EXHIBIT REPORT

RAPPORT SUR LES PIÈCES À CONVICTION

RCMP GRC

Division: E

Sub-Division: South West

Date seized: 2000-07-26

Detachment: Squamish

OSR Case: Elaho Valley - Bridge Blockade

Exhibits seized by: Cst. LUSSIER

Cst. LUSSIER

Location of seizure - Endroit de la saisie

Mile 65 @ Lava Creek Bridge - Elaho Valley, near Squamish, BC

Consecutive Item No. Description of Exhibits Seized

N° de pièce Description des pièces à conviction saisies

1 Cardboard sign: "Thought lags behind nature"

2 Cardboard sign: "BIOLIGICAL DIVERSITY" means a dynamic variability among all living organisms from all sources including, inter alia, terrestrial, marine, other aquatic ecosystems and the ecological complexes of which they are part; this includes diversity within species, between species and of ecosystems [DEFINITION: BIODIVERSITY CONVENTION, 1992]

3 Cardboard sign: "Run quickly comrade THE OLD WORLD is right behind you" "Whithout Dead Time, Without Restraints" (side two)

4 Cardboard sign: "save the Squamish Five memorial Wilderness"

5 Cardboard sign: "the weapons of the seven seas sit idle in the lots of the logging camps like the machines they pretend to be"

6 Cardboard sign: "OLD DOESN'T mean it has TO DIE"

7 Cardboard sign: "ECOSYSTEM: definition - ECOSYSTEM: means a dynamic complex of plant, animal and micro organism communities and their non-living environment interacting as a functional unit"

8 Cardboard sign: "I TAKE MY DESIRES FOR REALITY" (side one) - escape of the cannibal assemblages of mimetic devices. Many people have a tree growing in their heads. Infinite regress as the sargent stripper) bare by her brides, even. Intoxication is a becoming plant. We dance [aargh...]

9 "IF YOU TAMPER WITH THIS SYSTEM, PEOPLE WILL DIE" "DO NOT stand at the base of these trees OBJECTS DO FALL!" "IF YOU ATTEMPT TO REMOVE ONE PERSON IN THE OTHER TREE WILL FALL TO THEIR BLOODY DEATH, IF YOU ATTEMPT TO TAMPER WITH ANY OF THE PRUSSIK LINES PEOPLE WILL FALL TO THEIR DEATHS"... "Prussik cord loops over a line between two branches reducing strength if line by 1/2; "Prussik line is anchored into slash pile holding pipe in place (500 kgs per line)" "Pipe is not connected" "If you attempt to move the slash pile the pipe ends will fall and someone will die" "BARBED WIRE PULLED TO TENSION WILL SNAP BACK IF CUT"

10 Cardboard sign: "DOWN WITH THE EMPIRE (logging division)"

11 Cardboard sign: "the woodcutter with a hole in his head, fearful of broken branches, is soothed by crossing the tree croaches" (side one) - "I REJECT the LAND OF STRANGE CAPITALISM"

WELCOME TO THE ELAHO

The Elaho Valley is in the southern portion of the Pacific North West coastal temperate rain forest. Located three hours north of Vancouver the area has mostly been logged and much of it is in the process of tourist development. The Elaho is unceded Squamish and Lil'wat territory, meaning no treaty has been signed by either nation for the alienation of these lands. Regardless the BC government (itself a colonial fiction) calls this 'crown' land. During the 1950s the provincial government, as part of a bribery scandal in which the Minister responsible was jailed, handed out huge tracts of 'crown' land to the logging corporations in the form of Tree Farm Licenses (TFLs). The Elaho, Simms and Squamish valleys make up TFL 38. These licenses are long term property transfers that transfer native land to the Queen, then to the provincial government, and finally to the hands of the forest companies. The idea of the TFL is as far removed from a vibrant ecosystem as possible. These are plantations complete with monoculture planting, toxic fertilizers, insecticides, and herbicides. A complex ecosystem reduced to a hegemonic industrial model, just as colonization attempted to reduce native cultures to mere shadows through the reserve and residential school systems. In BC genocide and eocide are inseparable phenomena.

International Forest Products (Interfor) is the company which holds tenure in TFL 38. Interfor is a Vancouver based forest company began in the 1970s. As late comers to BC's forestry business they picked up a number of the most contentious and risky licenses; including the Elaho, areas around Clayoquot Sound, and mid-coast areas known as the Great Bear Rainforest. This company has been long known for its shoddy logging practices, and this in an area with the largest clear-cuts in the world. Violations and a small degree of public censure have done little to stop this and when pushed the company has been known to resort to violent thuggery. [See event timeline for information on the attack of September 15, 1999, or the video Hoods in the Woods] The main shareholders in Interfor are the Sauder family. William, the family patriarch is also the chancellor of the University of British Columbia. That this institution also turns out the province's professional foresters should come as no surprise. The Sauders live in the plush Vancouver neighborhood of Shaughnessky, so if you're in the area stop in and let 'em know what you think.

Industrial forestry is one of the largest ecological problems in this part of the world. By viewing the world through economic models the viability of full ecosystems is ignored, while cubic meter after cubic meter is pulled off the land and roads rush in to fragment the old growth. Community tenures are being envisioned in many parts of the province. Run on an ecosystem and cooperative basis, new models of community control connection with the land are now being opened. [See Seeds of Hope] As can be
Forest & rangeland restoration.

These wildlife habitats are threatened by habitat fragmentation and human developments. The loss of forest and rangeland ecosystems can affect the survival of many species. The government is implementing policies to protect these ecosystems and restore degraded lands.

**What to Do**

- Plant native species
- Avoid using pesticides
- Support conservation groups

**Where to Buy**

- Native plants
- Organic seeds

**For more information, visit:**

www.fws.gov/whippleregional/pn327-2616

http://www.fws.gov/whippleregional/pn327-2616

202 (520) 775-4124, ext. 2616

www.fws.gov/whippleregional/pn327-2616

www.fws.gov/whippleregional/pn327-2616

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**January 2021**

**Program Update**

Programs that have been completed:

- Land-use plan in the planning
- Draft NEPA plan in the planning
- Draft NEPA plan in the planning
**DIRECT ACTION IN “bc”**

**Sutikalh** is located on unceded St’at’imc lands. In 1991 the bc provincial government issued a proposal call for an alpine ski development in the Melvin Creek and Cayoosh Creek drainage. In response, Nancy Greene-Raine Resort Consultants (NGR) sent a proposal to develop and all-season ski resort. Since last spring children and adults have been stopping cars at a hwy. 99 checkpoint, distributing information and collecting signatures for petitions supporting their anti development position. On August 4 the EAO recommended acceptance of the NGR proposal, once again ignoring the First Nation people. On August 14 NGR received certification for their proposal and in response the St’at’imc Nation blockaded the highway for 17 hours. There are grizzlies, mountain goats, wolverines, bobcats, deer rabbits, etc. residing in the area not to mention, this land has sacred ties with the St’at’imc. Even by their own constitution the bc government has no right to pass on unceded territories to third parties. Please call or fax the following ministers and ask they abandon the project: Gordon Wilson (Minister of Employment and Investment) T (250) 356-7020 & F (250) 356-5587 and Joan Sawicki (Minister of Environment) T (250) 387-1187 & F (250) 387-1356. Contacts: Chief Garry John (250) 256-7523, Ramona (604) 894-2462, Rosalin (604) 894-2400.

**The Great Bear Rainforest** is the largest contiguous tract of intact temperate rainforest on the mid-coast of bc and extends from the Elaho Valley to Alaska. The GBR encompasses many nations unceded land. Since 1995 the Forest Action Network has been working with the Nuxalk to stop the destruction of their territory, the habitat of the rare Kermode (Spirit) bear, Orca whales, Timber wolves and others from the destructive Interfor and Weyerhaeuser. FAN has a house in Bella Coola and is looking for people to get involved. Contact: FAN, Box 625 Bella Coola, Nuxalk Territory, bc, V0T 1C0, (250) 799-8500, fanbc@fanweb.org www.fanweb.org

**The Slocan Valley** is nestled in the mountainous regions of inland temperate rainforest in the West Kootenays, South Eastern bc. It is home to the Sinixt Nation (who has been wrongfully declared extinct by the Kanadian government). The Sinixt have been working closely with the community to protect the last few remaining watersheds from industrial logging by Slocan Forestry Products (the largest forest license holder in bc). Trozzo creek, a site of many protests including a 45 day blockade is a major wildlife corridor and feeding ground for animals such as the grizzly and wolverine (both on the blue list). The community has been fighting for 20 years and will continue to fight until all watersheds are protected and industrial logging is abolished. Contacts: Sinixt Nation, RR1 G-16 C-2, Winlaw, bc, V0G 210 & Slocan Valley Watershed Alliance, G-8 C-46 RR1, Winlaw, bc, V0G 210 (250) 355-2327, eact@watertalk.com www.watertalk.org/swa

and yellow cedars, douglas fir some over 1300 years old are abundant. Alders gather with devil’s club, hellebore, wild ginger, and tiger lilies in the riparian areas. Western and mountain hemlocks, western white pine shade pippsipsewa, black cohosh, blue and huckleberries. Rare saprophytes like coral root, ground cones, phantom orchids are shockingly abundant. Fungi are all over the place, sulfur shelf, various amanitas, and chanterelles are just a few. Macro-lichens grow on the bluffs and most of the trees, some in the dampest place being almost completely covered. Some like the usnea genus are valuable field medicines but most are a mystery without a comprehensive Lichen field guide. Going back to the second and third growth forests after time in the Elaho changed everything. What had once looked so diverse and lush to my eyes was now obviously in crisis, its biotic life struggling to recover from the reduction inflicted on it.

Over the last few years the Elaho Valley has come to stand for more than itself. It is one of the front lines in the struggles against ecocide in western Kanada with numerous groups working for its protection. The diversity of tactics used has shown a creative movement with a deeper bag of tricks than anyone expected. Since 1997 there has been waves of protest in the valley itself (see chronology for breakdown). The first actions that year involved people locked into concrete barrels across the road. When Interfor employees arrived violence ensued with gasoline being poured almost up to the locked down blockaders then set alight, support people were also roughed up. The loggers responded with their own blockade closing the access road into the valley and refusing to let anyone who looked like an environmentalist pass.

In 1999 there were numerous actions including tree-sits and people standing in the road. These actions were met with threats of violence and arrests. These culminated in a violent attack on Sept 15 1999, when 80-100 Interfor employees came up to the camp demanding people leave. When the folks in the camp refused they were attacked with...
The political and economic situation in the region is complex and dynamic. The Pacific Northwest is a region rich in natural resources, including forests, fisheries, and agricultural lands. Over the years, it has experienced significant growth and development, with a strong focus on sustainability and environmental protection. The region is known for its diverse ecosystems and is home to a variety of species, including salmon, bald eagles, and grizzly bears.

Economic Region

The Pacific Northwest is an important economic region, with a diverse mix of industries including forestry, fishing, and tourism. The region is also a major center for research and development, with universities and research institutions in Seattle, Portland, and Vancouver. The economy is characterized by a high quality of life and a strong commitment to environmental stewardship.

Looking to the future, the Pacific Northwest is poised for continued growth and innovation. With a focus on sustainability and resilience, the region is well-positioned to lead the way in addressing the challenges of the 21st century.

(Company Logo)

Economic Region

Pacific Northwest
THE TRUTH WILL SET YOU FREE

[...]

The reality is that we are a colonized people. The goals of the colonizer in modern-day Canada are not to banish our cultures, especially when these can be used to enhance tourism and strengthen the illusion that Canada is a "free" and "multicultural" society. Instead, the goals were, and are, to destroy a way of life and a spiritual connection our people had that created the culture. It was our people's connection to the spiritual world that made us who we were, that formed our concepts of life and how we lived that life. This is what stood in the way of the colonizer, for it gave us the strength and determination to resist.

[...]

...[The] reserve system was to serve as a "laboratory" for the containing and indoctrination of our peoples. Once contained within these reserves, the systematic colonization could begin. The colonizer then began to impose its religion, language and ways of life. This system would be so successful that it would be the model for the South African apartheid system.

[...]

And yet despite all the destruction our people have gone through, despite all the destruction the Mother Earth has gone through, we are still here. ... For there is a power that the enemy can never destroy because they will never understand it. It is the power of truth, of honour, of life, of the spiritual; it is the power that is creation. ... We know that a thousand winters and summers from now we will still be here, while the enemy's empire will have crumbled to dust. We know this, because the enemy will never solve the Great Mystery.

[...]

The colonizer calls this province "Supernatural British Columbia." And it's true. It is a powerful land of cedar, towering mountains, and dark grey skies. There is no place in the world like it. Despite the destruction, it is one of the few areas that still has large areas of forest and clean water, that still has eagles, bears, cougars and wolves. There is the sea. It is the land of Thunderbirds, the land of Thunderbirds they say "One does not sell the earth upon which the people walk."

The more radical elements of the Elaho struggle have served to push the accepted discourses in the movement into directions no one had expected. Expropriating corporate land and ending the tenure system doesn't seem that radical anymore. Compensation for lands returned to communities, first nations, and left alone isn't an option anymore; suddenly reparations for the damage done are being discussed. Some liberal groups are still calling for national parks, but the stands made at Stony Point in Ontario and Cheam near Chilliwack are giving cause to rethink. In the first case native people reoccupied a provincial park which had been stolen from them during WWII, during their reoccupation one of their number, Dudley George was assassinated by the Ontario Provincial Police. At Cheam the BC government is also trying to sneak by further land theft with the creation of a park. In response members of the Cheam nation have set up blockades in protest. This has allowed many to rethink what it means to stop industrial activity in the valley. Thank you to those brave people for their commitment and example. The communities in struggle in the Elaho have also become something more than just protests but experiments in what it means to live and work together without bosses or government control. The struggle has come to be far more than another battle to save forests, it is a site in the continued battle against colonialism, capitalism, the state, and globalization. Maybe the media are right and there is a war in the woods, but they don't realize just how big that war is.
We must remember: the British colonizers were very experienced in colonizing other peoples. In Africa, Asia, Ireland and in the Americas, the British empire was constantly learning and applying new techniques of destroying indigenous peoples. In colonizing them.

With an expanding and fairly stable settler population, and its well-equipped police-military forces, the colonizer could eventually destroy any military challenge to its authority. But from its colonial experience, the British forces knew that a militarized colonial situation did not necessarily ensure control of an indigenous people. Armed conflicts with guerilla forces created instability and could ultimately lead to bigger problems within the European settler population, as well as interfering with the plunder of resources.

What had to be broken was the very spirit of the people that led them to resist the colonizer. The British correctly understood that our whole way of life, our nations, our families, our culture, our spiritual connection to life, our relation to our territories; all these stood in the way of the colonization, for they gave us the strength and determination to resist. The colonizer, having control in a military sense, then sought to control us as peoples by destroying our very being as Indians.

[...]

**"BRITISH COLUMBIA": A SQUATTER PROVINCE**

[...]

How did the province of BC, in which virtually no lands were surrendered by treaty, come to be claimed by the colonial state of Canada? This was accomplished by ignoring the Royal Proclamation of 1763 and passing land legislation which gave the government control and jurisdiction over the lands in question. They did this knowing the land legislation was in violation of the Proclamation. In 1875, the Canadian Parliament passed an order-in-council dated January 23, whereby Canada acknowledged its obligation to disallow all provincial Public Lands Acts that had been enacted (particularly in BC). Like the Proclamation, this too was ignored. Over the years, BC has worked very hard at suppressing this truth.
The following text is excerpted from *We Shall Live Again* by Gord Hill. It provides an excellent overview of colonization and movements of resistance, issues we wanted to address in this context but felt it best to disseminate an extract from Gord’s writing than to summarize it in our own words. It’s strongly recommended that people check out the full text and his other publications: *Colonization is Always War* and *Zigzag*.

“ONE DOES NOT SELL THE EARTH UPON WHICH THE PEOPLE WALK”
Against the Treaty Process in ‘British Columbia’

“One does not sell the earth upon which the people walk.” Tashunka Witka (Crazy Horse)

The “BC Treaty Process” has been underway since late 1990. Despite the colonizer’s well-known use of deception and dishonour, particularly in regards to treaties, there is little resistance against the treaty process in BC. Can it be that colonization is merely a thing of the past, that Canada is truly a free and democratic country that is trying to resolve the problems Indian people face as a result of history?

Or can it be that colonization not only continues, but has reached a point where we are so colonized and assimilated to the way of the colonizer, that we are blind to the truth? Sometimes, in order to find the truth, we must look deep within ourselves. The words by Crazy Horse above are not more than 150 years old. . . . What has happened to our beautiful Indian people in those 150 years that has taken away their ability to speak such simple truths; as their “leaders” prepare to sell away ancestral lands, again?

Despite present-day debates about the nature of . . . treaties, and misinformation designed to confuse us, these treaties were clearly made between sovereign nations: the European nation-states on the one hand, and the Indian nations on the other.

We Are Sovereign Peoples
To be a sovereign nation means that you are a people with jurisdiction and control in your territory, independent from any other nation. It means that as a people you are free to follow your own laws, your own forms of government, your own ways.

Our sovereignty as peoples cannot be denied or legislated away by a colonizing nation-state such as Canada. It comes to us from our spiritual connection to our territories, from the spiritual power of creation. This connection and power is not subject to European legal standards. Our sovereignty is based on truth, and no laws or “treaties” can change it.

Being a collection of peoples (for the most part) long ago disconnected from a spiritual relation to life, it cannot be expected that the European would understand how
Mike Lebousier, spooky intelligence guy. Acts all friendly in a cool, evil type way. Suspected NSIS operative, rumored to have been transferred to the hate-crimes unit.

Sgt. Gary Byrne of the Squamish RCMP. Sneaky bastard, beware. When asked if he knew the RCMP were a fascist organization he answered that it was why he joined up.

Dieter Karf, owner of ProSec, InterFor's security in the woods. Loves video cameras, always has one of his crew filming. A pain but generally ineffective with a tendency to sleep through major events.

Peter, one of Dieter's lackeys.
Security Culture

There are three times when it is acceptable to speak about this topic. The first time is when you know that someone else’s planned or pending action is illegal or unethical. Such actions may include police violations, torture, or any action that is harmful to the community or the environment.

If you participate in someone else’s planned or pending action in any action that is legal, your involvement or awareness is not appropriate. These actions are considered to be in violation of national laws and are not supported by the community.

The Group's research on security culture has shown that people who are aware of their own freedoms and the freedoms of others are more likely to participate in the Group's actions. These actions are not intended to harm anyone but rather to raise awareness and promote peace.

Security culture is a culture where people know their rights and more importantly, where their rights are respected. The Group encourages the development of a culture of awareness and participation in order to promote a more democratic society.

There have been numerous occasions where government officials have been involved in actions that are illegal. These officials have been aware of the actions but have chosen to remain silent. It is important to recognize that such actions are not acceptable and should be addressed.

Even if you have never visited a monkey wrench or been arrested for civil disobedience, you may still be able to use your knowledge and awareness to make a difference. Together, we can create a society that values human rights and promotes peace.
would be when you are planning an action with your cell, however, you would never discuss things over the Internet, phone line, through the mail, or in an activist's home or car, as these places and forms of communication are frequently monitored. Anyone not involved with the action does not and should not know about it. The second exception occurs after an activist has been arrested, brought to trial. If she is found guilty, this activist can freely speak of the actions for which she was convicted. However, she must never give info that would help the authorities determine who else participated in illegal activities. The third exception is for anonymous letters and interviews with the media. This MUST be done CAREFULLY and without compromising security.

The reason for these security precautions is quite obvious: if people don't know anything, they can't talk about it. It also means that the only people who know the secret can also face jail time if the secret gets out. But when activists, who do not share the same serious consequences, know who did an illegal action, they are far more likely to talk after being harassed and intimidated by the authorities, because they are not the ones to go to jail. Even those people who are trustworthy can often be tricked into revealing damaging and incriminating material. The fewer people who know, the less evidence there is!

In an attempt to impress others, activists may behave in ways that compromise security. Some people do this frequently they are habitually bragging and gossiping. Some activists say inappropriate things when they consume alcohol. Many activists make occasional breaches of security because there was a momentary temptation to say something or hint at something that should not have been said or implied. In most situations the desire to be accepted is the root cause. So what do we do with people who lie, gossip or brag to impress their peers, perpetrating a general lack of security consciousness in the movement? Educate. You should strive to do this in a way that encourages them to listen and change their behavior. Remember, the goal here is to change their behavior, not to boost your ego by showing them how much more security conscious you are. If possible, the educational session should be done in private so the person doesn't have to face public humiliation and it should be done as soon as possible after the mistake to increase its effectiveness. We all need to take this seriously and take on this responsibility and dramatically improve movement security.

So what do we do with activists who repeatedly violate security precautions even after multiple educational sessions? It's unfortunate, but the best thing to do with these people is cut them loose and kick them out of our meetings, base camps, and organizations. The stakes are too high to allow chronic security offenders to work among us.

By creating a security culture, we have an effective defense against informers and infiltrators. Imagine an informer who, every time she asked another activist
APPARATUS IN CANADA

A BRISKER PUMPER ON THE STATE SECURITY

WE HAVE...
without ever having to tell the targeted individual what they are doing. The information that they gather is used to build profiles and dossiers (files) on individuals, organizations, networks, etc. and is passed on to other wings of the federal security system, who are responsible for "law enforcement" and will then obtain whatever warrants are necessary for legal surveillance (to be brought to court as evidence).

NSIS (the National Security Investigation Service) is the primary law-enforcement wing of domestic security and is a section of the RCMP. They maintain a computer database on activists, immigrants and so-called "terrorists." Most major cities have an NSIS office, including Vancouver, Edmonton, Montreal, Ottawa, Milton and Toronto. It is believed that the Vancouver NSIS employs 12-18 members. There are several subgroups (Team 1, Team 2, Team 3, etc.) that have different investigative targets. They employ informants, infiltrators, personal physical surveillance, electronic surveillance including phone and room "bugs" and other means of investigation and research. The RCMP/NSIS also have other resources at their disposal during counter-insurgency operations. "Special 0" is a team of surveillance specialists that may be called upon and "Special 1" is a penetration team whose specialty is to break into homes, vehicles and other properties for investigative purposes.

The Communications Security Establishment is an agency of the defense department, which has been long clouded in secrecy. They collect and process telephone, fax and computer communications of foreign states, corporations and individuals. The federal government uses the intelligence gleaned from the data to support troops abroad, catch "terrorists" and "further Canada's economic goals" (and what that means to them). Although the CSE is not technically allowed to collect

Tricky Dick, aka Richard Bourne Private investigator, regularly works for the timber industry. Reads injunctions, does surveillance and maintains large files on eco-activists. Reputed to have a photographic memory. If you see him let him know where to go.
INFORMANTS AND INFILTRATORS

(Notes: demographers)

Information and infiltrators operate in every real or virtual world.

Police and unified forces are needed to identify and deter such activities.

Informants and infiltrators appear in every real or virtual world.

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SEEDS OF HOPE

There are currently over 40 Community Forest Co-ops across BC and in a few cases, the community is working side by side with First Nations in the area to come to agreements over land use. These people are thinking long term and are demanding control of the land be put in the hands of the people living in the region. In most cases this means practicing ecosurrest, more jobs, more old trees, more animals, more microorganisms in the soil, increasing our chances of survival. For more information about this contact the Silva Forest Foundation (www.silvaford.org PO box 9, Slocan Park, BC VON 2EO), The Ecoforestry Institute (www.ecoforesy.ca PO box 5070 Station B, Victoria, BC V8N 5N3 or 785 Barton Rd., Glendale, Oregon, USA 97442) and The Forest Stewardship Council (www.fscis.org 1154-29th St NW, Washington, DC, USA 20007). To view community ecoforestry listings for BC visit www.denmanis.bc.ca/ecofo.htm.

act accordingly.

Possibly an even greater threat is the activist-turned-informer, either unwittingly or through coercion. This is someone who can keep his/her mouth shut. If someone bragging to you about what s/he's done, make sure this person never has any knowledge that can incriminate you, because sooner or later, the wrong person will hear about it. These activists don't mean harm and it is your responsibility to instruct these people on security culture and the importance of it. The other type of activist-informer is a person who cracks under pressure and starts talking to save his/her own ass. Many activists get drawn into situations through excitement and do not think through the consequences. Someone who is easily influenced by his/her parents or dependant on them for support is not a good candidate for actions as they can be persuaded too easily to cooperate with authorities. There is no shame in not participating in an action because of responsibilities that make it impossible to do jail time. Make sure that others in your affinity group are not in situations, which may cause them to cooperate with police or abandon their friends. Some things to look for in people you choose to do actions with are lengthy criminal records and drug addictions which can often be used by the police to pressure activists into giving them information. Two activists were recently put in jail in Canada because a third party panicked - mainly about not being able to get his drugs in jail - and talked himself free (this is not to condemn those with drug habits or criminal records - just stuff to keep in mind). Don't be afraid to talk about this. Ask hard questions and if you aren't convinced that someone will be able to stay strong if the worst happens, then designate that person to do support. Make sure that those going into the battle with you are willing and able to take whatever comes, even if it means giving up their freedom for your goals. Remember there is no excuse for turning in action comrades to the police - and those activists who do effectively excommunicate themselves from our movements. We must offer no legal or jail support to those activists who turn in others for their impact on our movement is far-reaching and can have devastating effects.

(R espect to the author(s) of the pamphlet "Security Culture" and "A Brief Primer on the State Security Apparatus in Canada" "Informants and Infiltrators?". Due to lack of time and space we had to condense)

Description: 5'10", stringy blond/brown hair, 180 lbs., well-built chest, shoulders, lightly bearded, full lips.

Rough voice, US accent (California), compulsive name-dropper, BS artist, constantly violates security culture.

If you see this man (aka, David Fangust, Andrew Stines, Jason Hoffmeier, John Glass -- Earth First Journal November-December 1998 & June-July 2000) tell him that he is "NOT WANTED!" Then drop us an e-mail to let us know.
for problems today. Paul Goodman once said something along the lines of this... How do you want to live after the revolution? [answer] Then live like that now. A lived vision is flexible to contingency and difference, it engages you with the work at hand. On the other hand are political programmes and ideological solutions, detached and rigid devices more appropriate to bureaucratic machines than people. Free states, collectives and autonomous zones are more than just a tactical need; they are a foundation for how a non-alienated world can come to be without alienated means. The word that keeps coming up is process, and no it doesn’t end. Begrudgingly citing Trotsky: a permanent revolution.

The task of decolonization and building strong communities is not only an internal and self-serving process but allows us to structure our actions and interactions in light of our theories. How we come to act in solidarity with others and how we build alliances determines whether or not we remain isolated counter-cultures, or whether we can build a vibrant revolutionary movement. The drop-out alternative is a cop out. Without social engagement we cannot create change in the conditions of daily life. Turning to face the problems of housing, ecological destruction, colonization... with practical strategies is the only way. It requires more than paying more lip service to the concrete realities of being in the world. Working day to day in the woods allows us some part of this, but so much remains abstract. Refusal to compromise and looking for new routes through old problems is what gives us our strength. We are inside the belly of the beast and it is time to start kicking.

So consider this an open shout out to all the folks tired of living dead time in industrial civilization. Catch a freight, a bus, hitch, or drive to build a new world again this summer. What can be better than stopping the machinery around the fire telling tales and drinking tea waiting; join the horde.

"Let's all gather in the Elahol! Beautiful valley where the big rivers flow. Sitting by the river watch the water flow. Let's all gather in the Elahol!"

Setting up a tripod in the dark of night
Hear the wolves howl at the评判 moonlight
We're just doing what we know's right
Let's all gather in the Elahol!

Support the eco-warriors!
Friends, don't turn friends in to the cops.
one can actualize desires as reality. Consensus building is an attempt to give worth to all positions in the group. Not silencing minorities, even of one and allowing for a range of meanings is critical. However, acknowledging the limits of our process is also a critical task. Times arise when the time for speech is past and action is needed. In the contexts of planning and actions, people must often be excluded, this can't be seen as elitism, it is the necessary time required to build working relationships and trust (see security section). A shared vision is essential for working with consensus. Without it, arguments and talk are as far as things can go, breaking into smaller groups or agreeing to part ways for a period are often the best methods available. Shared purpose is not opposed to unity, we come together and work in coalition groups to achieve specific goals; but where the motivating ideas and methods can't see eye to eye stagnation and predictability are inevitable.

Process also plays out on levels other than the formalized space of circles, or meetings. Patriarchy, heteronormativity, and racism all play out in the tasks we are encouraged to pursue and in the ways we become or don't become involved. The way we live with each other day to day provides a revealing look into how power structures are replicated within our communities. Dishes, cooking, shitter digging, water collecting, action planning... none of these things become the set role of any part of the group. However, it is often typical for men to be doing all the fun jobs: action planning, wood cutting... while women do the dishes and cook (exceptions are also rampant). Sexism is not only the responsibility of women in the group to challenge, men in our communities also need to speak out about using their script. Perhaps some of us are still afflicted with that nasty moral superiority complex. (Maybe if one reads with the oppressor long enough they may suddenly see the errors of their ways) This is ridiculous. We already have enough comrades behind bars. We don't need anymore. This also serves to uphold the illusion of democracy as the state needs to allow for a narrow confined, highly controlled box where dissent can blow off it's steam. (Because of course, any action that poses a real threat will be attacked by state sanctioned covert violence)

When we speak of tactics / resistance, we're also speaking about effectiveness vs. cost, risk and comfort. (Generally, the privilege of choice often based around, race, class etc.) This is a critical moment of choice that arises: to be passive and allow the revolutionary eruption to wash over us, or to put ourselves harmoniously in rapport with the wave and ride it? When we rely solely on Civil disobedience and other notions of non-violence we've already been pacified and washed over with that said, civil disobedience, when used sparingly and strategically can have potential. Looking at Betty Krawczyk who has an ability to strike a chord with the average Joe citizen within the mainstream of society. This is important too. She's an incredible woman who knows how to use her power optimally. Even from jail, she can't be silenced. This works for her. She is a white, respectable, 72-year-old woman. (Also, she ain't talkin' about giving back native land, or smashing the state.) As for the rest of us, if we're serious about revolutionizing the society we live in, then we gotta change with the times. Not until these worn-out notions of civil disobedience are as lost as the forgotten histories of this land, will our insides quiver with excitement over the new possibilities. Then we'll have become a serious fucking force to reckon with...

DOWN WITH THE APPARATUS OF CAPTURE!

STRIKE A MATCH...
LIGHT A FUSE...
WE'VE ONLY GOT
THE EARTH TO LOSE.

SELF
Consensus decision-making and respect for difference are key to the process.

The process of life, the base units of revolution, is dynamic and complex. The first phase provides the glue of our group. With consensus decision-making, the glue becomes the glue of our group. The glue, when applied to a process, allows us to work together and achieve our goals.

In every revolution, the process is dynamic and complex. The glue of our group is the glue of our revolution. The glue, when applied to a process, allows us to work together and achieve our goals.

Summary/Responsibility/Leadership/Tenderness are a process of not only fighting but living.

Communities in struggle plan our best way to integrate the actions of the revolution.

Chronic pathologies of depression and plain boredom are central to the struggle.

The struggle, and the struggle of our history, are setting forces under historic high."