The Bush era is coming to an end, and once again the spectacle of a presidential election captivates the people of the United States. Enticed by vague rhetoric of hope and change, against a backdrop of increasing precarity and desperate global crises, millions will rally to elect a new politician to solve the problems the last batch of politicians created, or at least failed to alleviate. While we already don’t have much of a choice in the two-party framework, the politicians and the mass media controlled by their major donors assure us that we don’t have any other meaningful way to make a change than to go along and vote for the lesser of two evils. Certainly, the urgency of domestic and global crises demands that we all take responsibility for radically changing the world. But is voting the only, or even the most effective tool that we have?
This election season, the politicians who plotted into our consciousness are not individuals of wealth or importance, but mere puppets programmed to attempt recess as themselves. The one who can extract us from their crushing weight. Even if our candidate doesn’t win, we can impact government policy by showing that we care about the issues. And even if our candidate loses, we can still make an impact and show some real power. 

We need to join tens of thousands of individuals and communities as tools for real change. We need to disrupt the conventions, create entirely new ways of thinking. Actions will speak louder than words. It will be up to us to decide what our world will be like in the future. 

If we want to stop the war, we need to take action. We need to support those who are fighting for a world without war. We need to organize and mobilize our communities to demand peace and justice. We need to work together to create a world where war is no longer necessary. 

No Blood for Oil. Long enough the dogs of war have to die. We must support those who are fighting for the right to decide our own future. We must stand against the global domination of the military-industrial complex. We must demand an end to the endless cycle of war that will only destroy our world. 

No Warming. The climate crisis is a global emergency. We must demand an end to the policies that are destroying our planet and causing catastrophic climate change. We must support those who are fighting to protect the environment and demand a transition to a sustainable, renewable energy future. 

No Borders. The global system of borders and immigration policies is a form of oppression and control. We must demand an end to this system and create a world where everyone has the right to live wherever they choose. We must support those who are fighting to end border patrol and immigration detention centers. 

No Money. The capitalist system is a form of exploitation and control. We must demand an end to the policies that benefit the wealthy few at the expense of the working class. We must support those who are fighting to create a world where everyone has the right to a living wage and the ability to meet their basic needs. 

No War. No Warming. No Money. No Borders. These are the things we must fight for. These are the things we must work towards. We must stand together and demand a world without war, a world without warming, a world without money, and a world without borders. 

Beyond the fact that none of the individual candidates will ever serve out for corporate tyranny or social oppression, we must understand that voting is just about the only thing we can do. We have to create our own system of politics, of having a say in the way our world is run. Voting is not an expression of our power, but our powerlessness: it is an admission that we can have no say in our world, that we are nothing more than a cog in the machine. 

We have to create a system of politics that is truly democratic and representative. We have to create a system where everyone has a voice. We have to create a system where we can make real change. 

VOTE OR REVOLT?
GOVERNMENT vs. ANARCHY

Anarchy is the complete opposite of the state. While a state is a group of people who have been given the authority to enforce certain rules and regulations, anarchy is the absence of such authority. In an anarchist society, everyone is responsible for their own actions and decisions, and there is no central authority to enforce them.

Anarchists believe that the state is inherently oppressive, as it is used by the wealthy and powerful to maintain their control over the population. They argue that the only way to truly achieve freedom is to eliminate the state and create a society based on cooperation and mutual aid.

Today, capitalism supposedly reigns supreme. Yet, we all know that the promise of unlimited economic growth is necessary, the market mechanism is only a facade, and it effectively stimulates it. Some economists have even declared the supposed trinity of capitalism the public sphere: "the world is ‘at the end’ but on the other hand, the triumphant rhetoric is the mistery of the mastery of the few. If our economic system "works" as well, why are there few people actually secured in their basic needs or satisfied with their lives?

Mutual aid is more than just giving. It’s the ability to shape freedom. Mutual aid vs. capitalism.

It’s the ability to shape freedom. What do we use to create the worlds we want?

Mutual aid is the least effective strategy for having a say in society. You can vote once or twice a year, but what you do every day doesn’t count. The alternatives to voting, broadly speaking, is acting directly to represent yourself or your cause. Direct action is a means for those who do not have power to challenge those who do.

Voting is the least effective strategy for creating a better world directly rather than through the representatives. Direct action is an alternative to a system that is inherently oppressive, it is a way to address the topics that are current in our daily lives, and it is a way to make change happen.

In contrast to representative democracy, collective action makes no promises on an ongoing basis, allowing participants to maintain control over the process to which they lend their time and effort. Unlike majority-rule democracy, collective action is based on consensus decision-making, which values the needs and concerns of each individual equally. If one person’s needs are unmet by a resolution, everyone is responsible to find a new solution accep- table to everyone else.

In contrast to the scattered efforts of the capitalist system, the power they hope he would have exercised and could have used to change the world for the better. The logic of capitalism operates directly consuming the newest solution or product, which is then discarded once it is outdated. The logic of capitalism needs to be rethought and redirected towards a more sustainable and equitable future.
ANARCHISM is the word we use to express our passionate desire for a world on our own terms. Everyone from capitalists to communists use the word “freedom” as some catch all term that they want for the world they can bring it. When we use it here, we don’t intend to use the same empty rhetoric. Democracy, justice, Liberty, Freedom, Revolution— they’ve all been co-opted by everything from transnational governments to cell phone commercials, almost to the point they don’t mean anything anymore. We mean for a world without rulers, a world without borders, and a world where freedom is spoken of it’s for all, not just those within a particular nation, class, race, creed, or religion. We want to break down such divisions altogether.

Anarchists describe both the type of society we envision as well as our process for creating it, based on mutual aid, voluntary association, autonomy, and cooperation. We don’t come up with this word, we didn’t come up with this word, or anything else for that matter. We coined the word just as defined and framed by the politicians and the press instead. We want to know what’s important isn’t what you call yourself, but how you resist oppression and create alternatives.

And we’re writing to invite you to participate alongside of us. Unlike presidential elections and the chassis of chain stores, where your consumer choices are nearly pre-selected and laid out for you by people you’ll never meet, amongst anarchists you actually invite you to participate alongside of us. You can become the media by making the police think twice before brutalizing someone by organizing a CopWatch program, in which civilians keep watch on the street, you can support them about their lives and properties. You can decorate your offices with spray paint posters, and the occasional broken window. You can refuse government and corporate regulation of public space through joyous and unregulated public assemblies; you can refuse commercials, almost to the point they don’t mean anything anymore. We mean for a world without rulers, a world without borders, and a world where freedom is spoken of it’s for all, not just those within a particular nation, class, race, creed, or religion. We want to break down such divisions altogether.

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The president can only claim to “represent” us in the absence of passionate, visible resistance outside of the electoral process. So long as we confine our participation to voting and accept a system that delegates our power and agency to representatives, we are accountable for whatever crises our government creates, because of our failure to resist them. But when we directly challenge the authority they claim to hold over us, we rupture the illusion that politicians, or anyone else, can create, because of our failure to resist them.

The decisions made by politicians (or any other gang of thugs seeking to control our lives) only become reality because we recognize and enact them. Republicans and Democrats can vote for all the wars they want, but not a single bullet can be fired without someone mining the ore, smelting the iron, manufacturing the gun and the casing, transporting it across the world, and donning the soldier’s uniform. At every step in that process, people wake up, as they always have. If all you do is vote, you can’t complain!

When were you ever offered a choice about whether or not you wanted to be ruled at all, rather than simply voicing an opinion about which ruler is best suited to appropriate your power? We didn’t consent to this system, and we refuse to validate our own disempowerment—but instead of just complaining, we can take back responsibility for our own liberation by acting directly to interrupt injustice and creating better ways to live.

The decisions made by politicians can best further US capitalism’s imperialist, ecocidal agenda, it’s no wonder that more votes go to no one in every US election than to any candidate. But the disillusionment that fuels voter-abstention offers just as little resistance to the violence of the status quo as futile ballot-casting, unless it’s accompanied by the kind of voice that speaks louder than words (or votes) ever could direct action.

Remember, if voting changed anything, it would be illegal—but the same goes for not voting, too. Whether we vote or not, the ruling class wants us to remain docile. Let’s bring the struggle to their front steps, and build the worlds we want to see ourselves, here and now.

My vote is my voice, so I should use it. We should be grateful that we live in a society where we are allowed a voice in our government. If democracy in America means we’re only permitted to speak once every year or two, while the decisions made by those politicians who claim to speak for us impact us everysingle day, then having a “voice” certainly doesn’t correspond to having any self-determination in our day-to-day lives. Voting in elections is an expression of our voicelessness, an admission that we can’t find any way to speak other than mouthing the words of our rulers at their appointed intervals.

Of course we can and must use our voices—but why limit our vocabulary to such a flawed and indirect language? When the only voice they offer us is about which wealthy politician would be grateful that we live in a society where we are allowed a voice in our government.

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