about economics, but practically all facets of life. It is employed by all power-interested groups in capitalist societies, both the right and the left. Nowhere is this more clear than in discussions about overpopulation, environmentalism and the "state of the world." Drawing upon ecofeminist writings, I will attempt to demonstrate the ways in which discourse around "scarcity" serve to reinforce dominant notions of a definitive chasm between humans and nature, an assumption that is implicated with and parallels the various forms of oppression in the emerging global society. Finally, I will attempt to draw a distinction between scarcity and risk, as explored by various anthropologists studying hunter-gatherer societies. I will argue that risk/risk management is a cross-cultural, cross-special condition, while scarcity, as it is understood in economic and political models, is a unique manifestation of capitalist relations.

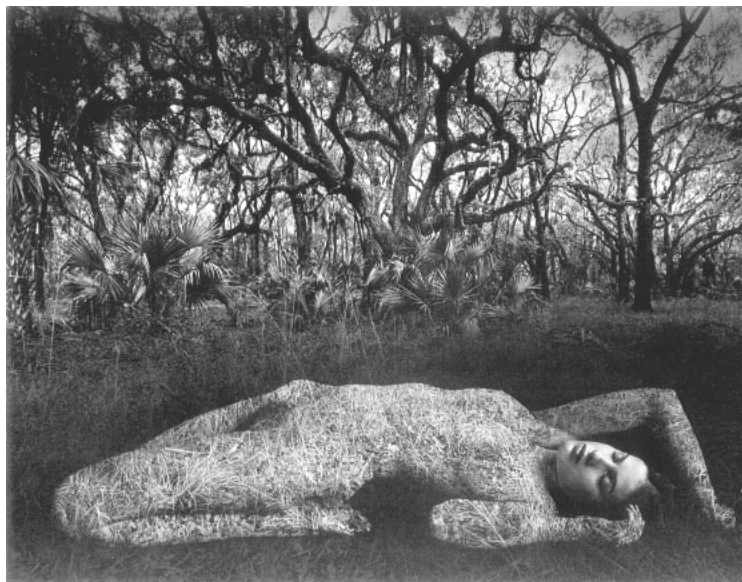
The aim here is manifold. By using ecofeminist sources to analyze an issue with which green anarchists are deeply concerned, I am attempting to forge a link between these two traditions. More specifically, I wish to address in a concrete way the utter failure of anarchists (in general) to make their critique relevant to feminism, on the one hand, and to demonstrate the relevance of feminism to anarchists, on the other. Many of the critical concerns of green anarchists, such as the population debate in regards to post/pre-civilizational society, are currently being addressed by ecofeminists in ways that green anarchists would do well to take notice.

### Scarcity and Wealth

Conceptions of "primitive" societies have always been central to civilization's understanding of itself. Given that the structures of any society based on technology and complex networks of control must constantly be maintained, the question "why is this better?" must always be answered. It seems that everyone from Adam Smith to Karl Marx to, most recently, Murray Bookchin, agrees with the timeless "truth" expounded by Hobbes that in the "state of nature" life was "nasty, brutish and short." Pre-civilization societies were marked, first and foremost, by *lack*. Without the existence of productive forces, Marx argues, "only want is made general, and with want the struggle for necessities and all the old filthy business would

necessarily be reproduced." (2) Bookchin, in a similar vein, suggests that the reality of scarcity has been practically eliminated since the time of Marx, and that its appearance only persists due to capitalist forces. "A century ago, scarcity had to be endured; today, it has to be enforced—hence the importance of the state in the present era." (3)

What seems to appear continuously throughout discussions of scarcity, from macroeconomics textbooks to socialist or anarchist philosophy, is a persistent dualistic pattern of thought that enriches one aspect and impoverishes the other. Therefore human desires are abundant, non-human resources are scarce. Human technology produces abundance, whereas pre-technology societies are, by definition, impoverished. Dualistic thinking has long been criticized by feminists who first recognized a relationship between the domination of nature by man, and woman by man. As Maria Mies argues, "capitalist patriarchy or 'modern' civilization is based on a cosmology and anthropology that structurally dichotomizes reality, and hierarchically



opposes the two parts to each other: the one always considered superior, always thriving, and progressing at the expense of the other. Thus, nature is subordinated to man; woman to man; consumption to production; and the local to the global, and so on." (4)

On the other hand, there is little doubt that the current relationship of humans to the environment, particularly in industrial or post-industrial societies, is unsustainable in the long term. That is, even if nature is not "naturally" scarce, it may soon become so. An important point, however, is that from the perspective of "civilization," scarcity is not something that results from the disruption of organic systems. Instead, scarcity is a *pre-existent reality*. Scarcity is a natural absence to be filled, a wild state to be conquered. Scarcity is what comes *before* the technological state, never a *result* of it. This may help explain why current models of capitalist development seem fundamentally blind to ecological concerns. In terms of economic indicators, only the measurable can be considered wealth. Ironically, it is only when resources become scarce that they become measurable.

As Vandana Shiva observes, "the conventional paradigm of development perceives poverty only in terms of an absence of Western consumption patterns, or in terms of cash incomes and is therefore unable to grapple with self-provisioning economies, or to include the poverty created by their destruction through development." (5) She continues by drawing a distinction between "poverty as subsistence and poverty as deprivation." In terms of capitalist indicators, a fully self-sustaining hunter-gatherer society, whose inhabitants enjoy fewer work hours and greater leisure time than most Americans, would be designated as impoverished; while these same individuals, displaced from their land and forced into urban wage-slavery, would become "wealthier" in capitalist terms even if their overall quality of life diminished.

In a similar way, the colonial mind tends to see all the diversity of a rich and thriving ecosystem as merely a blank slate upon which civilization may constitute anew. All the local knowledges, practices, rhythms and life processes are diminished as "primitive" or "unproductive," and in their

place, patriarchal-capitalist relations are established by force. The problems that inevitably result, if they are recognized at all, are merely "externalities." These sorts of contradictions are only compounded when the colonial mind attempts to solve the problems its practices have themselves created (i.e. with "modernizing technologies").

### Population

Nowhere are discussions around scarcity more poignant for ecofeminists and green anarchists than within the debates around overpopulation. Interwoven into this single issue are a multiplicity of discourses about capitalism, women's rights and knowledges, the well-being of the environment, and the future of all humanity. Since Malthus first brought this issue to the world's attention in his 1798 *Essay on Population*, those on the right and the left have been asking: Is there *enough* for all of us? Will there always be *enough*?

Not surprisingly, women's bodies have become the ground upon which these battles are fought. Carol Merchant identifies just a few of the more incendiary sites in recent years:

*"In rural China, an attempt to reduce population by a government policy of limiting families to one child resulted in the widespread abortion of female fetuses, brought about by an age-old agrarian preference for male labor. In India, Indira Gandhi's policy of pressuring sterilization of government employees after three offspring produced a backlash against its family planning program. In the United States, a woman's right to choose to abort a fetus versus the right of the fetus to life has become a major political issue in all elections, and in the presidential appointments to the Supreme Court."* (6)

Population growth is often framed as the single cause of all environmental problems. The latest report by the United Nations Fund for Population Action (UNFPA), *The State of the World Population 1990*, states:

*"For any given type of technology, for any given level of consumption or waste, for any given level of poverty or inequality, the more people there are the greater the impact on the environment."* (7)

Again, the familiar dichotomy appears. The picture presented is a mechanistic one in which the capacity for human reproduction is presumed to be limitless, and the resources of the non-human environment are finite. Despite the obvious internal contradictions in the above statement, a simple formula is derived. More humans = less environment. Differences in ecological consciousness, patterns of consumption and the presence of domination are all dismissed as factors completely unrelated to the state of the non-human environment.

Much of the energy that would be committed to lessening high-income countries' "ecological footprint," then, is instead devoted to lessening the quantitative increase of population growth. This means, then, that low-income countries become a target, and within those countries, women in particular. The real results of these policies have been consistently harmful to women's bodies. Most contraceptives produced in the global South have continued to have detrimental or destructive side effects. Forced or secretive sterilization programs for women have been widespread. In India and Bangladesh, women have been used as test subjects, without their knowledge, of experimental hormonal contraceptives. The most disturbing aspect is that many of these programs have been promoted using the marketing rhetoric of "reproductive freedom" taken from women's rights movements in the global North. (8)

One of the more provocative and progressive approaches to the population debate was suggested by Paul and Ann Ehrlich in *The Population Explosion* (1990). They argued that reduced population depends primarily upon five factors: adequate nutrition, proper sanitation, basic health care, education of women, and equal rights of women. (9) Although the general point they are making may be extremely helpful, one could argue that this theory still invites a form of cultural imperialism whereby high income countries provide the model for what constitutes "education" or "equal rights."





Nonetheless, the basic idea behind their argument may lead to some fruitful grounds for debate. The theory suggests that a non-dominating society, which nurtures choice and knowledge for every member, will also be one that is in harmony with its natural environment. This makes particular sense in the context of women's autonomy, for many ecofeminist writers have drawn a strong link between women's consciousness and the conditions of the non-human, natural world. These writers "recognize that the impact of the degradation of the environment affects women in a different way, because as women they are part of the same ecosystem that is dominated and exploited irrationally." Writing about Central America, Mercedes Canas reveals:

*"In the rural areas... women fetch and use water for the household, and women gather the wood for heating and cooking. Women, therefore, are the most affected by the deterioration of water systems and tree conservation."* (10)

One may argue convincingly, then, that women do not actively participate in the destruction of the environment in any way comparable to the practices of multinational corporations (which tend to be headed by men of the first world). Nonetheless, women disproportionately experience the effects of that destruction. It makes sense, then, that given choices over their own reproduction, women have both the knowledge and understanding necessary to determine the rate of population growth appropriate to a given locality. Maria Mies and Vandana Shiva, developing a "new ecology of reproduction," encourage an ecofeminist perspective, which is:

*"...not to look at reproduction in isolation, but to see it in the light of men-women relations, the sexual division of labor, sexual relations, and the overall economic, political and social situation, all of which, at present, are influenced by patriarchal and capitalist ideology and practice. Therefore a primary demand is that women regain greater autonomy with regard to their sexuality and procreative practices."* (11)

## Risk and Scarcity

While capitalist-patriarchal institutions tend to produce or exacerbate environmental scarcities through their conceptual understandings of "wealth" or "development," it would be naive to suggest that all such difficulties flow from these forces. After all, not all floods are the result of World Bank dam projects, nor are all famines caused by the deforestation practices of timber or meat industries. Hunter-gatherer communities of the past and present have been forced to deal with all manner of local scarcities resulting from natural disasters or the unavailability of certain dietary necessities, even where interaction with capitalist-patriarchal structures was minimal or nil.

Much work has been done to study the strategies by which hunter-gatherer societies manage risk or uncertainty resulting from the organic rhythms of their natural environment. One such study was conducted by Raymond Hames, who conducted a study of the Yanomamo Indians of southern Venezuela and northern Brazil. (12) Hames employed various forms of quantitative analysis to study the adaptive procedures by which this society managed a local protein deficiency that could only be supplemented by the hunting of small or large game. Since hunting was considered a "high-risk" activity, with heavy variance in yield from one day to the next, Hames expected to find the most developed adaptive behavior to be centered around these activities.

Hames suggested that there were three possible adaptations to a limited availability of protein resources. The first was the storage of surplus by individual members of the community. This practice, however, was rarely employed due to the high costs of maintaining the meat for more than a couple of days. These costs included the large amounts of firewood needed to smoke the meat, as well as the energy expended in protecting the meat from other life forms (human or otherwise). The second possibility was to expand the breadth of diet intake, and to include lower-ranked game species in the hunting practice. This was seen as inefficient in the long term, however, due to the extra time required to hunt game that provided little protein. The third possibility was to increase sharing practices among hunters, such that the day-to-day variance of hunting yields would be alleviated by an equitable distribution throughout the community.

His findings indicated that this third option was the one practiced most frequently by the Yanomamo Indians.

*"It is clear that risk has some utility in explaining variation in scope and frequency of exchange among the Yanomamo Indians. Sharing is an adaptive mechanism to reduce the variance in consumption of wild and cultivated resources."* (13)

In fact, this conclusion concurs with the findings of several other anthropologists studying in the field of risk and uncertainty. The shortages that inevitably appear in the organic rhythms of any ecosystem do not necessarily, as they seem to in our own culture, result in vast disparities of wealth or power. On the contrary, these sorts of scarcities are merely a part of the "risky business of life," which all species share. Instead of fracturing societies, these sorts of uncertainties solidify the organic ties within the community and encourage a strategy of collective, rather than individual, survival.

It is essential, then, that a distinction is drawn between risk and scarcity. Risk is a timeless experience that flows from the inherent uncertainty of all life, and shared by all species. While this ever-present risk does not always lead to cooperative, collective survival strategies, neither does it necessarily lead to the form of competitive, dominating society that capitalist-patriarchal discourses around scarcity would lead us to believe. In fact, scarcity as it appears in the capitalist model, and counterposed by ecological critiques, is an entirely other principle. Scarcity is at once the devaluation of all non-human, non-male life characteristic of capitalist-patriarchal relations, and its critique: the artificial shortages that directly result from this systematic devaluation. Therefore, it may be said that while risk is simply a part of life, scarcity as we understand it is a direct result of our current economic and social relations.

## Hope

Ecofeminists throughout the world and across cultures have drawn the world's attention to the worst behaviors and patterns of thought endemic of Western capitalist-patriarchal culture. Interestingly enough, these writers seem to be the same ones who offer the most hope for a non-dominating, sustainable future in which all humans can co-exist peacefully and meaningfully with the natural world that surrounds them.

Most ecofeminists agree with green anarchists that, in order to preserve our own lives on this planet and the lives that surround us, we must cease the destructive practices that result directly from certain ways of thinking, and particular habits of thought. Therefore, it is the responsibility of each and every human to uncover the ways in which patriarchal-capitalist forms of domination, or hierarchical thinking, are reproduced in our own daily lives. Charlene Spretnak provides one path in her discussions of radical nonduality, which she describes as "a dynamic system of relations wherein any particular manifestation functions simultaneously as a distinct part and the unbroken whole."

*"The parts are not derivative of the whole, nor vice versa. Each aspect constitutes the other. Metaphors of a web or a net are often used by nondualists, but they seem to me not quite dynamic enough to convey the subtle processes of wholeness and diversity, of nonduality and particularity."* (15)

In practical terms, this means that distinction between man and woman, humans and nature, or even self or other are allowed to break down, or at least change meaning. While the constitutive wholeness of each individual part is preserved, all whole parts are also understood as part of a still larger whole. In this way, individuals should become more receptive to sharing and reciprocity, both within a community as well as in communion with the Earth. Furthermore, radical nondualistic thinking would discourage the practices of capitalist-patriarchal institutions, which not only marginalize women within androcentric societies, but also divide woman from her own body, alienating her from her own reproductive organs.

Dualistic thinking has itself provided the sense of lack, of scarcity and of a separation between ourselves and nature. Economics steps in to fill the artificial scarcity and of a separation between ourselves and nature. Economics steps in to fill the artificial scarcity that results from a society ordered around the division between "nature" and "civilization". In "From Heroic to Holistic Ethics: The Ecofeminist Challenge," Marti Kheel discusses the two symbolizations that have traditionally been used in Western culture to describe the non-human world (or "nature"). (16) Either nature is a beast to be destroyed or subdued, or nature is an inanimate lifeless matter. The myth of scarcity functions alongside both of these

images. While we may despise, fear or dismiss the workings of the natural world, we as humans still depend upon it because we are still, in reality, a part of nature. It is the notion of our separation that allows us to perceive "scarcity" as our general orientation to the natural world. What could be more frightening than the prospect that nature will fail us, that at

any moment its wild, random workings will not provide enough to sustain us? In response to this fear, humans have developed everything from agriculture, to pasteurization, to refrigeration, to hormones, to genetic modifications. All of these developments in technology are centered about a fear of scarcity, that nature left to its own wild ways may not provide enough.

Returning to the Rolling Stones verse, we find that we certainly cannot get everything we want, but we are all interdependently connected in a world that is capable of providing all we need. The process of realizing this interdependence will be a slow one indeed, but it can begin by affirming the local knowledge where this understanding is already present — i.e. indigenous communities. In a patriarchal-capitalist society that only

recognizes the knowledge produced in laboratories and libraries, the obstacles are formidable indeed. The fact that these realizations are being made at all, however, both within ecofeminism and green anarchism, is our first glimmer of hope. Ultimately we may discover that our capacity to nurture this hope is inextricably linked with our chances to live peacefully, humans and all life, on this great whole planet Earth.

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## The Expansion of the Machine Fragment 13

from "The Garden of Peculiarities"

Colonization has been nothing more than the expansion of capital and technological thinking through the culture of standardization on a worldwide scale. This practice reached its apex with European expansion. From the beginning of the 20th Century it unleashed its destructive power with the appearance of imperialism: the oligopolic phase of capitalism. This isn't, however, a phenomenon tied exclusively to nation and ethnicity building (at least not in this stage of so-called "globalization"). For the first time in recorded or remembered history a single group of individuals controls on a transnational scale a worldwide machine capable of annihilating the planet and extinguishing the life of many of its creatures, among them, human beings. This colonial stage has a monetary drive whose basis is ideological. Capital needs to standardize lifestyles, cultural values, architecture, language, landscape, thinking, etc. It looks to, in sum, make uniform the perception of reality, thus assuring its own permanent expansion. Its ideological foundation, which rationalizes conquest as an index of growth, assigns a positive value to the expansionist drive. Growth for growth's sake, invading to invade, and eternal expansion are the axes that form the rationale for expansion. They also constitute the logic of capital, which grows and spreads until it consumes and destroys all of those host organisms that allow and shelter life on the planet. Expansion is, without doubt, the ideology of cancer, which will not stop until it reaches an implacable metastasis.

by Jesús Sepúlveda

# THE DOCTOR IS SICK:

## SCHIZOPHRENIA, ANTI-PSYCHIATRY & ANARCHISM

BY DAVID JAMES

*They are playing a game.  
They are playing at not playing a game.  
If I show them I see they are,  
I break the rules and they will punish me.  
I must play their game,  
Of not seeing I see the game.*

—R.D. Laing, M.D. *Knots*, 1974  
Antipsychiatry psychiatrist

*Our greatest gifts come to us by way of madness.*  
—Plato (Phaedrus)

One of the issues many anarchists seem reluctant to talk about, is mental health, and how psychiatry does some of the dirtiest work in keeping this horrible oppressive system going.

Psychiatric survivors face oppression even within anarchist circles and scenes. People who have emotional problems or different levels of consciousness about their lives are called wingnuts and ostracized. People labeled “schizophrenic” who stop taking their medication at the Rainbow Gathering (or almost anywhere else for that matter) are not usually shown support and respect for their decision. CALM (The Center for Alternative Living Medicine) often sends such people from the National Gatherings every year to local psychiatric wards, where they experience something a lot different than peace and love.

It's called involuntary psychiatric treatment. And it is not acceptable. Nobody deserves to be forced to take psychiatric drugs against their will, or to be given electroshock without consent, or to be locked up in any kind of fucking cage.

In this article, I'm going to focus on schizophrenia. What is “schizophrenia,” exactly? The Greek etymology means “broken soul” or “broken heart.” According to the World Health Organization, 58-116 million people around the world today have experienced an “acute schizophrenic break syndrome.” Many describe falling into a kind of abyss of isolation. This happens because there is a huge discrepancy between the subjective inner world that they've been swept into, and the mundane everyday world outside. There seems to be a total gulf between these two. This is exactly what happens in our society: the individuals around such a person have absolutely no trust in what is going on! So everything is set up negatively, and this gives rise to fear and misunderstandings on both sides.

*“It seems that without exception the experience and behavior that gets labeled “schizophrenic” is a special strategy that a person invents in order to live in an unlivable situation. In his life situation, the person has come to feel that his is an untenable position. He cannot make a move, or make no move, without being beset by contradictory and paradoxical pressures and demands, pushes and pulls, both internally from himself and externally from those around him. He is as it were in a position of checkmate.”*

—R.D. Laing

R.D. Laing argues that it is impossible to see a patient as a bundle of symptoms or as an organism and to understand his existential position. If we try to understand the existential phenomenology of the person termed schizophrenic, it is no help to relate to the barriers s/he has put up to the world or within himself, with further barriers.

For example, if someone describes themselves as dead, they may be describing the truth of their existence as they experience it. But this would not be acceptable to most psychiatrists. It is difficult to recognize the schizophrenic's “despairing aloneness and isolation,” Laing says.

He describes the agony of what is labeled a “schizophrenic break”: “His body: this place of rage, terror, desire and despair. This place of life, which is too harrowing and too fraught with too many conflicts and contradictions that entangle him, that he cannot resolve or transcend. What does he do? He withdraws from his body. He dissociates himself from it. He refuses to be it, live it, inhabit it, permeate it with himself.”

No one is arguing that “schizophrenia” is in no way biological. But drawing a correlation between biology and “schizophrenic” behaviors in no way makes such behaviors meaningless. If you examine these behaviors phenomenologically, they can be understood as an individual's attempt to contend with her frightening existential condition, perched in a horrifying age trapped in the death throes of a murderous global civilization. If everyone who becomes aware of the true nature of the horrifying times in which we live is diagnosed schizophrenic, drugged, and institutionalized, it will certainly imperil any sort of conscious evolution towards a wild, free, sustainable human society.

In his book *The Politics of Experience*, Laing argues that in his using the term “schizophrenia,” he is not referring to any condition that he supposes to be mental rather than physical, or to an illness, but to a label that some people pin on other people under certain social circumstances. The “cause” of “schizophrenia” is to be found by the examination, not of the prospective diagnosis alone, but the whole social context in which the “psychiatric ceremony” is being conducted.

He continues, saying that, in effect, there is no such “condition” as “schizophrenia,” but the label is a social fact and the social fact is a political event.

In Victor Barbetti's essay “Classification and the Treatment of the Patient,” he critiques the system of classification, saying:

“In classification we seek to concentrate or group data according to similarities. In caring for another person, we seek to open up a world that is already too constricted and indifferent to their individuality. With one we sharpen our focus and induce structures; with the other, we look for freedom where it appears there is little or none.”

He goes on: “Classification systems such as DSM are the products of political and historical processes

(such as capitalism, racism, statism, Christianity, and patriarchy). These processes valorize tacit prescriptions for what is or is not considered ‘sane’ or ‘normal’.”

According to Kirk and Kutchins, the work of creating, maintaining, and perfecting a classification system has at no time in our history been initiated by working clinicians. Why? Because good clinicians are aware that no matter how many diagnostic categories one can hang around the neck of a patient, healing takes place in a realm without judgments.

Neuroleptic drugs (including Haldol, Thorazine, Resperidal, Zyprexa, etc) prescribed for “schizophrenia” cause severe

damage. More than fifty percent of people treated with them (the newer drugs cause less, but inflict more tardive psychosis, or damage to the higher regions of the brain) develop a horrible disease called tardive dyskinesia, which causes twitches and spasms of the face, mouth, tongue, neck, shoulders, back, arms,

legs, hands and feet. (American Psychiatric Association, 1992; Breggin, 1983; 1990; 1991). The muscles of respiration and speech can also be impaired. Other closely related, untreatable neurological disorders include tardive akathisia (painful feelings of inner tension and anxiety and a compulsive drive to move the body). Tardive dystonia involves muscle spasms, frequently of the face, neck and shoulders, and it too can be disfiguring, disabling and agonizing.

There are no accurate surveys of the total number of people afflicted with tardive dyskinesia. There are probably a million or more tardive dyskinesia patients in the United States today, and tens of millions have been afflicted throughout the world since the inception of neuroleptic treatment. Long-term neuroleptic use is associated with both cognitive deterioration and atrophy of the brain. Those who defend neuroleptic use claim that schizophrenia itself causes this degeneration. They are wrong. More than 100 years of autopsied brain studies of persons labeled as schizophrenic failed to show any such damage, until the recent advent of neuroleptics. That's not the worst of it. In a few people the neuroleptic reaction goes massively out of control, causing neuroleptic malignant syndrome, an acute inflammation of the brain comparable to lethargic encephalitis, which can be fatal.

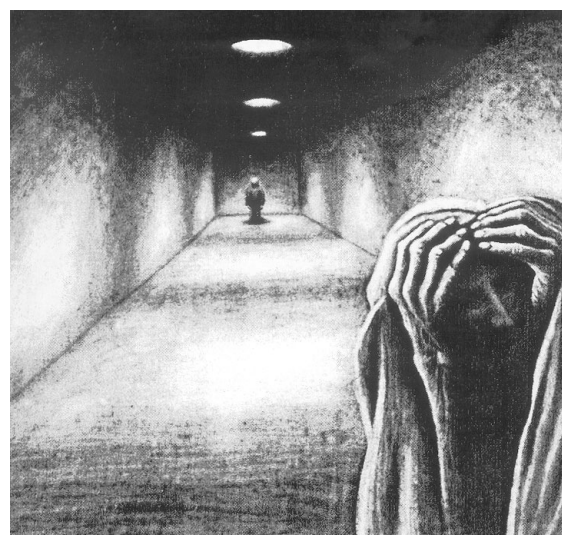
How do neuroleptics “work”? They suppress the transmission of dopamine in the brain. Frontal lobe activity is also suppressed — the effect is that of a chemical lobotomy. The victim becomes weak and tired. Their will is crushed; they become passive and docile. They become more “manageable” and complain less.

There is no proof that neuroleptics have any effect on so-called psychotic symptoms, such as hallucinations and delusions. The neuroleptics mainly suppress outrage, rebelliousness, and spontaneous activity in general. This is why they are effective and employed whenever and wherever social control is desired: in mental hospitals, nursing homes, prisons, institutions, clinics, and political detention camps. This widespread use makes the claim that they are specific for “schizophrenia” ridiculous. (They are even used in veterinary medicine to subdue animals.)

Controlled studies by Loren Mosher have shown that those diagnosed with acute schizophrenia improve better without medication by living in a home-like setting (if not a home)

with “non-professional” people who know how to listen and to care. They become more autonomous, and do not get tardive dyskinesia or neuroleptic malignant syndrome.

There's no convincing evidence that schizophrenia is a biochemical disorder. The only biochemical imbalances proven to exist in the brains of mental patients are those caused by the drugs. Neither is there substantial evidence for a genetic basis of schizophrenia. Psychiatrists make their money prescribing drugs. If they were to reject the biochemical model and the coercion it implies, they would be unable to compete with psychosocial counselors who charge less. And so the American Psychiatric Association entered into a “partnership” with the drug companies. Organized psychiatry has become wholly dependent for financial support on the pharmaceutical industry. So today, the pharmaceutical companies advertise psychiatric drugs and the psychiatrists, also bought and paid for, dispense them.



How, then, can we understand and care for those undergoing emotional pain and anguish? Should we think of them as “wingnuts” or “schizophrenics” or defective objects or as human beings struggling with existential, political, emotional and social problems and personal conflict? Should we drug them into submission, toss them in the asylum; or try to understand and let them empower themselves, and even learn from them?

But if we are trying to find a better way to support people in emotional pain, where do we begin? The most important part is to respect the freedom of whoever you’re trying to help. If they don’t want your help, fuck off. All well-meaning interventions will eventually lead to the horrible state of affairs we have now. If we want to call ourselves anarchists, we should realize that we cannot trust any person to have power over any other person. Unequal power relationships do not lead to healing. I’ve spent more than a year of my life living with various people around the United States who were diagnosed schizophrenic and forced to take neuroleptics against their will. I helped them to stop taking them, helped them through the withdrawal, and made sure nobody tried to force them back into the system.

Laing says that, as a therapist, one has to be able to orient oneself as a person in the other’s scheme of things rather than only to see the other as an object in one’s own world, i.e. within the total system of one’s own reference. One must be able to effect this reorientation without prejudging who is right and who is wrong.

Details aside, one thing is very clear to him: Any technique concerned with the other without the self, with behavior to the exclusion of experience, with the relationship to the neglect of the persons in relation, with the individuals to the exclusion of their relationship, and most of all, with an object-to-be-changed rather than a person-to-be-accepted, simply perpetuates the disease it purports to cure. (p. 53)

Laing: *It is more a mark of one’s humanity to be able to just be with someone, no matter what state they are in, without needing to act on them in some way, without attempting to change them to suit one’s own book, so to speak, and yet still vibrantly alive to their humanity. But if the distressed and desperate states which are conventionally known as “mental illness” arise out of our conduct towards one another, then their resolution too must issue from this interface between people, out of a healing common ground that can be established through a therapeutic relationship.*

That leaves us with one final area to explore: the possibility that some of what is described or diagnosed as “schizophrenia” is, in fact, a breakthrough rather than a breakdown. I’m not claiming that everyone that is diagnosed “schizophrenic” is experiencing a kind of supersanity, or returning to an earlier sanity that has largely been discarded by civilization, but I feel that there are certain people who do or did seem to give some credence to this idea.

At any rate, normal people are not “sane” by any stretch of the imagination. So, I’ll wrap up this article by exploring some writings about some “schizophrenics” experiencing what’s described as a sort of primitive sanity.

R.D. Laing argues that the condition of normal people is a condition of alienation, of being asleep, of being unconscious, of being out of their minds. He goes on:

*Society highly values its normal man. (sic) It educates children to lose themselves and to become absurd, and thus to be normal. Normal men have killed perhaps 100,000,000 of their fellow normal men in the last fifty years.*

*Long before a thermonuclear war can come about, we have had to lay waste to our own sanity. We begin with the children. It is imperative to catch them in time. Without the most thorough and rapid brainwashing their dirty minds would see through our dirty tricks. Children are not yet fools, but we shall turn them into imbeciles like ourselves, with high I.Q.s if possible...*

The psychiatrist’s authority, combined with his perception of the person’s “deviant” praxis as “illness,” imposes almost inescapably a reifying self-concept on the latter; Foucault (1967) captures this process in a single phrase, when he speaks of the patient as “alienated in the doctor.”

R.D. Laing claims: *“If the human race survives, future men (sic) will, I suspect, look back on our enlightened epoch as a veritable Age of Darkness... They will see that what was considered “schizophrenic” was one of the forms in which, often through quite ordinary people, the light began to break into our all-too-closed minds.”*

John Weir Perry has similar feelings:

*“It is justifiable to regard the term ‘sickness’ as pertaining not to the acute turmoil but to the pre-psychotic personality, standing as it does in need of profound reorganization. In this case, the renewal process occurring in the acute psychotic episode may be considered nature’s way of seeing things right.”*

Michael O’Callaghan gave a speech in New York in 1992, in which he elaborated on the acute “schizophrenic break” as an inner Apocalypse of the psyche:

*“Despite mainstream psychoanalysis, authoritarian religions, repressive societies, and a pharmaceutical-medical industry which still misinterpret the condition as mental breakdown, a growing body of scientific evidence indicates that the natural*

*function of this visionary episode is one of personal healing, artistic inspiration, and social renewal.*

*Few people are aware that the ‘schizophrenic break’ — when not artificially blocked by medical intervention — is a temporary phenomenon. The acute visionary phase naturally lasts for about forty days, after which the psyche gradually returns to a normal state of consciousness. The interesting thing is that the visionary content of the acute phase centers around the destruction and reintegration of the ego, symbolized not only by powerful hallucinations of personal death and rebirth, but also by an overwhelming subjective experience of Apocalypse and the end of time.”*

Willis Harman further elaborates on an optimistic note:

*“All we have learned of psychotherapy suggests that it is at the precise time when the individual feels as if his whole life is crashing down around him, that he is most likely to achieve an inner reorganization constituting a quantum leap in his growth toward maturity. Our hope, our belief, is that it is precisely when society’s future seems so beleaguered — that it is most likely to achieve a metamorphosis in society’s growth toward maturity, toward more truly enhancing and fulfilling the human spirit than ever before.”*

**WARNING:** When trying to withdraw from many psychiatric drugs, people can develop serious and even life-threatening emotional and physical reactions. In short, it is dangerous not only to start taking psychiatric drugs, but also it can be hazardous to stop taking them. You should **NOT** stop taking them all at once. I recommend trying to find a copy of *How and Why to Stop Taking Psychiatric Drugs* by Drs. Peter Breggin and David Cohen and *Toxic Psychiatry* also by Peter Breggin, which is a good starting point for learning about the psychopharmaceutical-industrial complex and the psychiatric survivor movement. **Also, check out [www.mindfreedom.org](http://www.mindfreedom.org) and [www.antipsychiatry.org](http://www.antipsychiatry.org).**



..... BECAUSE THE ONLY PEOPLE  
FOR ME  
ARE THE MAD ONES,  
THE ONES  
WHO ARE  
MAD TO LIVE,  
MAD TO TALK,  
MAD TO BE SAVED,  
DESIROUS OF EVERY THING  
AT THE SAME TIME,  
  
THE ONES  
WHO NEVER YAWN  
OR SAY A COMMONPLACE THING,  
BUT  
BURN, BURN, BURN  
LIKE  
FABULOUS YELLOW ROMAN CANDLES  
EXPLODING LIKE  
SPIDERS  
ACROSS THE STARS.  
  
- JACK KEROUAC  
ON THE ROAD.

## THE SPECTER OF HANNIBAL LECTER BY WARD CHRUCHILL

**A**t this juncture, the entire planet is locked, figuratively, in a room with the socio-cultural equivalent of Hannibal Lecter. An individual of consummate taste and refinement, imbued with delible grace and charm, he distracts his victims with the brilliance of his intellect, even while honing his blade. He is thus able to dine alone upon their livers, his feast invariably candlelit, accompanied by lofty music and a fine wine. Over and over the ritual is repeated, always hidden, always denied in order that it may be continued. So perfect is Lecter’s pathology that, from the depths of his scorn for the inferiors upon whom he feeds, he advances himself as their sage and therapist, he who is incomparably endowed with the ability to explain their innermost meanings, he professes to be their savior. His success depends upon being embraced and exalted by those upon whom he preys. Ultimately, so long as Lecter is able to retain his mask of omnipotent gentility, he can never be stopped. The socio-cultural equivalent of Hannibal Lecter is the core of an expansionist European “civilization” which has reached out to engulf the planet.

In coming to grips with Lecter, it is of no useful purpose to engage in sympathetic biography, to chronicle the nuances of his childhood, and catalogue his many and varied achievements, whether real or imagined. The recounting of such information is at best diversionary, allowing him to remain at large just that much longer. More often, it inadvertently serves to perfect his mask, enabling him not only to maintain his enterprise, but to pursue it with ever more arrogance and efficiency. At worst, the biographer is aware of the intrinsic evil lurking beneath the subject’s veneer of civility, but, deliberately obfuscates the truth in order that his homicidal activities may continue unchecked. The biographer thus reveals not only a willing complicity in the subject’s crimes, but a virulent pathology of his or her own. Such is and has always been the relationship of “responsible scholarship” to expansionist Europe and its derivative societies.

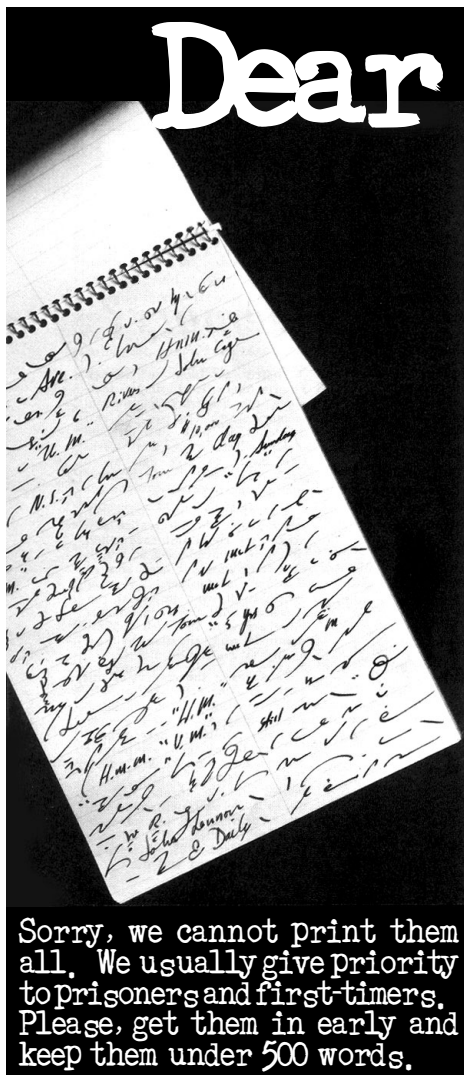
The sole legitimate function of information compiled about Lecter is that which will serve to unmask him and thereby lead to his apprehension. The purpose of apprehension is not to visit retribution upon the psychopath - he is, after all, by definition mentally ill and consequently not in control of his more lethal impulses - but to put and end to his activities. It is even theoretically possible that, once he is disempowered, he can be cured. The point, however, is to understand

what he is and what he does well enough to stop him from doing it. This is the role which must be assumed by scholarship vis-à-vis Eurosupremacy, if scholarship itself is to have any positive and constructive meaning. Scholarship is never “neutral” or “objective”; it always works either for the psychopath or against him, to mystify socio-cultural reality or to decode it, to make corrective action possible or to prevent it.

It may well be that there are better points of departure for intellectual endeavors to capture the real form and meaning of Eurocentrism than the life, times, and legacy of Christopher Columbus. Still, since Eurocentrists the world over have so evidently clasped hands in utilizing him as a (perhaps *the*) preeminent signifier of their collective heritage, and are doing so with such an apparent sense of collective jubilation, the point has been rendered effectively moot. Those who seek to devote their scholarship to apprehending the psychopath who sits in our room thus have no alternative but to use him as a primary vehicle of articulation. In order to do so, we must approach him through deployment of the analytical tools which allow him to be utilized as a medium of explanation, a lens by which to shed light upon phenomena such as the mass psychologies of fascism and racism, a means by which to shear Eurocentrism of its camouflage, exposing its true contours, revealing the enduring coherence of the dynamics which forged its evolution.

Perhaps through such efforts we can begin to genuinely comprehend the seemingly incomprehensible fact that so many groups are presently queuing up to associate themselves with a man from whose very memory wafts the cloying stench of tyranny and genocide. From there, it may be possible to at last crack the real codes of meaning underlying the sentiments of the Nuremberg rallies, those spectacles on the plaza of Rome during which fealty was pledged to Mussolini, and that amazing red-white-and-blue, tie-a-yellow-ribbon frenzy gripping the US public much more lately. If we force ourselves to see things clearly, we can understand. If we can understand, we can apprehend, if we can apprehend, perhaps we can stop the psychopath before he kills again. We are obligated to try, from a sense of sheer self-preservation, if nothing else. Who knows, we may even succeed. But first we must stop lying to ourselves, or allowing others to do the lying for us, about who it is with whom we now share our room.

Excerpt from “*Since Predator Came: Notes on the Struggle for American Indian Liberation*”



Sorry, we cannot print them all. We usually give priority to prisoners and first-timers. Please, get them in early and keep them under 500 words.

# Dear Green Anarchy,

## Settin' Us Straight From Greece

**Hello from Greece,**

I would like to make a comment about your "Anarchist Resistance" web page. No need to say that it is very positive to cover news from Greece, but unfortunately there is false information in one of them. I am referring to "20 October, Greece: Anarchists Vandalize University".

1. The School of Mathematics and Physics indeed was occupied. The occupation started on Friday 01 November and finished on early morning of Sunday 3 November. The reason for the occupation was not a solidarity action to the anti-authoritarian struggler Yiannis Serifis. The reason was that the administration of the University had kept the doors of the school locked, even though it was announced that an anarchist three-day event was going to take place. The event was organized by "Sintehniaplin" ([www.disobey.net/syntaxniaplin/](http://www.disobey.net/syntaxniaplin/)), an anarchist antiauthoritarian art collective. "The 3-day Event Against Trade and Spectacle" included conversations, theater plays and concerts.

2. The event was attended, on 2<sup>nd</sup> November, by one thousand people (personal estimation) and not by 200 as media said. Of course the organizers and the majority of the people that attended were in solidarity to Y. Serifis and every imprisoned struggler. Since the event was organized and announced prior to Y.S. arrest could not be a solidarity action. But there were spray-painted slogans, posters, leaflets, and chants for Y. Serifis' liberation. No damages were made apart from spray-painted slogans. The organizers had cleaned the room that was used.

3. The rector claimed that there were damages of 30,000 euros. He did so, because when there are damages the Ministry of Education cover the expenses. In that case the rector would spend a part of the money for the University and put in his pocket the rest of them. Anarchists responded with a poster showing the image of the rector, and explaining what really had happened.

4. The media lied because they wanted to create terror-climate ([www.infoshop.org/inews/stories.php?story=02/11/04/7612891](http://www.infoshop.org/inews/stories.php?story=02/11/04/7612891)). The attempt of denigration of the anarchist movement and radical left has started a long time now, with a very characteristic case being the one of Yiannis Serifis. This attempt had taken place in order to construct negative climate for the solidarity demonstration to Y. Serifis that was called on 7<sup>th</sup> of November by the "Anarchist Initiative of Thessaloniki". 700 people despite the negative climate attended the demonstration.

In order to restore the truth, the article must be changed. There is big difference between using violent and dynamic means, as anarchists, when WE CHOOSE to, and the MEDIA LIES that aim to denigrate us. I have to admit that as one of the people that attended the event, I have felt very offended by media lies. So when I saw this article on your site I felt angry. Of course it is not your fault as the long distance between you and us makes communication indirect and difficult. In order to avoid such mistakes get information from anarchist or alternative sources. In case you get info from mainstream media crosscheck it with anarchist groups or comrades.

Many regards,  
Gaia Libertad

## Then Let's Get Busy

**Dear GA,**

While I'm writing let me just say that your zine is great. "Thinking Thru The Fall" was an awesome bit of writing. The GA primer kicked ass, too. There aren't any obvious flaws in your zine and you present your ideology quite well [although I do find it a little extreme]. The hunter/gatherer thing is too regressive for me, I'm a gardener/goat herder. But that's sustainable, right?

Points on which I do agree with you are many, however, such as revolutionary violence. Theodore Kaczynski did nothing wrong. Those who support industrialism and resource exploitation are destroying all life on earth. Their lives should not be held as sacred. On the contrary, their lives should be taken from them just as they seek to take our lives and the lives of mother earth's creatures. How can the earth survive when we have men like "Dubya" in power? Someone has to take him out. Not just him, but everyone who thinks like him. After enough of them have been exterminated it should begin to have a deterrent effect on the others. Of course, it won't be easy. They have the FBI, CIA, police, military, etc. on their side. They have a huge amount of technological might waiting to crush those who oppose them and are caught.

What I'm actually proposing is g.a. death squads. Highly trained and heavily armed soldiers carrying out assassinations of key political and industrial targets. It can be done successfully. Where as economic sabotage is merely bothersome to these "destroyers of life," executions will be terrifying and can have a great effect on the relevant circumstances. Pim Fortuyn's misfortune is a fine example. Look what happened at the polls. The only problem with this scenario is the assassin was caught (if the man in jail is indeed guilty) and this has a detrimental effect on other g.a. executioners. But sacrifices must be made, as they say.

So, you see where I am coming from. What is needed is a war on terrorism, but ours should be a war on the real terrorists. Not that I don't grieve for those who died on 9/11, but look at the atrocities the U.S. has committed or promoted in Chile, Nicaragua, Iraq and Vietnam. Should we expect anything else? It is only the chickens finally coming home to roost.

My heart goes out to those who lost loved ones. It was indeed a horrible tragedy and entirely preventable. "Dubya" was given plenty of warning but let it happen. He wanted it to happen. It boosted his ratings and gave the right wingers an excuse to pass the patriot act (which was already written, pre 9/11). We're well on our way to becoming a police state and guess who's on the hit list? Anarchists of all stripes, but especially those who practice direct action. I'm sure we'll all be labeled as anti-patriots now. Can anarchists tried before military tribunals be far behind?

We can't just sit back and wait for the revolution to happen. Hell, we are the revolution. In fact, in any basic model of revolution a political crisis must be created in addition to popular discontent and actions by a revolutionary opposition, in order for a true full-scale revolution to come about.

In the Russian Revolution the crushing blows delivered to Russia by the Germans in WWI allowed Lenin's Bolsheviks to strike and take power. Today America is situated as a highly industrialized, militarized sole superpower and defeat or near defeat by an outside

source seems very unlikely. What seems much more feasible is an economic collapse - which would weaken the government ability to act and would also incite rebellion among the proletariat. I think the question we must answer is how do we bring this about. But that is an entire debate in itself.

In addition to this difficulty is the fact that what we (as g.a.'s) are asking for in decentralization and de-industrialization is something **truly revolutionary**. Throughout history every social revolution has led to an extreme centralization and rationalization of state institutions.

So, not only must we engineer the collapse of the mightiest empire in history, but we must also break the mold of revolution itself. This will, in all likelihood, be a long and bloody battle.

Then let's get busy. What motivates us is love. Love for the people, love for the earth, and love for life itself. The forests and the creatures can't afford to wait any longer. They're almost gone. Our time to act is now, before they tattoo bar codes on our foreheads and place GPS locators in our skulls. We have been chosen to be the monkey wrenches in the machinery of oppression, hate and destruction. I wouldn't have it any other way.

Long Live Gaia,  
-Nightshade-

## Stop the Violence!

**Dear GA,**

Since I've been in prison for self-defense against a racist idiot, I have been oppressed for my beliefs. I've been denied medical attention and the F.B.I. has been here to harass me. I've had my life put on the line many times by these fools, like them putting me on a tier with a bunch of skin heads, knowing damn well why I'm in prison, and now my photo album has been confiscated from me. It's one thing after another.

Now, I'd like to comment on some things Free wrote in a letter to the *Earth First! Journal*. It sounded like he was putting people down for what he calls whining about pepper spray and rubber bullets, and also encouraging people to pick up a gun! Well, let me say from experience of being shot 8 times, and stabbed 11 times, that picking up a gun will only make things worse. It sounds like Free is talking out of desperation, and doesn't know what he's making a call on. How many people has he shot down? Better yet, how many people and loved ones has he seen shot down or died in his arms? Let me say that I am the last one living in my family. My whole family died by the gun, and many homeboys have died in my arms. Being from Los Angeles, you can guess what kind of person I used to be, and violence only breeds more violence. Picking up a gun against the government is going to get a lot of innocent people killed. Look at what happened on 9-11, those guys killed a couple thousand people, and the government killed 10,000 in response, and we are still in Iraq. If you think life is bad now, it will get 100 times worse. Tears well up in my eyes remembering a lifetime of horror. I can go on, but I think you get the point.

I'm cutting this short, but if anyone needs to know more reasons why violence doesn't work, and will only make it worse, please contact me. I'll give you all the reasons you want, and you can believe me, because I've been there. So again, don't pick up the gun! No matter how you look at it, murder is wrong, especially of innocents. Write Me!

With my life!  
Rodney Wade #38058  
I.S.C.I., 16B-62B  
P.O. Box 14  
Boise, ID 83707

## Sparks Can Rage Into Bonfires

**Dear Green Anarchy,**

Revolutionary greetings from here in the security of housing unit (AKA "solitary"). I am a prison activist and jail house lawyer serving a three year "Shu term" for being a thorn in the side of the establishment. On the eve of a prison-wide work strike, I, and a few other so-called ring-leaders were rounded up and told we were suspected of a prison murder. Their plan worked; with our "example" the movement died at that prison and it killed two birds with one stone, cause now I am stuck in the hole, the better for them to throw obstacles in my prison-litigation path. But if there's one thing this last twelve years in prison has taught me, is patience. Every dog has his day, and I'll be ready when mine comes.

If nothing else, this time in the dungeon has given me the chance to become exposed to the message of our primitivist eco-warriors. I was handed a copy of *GA #11* and it struck a spark with me. I feel that spark can rage into a bonfire, given further exposure to your message. Being in the hole, I don't have any money at all. I am morbidly indigent. But I would really like a subscription to *Green Anarchy*. I was told that you are sometimes able to give free subscriptions to convicts in control units. May I please sign up for one, Thank you.

I'm back here with every one else and we ain't got shit, 'cept for anti-authoritarian-bent and a fuck the system mentality. I'm only able to come up with one stamped envelope for the cause, but I hope you can use it for something. Sorry it isn't more.

Thank you for your time and attention to this matter. If you could add me to your "Political Prisoners Anarchist Prisoners" column for a pen pal, that would be very much appreciated. The sentences after my address could read like this: "Social prisoner sentenced to death by imprisonment (life w/o parole) and turned prison activist/Anarchist framed for murder and fighting the death penalty."

Thank you. It is appreciated.

In solidarity,  
Jason A. Wilcox  
J-01641 Box 1902-7b110-SHU  
Tehachapi, CA 93581-5902

## A.L.F. Defends Veganism

Greetings revolutionary comrades,

This is going to be a unorthodox email coming from the animal liberation front. I assume you have received our communiqué from the action in chico, ca. Well on march 10 at 3:00am we targeted a different McDonald's but it wasn't a normal action. It was more symbolic in the sense that we needed to get rid of left over kerosene.

We painted the place and simply lit a fire by the electrical room, not really intending to torch the place because we know you can't burn concrete with fire. Anyways this occurred at about 3:00am Monday morning. We did do some minor smoke damage, which was unexpected but gave us great joy. It would have been great if we did cause great destruction but that wasn't our intent on that particular action. The action on Monday march 3<sup>rd</sup>, we did intend to burn it down with two incendiary devices but they went out.

We have always (this particular cell) had solidarity with you and we still do. Me personally, not speaking for the whole cell, do have a critique on an article that was written on veganism in your last **ga** issue. I feel that the elimination of all animal abuse is integral to help with the collapse of civilization and I don't see veganism as unnatural or impossible in the wild. There have been very successful indigenous groups that were vegan and matriarchial. iKung were vegetarian and considerably large because they focused on the consumption of plant matter rather than meat. Being vegan is also the best thing for the environment considering the dangers from factory farms and animal bi-products. Now I do see your argument about veganism as a moral issue. To me moral issues have always been in reference to god or religion. Since neither have any importance, morality is ridiculous to base one's political ideology on. I also wanted to point out that some of the oppressive, controlling, authoritarian ideas we see in industrialized, capitalist society also exist in nature. I personally disagree with the survival of the fittest argument. Killing animals so we can survive is one of those survival of the fittest ideas that I disagree with. I've known vegan primitivists that survived quite well in the wild, eating roots, various vegetables and nuts. It is quite easy to do.

My only other question has to do with one's ideology and how they live their lives. Now I am in no way putting down the primitivist idea of life. The only thing that I question about it is the implementation being used in a practical everyday life. You can tell me if I am wrong, but I know very few primitivists that are actually living in the forests everyday. I only mentioned this because the article talked about veganism being too ideological. Well the vegans I know do practice in everyday life what they preach (ie alf). It is unacceptable in my opinion, for any anarchists to really sit there and eat meat, knowing full well that all the meat you buy in stores is an agent of complete oppression, both from an animal rights stand point and anti civ perspective. I hope I have made my point clear and concise. You'll be hearing from us again.

Solidarity

ALF

*One Editor's Note: Not much room to respond, so we'll get into more details in future issues. We can pretty much agree that within industrial civilization, a vegan lifestyle is the least dominating (and probably preferable), yet this does not take into account more complex ecological, health, cultural, and economic matters. However, as far as the actual eating of animals, sorry, but it IS part of nature whether we like it or not. I would rather integrate into a natural process, then once again try to transcend or rise above it.*

In Solidarity, GA

# News from the Balcony

with  
**Waldorf  
and  
Statler**

(a new column from friends of GA)

## We don't need your stinking leaders

It looks like Chris Crass is at it again. Someone please fire his marketing department. His latest essay "**But We Don't Have Leaders - Leadership Development and Anti-Authoritarian Organizing**"

could only get printed in as many locations as its title has words. See if you can collect them all. *Heartattack*, *Onward Magazine*, *Infoshop.org*, were only some of the places that have offered Chris a venue for his special brand of anarcho-liberalism. That topsy-turned world where everyone who is oppressed (and can articulate the terms of that oppression along identity lines) holds the keys to the

gates of a better world, where "progressive" struggles contained entirely within the context of the New New Left are considered the highest form of anarchistic practice and where bridging the gap between authentic anger and mainstream (albeit good intentioned) political agendas is paramount. This is most telling in Chris's glowing praise of Elizabeth "Betita" Martinez (the author of the dismissive and hallucinatory document "Where was the color in Seattle?"), who in this new essay is referred to as "a mentor and model of respectful leadership". More tragically, Chris seems intent on dragging the anarchist tradition along his statist, semantic-argument-inspired path. This new essay exhumes Malatesta in the service of Mr. Crass's New Age definition of "leadership". After a sketch of Malatesta's political strategy as "beginning with concrete change with the intention of expanding peoples desires and capacity for liberation", Chris scribbles off the page "Leadership development is about expanding that capacity and recognizing that social change doesn't just happen, it is made. It's about the long, slow, patient process of building power with people rather than power over people." Sure, if you say so.

He then goes on to retell the internal struggles of San Francisco *Food not Bombs*, wrapping up that boring story with this zinger: "In rejecting leadership, I was in many ways rejecting responsibility and accountability to others and continuing the tradition of capitalist individualism. In learning to respect the leadership of others and in myself, I have struggled to reclaim trust in and respect for myself, both of which I was taught to achieve only through dominating others." It's one thing for poor Chris to redefine words to suit political expediency, it is yet another to claim that anyone who doesn't agree with him (or excuse me, isn't willing to reject "responsibility" and "accountability") is continuing the tradition of capitalistic individualism (or maybe only he is capable of such a Herculean task). If he is so concerned with not dominating others (and then correspondingly leading them), how exactly can he justify the total transformation of society, whether along anarchist or even race traitor lines? I guess that's the point: he doesn't. **Get off the stage, you bum!**

## The Workerist stands alone

Infoshop.org exists as some sort of virtual feeding pool for anaerobic organisms. Arthur J. Miller is an obvious example with the publication of his new essay "The Intelligentsia and the Class Struggle". Arthur clearly doesn't get out much as evidenced by his need to explicate the intelligentsia

(whomever they are) as the essential reactionary elements in class struggle. This quote is telling, "From time to time, mostly folks from the intelligentsia, ask why class struggle has not yet liberated working people from the exploitation of the class system? There are many historical reasons; one such reason is that we have had a parasite clinging to our backs, the intelligentsia. The intelligentsia has helped keep the class system in place by suppressing our voice, but also by creating sectarian cults that keep the working class divided." Which clearly informs us that before we can successfully resist capitalist oppression we must eliminate the threat of the intelligentsia. Mao would be proud. (Even though he is one of the few people (none of whom are alive) actually named as a member of this dreaded class.) **Boo! Hiss!**



## Finally the anti-state communists have gone sectarian

We aren't quite old enough to remember exactly why communists split into a thousand different splinters after the Russian experiment, but we're damn near close. What we do remember is that they used to sit in meetings under banners such as Comintern and Third International and were explicitly involved in the downward authoritarian spiral that was the USSR, even if it was only to protest and be expelled during the process. After a long hibernation it appears that they are back. While they remember the good old days (like when they were derided in Lenin's "Left-wing Communism"), it seems like they are mostly living in the shadows of books like *Empire* (Hardt and Negri, Harvard University Press, 2001) and writing grumpy letters to *Anarchy Magazine*. In addition, they have a new journal named *Aporia* (defined as wonder and amazement before the confusing puzzles and paradoxes of our lives and of the universe) that charts new territory for the 21<sup>st</sup> century. This is the first wave, of what is guaranteed to be many; sectarian attacks against anarchists along the lines of the question of state. The article in question, titled "*Anarchist Bodies and the Bodies of Anarchism*" by Don Kingsbury begins with an introduction to the Black Bloc (which apparently is useful for the anti-state commie who spends all their time in the library and hasn't caught wind of the new sensation sweeping the country) and ends in the safe Foucaultian space of naming the Black Bloc as "biopolitical in practice or theoretical constitution, yet retain defining linkages to older formulations of power and power relations". Which I guess is an anti-state/post-Foucaultian smack down or something. I recall getting biopolitical just last week, but the doctor gave me a laxative.

Beyond linking the Bloc to the spurious mouthpiece of the "White Overall" movement (with their articulated strategy of reclaiming space in spectacle) the clear agenda of this hit piece goes like this, "the Black Bloc creates the State according to the image it would have it display in an attempt to illuminate a truth". Which hints at the direction that our post-neo-commie friends would take their analysis. If you don't read Marx, Negri, Lukacs, et al. you are more apt to fail in your revolutionary strategy than those of us who have. Valuable words from a theater box even farther removed from the stage of history than anarchists.

**Take them away!  
W&S**

p.s. we will be back!



# CASCADIA SUMMER

## CALL TO ACTION

[www.CascadiaSummer.org](http://www.CascadiaSummer.org)

In light of the all out war being currently waged on our public forests and environmental protections by George W. Bush and the timber industry, forest defenders throughout the mountains of Oregon, Northern California, Washington, and Southern British Columbia are organizing a campaign during the upcoming summer of 2003. We are issuing a call to action to all concerned individuals and organizations to request their aid during the upcoming summer months.

In the last year, eco-activists have seen a rapid increase in the level of forest destruction on public lands, the erosion of hard-fought legal protections (As inadequate as they were, they were better than nothing.), and the amount of government repression on groups fighting for social and environmental protection on Bush and his cronies are organizing to continue profiting from injustice and exploiting the Earth. WE ARE ORGANIZING TO PROMOTE SOCIAL JUSTICE AND ENVIRONMENTAL SUSTAINABILITY.

The Cascadia Summer campaign is made-up of a diverse group of local conservationists fighting to protect forests, streams, and wildlife. We recognize and value strength in diversity of tactics. During Cascadia Summer, activists will be engaging in a wide-range of tactics from civil disobedience, tree-sits, public outreach in urban and rural areas, lawsuits, political pressure, and popular education. Trainings in direct action, non-violence, blockading, legal issues, and much more will be provided.

**WE ARE REQUESTING:**

- YOU!!! Come out and join us this summer for a few days, a week, or three months to protect Native Forests, Old Growth trees, Salmon, Owls, and Rivers.
- HELP!! Help us get the word out. We need local contacts through out North America and the world. Help us do outreach in your community. Make announcements. Distribute flyers. Host a traveling road show and/or a Cascadia Summer speaker. Get in contact with us!
- FUNDS!! Local groups are already strapped. Please donate funds for Cascadia Summer organizing, and/or the Legal Defense Fund. Put on local benefits in own community.



## Communiqué from the Ruckus

Back in the Spring of 2000, still on the high of the "Battle of Seattle", the "Bring On the Ruckus" Society released its first message to the public at large, "What If You Hung A Banner And Nobody Showed Up?" This poetic rant on the need for an uncontrollable and spontaneous revolt was meant to offer some inspiration to the incendiary re-emergence of the north american anarchist resistance, and suggest a vision which was different than what was previously offered/dictated by the rigid left. We feel that this perspective, thanks to many contributors, has been successfully infused into the current movement of anarchy. Since then, numerous statements and essays have been published in our main propaganda project, DISORDERLY CONDUCT. As an insurrectionary green anarchist publication sworn to "the destruction of civilization and to the reconnection to life!" for almost three years and for six issues (recently numbering over 100-pages), DC has been dedicated to providing an unapologetic approach to insurrection, anarchy, and visions of dead/burning/mutilated cops. But, like any fluid and temporal project whose role is to provide a needed piece to a larger context, our publishing chapter may be coming to a close. The fire has been set, and we need to move on to set new ones, but we will always take a peek back to bask in its glow. This is not to say we may not emerge again when we feel it is time, or that our energy is not still fueling the flames in other ways. We now officially fuse (even though our collaborations have been extensive in the past) our efforts with those who we consider most effective in the propaganda wars, Green Anarchy, in which we have found an effective outlet for our rage. We may be closing this page in history, but you will always feel our presence. The ruckus continues ...

revoltingly yours,

(Always changing form, but never losing the spark)

The "Bring On the Ruckus" Society

P.S. All back issues are still available from the Green Anarchy distro: Issues #1 and #2 are \$2 each, #3 and #4 are \$3 each, #5 and #6 are \$5 each, and \$18 for the complete set. A compilation of the best of all -six issues, along with some new things, will be available for some yet undetermined price by late 2003. We can still be reached at [ee@efn.org](mailto:ee@efn.org) or PO Box 11331, Eugene, OR 97440.

### a few contacts:

#### Foglight Distro

c/o Moss Publications  
(Distributors of surrealist, anarchist and anti-authoritarian zines.)

P. O. Box 1582  
Portland, ME 04104

#### Insubordination

New anti-authoritarian journal. Issue #1 contains articles on "anarchists of color," the "black bloc" and "militants and moderates" Issue #2 will focus on political prisoners and armed struggle.)

P. O. Box 30770  
Philadelphia, PA 19104  
[insubordination@earthlink.net](mailto:insubordination@earthlink.net)

#### A-NEWS

(Greek-language anarchist updates)

PO Box 30557  
Athens 10033 Greece

#### Helios

(Spanish anti-civ anarchists)

PO BOX 709  
CP 11402 - Jerez de la  
Fra,  
Cadiz, Spain

#### Terra Selvaggia

(anti-civ italian language publication)

via del Coure no. 1  
56100 Pisa, Italia



Monthly Direct Action Reports  
from Around the Globe  
Send \$1 to POB 10384,  
Eugene, OR 97440  
[news@mckenzieprinters.org](mailto:news@mckenzieprinters.org)

## October 25<sup>th</sup> New Orleans Book Fair

Barrister's Gallery - 1724 Orthea Castle Halley Blvd.  
New Orleans, Louisiana  
[www.nolabookfair.com](http://www.nolabookfair.com)

### Clean yourself (out)!

The following are just a few wild plants which can help de-toxify your body, as you re-connect with the wild.

#### NETTLES - *Urtica dioica*

**Parts Used: Leaves.** (either steeped and drank as tea, or steamed/sauteed/stewed - or both!) Nettles' high level of minerals makes it a great blood-building and blood purifying herb, working as a liver tonic, and in turn, Eczema/psoriasis remedy (along with other liver tonics like burdock and dandelion root). It's used primarily to treat Anemia, due to its extremely high iron content. Another major use is for pollen allergies (in its freeze-dried form only, which Eclectic Institute makes). Nettle is supportive in blood sugar problems, adrenal exhaustion, chronic bronchitis, urinary tract infections and irritation (due to its diuretic effects) and fatigue/weakness, and helps build connective tissue. Folk medicine swears by the stinging effect of nettle as a topical remedy to relieve arthritis and rheumatism, and studies have shown that internally, it reduces uric acid, which triggers such joint pain. German researchers are using nettle root extracts for prostate cancer, and Russian scientists are experimenting with nettle leaf tincture for hepatitis and gall bladder inflammation. Many of the benefits are due to the plant's very high levels of minerals, especially calcium, magnesium, iron, potassium, phosphorous, manganese, silica, iodine, silicon, sodium, and sulfur. They also provide chlorophyll and tannin, and they're a good source of vitamin C, beta-carotene, and B complex vitamins. Nettles also have high levels of easily absorbable amino acids. They're ten percent protein, more than any other vegetable. Eating nettles or drinking the tea makes your hair brighter, thicker and shinier. Nettles' long, fibrous stems were important in Europe for weaving, cloth-making, cordage, and even paper. Native Americans used them for embroidery, fish nets, and other crafts. You can even extract a yellow dye from the roots.

#### DANDELION - *Taraxacum officinale*

**Parts Used: Both the roots and leaves.** (but in case you don't know they are both VERY bitter.) In eastern medicine the bitter taste is seen as essential to stimulating the gall bladder and tonifying the liver, thus maintaining proper digestion. The leaves are a natural diuretic (good for water retention/PMS, urinary irritation, etc) and can also be sauteed (with garlic and vinegar as well as apple juice to counteract the bitterness). The roots are an excellent liver tonic and are often roasted and powdered to make a drink similar to coffee (when sweetened). VERY high in iron, Vitamin A, and calcium.

#### DOCK - Dock (Yellow, Curly, Red, Sour)

**Parts Used: The leaves.** Has a lot of the same properties as dandelion in its effect on the liver and digestion. You can eat the leaves the same way, and they too are quite bitter (although less so in the spring). Traditionally eaten as a "potherb" (simmered and eaten along with the cooking water, or "pot liquor") in the spring, along with dandelion and nettles. The heavy dose of green energy is considered to jump start the digestive organs. The root is considered very medicinal as a liver tonic, and is often recommended for skin problems like acne, psoriasis and eczema (which are considered to indicate compromised liver function).

From *The Feral Forager: a guide to living off nature's bounty in urban, rural and wilderness areas.*  
Send \$3 to PO BOX 1485, Asheville, NC 28802  
or email: [wildrootsnc@ziploc.com](mailto:wildrootsnc@ziploc.com)

### Venomous Butterfly Publications

There is a ton of new stuff from *Venomous Butterfly* that we had hoped to review, but could not fit into this issue, including: *A Balanced Account Of The World, A Critical Look at the Scientific Worldview* by Wolfi Landstreicher, and much more!

Available from P.O. Box  
31098, Los Angeles, CA 90031

## GREEN ANARCHIST FOR THE DESTRUCTION OF CIVILIZATION

The original unapologetic  
Green Anarchist paper from the U.K.  
Available for \$3  
BCM 1715, London, WC1N 3XX, UK  
[www.greenanarchist.org/index.html](http://www.greenanarchist.org/index.html)

re-pressed distribution  
c/o crc sholebroke avenue, leeds, 1s7 3hb  
[www.re-pressed.org.uk](http://www.re-pressed.org.uk)  
[repressed@mail.com](mailto:repressed@mail.com)



Black and Green Network  
GREEN ANARCHIST GATHERING  
July 10-13, 2003  
North Central Pennsylvania



workshops and discussions on  
anarchist theory and action,  
primitive skills and more.

<http://www.blackandgreen.org/gath.html>  
Black and Green  
PO Box 835  
Greensburg, PA 15601

for the destruction of civilization  
and the reconnection to life

## the eugene scene:

### CASCADIA ALIVE!

Weekly Radical/Anarchist T. V. Program  
On Community Television (CTV)

Ch 22 (Ch 29 in some areas)  
LIVE on WED at 10pm

\* each week is followed by *Cascadia Flashback!*  
Re-broadcasts:

THUR - 1am, FRI - 10pm, SAT - 1am

[www.cascadiaalive.org](http://www.cascadiaalive.org)  
[cascadiaalive@yahoo.com](mailto:cascadiaalive@yahoo.com)

### Anarchy Radio

With John Zerzan

Sundays at 11pm

88.1 KWVA Eugene

Listen online @ [greenanarchy.org](http://greenanarchy.org)

also, look for local flyers:

### subversive pillow theatre

radical video series

Sunday nights

Usually @ Growers' Market (454 Willamette st.)

Check flyers for outdoor summer times and locations

### café anarquista

free coffee, tea, literature, conversation  
mornings/early afternoon

Fri-Sun - Scobert Park (4<sup>th</sup> and Blair)

Mon-Tue - Monroe Park (Broadway and Monroe)

Wed-Thur - Maury Jacobs Park (Adams and the river)

### Eugene Copwatch

watching them as they're watching you  
541-343-8548

1430 Willamette #506, Eugene, Oregon 97401

[WWW.EUGENECOPWATCH.ORG](http://WWW.EUGENECOPWATCH.ORG)

[EUGENECOPWATCH@YAHOO.COM](mailto:EUGENECOPWATCH@YAHOO.COM)

Check-out:

Green Anarchy  
[greenanarchy.org](http://greenanarchy.org)

The Black and Green Network  
[blackandgreen.org](http://blackandgreen.org)

Asian Revolutionary Movement  
[asianrevolutionarymovement.org](http://asianrevolutionarymovement.org)

### Coalition Against Civilization

*Species Traitor #1-3, Disgust of Daily Life, Weeping Willow, and much more!*

Get a free copy of the complete CAC Distro, including pamphlets, zines, t-shirts, hoodies, stickers, tote-bags, and patches!

[www.coalitionagainstcivilization.org](http://www.coalitionagainstcivilization.org)

[www.speciestraitor.cjb.net](http://www.speciestraitor.cjb.net)

PO Box 835 Greensburg, PA 15601

The primary purposes are: to bring people into a forest environment to break the mediation between ourselves and our world, and to encourage active participation with it. There will be a heavy emphasis upon primitive skill-share and collective experience.

The gathering will provide a forum for discussing some of the more serious theoretical and practical aspects of the anti-civilization/green anarchist critiques. The gathering will provide a place for people to get a thorough introduction to various strands of anti-civ thought, but will focus on trying to connect face-to-face and deal with issues that are brought up within the critiques and make stronger connections.

We are hoping, above all, to create an environment where people are willing to share, grow, and have a good time. The entire event is centered on active participation and we hope that people will come and bring their knowledge/experience.

We encourage people to get in contact with us or to fill out the registry form so we have a better idea of how many people are coming and what to have. Please check out the website for more information. We hope to see you out there!

