



prison writings of anarchist

ROB LOS RICOS

Manufacturing Dissent

...the final acts of uncontrollable revolutionary fury have not yet happened. Until the world, in part or entirely, has been freed from the yoke of capitalism and all other forms of privilege and authority, more people will revolt and with increasing urgency. - Rob Los Ricos

Arrested by police during a 1999 Reclaim The Streets demonstration, Rob Los Ricos was accused of throwing a rock at a cop. Used as a Latino anarchist scapegoat, example of what can happen to those who dare to rebel, Rob Los Ricos was given a nearly 8 year prison sentence.

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Here are some ways to support Rob Los Ricos:

Talk with your friends and companer@s about Rob and his case, Spread around his essays and articles, find magazines that will pay Rob to write for them, collect money to help support Rob and other political prisoners, write to Rob, get out in the streets, smash the state.

Letters can be sent to:

Rob Thaxton # 12112716

OSP 2605 State Street

Salem, OR 97310

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Eugene, OR 97405

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for more (w)ritings by Rob Los Ricos go to
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table of discontents

Forewarned

Interdiction

Manufacturing Dissent

Stateless People vs. the State

D.I.Y. Anarchy

Chaos

Leaders?.... We Don't Need No Stinking Leaders

Direct Action

Illegalism

What Are You Doing, Officer?

Rob Los Ricos vs. Chumbawumba

Let 'er Rip

You Have a Right to Riot

Biocide

Culture Clash

Exploitation = Exploitation

Delirious Insurrection!

Anarchy in Black and White

Towards a Fugitive Future

An Inner-view

forewarned

The self described "one hit wonder anarchist rock star" Rob "Los Ricos" Thaxton wasn't always a rebellious "rock star", or an anarcho-activist, or a punk political prisoner. There was a time, not that long ago, when he was just another chavo chicano growing up in some forgotten field town called Pampa, Texas, Watching rebels, reformists, rioters, racketeers, and real rock stars tap dance across his tv screen. But while changing channels, culture, capitalism, corporatization, and the clarion call of chaos came crashing down in the form of the radicalizing revelations of the terroristic Tet Offensive; the political proclamation "No Vietnamese ever called me nigger" of black (power) boxing champ Muhammad Ali; and finally, the seditious inspiration of the women fighters of the radical Weather underground who seized his catholic grade school for two years when he was a child. By the righteous (r)age of twelve, Rob began to work with various revolutionary organizations, and eventually left Pampa for the streets of Dallas, Texas, where he joined CISPES (the Committee in solidarity with the People of El Salvador), worked with ACT UP, and KNON-FM, a peoples (Pirate) radio station, where he served as program director.

In the early 90s, as Rob Thaxton began to fade into a memory, and Rob Los Ricos entered the forefront of a radicalized reality, he began to delve deeper into the history of the international anarchist movement, and once again relocated, this time to Austin, Texas, to engage in anarcho-specific activity. He began to focus his political energy into (dis)organizing with the small anarchist movement that existed in Austin, and also worked with The Palestine Solidarity Committee, Earth First!, The Black Banner Brigade, and organized street protests against the gulf war and direct actions against globalization.

But the mute mainstream media silence over any opposition to the war, and the perceived ineffectiveness of the protest

lent" content. Many anarchist zines are rejected and that discourages some publishers from trying to send me their zines. Other anarchist prisoners I write to are locked down in segregation units with Aryan Brotherhood-types, who often try to kill them. Harold Thompson (Tennessee), Chris Plummer (Texas), Mark Barnsley (U.K.) and Rio Johnson (Oregon) spend a lot of time in the hospital due to recurrent attacks. Anarchists in Italian jails are often found dead in their cells and anarchists in Greece are being jailed for long sentences for WTO-like activities. Those Greeks, they've been out street fighting for years and wonder why it's taken so long for us in the U.S. to get out and get it on. We're forming an anarchist prison legal aid network here in America to see if we can't help each other out.

How are you getting on with your life?

This is a weird time to be in prison. Things could go one of two ways: they could get a lot worse or better. Either way, I'll likely benefit from any changes. If this government really cracks down on anarchists out there, I might be relatively safe in here. Also, I might someday consider my sentence light compared to what future anarchist political prisoners in the United States get. If things get better: we win the rights of anarchists to be politically active in prison and freely associate and write to people inside and outside our institutions; Measure 11 is overturned; the prisoners' network grows and thrives; the revolution is fought and won - I may get out sooner than expected and get back on with my life, my home in the woods and my delightful daughter. What does it say about this society that the only way to get a political dissenter to keep his activism within the limits of the law is to put him in prison? I'm currently one of the most highly "visible" anarchists in the U.S. This is strange for me, but as it goes with so many aspects of my life, the worst thing that's ever happened to me could turn out to bring very positive results in the future.

46

me for the Riot charge was a description of someone other than me. So she gave me 70 months for the Assault II charge and departed from the sentencing guidelines for the Riot charge to give me 18 months, and ran them consecutively, rather than concurrently.

Yes, I feel like this is harsh treatment. Why did she do this? Mainly, the city and county government needed to have a scapegoat to use as an example to other dissidents that they are in control, not the dissenters. I was a very convenient target: I'm not from Eugene, so there was no base of support for me. I could also make the argument that being of Mexican ethnicity in an overwhelmingly white city contributed to my isolation from the activist community and vilification by the police and prosecutor.

What has it been like for you in prison?

I've kept a low profile in here. It's weird that a person who is so willing to refuse to recognize laws he doesn't agree with (or any law, for that matter) has so little in common with people who have a "criminal" mentality. Different values, I suppose: wanting to nurse and nurture the world as opposed to wanting more things.

What is happening to anarchists in general in prison?

Most states are taking a pretty harsh stance against anarchist prisoners, especially those who have remained active since being sent down. They use regulations designed to keep close tabs on gang members and white supremacist groups to persecute anarchist prisoners, even those who don't get into disciplinary problems in their institutions. So, anarchists are kept isolated from general population prisoners as much as possible and cut off from their "gang affiliations" on the outside: activists and other anarchists. Personally, I'm not getting particularly harsh treatment yet. The prisoncrats are trying to cut me off from the outside by rejecting lots of mail because of "gang symbols" the infamous circle "A", and due to their anarchist content, or as written on one mail violation notice, their "vio-

that he had been organizing and attending, led Rob to believe that "protest-as-usual" was a waste of time. He then made it his mission to develop anarchist networks throughout Texas, and traveled within the entrails of the monster organizing and revolutionizing. Through the 90s he lived in Portland, Oregon where he worked with the Anarchist Info Shop, and spent time in Columbia, Missouri, where he helped to publish *Anarchy: A Journal of Desire Armed*, and *Alternative Press Review*, as well as working on book projects of the Columbia Alternative Library Press.

By the late 90s, Rob began to reexamine his anarchist ideas in order to redirect his efforts to create a life in line with his desire for a liberated existence. He also became a father (to his daughter Raven) and abandoned urban existence to "rediscover a simpler way of life" that included low impact gardening techniques, eco-friendly architecture, and low-tech living in the woods of southern Oregon

On June 16, 1999, Rob Los Ricos traveled to Eugene, Oregon to attend an anarchist conference and a Reclaim the Streets festival. Arrested by police during the June 18 Reclaim the Streets demonstration-turned-police riot, Rob was accused of throwing a rock at a cop, and was subsequently beaten by police. He was ultimately charged with rioting, first degree assault, and second degree assault. Used as a Latino, out of town, anarchist scapegoat example of what can happen to those who dare to rebel, Rob was given a nearly 8 year prison sentence.

Determined to continue la lucha even while in the belly of the beast, Rob and his supporters in Portland, Oregon formed the Anarchist Prisoners' Legal Aid Network, a resource-sharing and communication network for incarcerated anarchists, and Rob continues to struggle and to dream and to write. Hopefully, this "punk" pamphlet will give you a bit of incite into the ideas and ideals of the Chicano, working class, anarchist, political prisoner known as Rob Los Ricos.

interdiction

Rob Thaxton loves beer. And the woods. And people, especially his daughter. Rob hates this "civilization" we are crushed by everyday. He hates hypocrisy, greed, white supremacist racist imperialism. And he hates to struggle. Which makes him a normal human being. It's the fact that Rob has spent the last three years in a prison cell, and will spend five more there, because of his commitment to create a world some would consider a utopian dream, that makes him amazing.

I first met Rob as a picture on a flyer. "Free Rob Los Ricos!" I was living in Portland, Oregon at the time, and had heard about the 1999 police riot in Eugene, Oregon that had resulted in one person being charged with assault. This was close to the "The Battle for Seattle." "Authority" was unprepared for the resistance that took place, the property damage, the defiance in the streets. The government blamed the "black hooded anarchists" they imagined were behind these actions, and especially focused on Eugene, which the media decided was a hotbed of anti-authoritarian, anti-american activity.

On June 18, Rob was the one they caught in their net, and because he was from out of town, because he was an activist/writer/organizer, and most definitely because he was brown, he was singled out and given an outrageous sentence for throwing a rock at a cop. The cop came out of it with a bruised chest. Rob was beaten severely enough to break bones, and got almost 8 years in prison.

I started writing Rob in solidarity, because I felt he had gotten royally fucked over, and because I realized that with the work I was doing, that could very easily be me, as the loud-mouthed spot of color at many a protest.

I was also very intrigued by Rob. A Chicano brotha, who's also an anarchist? Now that was a stumper. Living in the very white northwest, I had known politically active anarchists, sure, but they were all white. I had never even considered, before reading Rob's writings, that a brown person could be an

kept us separated though. I was convinced they were going to take me to some remote location and work me over before taking me to jail. I denied that I was hurt so that I'd be out of the custody of the EPD and into the "safety" of the Lane County jail as quickly as possible.

Try to picture that: me, with blood dripping down my neck, my nose broken, my face purple across the right side and both eyes blackened, telling the cops "No, no, I'm fine" while trying to breathe after running a couple of blocks and then being pepper-sprayed, while blowing blood out of my mouth that's running down from my nose. During the trial, the prosecutor and police said I wasn't injured, WHILE describing my physical condition.

What kind of treatment did you receive from the courts?

They set an incredibly high bail on me, first off, which really prevented me from finding a good lawyer, or preparing for my trial. The judge was determined to keep me from presenting my political views to the jury and equally determined to allow the prosecutor to tell the jury his thoughts about anarchists and anarchy. She also allowed jury members to be seated who stated they could not be fair or impartial about anarchists under my circumstance due to our behavior on June 18. She also said that the jury wasn't influenced by the media coverage of June 18. She finally set aside the sentencing guidelines in order to give me a longer sentence.

Do you feel like you received harsh treatment from the judge?

When Judge Bearden sentenced me, she acknowledged that she had received several dozen letters attesting to my history of non-violent activism, good reputation within the anarchist community and the fact that the officer I assaulted was not seriously hurt by my actions. These were all arguments that Measure 11 allows judges to take into consideration when determining a sentence. She could have set aside the Measure 11 minimum guidelines and given me a lesser sentence. Also, I reminded her that the one bit of "evidence," used to implicate

part in the domination and exploitation of the rest of the world. So, on June 18, as the G-8 summit convened people in 40 countries and something like 140 cities rose up in opposition to the G-8 and their right to rule the world. It was massive. Just think of the WTO protest in Seattle and imagine the same thing happening in every major city in Europe-riots, banks attacked, entire cities (not just neighborhoods) shut down due to tens of thousands of people in the streets. The government of Pakistan was rocked so hard that it fell a few months later. Cities in Africa, South America, Southeast Asia, in every continent, experienced some sort of disturbance or otherwise presented a demonstration against the G-8 and their economic policies. Eugene, Oregon experienced the biggest U.S. response to the worldwide "Reclaim the Streets" festival, not necessarily in numbers, but certainly in determination. There were several attempts by the demonstrators to disperse, and each time they did, the Eugene Police Department attacked, either by firing tear gas or by arresting people who were separated from the crowd or leaving. Each time the police attacked, the demonstrators counter-attacked. Twice the riot cops retreated. During one such skirmish, I was attacked by Sergeant Larry Blackwell. I threw a rock up in order to protect myself from an imminent beating and it hit Blackwell, a glancing blow to his shoulder. I'd tried to toss it over his head to convince him to turn away from his assault on me, but I'm not strong enough to heft a rock that size (about 5 pounds) that high, at that distance. So, I was arrested and charged with Assault II- assault with a deadly weapon.

What was the police's response to your actions?

The cops chased me for a couple of blocks as I tried to get away. Finally, I was struck across my head by a police baton and thrown face first into a parking lot, which broke my nose. On the ground, the police pepper-sprayed me while yelling unintelligibly at me to put my hands behind my back. My hands were pinned under me by the weight of two cops on my back. I couldn't understand them because of their gas masks. As blood dripped onto my shoulder and off my nose, Sgt. Blackwell made several threats against me. The more clear-thinking cops

anarchist. Even knowing Rob existed began to change my political ideology, and pushed me to reexamine what I believe.

Rob is an incredible political thinker who is able to link up 3000 years of history to show why owning a credit card makes you a slave. Moreover, he is able to take the principles of anarchism and point out how the current incarnation is eurocentric and white-centered. That leaves space for black and brown peoples to reclaim anarchism, which is in reality a very simple idea that indigenous folks all over the world have been practicing before the advent of "civilization".

He has also pushed me to recognize ways that I make allowances for this system, out of convenience or comfort. Rob calls me on shit that I just took for granted, but in actuality ends up feeding the same Babylon beast I thought I was working to tear down. The brotha's got a million ways to unplug, disconnect, fall off the radar, get behind enemy lines and become a big pain in the ass to the establishment.

With every letter or article he writes or visit I make, he challenges me too reevaluate and relearn what I thought was a damn fine political foundation. Even when our debates, infuriate me, they're always infused with humanity and humor. Rob has a witty, sardonic edge that cuts through all kinds of civilized polite bullshit. Rob makes me question everything and has made me realize, ultimately, that the only things worth fighting for are the simple things: laughter, life, trees, a home-cooked meal, a good homebrew, children playing, friendship. The rest is smokescreens designed to confuse the real issues.

Over the three years that I have known Rob, he has become much more than a political prisoner to me, more than an inspiration and a mentor. He is those, but most importantly he is one of the best friends I have. Rob reminds me that he and other political prisoners are not martyrs or symbols; they're real people, just like you and me, who hate struggle and war, but love life enough to engage in that struggle, hoping that there will be a time when he can walk in the woods hand and hand with his daughter.

— Walidah Imarisha



manufacturing dissent

I remember reading *The Communist Manifesto* when I was 12. Perhaps too young, since I had an instant knee-jerk reaction to the phrase "dictatorship of the proletariat." I wrestled with that for a while, since, otherwise, I was thrilled with the ideas I found there. I began to study more generalized socialist writers and their philosophies, though most of them were pretty boring to me then. I finally came across some anarchist books and thought, "Ah, now we're getting somewhere! Revolutionary socialism without a dictatorship!" But, I was wrong, as some anarcho-syndicalists also proposed a brief, transitional "dictatorship of the workers." And, there were the anarcho-communists. And the anarcho-individualists, and the anarcho-christians and anarcho-capitalists. There seemed to be a different form of anarchism for every occasion. This turned me away from anarchism for a good, long while. It seemed to me then that anarchists couldn't agree on anything. But, after having to deal with various communists and other oddball socialists over the course of years of political activism, I finally embraced anarchism, with all its flaws and schisms because - as an anarchist - I didn't have to tow a party line or endlessly bleat any leader's words. And, as I came into contact with more and more anarchists, I found that most of us could agree to disagree on many issues but still find enough common ground to support one another's activities and actions, whether or not we chose to

innerview

with rob "los ricos" thaxton
by walidah inarisha

What is anarchy?

Anarchy/anarchism is going through a prolonged revolution and rebirth. The classical anarchist movement reached its peak during the Spanish Revolution in 1936. It was crushed by Franco, Hitler and Mussolini and the apathy of the "democratic" nations. Since then, there have been entire new lines of philosophical, artistic and academic inquiries that were either initiated, influenced by or influential to anarchist critiques. Linguistics, anthropology and psychology have all led to new ways of viewing how our present civilization affects people, societies and our environment. Anarchist scholars like John Zerzan, Fredy Perlman and David Watson in the U.S., and John Moore in the U.K. have presented advances and support for anarchist arguments against authority and the concentration of social power and wealth in all the fields of study listed above. The picture they paint of the modern world is far from pleasing: it's actually quite horrific. And it's getting worse at an accelerating rate. The solution-from the 21st century anarchist perspective-is to utterly and completely do away with modern civilization before it does away with not only us, but life as we know it on planet Earth. This is the position I support-the insurrectionary primitivist one, which views the struggle against civilization and all it stands for as a life or death and immediate battle. It is our love for life, and the real living world that demands our loyalty and respect. Nothing else matters.

What happened June 18, 1999 that resulted in your imprisonment?

The eight most advanced industrial nations meet every year to determine how they are going to direct the world's economy-to the benefit of the wealthiest people in their countries. Over the past few years, there has been a growing awareness among "first world" citizens to take responsibility for their

then from one another). That means devoting our life energy to making these changes, as opposed to working for wages or otherwise acquiring money. This may sound scary and weird, but let me clue you in on something: Many native peoples have festivals where everyone gathers together and gives away all their possessions. At first, some people may have a lot more than others, but by the end of the festival, everyone pretty much has an equal share. Such outpourings of communal devotion are such a threat to civilized alienation that they are illegal in Canada and the U.S. Ponder over that for a moment. It is evident then that not only must a new social order arise outside of the current one but it must be done in secret. The government will not allow it.

It is up to us, ourselves, our friends and the people we love, to create a future we can truly believe in, one that produces healers instead of serial killers, that cherishes teachers, not athletic rapists. That means sacrificing a lot of privileges. It means facing times of peril, material deprivation, even hunger. But what is the alternative? Nearly universal poverty, famine and internal wars of attrition like the war on "drugs" and "terrorism." Creating new lives for ourselves won't be easy, but the rewards are unimaginable. Giving birth is always this way.



directly participate in them. The important thing was to keep the pressure on - to work, educate, agitate for a better life.

In meeting and talking with other anarchists, I came to realize that some anarchist critiques of our society were taking on broader and still more divergent paths toward liberation, not only of society, but from society as well. I was - and still am - thrilled to be part of a movement which discusses and challenges the very roots of civilization to get to the root of oppression and permanently eradicate it from our existence. To this day, more and more rifts in the anarchist movement are making themselves apparent. Add to the above mentioned tendencies anarcho-pagans, anarcho-primitivists, anarcho-punks, eco-anarchists and you have a good listing of most of the major trends in current anarchist thought. The outsider might look at this situation and think, "Wow, how fortunate to be part of a movement with such diverse ways of approaching its concerns." Sadly, the truth is that for over a century now, there have been serious splits in the anarchist community - particularly in America - which prevent us from unifying our efforts and presenting a solid challenge to the existing order. The syndicalists accuse the individualists of being elitist, the anarcho-communists accuse the primitivists of being unrealistic, the individualists accuse the syndicalists of fetishizing the working class. If that's not enough dissension, there is a current war of words raging between the so-called social-anarchists - the libertarian/municipalists - and their dreaded opposition, the mythical "lifestyle anarchists." "Mythical" because there is not now, nor has there ever been, any group or philosophy which has called itself "lifestylist." Then what's the fuss all about? No one can say for sure, but now that there are essays flying and lines being drawn, there is the possibility that an "unbridgeable chasm" is being built - indeed, manufactured - within the anarchist community. This could signal the birth of a stronger, livelier brand of 21st century anarchism as the last residual adherents of 19th century anarchist ideology slips into the past, or the squabbling may continue until anarchists find themselves marginalized and irrelevant in the struggle against global capitalism.



stateless people vs. the state: creating anarchy in the 21st century

There have been several books and essays written about the need for anarchists to move their theories and activities beyond the current scope of oppositional politics. Despite the stated desire to do so, few people have actually made the attempt. Indeed, there has been an almost decade-long stagnation of anarchist activities. Anarchist gatherings throughout the 90s have rehashed the same subjects (pirate radio, cooperative housing, food not bombs, etc.) and have succeeded in building nation-wide networks of people working on these projects. These all are worthy starting points to create foundations for further advancement of liberatory struggles. Yet, that next step has not developed out of them. The amount of time and effort

chists into places they've been missing from for too long - seasonal farm-labor camps, urban drug-war zones, impoverished rural communities, and jails, right alongside their new-found neighbors.

With resources and do-it-yourself skills to share with the other downsized folks, anarchists are developing alliances with prisoner support groups, police monitoring organizations, people awakening to the concept of environmental racism, and are taking advantage of excess food production to feed hungry people. Slowly the barriers are being overcome and strong ties are being made to communities who have previously seen anarchists as just "white kids slumming."

One thing the "leftist" and anarchists do have in common is their need to get away from campuses and put their ideas into action. We could also do well by avoiding making sweeping generalizations about people, whatever community they identify with. For instance, I am an anarchist, but I am not white. I'm Mexican - not Spanish, *Mexican*.

towards a fugitive future

It is not possible to create a new society, one based on integration with other people, our inner (higher) selves and the world at large within the context of our current society. A new society must be built outside of this one. By working "within the system," one is only integrating oneself further into the system. That's how the New World Order works. Anything that expands or requires economic activity feeds the system. It's what is expected of us. We are going to have to create new lives outside of the realm of economics and alienation (The thought that human beings are apart from the natural world, rather than a part of the Earth, is the original source of alienation. This is what made civilization possible. Once people began to build cities, they developed a feeling of superiority over their fellow humans. So, first people became alienated from their habitat,

the same crimes as whites during the Seattle riots would likely be facing serious jail time, whereas most of the charges against the white folks are being dismissed.

Yet even with the threat of this heightened level of repression hanging over them, accounts of the WTO protests indicate that there were many black and other non-whites involved in the fighting from the first day and on through the week. I find it quite indicative of the racist, elitist attitudes which need to be challenged and overcome by lefty activists that white middle-class "pacifist" demonstrators beat back black and Latino youth who attempted to loot Niketown, and even grabbed one or two of them to hold until police arrived to arrest them. Luckily, the liberal assholes got what they deserved and the kids escaped.

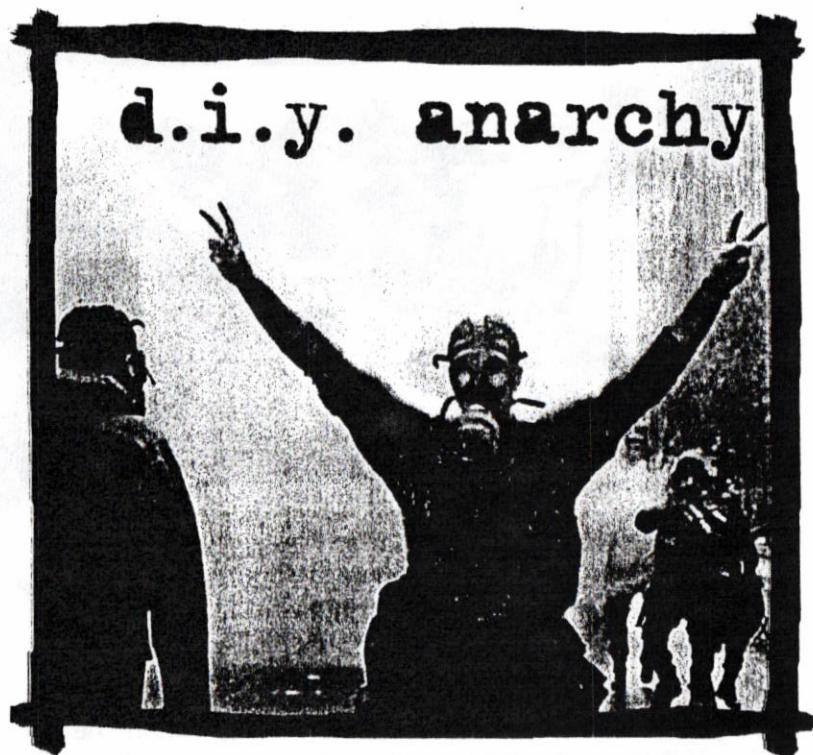
From an anarchist perspective, the "leftist" movement suffers from tunnel vision. The main focus of the current white leftist movement seems to be inclusion, but the latest advancement in anarchist critique describes civilization as a global death camp. Would equal opportunities in hiring and promotion within a death camp make its continued existence acceptable? To some people it would.

The sad thing about most American "leftist" groups is that they do not even attempt to address this argument. The result of inclusion into the mainstream of industrial civilization puts black radicals in the heinous position of being responsible for the obliteration of the few remaining village community societies left on the planet - mostly in sub-Saharan Africa. Not only should these societies be preserved at all cost, they should be recognized as being the ultimate achievement of human existence.

Despite the differences inherent in reaching out to and struggling alongside of people who have very different perspectives concerning their priorities in life, anarchists are coming into contact with people outside their own. Many anarchists are rejecting the privileges their middle-class backgrounds offer in order to pursue a much simpler way of life. This has put anar-

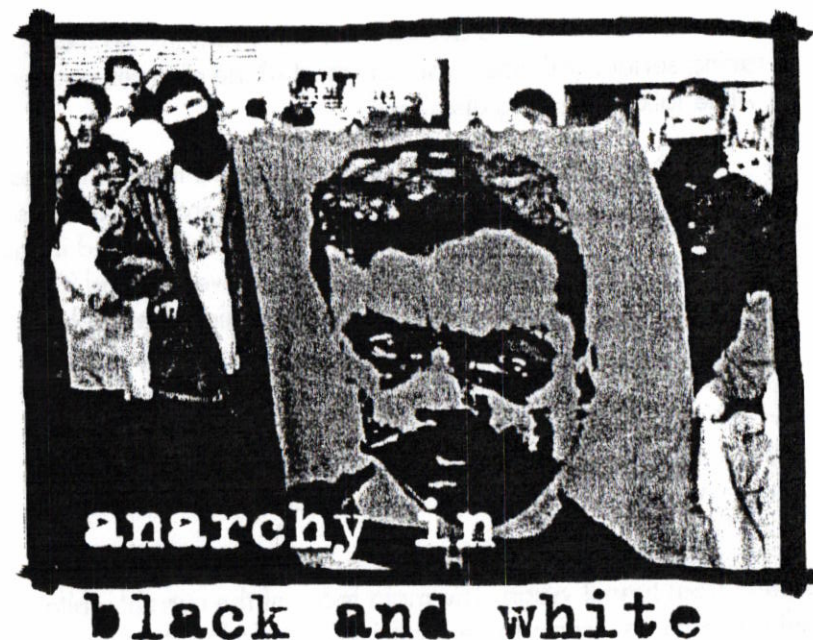


required to do even these limited projects so drains the resources and energy of those involved that there is little attempt made at moving them forward in a more revolutionary direction. If anything, their revolutionary potential is played down in order to prevent reactionary forces from feeling overly threatened by them, or for the sake of getting along with the neighbors. Some activists have not only given up on any attempts to create liberatory changes in their lives and how they interact with the larger society, but have even gone so far as to encourage other anarchists to do the same. Worse still, they sometimes refer to this back-peddling as "revolution." If anarchy is to survive as a growing, relevant revolutionary movement into the next century, there is a need for us to move beyond our insular groups and activities and address the community-at-large - all those who share our level of exploitation and alienation, and especially those who suffer even greater levels of oppression. This hardly requires anarchists to give up, water-down or drastically alter their goals and theories. Rather than retract, there is a need to expand anarchist visions and activities, to find people who are exploring similar methods of thought and action and learn and grow along with them, hopefully in a spirit of mutual solidarity. It is in this expansiveness that anarchists will find the direction for growth which has been lacking for too long in North American activism.



Anarchy really has no form or shape – it's basically a do-it-yourself ethic that should empower people to take responsibility for their own lives, without relying on coercive forces to provide for them. I actually prefer to use the term chaos over anarchy, because chaos theory in mathematics includes the precept that everything affects everything else – that everything is connected to everything else in some way or another. I also like the idea that chaos also implies that situations cannot be controlled, certainly not by pitifully puny human beings. In a hundred thousand years, our species may be extinct, but life will go on. Perhaps what evolves out of the mess our beautiful homeworld is currently experiencing will be something more incredibly fantastic that we can imagine now.

For now, though, I'd like to see anarchist groups forming that are devoted to creating a new social order now! I don't think there is anything to be gained by devoting one's life to the



There is no homogeneous group or community of black radicals or anarchists. I'll not belabor this point - I'm sure most leftist pundits are aware of the diversity which exists within American society. Inevitably, some black radical groups work on issues that many anarchists are opposed to. For instance, most anarchists are just as opposed to black capitalism as they are to white capitalism. Most anarcho-activists recognize the danger of entering different communities and evangelizing there. This is elitist and can also be interpreted as being racist, since so many anarchists are white.

But there were plenty of black and brown faces in the labor marches during the WTO protests in Seattle. So why were there so few black people involved in the street battles? I think the main reason is that if there had been a large, vocal, visible presence of black radicals occupying streets and fighting against the police, the SPD would have fired real bullets instead of the rubber, plastic, and wooden ones they used. As the white cop I'm in prison for assaulting is fond of pointing out, during the Rodney King riots in L.A. he "finally got a chance to shoot some of those motherfuckers." In addition, blacks arrested for

take care of themselves, and are convinced that they can't, so they submit to economic domination and exploitation because it's all they are taught. It should be obvious that a social order that rewards fraud and greed with hundreds of millions of dollars while a third of the people on the planet are starving isn't working. It's time to do something different. And let me add that anyone who wants to try to work within the current social order is an enemy of humanity, or is at least only interested in improving his or her position within this society – at everyone else's expense. Exploitation begets exploitation, plain and simple.



With every paycheck, you sign away more of your life, a life you'll never be able to buy back! Every payment of the rent or mortgage further ties you to the industrial state and weakens your resolve to fight it, as you grow soft and comfortable, sucking on the teat of your own repression. We'll never liberate ourselves by going along with the social order that holds us in economic slavery. Arise! Cut the ties, take the plunge into the unknowable, take what you need and begin to spend your time in delirious insurrection!

continuation of the corporate-dominated society. In other words, people whose priorities in life are based on economic concerns need to admit they are weak and dependent upon the New World Order and butt out of social change movements. What needs to happen is that people quit their jobs, give up economic relationships and learn to re-integrate their lives into the natural world. And agitate for the right to do so. Right now, this means we in the consumerist world must halt corporate intrusion into lands where people still live simply. We also must support the rights of indigenous people to live according to their own cultural ties to the lands where their ancestors lived.

To me, this is the crux of revolutionary struggle – to re-establish our species into the natural order (chaos, really) of the earth. Our relationship to the land has always been central to revolutions in the past. Anarchists in Spain and Russia fought to redistribute land so that people could provide for their family's needs. "Land and Liberty" was the Zapatistas' slogan during the Mexican revolution. In contrast, traditional class war anarchist movements agitated for control of industry. This is not life-affirming, nor life-enhancing. As far as I'm concerned, people who push for "class war" are white supremacists, since they want to force everyone to live like Euro-Americans. In that respect, they're no different than the enforcers of the New World Order.

chaos

Chaos unbound by definitions and forms, doesn't hold individuals captive in ideological cages. Free to interact as circumstances allow, the chaotic individual's relation to society is much like a stingray lying in wait, buried in the sand, a covert beserker, a warrior constantly on the attack against societal constraints, imposed roles and morals, who chooses when to strike, when to blend into the background and move on to the next battle – as benefits a struggle against oppressive forces – rendezvous with other beserkers to celebrate their liberated times and places, to share their plunder, their joy, their love of life!



"a strong people need no leader, they are their own leaders." - Zapata

A common problem with anarchist zealots and activists in general are their dreams of a perfect society, a utopia. Well, the world's not perfect and neither are people, so no one should seek perfection. It's not going to happen. Sci-fi author Ursula K. LeGuin wrote an awesome book about an anarchist space colony, *The Dispossessed*. The society she describes has all sorts of pettiness: bureaucracy, regional chauvinism, jealousy, in short, she envisioned a society that had a lot of potential for personal liberty and fulfillment, with all the social ills that are inherent in human interaction. Too many people use the excuse that the activist groups they work with will not create a perfect society in order to limit their involvement or commitment to a cause or movement. This is dishonest and lazy, not to mention cowardly. The future must be shaped by people bold enough to act decisively in order to create the conditions for a new way of life to emerge. The society we've inherited clearly isn't working.

About Leadership

I've read numerous objections to anarchy, over the issue of leadership. Many people feel like we need strong leaders to



Poor people need to wake up to the fact that no one has their interests in mind – not the government or politicians and sure as hell not the corporations, financial institutions and other administrative bodies of the New World Order. The most hideous thing I see happening everyday is how the poor and middle class suck up to the ruling powers and try to emulate them by becoming like the institutions that oppress them – cold-hearted, ruthless, greedy, power-hungry, secretive; inhuman. That's not how life is supposed to be. We should be virtually inseparable from the people we love, bond together and take care of one another. That's how humans survived as a species for thousands of generations. And, quite frankly, if we don't start reconnecting as people, our species is done.

Corporations, banks and governments have the police and military to enforce their policies, but you know what? They need us to cooperate or they have no power over us. No one owes a second of their life to any corporation, business or government. Once you're born, you have the right to utilize all the world's resources in order to live a happy, secure life – just like birds, beetles and rats do. Why do animals live free, when most people don't? It's because people have forgotten how to



culture clash

One of the most hideous aspects of the New World Order is how it encourages a sameness in all of us. Cultural and ethnic divisions become marketing gimmicks. Obscure languages disappear, taking with them their people's oral histories, folk tales and other folk wisdom. In the New World Order's schemes, we are all Americans, ready and willing to sacrifice our lives in service to the creation of wealth and privileges for an elite. We must resist this by embracing our uniqueness. The challenges the present and future present us are formidable, but not insurmountable. The New World Order wants you to believe that it is omnipotent. The truth is, it requires our cooperation to function.

help us become united and to help us focus our energy. They point out that some people are just naturally better at organizing people. This is true to a great extent. Some people can envision projects and see them through to completion, whereas others are content to just pitch in and help out and need directions. The heart of the matter is that leadership should arise and be utilized organically, and not be entrenched in a bureaucracy or authority figure. For instance, man may be very good at designing and having bridges built, but may know absolutely nothing about child birth. So why should he be put in a position of authority that makes his decisions, on everything from construction to child birth, the absolute rule? Leadership should not be entrenched in individuals, but should be as much a part of the community as any other aspect of people's lives.

What happens to a group of people who have a single great leader when something happens to that leader? A people dependant on a great leader would become disheartened and lost, and look to surrender to some other leader. A people who share leadership according to their skills, knowledge and abilities will always have within their community a group of competent individuals capable of stepping forward when necessary to help the community through whatever difficulty they are experiencing. We are all leaders.



direct action

Direct action means not depending on others – politicians, the government, the police, corporations – to take care of things for you, but taking care of issues yourself. For instance, you and your friends want to drink and need a place to stay. So, ya'll roll into Safeway, steal a couple of cases of beer and then go and take over an abandoned building. That's direct action. A great example from recent history comes from Germany, where the 1970s revolutionary group, the Red Army Fraction, took a stand against their governments plans to build a super-max prison. The Red Army Fraction didn't write letters or hold demonstrations to ask the government to stop construction. Instead, they blew the (incompleted) prison up and assassinated the architect. This, by the way, happened in the early 90s, which goes to show that sustained pressure can be continued for decades, if the people are dedicated. The idea is: Don't get caught.

illegalism

"a mighty, reckless, shameless, conscienceless, proud, CRIME, does it not rumble in distant thunder" -Max Stirner, *The Ego and its Own*

Crime: an act in violation of the law. Whether the act is a conscious defiance of morals and authority, or the realization of frustrated desires, the criminal rejects the acceptable roles offered him or her in favor of creating a new self-defined one. Though this doesn't always lead to a rejection of the dominant forces of society, rampant and blatant disregard of the law is a sign of deterioration and usually leads to a complete breakdown of the social order. However when a society is dependent upon the exploitation and subjugation of its citizens, the subversion of the social order by defiant actions and black market sub-economies and against the forces of law and order offers people purely symbolic civil disobedience and in no way threatens the status quo. Civil disobedience merely reinforces the roles of rulers and ruled, while black markets need the continued

The most hideous aspect of this death culture is that the powerful have convinced the weak to desire their obliteration. The powerful get the weak to destroy themselves and do it as a sacramental duty. Some of the weak can see the destruction they are visiting upon their world. They do what they can to limit the destruction. They fail to realize that the lesser of two evils is still evil. These "kinder-gentler" destroyers are so afraid of looking at the consequences that they fight whole-heartedly to defend the rights of the powerful to destroy our world and denounce any efforts to oppose the machinations of the death-culture.

But not everyone is blind to the workings of the killers of the Earth. Not only that, but there are still millions of people who are not connected to the apparatus of the death-culture. These two types of people not only try to minimize their impact on the living planet, but they fight to stop the death machines. The powerful and the weak alike hate the primitivists.

The powerful must destroy them in order to maintain their privileged status. The weak must destroy them so that they don't have to face their own cowardice. Also, they - being weak - are totally dependent on the death-culture - without it, they would suffer and perish immediately, rather than slowly.

The powerful and the weak make war on the uncooperative, the wild and the free. They are as effective as they are heartless. The powerful use fear to force the weak to kill the rebellious and the free. The weak are motivated by fear - fear of offending their masters, fear of losing their [illusionary] status, fear of being killed themselves.

If fear is the only motivation the weak understand, perhaps it's time for the uncooperative to make the weak fear that which they have embraced.

Perhaps its time for the brave and free to make the powerful awake in their bunkers. Perhaps it is time to go on the offensive and make the powerful and weak alike pay for their crimes against nature. Perhaps it's time for a two-sided war.



biocide

A tiny minority of people are waging an unrelenting war against the Earth and its inhabitants. Knowing very well that they can never rule the entire planet, they've decided to destroy what they don't need and hoard what they do.

They use methods which proved effective in the era of European colonialism -dividing populations so that they constantly make war on one another, poisoning the water supply, forcing people into concentrated population centers to better control them, rewarding "leaders" who will do the dirty work for a piece of the action, eliminating "troublemakers" etc..

existence of the state to limit competition and provide the infrastructure which supports both above and underground economics – mainly currency. Rather than military conflict with the nation/states or rampant terroristic campaigns against the "enemy" population, people who wish to create a revolutionary situation according to the realization of an expansive libratory existence would take into consideration the example of the



illegalists.

French Illegalists

Pre-WWI France was the setting for the only documented anarchist revolutionary movement to embrace all illegal activity as revolutionary practice. Pick-pocketing, theft from the workplace, robbery, confidence scams, desertion from the armed forces, you name it, illegalist activity was praised as a justifiable and necessary aspect of class struggle. Some of the most widely circulated French anarchist newspapers and journals urged their readers to commit crime, including papers published and edited by Russian expatriate Victor Serge, and Elisee Recluse. Indeed, it seems that Mr. Recluse's unrelenting support of illegal activity has cost him widespread translation and influence in the non-French speaking nations. One of his biographers referred to his "flaws in judgment" without discussing his unapologetic stance on illegalism. Recluse was the only major anarchist theorist who never recanted his public support of illegalism, even after the vilification of The Bonnot Gang and police repres-

sion which followed (see Richard Parry's book *The Bonnot Gang* for a detailed account).

In France, and elsewhere since, the suppression of anarchist working class papers and organization was given a "tsk-tsk" by the liberal utopians, those who wish to transform society through gradual, peaceful methods (such as education and establishing cooperatives). This anarcho-aristocratic attitude still exists and is one reason why anarchy and anarchists continue to be marginalized and all but irrelevant as a revolutionary movement.

Someone might get in TROUBLE!

The risk of being caught, hurt and even killed is present in all illegal actions. To the poor and working classes, this is not a deterrent to criminal activity, merely part of the equation: "Is the goal worth the risk?" After pondering the pros and cons of the situation, the criminal gives up or carries on and if caught, well, that's how it goes, and better luck next time.



It is here that class distinctions enter the picture. To some poor people, life in jail is not so much worse than life on the streets. Instead, to many poor people in the "underdeveloped" world, life in a U.S. jail would be an almost incalculable improvement over the conditions of their current status. When insurgents take to illegal activity: using underground illegal

choice but to use the "A" word, and to talk about what people like John Zerzan and the now famous Eugene anarchist community think about the current state of civilization. The only people still denouncing anarchist "violence" in Seattle are liberals and professional activists, whose careers and reputations are now in serious jeopardy since its plain to see whose side they took in the street fighting: the side of the wealthy and the police. The spectacle of white middle class activists standing in the way of young black men who were trying to assault Niketown will live forever in many people's minds. By defending Nike, the activoids demonstrated once and for all time their irrelevance to true struggle for expansive liberty and drastic, real social change.

I'm currently serving seven years in the Oregon Department of Corrections for my part in the 6/18/99 uprising in Eugene. Much has been said about whether or not the events of the day were worth the price I'm having to pay for my revolting behavior.

Yes, a thousand times, yes, it's worth it! Anarchist voices so long ignored are at long last being discussed in the international media. Now maybe kids fed up with the stupid shit they have to put up with in school will stop massacring one another in blind rage. Maybe people who might otherwise have turned to despair and drugs will turn to gardening and insurrection instead and take their frustration out on their sources rather than themselves. Maybe workers will turn to living their lives for themselves rather than ever increasing corporate profits. Maybe when I get out in June of 2006, I'll step into the middle of a revolution that I helped create.

Just remember out there in minimum custody land: rioting is not the first or last step in the insurrectionary movement. It's the release of passions too long held back. Don't be afraid to let go! We have little control over our lives as it is, we have nothing to lose and a world to (re)gain!



arrestees who were not from Eugene, rightly assuming that the local liberals would leave them twisting in the wind, rather than stoop so low as to publicly defend people who dared to expose the liberals' cowardice by fighting for their rights. The long term after-effect has been a tremendous upsurge in interest in anarchist ideas and activities in Eugene, so much that the city was quickly gaining the reputation as an anarchist hot spot.

Then came the World Trade Organization's meeting, and the subsequent "Battle for Seattle." I'm not going to recount the WTO events here. I just want to deal with the aftermath. Like Portland in 93, people in Seattle are savvy enough to know who is to blame for the turmoil in downtown Seattle: the organizers of the WTO conference and the police.

Oddly enough, the Eugene newspaper – because of their familiarity with the subject – had some of the better early coverage of the anti-WTO rioting. As the week and the street resistance continued (despite massive arrests), the media finally had to begin to focus on what all the fuss was about. They had no

squats, carrying out armed robberies to support themselves, etc., among their most vocal critics are the liberals and activists who, if they were to be too closely associated with the illegal actions of their comrades, could stand to lose their student financing, jobs, or, gasp, trust funds. With so much depending on their reputations, the liberals will sometimes even go so far as to cooperate with the state in apprehension, denunciation and incarceration of those who they feel have gone too far.

The Uncontrollables

For better or worse, anarchist revolutionary movements have always attracted people who adamantly refuse to follow orders or obey rules, even those presented by anarchist organizations. Branded as uncontrollables, these loose cannons bring discredit to anarchist ideals or so the high-minded utopians and scholars would have us believe. However, these same utopians never fail to have a hand out to accept the plunder shared by these "bandits and adventurers" in order to finance their publications, free schools and union activities.

From the period after the repression of the Paris Commune through the Spanish Revolution and up to the round-up of anarchists in Italy this decade, bombers such as Ravachol, gun men like Ourruti and bank robbers like those alleged to have operated in Italy have inspired loathing by respectable voices of anarchism while winning admiration and emulation of the working classes of their countries. The UK's own uprising of uncontrollables, The Angry Brigade, a group which did not exist, carried out hundreds of bombings, expropriations, pranks and stunts. Once the media-generated hysteria surrounding their fabricated "terrorist" group began, people across the land joined in. The resulting turmoil infuriated the scholars and self-appointed leaders of the anarcho-liberal mainstream, some of whom had, in their eyes, the dubious honor of having to stand trial.

That's Revolting!

When social change groups and movements keep to their place, as ineffective, impotent, cathartic activism, their leaders and spokespersons are awarded accolades and treats.

They become scholars, historians, voices of the alleged repression. But once they step beyond the social acceptable realm of whining and gnashing their teeth and truly challenge the authority of their overlords, they are branded as terrorists and kooks. This is only appropriate, as the powerful are not in the least interested in losing their power and privileges. The leaders and spokespersons of the loyal opposition are often at the forefront of this effort, lest they lose their social goodies in the repression of the insurgent uncontrollables. Throughout the history of anarchist revolutionary movements, those who did the front line fighting (and suffered the consequences), seldom took the time to write down their thoughts, acknowledge their inspiration or record their actions. To be sure, such records could have been used by the state to prosecute their comrades and loved ones. So, the overwhelming majority of anarchist histories and other scholarship has been written by those who pooh-poohed the daring and bravery of the insurgents from the comfort and safety of their studies. However, the final acts of uncontrollable revolutionary fury have not yet happened. Until the world, in part or entirely, has been freed from the yoke of capitalism and all other forms of privilege and authority, more people will revolt and with increasing urgency. Even now, in the midst of an ever-expanding economy, everyday people are coming to the realization that western civilization has reached a dead end and it's time to do something different. More and more people, especially those under social pressure to find their vocational niche and get to work, are turning to illegal means to create an imaginative existence of expansive potentialities. They've already weighed the possible consequences of their actions and have concluded that it is worth the risk. Because...

We have the World to Win and Nothing to Lose!

Under the current order, our lives are only nominally our own. Our governments, our employers, banks and insurance companies have more say about how we dress, look, think and what we imbibe than we do. If every facet of our lives is measured, timed, bought and sold, then can we be said to be alive, or have we become animated machinery? To turn away from this horrifying existence is to become an outcast, to drift off into marginalization and cross the boundary into illegality.

blocked traffic as alleged by police; the police had. Likewise, TV video news reports showed clearly that several businesses' windows were broken out by police batons. The city was thus stuck with the bill for repairing damages to downtown merchants.

Revolting Behavior

John Zerzan has lived down I-5 from Portland in the college town of Eugene for over 25 years. Few people in Eugene had heard of John – perhaps the most influential living anarchist writer – before 1999. Finally, the years of local activism and writing brought together a group of like-minded anarchists who were ready to stand up to the forces of authority: the corporations, banks and their lapdogs, the government and their police forces.

Fed up with over-exploitation of nearby forests, extinction of local animal and plant species, pollution by industry and the subjugation of workers, locally and in the third world countries, by local corporations, the anarchists held a demonstration in the streets of Eugene. When the police attacked, the anarchists scattered and attacked appropriate targets, including Niketown.

Only a few months had passed when the worldwide 6/18/99 Reclaim the Streets festival sprang up in Eugene. The police came ready to fight. The result? Twenty arrests, eight cops injured and thousands of dollars in damage to Eugene banks and businesses. Despite the media hysteria about anarchist "violence," as many people clearly sided with the anarchists as cried out for their suppression, for doing something that so badly needs to be done: taking a stand against the social and economic forces that are destroying this planet.

The police had previously staged a commando-type raid on a Eugene family – ransacked their house while keeping guns pointed at the two parents – to persecute one anarchist youth for the Niketown riot. After 6/18, the authorities lusted for vengeance. The DA, courts and police scapegoated two

ruler could massacre them all at once, then grieve the loss of so many citizens later and make a large donation to the local church. Then everyone's happy.

Be that as it may, I do not want to claim that rioting is always an act of democracy. American history is full of examples of riots organized and paid for by various business communities to crush people's movements, particularly abolitionists, unions and other workers' organizations and women suffragists. As with any strategy or tool, the use of rioting to achieve one's goals is only as democratic or inclusive as the participants and organizers.

Genuine revolutionary rioting is seldom actually planned. Usually, riots are the result of the authority's overreaction to a situation beyond their control. The scary thing to the rulers isn't the possible damage to the local businesses, jails or other centers of official power. What makes the authorities shit bricks is that there are people who openly refuse to follow orders. That's why tyrants insist on assaulting anyone gathered in opposition of even the most trivial matter. Any system of government that can only impose its rule by the use of military force against its own citizens is a system whose continued existence is in doubt. As soon as the people see an opportunity, they'll topple the existing order through society-wide non-cooperation with the rulers, massive and continued rioting or outright armed uprisings.

The day after the X-Ray Café riot, the city of Portland exploded with indignation. Newspapers, TV news, radio talk shows and downtown merchants all lined up to denounce those responsible for the riot: the Portland Police Department. Later, almost all the charges against the punks and anarchists arrested were dropped. The only person left with serious charges was Douglas Squirrel (yes, it's his real, legal, birth name. Really). When his trial was over, the presiding judge ruled that - when faced with unreasonable hostility from police forces - citizens of this country have a right to fight back in self-defense. Among the findings by the court was that the concert-goers had not

what are you doing, officer?



Being a police officer is a dehumanizing experience. The wearing of a badge puts a barrier between the civilian population and the law enforcement community. People are wary of inviting police into their homes, even socially. They'll be polite and put on a veneer of respect for the police person, but they watch their step around cops. And their words. You don't want to offend someone who is armed - with guns, clubs and information. Information, which can also be more than weapons.

Cops were young people - just like anyone else - at one point in their lives. They deny it. They'll deny that they vandalized neighbors houses/property. They'll deny that they ever drove home drunk from a party, a club or tavern or a friend's house. Outlaw corporations have destroyed entire bio-regions despite laws protecting the environment. The fines imposed on them do not make the slightest dent in their profits, if the corporations even bother to pay them. When the people whose

homes, land, and health were devastated by illegal corporate activities try to do more than call their congressman (again) to stop these activities, here comes the police to protect the corporations' right to ignore the law. And they do it gladly. It's the law. In 1930s Germany, it was illegal to harbor or aid (or even just not tell the police about) Jews. Many people broke these laws. Many people shared the fate of their Jewish neighbors when breaking these laws. In pre-Civil War America, abolitionists helped slaves from the South escape to Canada. This was illegal, too. Some things are more important than laws. Like neighbors. Like human dignity. Like unspoiled land and clean water.



Civilizations have risen and fallen throughout the course of human existence. Many civilizations were destroyed by outside forces - hostile neighbors, natural disasters, famine, disease, you name it. According to some peoples oral traditions, though, some people abandoned their civilizations and voluntarily returned to a simple life of gardening, feasting, dancing and raising babies. They gave up their cities and the technologies that created them because they had the wisdom to see what their civilization cost them - not only environmentally, but in terms of their existence as living, loving creatures and decided it was too great a price to pay.

Want to test the legitimacy of a government to continue its existence? Hold a protest assembly. When the cops come to disperse you - riot! A truly legitimate government (not that there's such a thing) would not attack a group of its citizens/ subjects gathered to voice their grievances with their rulers. People who are generally in agreement with your cause and those fed up with the government will not only support your right to voice your discontent, but may actually join you in the streets to combat the forces of the rulers. Before there was such a thing as voting, rioting was the only way for common people to effectively challenge the action of - or the existence of - their rulers. Oh, sure, there were peaceful means of massing against the rulers, who were generally very appreciative of having the malcontents all gathered in one place as to save the hassle and expense of a long campaign to round them up. Instead, the





The reason for my visit to Portland was to attend an anarchist gathering there in the summer of 93. After enduring days of police intimidation of anarchist households, squats and events, the grand finale of the weekend's events was an all day punk show at the legendary X-Ray Café on Burnside St., downtown. The police went way too far in going after the anarchists. Seventy cops in riot gear gathered down the street – on the major thoroughfares through downtown Portland – while other cops shut down and diverted traffic. Between sets, the crowd inside the X-Ray gathered outside the venue to smoke, chat, hang out and await the next band.. The show was almost over when the police ordered the crowd outside to disperse. Utterly intimidated, the anarchists, punks and assorted crusties suddenly improvised masks and shouted out their defiance of the dispersal order, to the cheering of the crowds gathering outside the police barricades. So, the cops attacked. Rather than stand still and be trapped between the advancing police lines, the crowd surged through downtown in a haze of tear gas, with the police in pursuit. The street battle that followed ended with three dozen arrests, thousands of dollars of damage to businesses and scores of minor injuries to various police personnel. One local anarchist activist, Douglas Squirrel (yes, that's his real name) was arrested and charged with conspiracy and inciting a riot, despite the fact that he had only briefly been to the X-Ray and left hours before the police showed up en masse.

Are We that Wise?

Here's how you make beer - you put a bunch of yeast into some water that's been loaded with sugar. Yeast love that! The yeast flourishes. It eats up all that sugar and reproduces like crazy. Yeasts are not clever things though. Eventually, there is so much yeast that they die, choking to death on their own excrement. Then they ferment and I drink them. Yummy!

Are "civilized" human beings of the 21st century smarter than yeast? Yeast can't help it. They don't have brains. But, more to the point, there is no elite warrior-caste of yeast that force them to consume and reproduce. Under our present global capitalist economy, all laws serve to protect corporate property and their "right" to make profits. All people must devote their lives to making corporations profitable, to act as couriers by moving money back and forth between corporations and banks. It's our job. People who do not wish to live this way run afoul of the law. There is no other way to exist in a capitalist economy. It is the function of the police to take these people and put them into prisons, where they are forced to work at gun-point. Or suffer the consequences. Yet our planet is being killed by people who only see nature as "resources" to be "developed." The genocide committed throughout the Americas was justified because the land was being "wasted" - not utilized for monetary gain. Many people of pre-Columbian America didn't even have a concept of money, much less profit. Entire regions based their "economies" on gift-giving. Everyone alive today faces the decision whether they want to be part of a living, dynamic world, or whether they are yeast, doomed to drown in their own waste. That includes everyone who has a job to do. That includes you, officer. The police forces of every community have this choice to make: they can continue to follow "the law" regardless of the consequences of their actions; or they can abandon their role as a warrior elite in order to embrace their communities, and act as facilitators of change, bringing people together to work out their differences and acting as peace-makers rather than enforcers.

After World War Two, a war-crimes trial was held. One of the results of these trials was to establish that citizens of all nations have a right to not only dissent against what they consider unethical laws and governments, but to actively oppose and resist them. It is in my opinion that the current state of ecological crisis has reached a point that to continue with every day business-as-usual existence imposed by the laws of the capitalist nation-state is to embrace suicide. I am not suicidal. I love life. I love sharing my home with the people I love, working in the gardens with them in the mornings, drinking down those dead fermented yeast at night. But I can't live according to my desires. The laws will not allow it. I must, therefore, oppose the laws with every fiber of my being. I owe it to my daughter to create a space for her to live and grow as part of a living, thriving world. It's her birthright. I am willing to put my life on the line to create that space, to force the capitalist nation-states to respect my human right to determine how I will live my life. There is no room in North America for autonomous village communities. Yet.... There are, however, armed forces to prevent me and those I love from creating such places. So, how about it, soldier? How about it, officer? Will you help facilitate the changes that are necessary to make this world into one we can all share? Or will you blindly enforce the rule of laws that force people into their roles as yeast?

rob los ricos vs. chumbawumba

One hit wonder anarchist "rock star" Robert Thaxton popped a cop with a rock, regrets hitting cop, will get out of prison in seven years. One hit wonder rock star anarchists Chumbawumba had a big hit on the pop charts, regret signing with a major label, will have a new CD out soon.

It is not even ironic that many of these same people who denounce property destruction in American cities also claim to support the Zapatistas and other armed insurgents... abroad. It is not ironic: it's imperialistic and racist to sit back in a comfy chair and let other people provide your cheap food, clothing, fuel and electronic gadgets for you, while cynically encouraging them if they rebel against their circumstances.

Just as rioting spread through the Americas until colonialism was swept aside by the revolutionary urgings of the many, varied people yearning for liberty, the continued uprising of the masses of indigent ex-consumers will one day break the



you have a right to riot

"When you have to call in additional police forces from out of town and send in the National Guard, you're basically saying, 'anarchists won.'" -The Mayor of Washington summing up the aftermath of the anti-WTO riots in Seattle

My first visit to Portland, Oregon and the Pacific Northwest revealed to me a cosmopolitan urban lifestyle that was laid back, open and a welcomed change from the redneck attitudes prevalent in Texas, my homeland. Yet underneath the placid veneer of the bookstores and coffeehouses, Portland already had a reputation for being a place hostile to higher authority. During a trip there, then-president George H.W. Bush's motorcade was pelted with broccoli by placard-carrying demonstrators. He remarked, "That felt a little like Beirut back there."

affect real change, a movement must sustain the attack until the social order breaks down completely. Unfortunately, this sort of willful non-compliance with the existing order has dire consequences. As Frederick Douglass said, "Power concedes nothing without demand, it never has and it never will."

Here in the U.S., most people live in a degree of material comfort very few people in less developed countries experience. Few Americans are willing to jeopardize their comfortable lifestyles by fighting against the powerful forces that maintain it. When riding upon other people's backs like they would animals, the liberal consumer will do anything to ease the suffering of those beneath them except get off their backs.

Social and environmental conditions have reached such a wretched state that the first world consumers are beginning to not just question their roles as consumers, but to reject and actually fight against these roles. The insurgent people in the streets in Seattle weren't fighting against Starbucks or Nike or US Bank or even the WTO. They were expressing their outrage that entire families have to work picking coffee beans or they all go hungry, that young girls are sold into slavery to work in Indonesian shoe factories and that wealthy corporations, banks and governments want to find ways to become more profitable, regardless of the human and environmental consequences.

The street fighters in Seattle tasted a bit of what real power is like. For a time, they owned the center of a major American city and they determined that they would not allow business to continue as usual. Now that they've tasted their own power, they'll hunger for more. Will there be more continuous pressure against suicidal consumerism until it collapses?

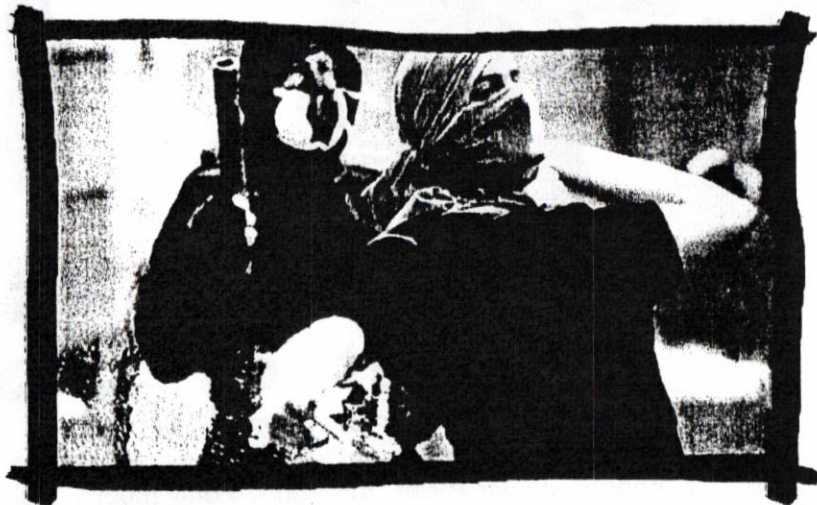
Perhaps as important as the actual fighting will be how the so-called traditional opposition will react to it. Will they, as they did in Seattle, jump to the defense of Nike? Will they climb down from their positions of privilege, or must they go down kicking and screaming, desperately clinging to their car keys and cell phones?



let er' rip

Long before the United States was even a concept, colonial Americans had been expressing their desires for revolutionary changes in their society through the only means available to them: rioting. Many people now counted among our nation's founding fathers argued for years against the violence employed by the American workers – wage laborers, slaves, ex-slaves and seamen – to literally fight against unjust laws and business practices. In the end, conservatives like John Adams and Alexander Hamilton threw in their lot with the violent masses they had previously denounced as "a motley rabble of saucy boys, Negroes and mulattos". It's not that the conservatives had a change of heart, they merely recognized the impossibility of stopping the people's urges for freedom in their world. The aristocracy felt a need to try to control and suppress the peoples' will to fight for liberty, or they ran the risk of being

swept aside by the revolutionary masses. It was not by coincidence that the first action of the United States Army was to put down the insurrectionary forces of the Continental Army which had freed the colonies from British rule. Americans have yet to lose that fighting spirit, as evidenced by the battle against the forces of capital in Seattle during the 1999 World Trade Organization (WTO) conference. While peaceful protesters were demonstrating once again their ability to absorb kicks, truncheon blows, pain, compliance holds and pepper spray, hundreds of other people decided to go on the offensive and physically attack the institutions directly responsible for the exploitation of people in impoverished communities. Horrified by the so-called violence of the insurgents, the liberals and "professional



activists" rushed to the defense of McDonald's and Nike. Unlike the conservative elements of the American revolution, the conservative elements of the WTO protests were unable to stem, contain or otherwise control the spirited rebels in the streets. So, in the aftermath of the people's victory in Seattle, the conservatives have lined up to denounce the jubilant victors. There are criticisms to be made about the tactical value of rioting to achieve revolutionary goals. After all, the moment passed, the damage was repaired and business now continues as usual. Of course, this argument can be applied to any protest. In order to

