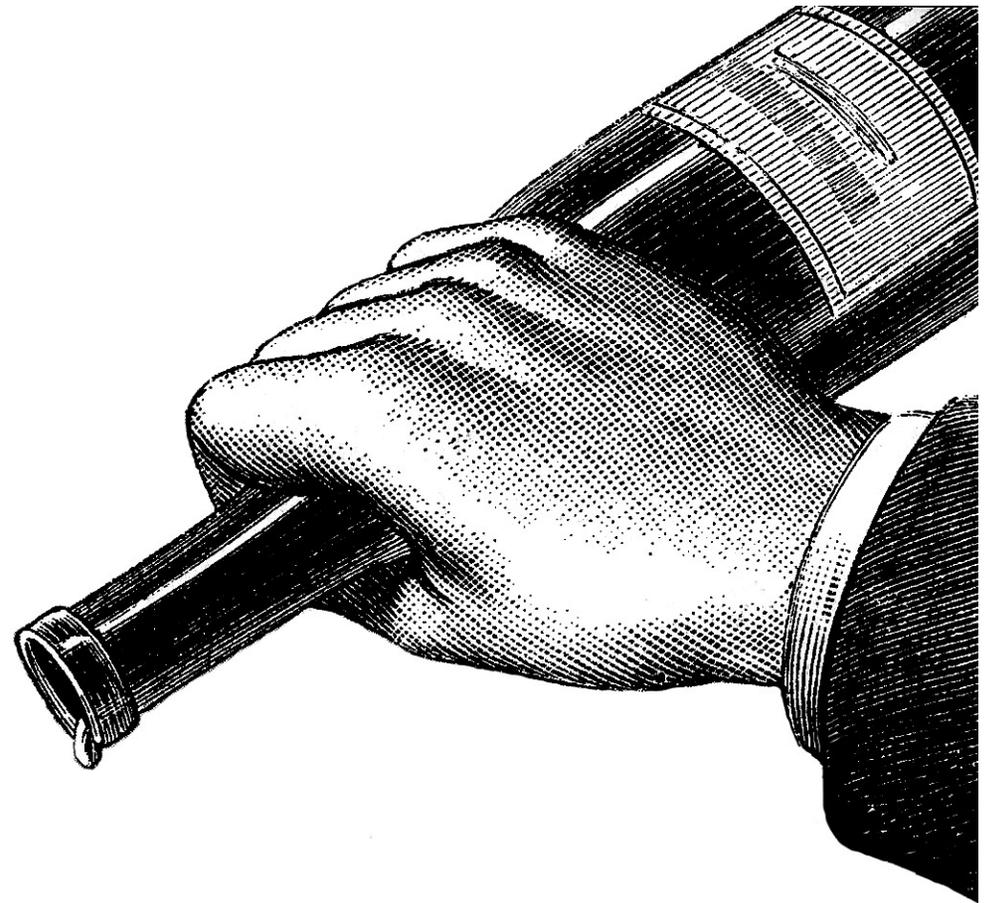




*It's no exaggeration to say that alcohol has played a key role in the epidemic of fascism, racism, statism, imperialism, colonialism, sexism and patriarchy, class oppression, religious superstition, and all the other products of hierarchal authority that has swept the earth over the past few mellenia. It continues to play that role today, as people of the whole world, finally universally domesticated and enslaved by globalized capitalism, are kept pacified and helpless by a steady supply of spirits. These evil spirits squander the time, money, health, focus, creativity, awareness, and fellowship of all who inhabit this universally occupied territory—"work is the curse of the drinking classes," as Oscar Wilde said. It's not surprising, for example, that the primary targets of advertising for malt liquor (a toxic byproduct of the brewing process) are the inhabitants of ghettos in the United States: people who constitute a class that, if not tranquilized by addiction and incapacitated by self-destruction, would be on the front lines of the war to destroy capitalism.*



## **Wasted Indeed:** Anarchy & Alcohol

*Peering through the fog behind his eyes, he saw an alcohologram: a world of anguish, in which intoxication was the only escape. Hating himself even more than he hated the corporate killers who had created it, he stumbled to his feet and headed back to the liquor store.*

*Ensconced in their penthouses, they counted the dollars pouring in from millions like him, and chuckled to themselves at the ease with which all opposition was crushed. But they, too, often had to drink themselves to sleep at night—if ever those vanquished masses stop coming back for more, the tycoons sometimes fretted to themselves, there's going to be hell to pay . . .*

## Postscript:

### How to Read this Tract

With any luck, you've been able to discern, even through the haze of drunken stupor, ha ha, that this is as much a caricature of polemics in the anarchist tradition as a serious piece. It's worth pointing out that these polemics have often brought attention to their theses by deliberately taking an extreme position, thereby opening up the ground in between for more "moderate" positions on the subject. Hopefully you can draw useful insights of your own from your interpretations of this text, rather than taking it as gospel or anathema.

And all this is not to say there are no fools who refuse intoxication—but can you imagine how much more insufferable they would be if they did not? The boring would still be boring, only louder about it; the self-righteous ones would continue to lambast and harangue, while spitting and drooling on their victims! It is a universal characteristic of drinkers that they encourage everyone around them to drink, that—barring those hypocritical power plays between lovers or parents and children, at least—they prefer their own choices to be reflected in the choices of all. This strikes us as indicating a monumental insecurity, not unrelated to the insecurity revealed by ideologues and recruiters of every stripe from Christian to Marxist to anarchist who feel they cannot rest until everyone in the world sees that world exactly as they do. As you read, try to fight off that insecurity—and try not to read this as an expression of our own, either, but rather, in the tradition of the best anarchist works, as a reminder for all who choose to concern themselves that *another world is possible*.

For more preposterous treatises or to send an angry, inebriated repartee, please write to:

*CrimethInc. chapter of Alcoholics Autonomous.*  
2695 Rangewood Drive  
Atlanta, GA 30345 U.S.A.



A great amount of text is available online for reading, stealing, or otherwise commandeering for use at your own discretion. Feel free to pay us a visit at [www.crimethinc.com](http://www.crimethinc.com), or if you are looking to contact others in your area, you might try our cyberian network experiment: [www.crimethinc.net](http://www.crimethinc.net)—for those who are anxious to get active and without contacts to do so.

*Have a drink, it's  
on me—because  
consumers are what  
make capitalism  
work!*



### *Wasted Indeed: Anarchy & Alcohol*

Ecstasy vs. Intoxication: For a World of Enchantment, or Anarchaholism?  
*Adapted from Guy Debord's famous work, "Insobriety and the Spectacle"*

#### **Predictable Disclaimer**

As in the case of every CrimethInc. text, this one only represents the perspectives of whoever agrees with it at the time, not the "entire CrimethInc. ex-Workers' Collective" or any other abstract mass. Somebody who does important work under the CrimethInc. moniker is probably getting wasted at the moment we type this—and that's OK!



*So anyway—what are we going to do if we don't go to bars, hang out at parties, sit on the steps or in front of the television with our forty ounce bottles? Anything else!*

## Revolution

The social impact of our society's fixation on alcohol is at least as important as its mental, medical, economic, and emotional effects. Drinking standardizes our social lives, occupying some of the eight waking hours a day that aren't already colonized by work or school. It locates us spatially—living rooms, cocktail lounges, railroad tracks—and contextually—in ritualized, predictable behaviors—in ways more explicit systems of control never could. Often when one of us does manage to escape the role of the worker/consumer, drinking is there, stubborn holdover from our colonized leisure time, to fill up the promising space that opens. Free from these routines, we could discover other ways to spend time and energy and seek pleasure, ways that could prove dangerous to the system of alienation itself.

Drink can *incidentally* be part of positive and challenging social interactions, of course—the problem is that its central role in current socializing and socialization misrepresents it as *the* prerequisite for such intercourse. This obscures the fact that we can create such interactions at will with *nothing* more than our own creativity, honesty, and daring. Indeed, without these, nothing of value is possible—have you ever been to a bad party?—and with them, no alcohol is necessary.

When one or two persons cease to drink, it just seems senseless, like they are ejecting themselves from the company (or at least customs) of their fellow human beings for nothing. But a *community* of such people can develop a radical culture of sober adventure and engagement, one that could eventually offer exciting opportunities for drink-free activity and merriment for all. Yesterday's geeks and loners could be the pioneers of tomorrow's new world: "lucid bacchanalism" is a new horizon, a new possibility for transgression and transformation that could provide fertile soil for revolts as yet unimaginable. Like any revolutionary lifestyle option, this one offers an immediate taste of another world while helping to create a context for actions that hasten its universal realization. No cocktail but the molotov cocktail! Let us brew nothing but trouble!

Sloshed, smashed, trashed, loaded, wrecked, wasted, blasted, plastered, tanked, fucked up, bombed. Everyone's heard of the Arctic people who have one hundred different words for snow; we have one hundred words for drunk.

*We perpetuate our own culture of defeat.*



## Sedition not Sedation

Hold it right there—I can see the sneer on your face: Are these anarchists so uptight that they would even denounce the only fun aspect of anarchism—the beer after the riots, the liquor in the pub where all that pie-in-the-sky theory is bandied about? What do they do for fun, anyway—cast aspersions on the little fun we do have? Don't we get to relax and have a good time in any part of our lives?

Do not misunderstand us: we are not arguing against indulgence, but *for* it. Ambrose Bierce defined an ascetic as "a weak person who succumbs to the temptation of denying himself pleasure," and we concur. As Chuck Baudelaire wrote, "*you must always be high. Everything depends on this.*" So we are not against drunkenness, but rather against drink! Those who embrace drink as a route to drunkenness thus cheat themselves of total life enchantment.

Drink, like caffeine or sugar in the body, only plays a role in life that life itself can provide for otherwise. The woman who never drinks coffee does not require it in the morning when she awakens: her body produces energy and focus on its own, as thousands of generations of evolution have prepared it to do. If she drinks coffee regularly, soon her body lets the coffee take over that role, and she becomes dependent upon it. Thus does alcohol artificially provide for temporary moments of relaxation and release while impoverishing life of all that is genuinely restful and liberating.

FOR A LUCID BACCHANALIA, AN ECSTATIC SOBERIETY!

If some sober people in this society do not seem as reckless and free as their boozier counterparts, that is a mere accident of culture, mere circumstantial evidence. Those puritans exist all the same in a world drained of all magic and genius by the alcoholism of their fellows (and the capitalism, hierarchy, misery it helps maintain)—the only difference is that they are so self-abnegating as to refuse even the false magic, the genie in the bottle. But other “sober” folk, whose orientation to living might better be described as enchanted or ecstatic, are plentiful, if you look hard enough. For these individuals—for us—life is a constant celebration, one which needs no augmentation and from which we need no respite.

Alcohol, like prozac and all the other mind-control medications that are making big bucks for Big Brother these days, substitutes symptomatic treatment for cure. It takes away the pain of a dull, drab existence for a few hours at best, then returns it twofold. It not only replaces positive actions which would address the root causes of our despondency—it *prevents* them, as more energy becomes focused on achieving and recovering from the drunken state. Like the tourism of the worker, drink is a pressure valve that releases tension while maintaining the system that creates it.

In this push-button culture, we’ve become used to conceiving of ourselves as simple machines to be operated: add the appropriate chemical to the equation to get the desired result. In our search for health, happiness, meaning in life, we run from one panacea to the next—Viagra, vitamin C, vodka—instead of approaching our lives holistically and addressing our problems at their social and economic roots.

This product-oriented mindset is the foundation of our alienated consumer society: without consuming products, we can’t live! We try to buy relaxation, community, self-confidence—now even ecstasy comes in a pill!

We want ecstasy as a way of life, not a liver-poisoning alcoholism from it. “Life sucks—get drunk” is the essence of the argument that enters our ears from our masters’ tongues and then passes out of our own slurring mouths, perpetuating whatever incidental and unnecessary truths it may refer to—but we’re not falling for it any longer! Against inebriation—and for drunkenness!

burn every liquor store, and replace them with playgrounds!

# Sobriety and Solidarity

Above all, it is critical that our own choices **not** be a pretext for us to deem ourselves superior to those who make different decisions.

Like any lifestyle choice, be it vagabondage or union membership, abstention from alcohol can sometimes be mistaken as an end rather than a means.

The only strategy for sharing good ideas that succeeds unfailingly (and that goes for hotheaded, alienating tracts like this one as well!) is the power of example—if you put “ecstatic sobriety” into action in your life, *and it works*, those who sincerely want similar things will join in. Passing judgment on others for decisions that affect only themselves is noxious to any anarchist—not to mention it makes them less likely to experiment with the options you offer.

And so—the question of solidarity and community with anarchists and others who do use alcohol and drugs. We propose that these are of utmost importance. Especially in the case of those who are struggling to free themselves from unwanted addictions, such solidarity is paramount: Alcoholics Anonymous, for example, is just one quasi-religious organization filling a social need that should already be provided for by anarchist community self-organizing. As in every case, we anarchists must ask ourselves: do we take our positions simply to feel superior to the unwashed (er, washed) masses—or because we sincerely want to propagate accessible alternatives? Besides, most of us who are not substance-addicted can thank our privileges and good fortune for this; this gives us all the more responsibility to be good allies to those who have not had such privileges or luck—on whatever terms *they* set. Let tolerance, humility, accessibility, and sensitivity be qualities we nurture in ourselves, not self-righteousness or pride. No separatist sobriety!