

A woman with long dark hair, wearing a bright red jacket, is looking down at a person whose back is to the camera. The person is wearing a grey jacket and a black balaclava. They are standing in a vast, open landscape with mountains in the distance under a blue sky with light clouds.

# *Days of War Nights of Love*

CRIMETHINK FOR BEGINNERS

**eclipse  
the past.**



# WARNING

**THIS BOOK WILL NOT SAVE YOUR LIFE!**

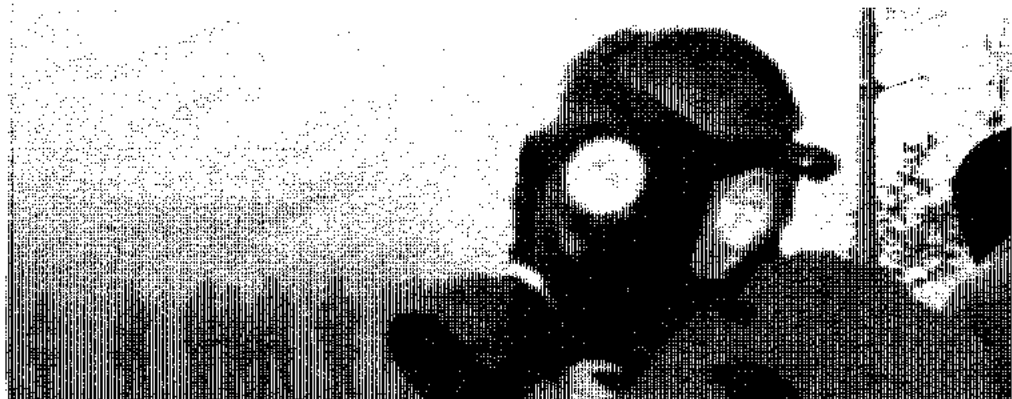
Today there is a booming discontent industry, consisting of entrepreneurs who cash in on your misery by selling you products that describe and decry it. Thus the exchange economy finds a place even for its enemies: perpetuating both industry and discontent as we struggle to fight them, we keep the wheels turning by selling more merchandise. And as in every other aspect of your lives, your real desires to make something happen are channeled into consuming—and your own abilities and potential are displaced, projected onto the “revolutionary” items you purchase.

This book could be a part of that process. While we hope we are using our product to “sell” revolution, it might be that we are just using “revolution” to *sell* our product.\* The best of intentions can't protect us from this risk. But we've undertaken this project because we felt that, in addition to our other, less explicitly compromised activities, it might be worth giving the old experiment one more try: to see if a commodity can be created that *gives* more than it takes away.

For this book to have even the smallest chance of succeeding in that tall order, you can't approach it passively, you can't expect it to do the work. You have to regard it as a *tool*, nothing more. This book will not save your life; *that*, my friend, is up to *you*.

OK, that said, HERE WE GO!!!

\*After all, in this society, if something isn't for sale, it might as well not exist—and it's almost impossible to think of anything to do with something of value besides market it.



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What are we deprived of by labor-saving devices? By thought-saving devices? How are you affected by the requirements of efficiency, which place value on the product rather than the process, on the future rather than the present, the present moment that is getting shorter and shorter as we speed faster and faster into the future? What are we speeding towards?

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How much freedom of movement do you have—freedom to move through space, to move as far as you want, in new and unexplored directions?

And how are you affected by waiting? Waiting in line, waiting in traffic, waiting to eat, waiting for the bus, waiting for the bathroom—learning to punish and ignore your spontaneous urges?

### ***How are you affected by holding back your desires?***

By sexual repression, by the delay or denial of pleasure, starting in childhood, along with the suppression of everything in you that is spontaneous, everything that evidences your wild nature, your membership in the animal kingdom?

### ***Is pleasure dangerous? Could danger be joyous?***

Do you ever need to see the sky? (Can you see stars in it any more?) Do you ever need to see water, leaves, foliage, animals? Glistening, glimmering, moving?

Is that why you have a pet, an aquarium, houseplants?  
Or are television and video your glistening, glimmering, moving?

### ***How much of your life comes at you through a screen, vicariously?***

Do videotapes of yourself and your friends fascinate you, as if you are somehow more real in image than in life?

If your life was made into a movie, would it be worth watching? And how do you feel in situations of enforced passivity? How are you affected by a non-stop assault of symbolic communication—audio, visual, print, billboard, computer, video, radio, robotic voices—as you wander through the forest of signs? What are they urging upon you?

Do you ever need solitude, quiet, contemplation? Do you remember it? Thinking on your own, rather than reacting to stimuli? Is it hard to look away?

### ***Is looking away the very thing that is not permitted?***

Where can you go to find silence and solitude? Not white noise, but pure silence? Not loneliness, but gentle solitude?  
How often have you stopped to ask yourself questions like these?  
Do you find yourself committing acts of symbolic violence?  
Do you ever feel lonely in a way that words cannot even express?

## ***Do you ever feel ready to LOSE CONTROL?***



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*Oh, yeah . . . intended "for entertainment purposes only," you fucking sheep.*

# Days of Love, Nights of War.

CRIMETHINK FOR BEGINNERS



*your ticket out of this world*

*composed and published by  
the Crimeth. Inc. Workers' Collective*



*Warning: The word "revolution," which is used constantly throughout these pages with an unironic naïveté, may be amusing or off-putting to the modern reader, convinced as he is that effective resistance to the status quo is impossible and therefore not even worth considering. Gentle reader, we ask that you suspend your disbelief long enough to at least contemplate whether or not such a thing might be worthwhile if it were possible; and then that you suspend it further, long enough to recognize this disbelief for what it is—despair!*



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**What is crimethink?**

***Today, everything  
that can't be bought,  
sold, or faked is  
crimethink.***

## Preface: What is a "CrimethInc."?

A spectre is haunting the world today: the spectre of crimethink, and the underground front which heralds it. In every corporate wash-room, on every street corner, under every roof from the ghettos to the suburbs you can hear the whispers: "What is this CrimethInc.? Who are they? What do they want?"

These questions can be approached, if not answered. CrimethInc. is significant for what it is *not*: it is not a membership organization. It is not an elitist vanguard that purports to lead the masses out of darkness to salvation—experience has shown a thousand times that such parties are the social forces that *create* masses. And it is not a Movement, either: for such things only exist as a part of history, and as such are subject to its laws—gestation, ascendance, decline. As crimethink is a force that exists beneath the currents of history, outside the chain of events, CrimethInc. is the first stirrings of a revolt that will take us all *out* of history.

CrimethInc. is invincible because it is centerless, amoebic, invisible. Who is CrimethInc.? It could be anyone—the woman on the bus next to you could be one of us. Perhaps an autonomous CrimethInc. nucleus is at play in your town as you read this; perhaps *you* will form one when you're finished reading. Because CrimethInc. is an expression of longings that are in every heart, it could be just three travelers in an Italian hostel tonight and two hundred thousand independent cells in full blown insurrection next month.

As for what we want—you'd have to ask each of us, one by one, and hopefully you know better than to trust people when they answer *that* question.

It was said of one of our predecessors, a body of ex-artists and theorists active primarily in the 1960's, that their group was unique in that it represented a *stance* rather than an ideology ("not a position, but a proposition"). It would be tempting to say that CrimethInc. improves on their method in that it is founded on a shared desire, rather than a common critique; but this also misses the mark. CrimethInc. is a web of desires, all unique to the individuals who feel them; what sets CrimethInc. apart is that it is a means of *interlocking* these desires, of creating mutually beneficial relationships between people with different needs. This is why we have the bureaucrats and entrepreneurs, whose very existence depends on our isolation and frustration, shaking in their loafers. This is how we have come to be the ones to fire the first shots of the third and final world war, the war which will be fought for total liberation.

**What is CrimethInc.?**

***CrimethInc. is the black  
market where brilliant  
schemes and wild abandon  
are traded for lives.***

# CrimeThink for Yourself!

## *How To Use This Book.*

It is crucial to point out that this book isn't designed to be used in the way a "normal" book is. Rather than reading it from one cover to the other, casting perfunctory votes of disapproval or agreement along the way (or even deciding to "buy in" to our ideas, in passive consumer fashion), and then putting it on the shelf as another inert possession, we hope you will use this as a *tool* in your own efforts—not just to think about the world, but also to *change* it. This book is composed of ideas and images we've remorselessly stolen and adjusted to our purposes, and we hope you'll do exactly the same with its contents. There's no need to even read it as one unit if it doesn't please you; such a thing might be too repetitive for the average bear, anyway. But please by all means use the images for posters, take sentences for your own writing, reinterpret ideas and claim them as your own inventions, turn in the articles as papers for your Sociology class—if you must turn those papers in, that is!

As for the contents themselves: we've limited ourselves for the most part here to criticism of the established order, because we trust you to do the rest. Heaven is a different place for everyone; hell, at least this particular one, we inhabit in common. This book is supposed to help you analyze and disassemble this world—what you build for yourself in its place is in your hands, although we've offered some general ideas of where to start. In our next book we'll provide some more detailed suggestions, and share some of our experiences exploring the alternatives to the structures and forces we assault in this one. In the meantime, remember: the destructive impulse is also a creative one . . . happy smashing!

-Nadia C.

*Against  
practicality  
we therefore  
disdain the  
example and  
admonition of  
tradition in  
order to invent  
at any cost  
something  
which everyone  
considers  
crazy!*

# Forward!

by Nietzsche Guevara

## I. Normal?

People from the (rapidly splintering) “mainstream” of society in Europe and the United States today take a peculiar pleasure in considering themselves “normal” in comparison to legal offenders, political radicals, and other members of social outgroups. They treat this “normalcy” as if it is an indication of mental health and moral righteousness, regarding the “others” with a mixture of pity and disgust. But if we consult history, we can see that the conditions and patterns of human life have changed so much in the past two centuries that it is impossible to speak of *any* lifestyle available to human beings today as being “normal” in the natural sense, as being a lifestyle for which we adapted over many generations. Of the lifestyles from which a young woman growing up in the West today can choose, none are anything like the ones for which her ancestors were prepared by centuries of natural selection and evolution.

It is more likely that the “normalcy” that these people hold so dear is rather the *feelings* of normalcy that result from conformity to a standard. Being surrounded by others who behave the same way, who are conditioned to the same routines and expectations, is comforting because it reinforces the idea that one is pursuing the right course: if a great many people make the same decisions and live according to the same customs, then these decisions and customs must be the right ones.

But the mere fact that a number of people live and act in a certain way does not make it any more likely that this way of living is the one that will bring them the most happiness. Besides, the lifestyles associated with the American and European “mainstream” (if such a thing truly exists) were not exactly consciously chosen as the best possible ones by those who pursue them; rather, they came to be suddenly, as the results of technological and cultural upheavals. Once the peoples of Europe, the United States, and the world realize that there is nothing necessarily “normal” about their “normal life,” they can begin to ask themselves the first and most important question of the new century:

***Are there ways of thinking, acting, and living that might be more satisfying and exciting than the ways we think, act, and live today?***



## II. Transformation

If the accumulated knowledge of Western civilization has anything of value to offer us at this point, it is an awareness of just how much is *possible* when it comes to human life. Our otherwise foolish scholars of history and sociology and anthropology can at least show us this one thing: that human beings have lived in a thousand different kinds of societies, with ten thousand different tables of values, ten thousand different relationships to each other and the world around them, ten thousand different conceptions of self. A little traveling can still show you the same thing, if you get there before Coca-Cola has had too much of a head start.

That's why I can't help but scoff when someone refers to "human nature," invariably in the course of excusing himself for a miserable

## ... to live as the subject, rather than the object, of history—

resignation to our supposed fate. Don't you realize we share a common ancestor with *sea urchins*? If differing environments can make these distant cousins of ours so very distant from us, how much more possible must small changes in ourselves and our interactions be! If there is anything lacking (and there sorely, sorely is, most will admit) in our lives, anything unnecessarily tragic or meaningless in them, any corner of happiness that we have not yet thoroughly explored, then all that is needed is for us to alter our environments accordingly. "If you want to change the world, you first must change yourself," the saying goes; we have learned that the opposite is true.

And there is another valuable discovery our species has made, albeit the hard way: we are capable of absolutely transforming environments. The place you lie, sit, or stand reading this was probably altogether different a hundred years ago, not to mention two thousand years ago; and almost all of those changes were brought about by human beings. We have completely remade our world in the past few centuries, changing life for almost every kind of plant and animal, ourselves most of all. It only remains for us to experiment with executing (or, for that matter, *not* executing) these changes *intentionally*, in accordance with our needs and desires, rather than at the mercy of irrational, inhuman forces like competition, superstition, routine.

Once we realize this, we can claim a new destiny for ourselves, both individually and collectively. No longer will we be buffeted about



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