

CONSPIRACION ACRATA

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CONTRA EL SISTEMA DE DOMINACION,
EXPLOTACION Y MUERTE: ACCION DIRECTA
Y ORGANIZACION AUTONOMA.
GUERRA SOCIAL EN TODOS LOS FRENTESS!!!

EDITORIAL

Salud! This here is one more number of the insurrectionary and revolutionary anarchist publication that we call CONSPIRACION ACRATA. This project was born during the month of March of 2009 as a medium for the diffusion of the insurrectional anarchist fight. During this time we have completed 8 editions, with this being the most recent. This edition, completely in English (except the addition of the editorial) was made with the aim of spreading the social war that is being fought in Mexico to English speaking countries, this special edition is a compilation of texts, news, critiques, communiqués from anarchist and eco-anarchist cells in Mexico as well as various texts that were edited for past editions. This publication was also formed from the importance of the diffusion of revolutionary anarchist ideas that are often strongly criticized by individuals who feel they have the role of the judge of the revolution, and instead of putting forth objective critiques, only assert prejudiced and condemnatory critiques which aim to isolate the anarchist compañer@s of action from the entire movement.

This publication comes as a way to give support to the growing social war that is coming about at a global level. That anarchist and anti-authoritarian conspiracy that has extended to levels that we never imagined they would reach, showing how anarchism continues to grow effectively because its theory doesn't retain it but rather advances and renews it in order to give an answer and a proposal to the new times of capitalism. It is an effective theory and practice as well as a way to live our lives.

This publication is not one whose character is airy and whose ideas are vague, it is a publication with confronts authority and with the clear intension of impulsing the expansion of the conflict.

As anarchists we do not recognise the barriers of language, and much less the borders that impose capital, it is for this that force ourselves to break these borders to establish communication with our compañer@s around the world.

This internationalisation is that which impulses us to realise this edition in English. As Mikhail Bakunin said: 'Our homeland... the whole world'.

This number is dedicated to Xose Tarrío who was killed by the state after spending the most part of his life incarcerated in the living hell called FIES in Spain.

In memory of our fallen compañero Mauricio Morales from Chile, especially after all the empty critiques by his supposed comrades who are nothing more than passive cowards complicit with the state... his memory continues alive and combative!

With this we send off and hope that we can fill your lives with fire and revolution!

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editorial

Salud! Esto que tienes aquí es un numero mas de esta publicación anarquista insurreccional y revolucionaria a la que hemos puesto por nombre CONSPIRACION ACRATA. Este proyecto nació durante el mes de marzo del 2009 como un medio para la difusión de la lucha anarquista insurreccional. A lo largo de este tiempo hemos realizado 8 números siendo este el mas reciente. Esta edición que esta completamente en ingles (a excepción de la editorial) fue hecha con la finalidad de difundir a los países de habla inglesa la guerra social que se libra en México, diríamos que este numero especial es una especie de recopilación de textos, noticias, notas, criticas, comunicados emitidos por las células anarquistas y eco-anarquistas en México así como también contiene algunos textos que han sido editados en números pasados. Esta publicación nació también en base de la importancia en la difusión del ideas anarquista revolucionario que es fuertemente criticado por individuos quienes se sienten en papel de jueces de la revolución y que no dirigen criticas objetivas sino mas bien criticas prejuiciosas y condenatorias tratando de aislar a los compañer@s anarquistas de acción del movimiento entero. Esta publicación nace como una manera de dar apoyo a la creciente guerra social que se libra ya a nivel mundial. Esa conspiración anarquista y anti-autoritaria que se ha extendido a niveles que nunca imaginamos que iba a alcanzar, esta es una muestra mas que el anarquismo sigue vigente porque su teoría no se estanca sino que avanza y se renueva para dar una respuesta y una propuesta ante los nuevos tiempos del capitalismo. Es una teoría y una practica vigente así como una forma de llevar a cabo nuestras vidas.

Esta publicación no es una publicación mas que su carácter se queda en el aire y su idea es vaga, esta publicación es una publicación en confrontación con la autoridad y por con la clara intención de impulsar a la expansión del conflicto.

Nosotr@s como anarquistas no reconocemos las barreras del idioma ni mucho menos las fronteras que nos impone el capital es por esa razón que nos esforzamos por romperlas para establecer comunicación con compañer@s en el mundo. Esa internacionalización es lo que nos impulso a realizar un numero de conspiración en ingles, pues como dijo Mijail Bakunine: Nuestra patria... el mundo entero.

Este numero esta dedicado a Xose Tarrío quien fue asesinado por el estado y que la mayor parte de su vida la paso en el infierno llamado FIES en España. A la memoria del Mauri ya que muy a pesar de las criticas vertidas en su contra por parte de supuest@s compañer@s que no son mas que cobardes pasivos cómplices del estado su memoria sigue viva y combativa.

Nos despedimos y esperamos que llenen sus vidas de incendio y revolución.



Some short texts and informal opinions on the reality of living in Mexico and the current war with the State. By Bakunin Pérez



What follows are a few very general ideas that come to mind that we wanted to share with those who want to read them, this is not a text written to impose our ideas nor to pretend to hold the absolute truth about everything, these are simply some critiques and self-critiques that look to support the movement in some way, precisely so that it can advance or so that at an individual or collective level we can undergo an analysis of that which is written here.

This is not written with the intention of going through a collection of the most viewed of insurrectionary anarchism and to be kept on a shelf along with the books of the classics, this is so that it can be passed around for those interested, and as we are not professional writers we write this with the most simple and legible language we can. With this we are hoping that this will contribute to the growth of the attack and its devastating expansion.

By Anonymous.

Informal Solidarity as a weapon to attack the state.

When speaking of insurrection, we refer to two terms which divide our positions between the individual and collective. For us, insurrection doesn't mean an isolated deed which takes place when the time is ripe for this to succeed. For us insurrection means the personal uprising against the imposed system, that in our day to day lives we reject this imposed authority, along with its oppressive values. We reject that our capacity and our person be sold as a product on a supermarket shelf acquiring monetary value, passing our life as nothing but a market product. But also insurrection is in the collective. Insurrection means acts that reject the humiliation and the exploitation of the state, such acts are by the community as a collective. The attack that goes forth uncontrollable and incorruptible against the institutions of power, without

mediation with institutional forces nor the authorities, the armed social eruption against state control. Acts which will bring us day to day to practice our own individual uprising, of rejection, of satisfaction and of protest but that at the same time are directed at the generalization and expansion at a social level.

Following the recent insurrection in Greece of December 2008, (taking this as a point of reference) solidarity actions in the form of direct sabotage intensified strongly throughout the old continents of north and south America, places where for years anarchists have carried out attacks of revolutionary solidarity in the isolated manner, however without giving to this a notable continuity (with the exception of Chile). With these acts of solidarity it is also worth noting the strong manner in which informal solidarity as a practice grew drastically. Without needing to filter through a thousand sources of information and wait for a favourable answer from some local federation or congress, solidarity is manifested in the streets through action, a decision as to action be it individual or collective, not shouting our inconformity or shedding tears like signs of weakness and desperation, but instead attacking directly those responsible for the imprisonment or murders of our comrades, imprisoned or assassinated at the hands of the State. The reasoning and motivations were not, and are not, the same as the old structures of the classical anarchism, which marginalize and question all types of actions contrary to their interests, making solidarity a selective practice; a line marked more often for personal prejudices than any real rational. In the informal anarchy it is not only enough to show solidarity through affinity and consequence, but also the conviction and responsibility that every dedicated individual maintains with the conflict, the movement and those with who we participate in this social war, in itself already growing and sharpening.

Actions against the symbols and personalities of power are those which up until today the informal anarchist movement has brought to the streets, making it clear that solidarity is also a weapon which, well used, can be very effective. But also making it clear that anarchism, at least in its informal sense, is an internationalist movement.

The recent attacks against the Mexican embassies in Santiago in Chile as well as in Argentina have left a mark not only on the lives and praxis of the struggle of those of us who are participating in this conflict against authority, but also on those who are in power.

It has marked a line between the classic marches or gatherings that, very isolated, have taken place in other countries in support of this or that group or social movement, and such actions of war which have brought to practice solidarity with our anarchist prisoner compañer@s of this social war as a form of solidarity. For many in Mexico a few paint bombs or a couple of broken windows and vindictive banners don't mean much, but for us this means a clear expansion of the conflict. To those in power it means that things now will not remain so simple as they were before the situation started to get serious, because this has already gone beyond Mexican borders and although they don't want to accept it, it is through their desperate acts of repression that it becomes glaringly obvious.

To these questions, which for the creators of the spectacle (the mass media) go unnoticed, for the mediators and defenders of the system they can not have any relevance whatsoever, but what for us acquires value is the deed which afterwards follows a communique mentioning a politically-conscientious prisoner in Mexico while claiming responsibility for an explosives attack or an armed or incendiary action, a destructive action which attacks physically and psychologically the structures and minds of power. This power of the State is also clear, yes, but meanwhile to us we are happy to see them worried.

All actions en mass, by the individual or armed that don't seek to bring about revolution or social, individual or radical change do not represent a threat to power. Any action that loses the characteristic to maintain a permanent conflict against the state is bound to lose. As is any position of waiting and pacifying, generating the stance of a struggle and delegating the responsibility to impulse and or create an autonomous organisation of the exploited and oppressed. Power isn't afraid of the action of the mass meanwhile these hundred or so people aren't thinking and acting for their selves or in autonomous organisations free of leaders and representatives. What power fears is an organisation of the people that has already overtaken the structure of synthesis and that has already left the side of mediators and representatives, when its reflection feeds the advance of their struggle and leads itself to a revolution or a social conflict that changes from the base. That is revolutionary.

The struggles that are only making small changes and improvements aren't a real threat to power. Taken that at the moment in their struggle, their actions, in place of destroying or contributing to the destruction of the power of the state and constructing a different organisation and radically different society, they are perpetuating the current state of things by hoping that in the future these

small patches will be the impulse in a grand uprising or change, taking positions of conformism and stability, precisely that which power wants.

Anyway it is not surprising that in Italy the GOPE have a police specialised in the surveillance and investigation of anarchists in zones of high insurrectionalist influence. Or that Europol has found it necessary to create a strategy of control and repression called "the anarchist triangle of the Mediterranean" following the protests against the EU in Thessaloniki, Greece, and that the three regions in relation to this 'triangle' are Spain, Greece and of course Italy. And what doesn't surprise us even more is that the Mexican State speaks of a supposed anarchist terrorist network working between Chile and Mexico. From the power we can't wait for anything less.

What the power fears are possibilities and practices of struggle (both constructive and destructive) that lead to a social insurrection in the future, as in the case of the insurrection in Greece of 2008, in which (and although many are at pains to accept) the anarchists lit the fuse which provoked the flames, lighting the fire from a long time back. And it was that which (although many affirm the contrary) brought their organisations to a social level.

As revolutionary anarchists we propose the necessity of an armed and offensive struggle against the state and capitalism, that the need to organise of these groups or individuals mustn't be a part of any hierarchical order but instead for horizontal and informal autonomous organisation, this is in part for principles and as well for strategy. Affinity groups are groups that, while they aren't personally known, are united by a single purpose and a specific objective, each individual is autonomous of the group as is the group from the network or informal coordination. Informal anarchist groups or cells are constructed by compañer@s that delve into issues, that prepare themselves, act and attack the state without contemplation (for example the Angry Brigades from England or the Rote Zora from Germany), or they unite with specific objectives for concrete tasks (such as the Animal Liberation Front or the Earth Liberation Front, or autonomous groups that attacked nuclear power interests in Germany). The mode of action, the materials used as well as the method of preparation or training is the group's own decision as are the issues addressed in their communiqués and the principles under which they act. Furthermore, the decision of the targets that they attack is taken only by those integrated in each cell in a horizontal and non-hierarchical form, and comes from the analysis or necessity.

It is because affinity groups act autonomously and independently that the state has not been able to disarticulate in any concrete form any action group or movement of attack (such as the A.L.F for example), although they have been able to detain various people, these people are equal to the rest of the compañer@s, and do not act as any head or central unit of this or that group, as there always appears new groups or new cells that divide and keep on creating more cells of the similar actions and organisation. Good examples is the Animal Liberation Front or the Earth Liberation Front, individuals use the names of these groups to claim responsibility for actions, hence when it was believed that A.L.F cells had been stopped, new cells popped up again and again. The government almost always concentrates on detaining those they believe to be ringleaders. The problem is that informal anarchist affinity groups don't have any leaders, meaning that when a cell is hit hard by repression, the integrates of the cells can freely form another cell without the necessity to ask permission or blessing from a central unit or committee.

What often distinguishes informally based anarchist affinity groups from conventional guerrilla groups is the permanent conflict and attack against the institutions and personalities of the state, as it is not only a name of one informal organisation that declares itself at work and maintains itself in war against the state, but also as well the same compañer@s convert their daily life into a war, without truces, against power, maintaining the consequences between their acts, their words and actions. One thing that results is that in Mexico, during the last few years the A.L.F, while still attacking concrete objectives, as well maintain a constant conflict against authority and the domination, attacking not only concrete structures that bring about the exploitation of animals, but also the symbols of capitalism that convert everything it touches into a commodity to be exploited, as with non-human animals and humans alike. Between 2006 and 2010, anarchist affinity groups have come to attack the state (police modules, banks, vehicles etc.) in informal and coordinated organisation.

Informal organisation is organisation without leaders or hierarchical militaries.

Informal organisation feels the need to critique and self-critique.

That which characterises informal anarchist organising is knowing that in the incontrollable attack against power, we don't need to be a large bloc or an army to attack. The affinity groups or cells don't know each other, yet if they want to unite they can do so depending upon the principles and strategies of the organisation

. As such the less personal information we know of the others involved, the less information the power will have.

One critique that we receive is precisely from those who say they are the vanguard of 'conscious' anarchism, showing us the character of their struggle based only on books and pamphlets rather than the every day practice. This critique claims that we are only out to destroy and that we only enjoy violence. All that which they read in a pamphlet written by someone that expresses their ideas and so they submit to critiques by armchair anarchists as the only truth, without realising that the way of informal organising is also applicable collectively, bringing to practice a fight by propaganda, either informative or cultural. But the way in which we organise is only one part of our struggle... As for us as revolutionary and insurrectionary anarchists, the need for construction is just as much a part of our fight as the need for the destruction of this world that oppresses us all. To construct our dreams merely as a product of nights submerged in reading (without the pure pleasure of knowledge) is something that doesn't interest us. What interests us is the construction of real things in this present moment in which we are living, that as much as we are constructing autonomous and free spaces there are prejudices like those of capitalism in which we grow, therefore we also need to be constructing honest relationships, individually or communally, that are outside of the those that are imposed on us by capitalism. We need to construct a new culture (or other culture), free music, free theatre, free spaces where we can organise, publications where we can express our own thinking, deliriums and for the diffusion of libertarian ideas. We need to destroy sexist and hierarchical relationships and love freely. We need to construct in the present that which we imagine for the future as a firm and real alternative, a future that will be brought forth as a proposal to society (if it sees fit). To us, the word Utopia doesn't have much importance because that which many people call utopia or a utopian world is what we are constructing and living day to day, at least with our compañeros. We aren't waiting until the revolution wins itself to practice mutual aid and equality for all beings that inhabit this earth. Yes, our end is that these free relations extend to the social level, but as we have said before we do not remain seated and inactive in the hope of something uncertain. We are destroying what oppresses us and bringing to practice our principles.

Of our prisoners; the prejudices and our errors. A reflexion and commentary around the current events in the local anarchist movement.

Following the detention of the three eco-anarchists who were arrested for sabotages against cars last November, the power was waiting that we would throw in the towel once and for all, and like all good strategies of power, that we would put our prisoners on the shelf as isolated from our fight and put all of our attention and force for their liberation, leaving the battlefield to one side. But that which for many, including for the power, is surprising is that we do not look at the liberation of our imprisoned compañer@s as an isolated deed but instead that the liberation of our compañer@s is very much a part of the same fight. To the point that some compañer@s participate actively in the movement giving support for the advancement of this fight as much as organisation as in action, as is with the case of Marco Camenish and Gabriel Pompo Da Silva to mention only a few.

Actions of sabotage that anarchist groups have been perpetrating since 2006 against symbols of power and animal, human and earth exploitation, but in particular those that exploded from November 2009, have generated a deep debate within the still hardly visible anarchist movement. The sad part is that the critical analysis of those who commonly condemn these type of attacks, aren't merely constructive criticism but become more like prejudices, and all that a critique can be is able to be synthesised into a few words, 'provocateurs', 'politically immature', 'acts of vandalism'... or with their most famous remark they made (even though after they admitted they had "respect" for the actions) was 'butaneros' (referring to the main component of many explosive devices: butane gas). But in some way and weight of these "critiques" the movement has been able to maintain itself without major divisions like those that the power would wish for to make us more vulnerable to their repressive attacks. This isn't thanks to the classic armchair anarchist and their super anti-insurreccionalist critiques, but instead to the many compañer@s that support these actions and that, although in moments they may have turned critical, their critiques lead to an advancement of the fight, to the realignment of objectives and are made without making divisions. This has happened because although there are also compañer@s that in a strict sense aren't in agreement with inspiring acts of anarchist insurgency, neither are they willing to give reason to the power and collaborate with its strategy of demoralisation and repression of anarchism in Mexico.

It seems that for power things have come about in reverse. With the detention of the compañero Victor Goba during the October 2 demonstration, of Emanuel Hernández, of the three eco-anarchists accused of belonging to a cell of the E.L.F and currently with the detention of the compañero Magdaleno, all in times of a relatively decreased level of intensity,

after their arrests there has in turn been a significant increase of activity, where the movement has left behind the fear that the state intends to impose upon us and instead has gone to the streets to break from a world that oppresses us from birth. It is up to us to maintain it like this.

Now on the other side, the Mexican state together with all of the mediated circus, has tried to give the image of force and efficiency in combating the problem of the anarchists, efficiency that they don't have given that the detention of activity of these six compañer@s was not due to any 'super force' of the state, but for our own internal faults in tactics and organisation. This is a theme that can be debated and debated publically, but in these cases the issue has been raised, so it is left to the same affinity groups that have to reflect and clarify these questions.

What is certain here is that very few value the bravery of those who transform their nights into authentic combats against the oppressor. On the contrary there are those that criticize through complete demoralisation these combatants, even though nonetheless they are the ones in the claws of the state, suffering violence, being kidnapped and tortured, there are still those taking the line of the judges, daring to single out the insurreccionalists, playing an obvious role of the system which refers to guilt and innocence.

Taking into account the question of the prisoners, we see that with many of the cases in Mexico our compañer@s in prison come to be put in a position of the victim, a position that not even they judge themselves as. This reduces the practice of solidarity to simple humanitarian deeds, be it out of obligation or compassion, when on the other hand, it needs to be taken into account what our prisoners really are- social fighters, and that even though their conditions mean they are imprisoned, they still remain authentic and in war against the state. What ruins us is that in many of the cases of our compañer@s in prison, this victimisation minimises the role of our prisoners in the fight, forgetting that in some prisons in Mexico there are compañer@s who, within the prison, struggle against the same injustices of the same penitentiary system. On many occasions this simple fact is taken to be too radical for the mediatic leftists and therefore it isn't taken into account or simply is it left to pass without notice. And due to the fact that it is commonly held that they are in inactivity, nobody bothers to ask them their opinions about events outside of the prison that are important for the movement, or even about the movement itself. We have seen that compañer@s often stay active even while they are locked inside four walls, and many have given more to the movement than a lot of those

well politicised outside of prison. A good example is the reflections of Gabriel Pompo de Silva about informality and his diverse texts which have supported us on the outside to continue and amplify the insurrectionalist practice. In addition, the texts that Mumia Abu Jamail writes from his intimacy, as with those of Alfredo Bonanno, Perrioni Porcu etc. So we don't see any reason to position the prisoners as simply victims of the state and condemn them to inactivity when they can be active participants in this movement that grows in agitating steps.

In Mexico, few look into an abolitionist analysis, perhaps in the anarchist movement there are people or groups that speak of solidarity with prisons, knowing that this brings with it the abolition of the prison system, but commonly we find slogans in some ways are still accepting of the perpetuation of prisons. This gives a clear count of the lack of analysis about the concept and about an applicable way of autonomous justice, independent of whichever organ or state apparatus. We can see this in common slogan for paintings and on banners; 'prison to those that repress the people'. What's more, we reflect a clear ignorance in the knowledge of solidarity with prisoners by asking the government for reforms, or by calling for the imprisonment of our repressors, which as its minimum frees us of having to think and create our own methods of justice. Like for example what is practiced in some communities in Guerrero, in which the concept of an alternative method of justice and its practice was born of many years of analysis and reflection in the same practice. Such slogans mentioned before leave us to see clearly the lack of creativity and the apathy that still exists in the movement, be it anarchist or other social movements that call themselves radical.

What we think has generated or generates this is also the lack of interest for part of the anti-prison groups in diffusing the idea of abolitionism and bringing it as a proposal to be put forth into a constructive debate within the diverse social groups, and within the same anarchist groups or circles. Many times the struggle against prisons is expressed in mere claims of responsibility or slogans or solely in the fight for the freedom of *compañer@s* prisoners, all of which are very important, but it is much more than that. When we speak of the prison, we don't only refer to the penitentiary system that before society is made to be seen as a 're-adaption' system (even if it were that we would oppose it as it would be an adaption to the capitalist system), when really it is a system of control, demoralisation and exploitation using the imposition of fear against whatever act that attacks the property of the state and the social peace (we can understand this from robbing for food to manifestations against the system).

Like this a false moral is created where by robberies, violence in the street or at home, rape etc. are products of a failed and marginal system.

To us as anarchists, the prisons are also centres of extermination and experimentation. As is with the supposed centres of help for people with drug-addiction and alcoholism problems, as with the school and the cities, some of these under a penitentiary system, others not, but at the end of the day all are deprived of their liberty as an individual (also we consider zoos, vivisection laboratories and sexism as jails, as with the prejudices of society but this space limits the issues we can touch on here).

So with this we believe it is very necessary that a critique exists, as a proposal and relentless direct action objectives against prisons, not only for solidarity with our prisoners, but also against all extermination centres that deprives the individual of their liberty.

The fictitious uprising of 2010 and the containment of a possible social explosion in Mexico.

From some time ago in Mexico, the rumour has sprung up about a possible social uprising for 2010. That which awoke the energy of struggle of many people from far and wide who have come to this detestable country with the intention of participating in the fictitious promise. We don't believe in unique dates but what we know is that the possibility of a social uprising exists, but not to reach however many years of an event, since when nothing has changed (given that the exploitation continues, as does the social control and repression..), but also for the constant pressure of power from the current ultra-right towards society in general, conscientious people, organised people, marginal people, social organisations and armed groups.

The fact that makes us think is that the energy of a total revolt and the need for change is channelled by an organisation that in an indirect sense puts front the movement and the revolt, be it by civil or pacifist manner, hiding the true reality of revolutions and the true face of the totalitarian state under which we live. Making believe the illusions (which as well let themselves believe that the armies of power (particularly the federal police) are going to retreat before the presence of the masses, unarmed and defenceless, but furious, and having at their side only their dignified rage.

And their illusionary wishes of changing all the environment of power using words and lists full of contacts and candidates and more candidates, an idea of democracy and negotiation with a state that will out of nowhere turn 'democratic' and accessible.

That contained rage isn't being directed towards where the people want, but instead towards where the current mediatic fashion of the deepest leftism that Mexico has seen says that it must be directed. This leftism that imposed the fear of the word radical and in turn turns it 'satanic'. Not leaving another exit, ignoring whatever critique that turns to question this movement that grows from below, criticising only what it wishes to criticise, the same way that the state does, such as obstructing the possibility of another way of critique, of a reflection that in turn critiques its own ideas. All this means a clear mediation and channelization of a conflict that can turn a mediatic movement radical, that will benefit the interests of others not only those we follow as acratas but also those of other social movements that have been forced to forget the darkness while all the attention is concentrated in a region or specific organisation, and when they mention them is only for pure compassion.

For many of us anarchist revolutionaries, the fetishized date of 2010 if anything means a year that is maintained combative and that started combative with a clear message given on the 31st of December by the Revolutionary Action Brigades for the Propaganda of the Deed and Armed Action Simon Radowsky- Justice Commando 25th of May 1910. In an extensive communiqué that claimed responsibility for the nine explosions detonated in diverse exploitation and capitalistic centres in different points of the country and to present some ideas of which for us anarchists means social revolution (in a vision that is theirs but generally speaking) the biggest result was the declaration of war broadcasted against the Mexican State, a declaration that many of us have broadcasted since the moment that we began to attack without mediation, but that perhaps they believed that it was necessary to say it in a communiqué, perhaps as a reaffirmation or as a guerrilla strategy. And since then there has been a maintenance of diverse actions and activities to this moment. To us what 2010 means is a year of preparation and announcements for what could possibly arise, but at the same time that we are preparing we must maintain combat with this social system of indifferent that asphyxiates our lives day in, day out. We know that the fight is difficult but we must be prepared and above all we must establish social links and stronger relations of affinity and each time with more solidarity at both the local and international level. To apply pressure for this flowing conflict in an explosion that changes radically everything and not only reforms or imposes other similar structures to that which exists today, structures of exploitation and death.

To start this fight and this preparation we must be conscience of who we are faced with, even the state of the

right has control of all of the security, police and military bodies that are in the streets with the pretext of narco-trafficking but what are hidden behind a clear strategy of counter-insurgency supported by other large world powers. We are going to prepare.

We know very well that people that sympathise with actions and with our sabotages can exist, that to see that a bank that has robbed half your life has been destroyed or burnt makes you feel a certain pleasure or happiness, but also we know very well that even though these people can sympathise, in true difficult moments the only ones who will give their all for us will be our compañerxs in affinity, either close or at the farthest of the geography of this planet. In them we trust 100%. Why? Because they have proven it with deeds and not only with words.



Some Notes on Insurrectionary Anarchism

from Venemous Butterfly and Willful Disobedience

Insurrectionary anarchism is not an ideological solution to all social problems, a commodity on the capitalist market of ideologies and opinions, but an on-going praxis aimed at putting an end to the domination of the state and the continuance of capitalism, which requires analysis and discussion to advance. We don't look to some ideal society or offer an image of utopia for public consumption. Throughout history, most anarchists, except those who believed that society would evolve to the point that it would leave the state behind, have been insurrectionary anarchists. Most simply, this means that the state will not merely wither away, thus anarchists must attack, for waiting is defeat; what is needed is open mutiny and the spreading of subversion among the exploited and excluded. Here we spell out some implications that we and some other insurrectionary anarchists draw from this general problem: if the state will not disappear on its own, how then do we end its existence? It is, therefore, primarily a practice, and focuses on the organization of attack. These notes are in no way a closed or finished product; we hope they are a part of an ongoing discussion, and we most certainly welcome responses (interesting responses will be printed in the next issue of Hot Tide). Much of this comes from past issues of *Insurrection* and pamphlets from Elephant Editions (see the *Insurrection Page* on our website or write us if interested).

1. *THE STATE WILL NOT JUST DISAPPEAR; ATTACK*

-The State of capital will not "wither away," as it seems many anarchists have come to believe—not only entrenched in abstract positions of 'waiting,' but some even openly condemning the acts of those for whom the creation of the new world depends on the destruction of the old. Attack is the refusal of mediation, pacification, sacrifice, accommodation, and compromise.

-It is through acting and learning to act, not propaganda, that we will open the path to insurrection, although propaganda has a role in clarifying how to act. Waiting only teaches waiting; in acting one learns to act.

-The force of an insurrection is social, not military. The measure for evaluating the importance of a generalized revolt is not the armed clash, but on the contrary the amplitude of the paralysis of the economy, of normality.

2. *SELF-ACTIVITY versus managed revolt: from insurrection to revolution*

-As anarchists, the revolution is our constant point of reference, no matter what we are doing or what problem we are concerned with. But the revolution is not a myth simply to be used as a point of reference. Precisely because it is a concrete event, it must be built daily through more modest attempts which do not have all the liberating characteristics of the social revolution in the true sense. These more modest attempts are insurrections. In them the uprising of the most exploited and excluded of society and the most politically sensitized minority opens the way to the possible involvement of increasingly wider strata of exploited on a flux of rebellion which could lead to revolution.

-Struggles must be developed, both in the intermediate and long term. Clear strategies are necessary to allow different methods to be used in a coordinated and fruitful way.

-Autonomous action: the self-management of struggle means that those that struggle are autonomous in their decisions and actions; this is the opposite of an organization of synthesis which always attempts to take control of struggle. Struggles that are synthesized within a single controlling organization are easily integrated into the power structure of present society. Self-organized struggles are by nature uncontrollable when they are spread across the social terrain.

3. *UNCONTROLLABILITY versus managed revolt: the spread of attack*

-It is never possible to see the outcome of a specific struggle in advance. Even a limited struggle can have the most unexpected consequences. The passage from the various insurrections—limited and circumscribed—to revolution can never be guaranteed in advance by any method.

-What the system is afraid of is not these acts of sabotage in themselves, so much as their spreading socially. Every proletarianized individual who disposes of even the most modest means can draw up his or her objectives, alone or along with others.

It is materially impossible for the State and capital to police the apparatus of control that operates over the whole social territory. Anyone who really wants to contest the network of control can make their own theoretical and practical contribution. The appearance of the first broken links coincides with the spreading of acts of sabotage. The anonymous practice of social self-liberation could spread to all fields, breaking the codes of prevention put into place by power.

-Small actions, therefore, easily reproducible, requiring unsophisticated means that are available to all, are by their very simplicity and spontaneity uncontrollable. They make a mockery of even the most advanced technological developments in counter-insurgency.

4. *PERMANENT CONFLICTUALITY versus mediation with institutional forces*

-Conflictuality should be seen as a permanent element in the struggle against those in power. A struggle which lacks this element ends up pushing us towards mediating with the institutions, grows accustomed to the habits of delegating and believing in an illusory emancipation carried out by parliamentary decree, to the very point of actively participating in our own exploitation ourselves.

-There might perhaps be individual reasons for doubting the attempt to reach one's aims with violent means. But when non-violence comes to be raised to the level of a non-violable principle, and where reality is divided into 'good' and 'bad,' then arguments cease to have value, and everything is seen in terms of submission and obedience. The officials of the anti-globalization movement, by distancing themselves and denouncing others have clarified one point in particular: that they see their principles-to which they feel duty-bound-as a claim to power over the movement as a whole.

5. *ILLEGALITY; insurrection isn't just robbing banks*

-Insurrectionary anarchism isn't a morality on survival: we all survive in various ways, often in compromise with capital, depending on our social position, our talents and tastes. We certainly aren't morally against the use of illegal means to free ourselves from the fetters of wage slavery in order to live and carry on our projects, yet we also don't fetishize illegalism or turn it into some kind of religion with martyrs; it is simply a means, and often a good one.

6. *INFORMAL ORGANIZATION; not professional revolutionaries or activists, not permanent organizations*

From party/union to self-organization:

-Profound differences exist within the revolutionary movement: the anarchist tendency towards quality of the struggle and its self-organization and the authoritarian tendency towards quantity and centralization.

-Organization is for concrete tasks: thus we are against the party, syndicate and permanent organization, all of which act to synthesize struggle and become elements of integration for capital and the state. Their purpose comes to be their own existence, in the worst case they first build the organization then find or create the struggle. Our task is to act; organization is a means. Thus we are against the delegation of action or practice to an organization: we need generalized action that leads to insurrection, not managed struggles. Organization should not be for the defense of certain interests, but of attack on certain interests.

-Informal organization is based on a number of comrades linked by a common affinity; its propulsive element is always action. The wider the range of problems these comrades face as a whole, the greater their affinity will be. It follows that the real organization, the effective capacity to act together, i.e. knowing where to find each other, the study and analysis of problems together, and the passing to action, all takes place in relation to the affinity reached and has nothing to do with programs, platforms, flags or more or less camouflaged parties. The informal anarchist organization is therefore a specific organization which gathers around a common affinity.

The anarchist minority and the exploited and excluded:

-We are of the exploited and excluded, and thus our task is to act. Yet some critique all action that is not part of a large and visible social movement as "acting in the place of the proletariat." They counsel analysis and waiting, instead of acting. Supposedly, we are not exploited alongside the exploited; our desires, our rage and our weaknesses are not part of the class struggle. This is nothing but another ideological separation between the exploited and subversives.

-The active anarchist minority is not slave to numbers but continues to act against power even when the class clash is at a low level within the exploited of society. Anarchist action should not therefore aim at organizing and defending the whole of the class of exploited in one vast organization to see the struggle from beginning to end, but should identify single aspects of the struggle and carry them through to their conclusion of attack. We must also move away from the stereotypical images of the great mass struggles, and the concept of the infinite growth of a movement that is to dominate and control everything.

-The relationship with the multitude of exploited and excluded cannot be structured as something that must endure the passage of time, i.e. be based on growth to infinity and resistance against the attack of the exploiters. It must have a more reduced specific dimension, one that is decidedly that of attack and not a rearguard relationship.

-We can start building our struggle in such a way that conditions of revolt can emerge and latent conflict can develop and be brought to the fore. In this way a contact is established between the anarchist minority and the specific situation where the struggle can be developed.

7. THE INDIVIDUAL AND THE SOCIAL: individualism and communism, a false problem

-We embrace what is best in individualism and what is best in communism.

-Insurrection begins with the desire of individuals to break out of constrained and controlled circumstances, the desire to reappropriate the capacity to create one's own life as one sees fit. This requires that they overcome the separation between them and their conditions of existence. Where the few, the privileged, control the conditions of existence, it is not possible for most individuals to truly determine their existence on their terms. Individuality can only flourish where equality of access to the conditions of existence is the social reality. This equality of access is communism; what individuals do with that access is up to them and those around them. Thus there is no equality or identity of individuals implied in true communism. What forces us into an identity or an equality of being are the social roles laid upon us by our present system. There is no contradiction between individuality and communism.

8. WE ARE THE EXPLOITED, we are the contradiction: this is no time for waiting

-Certainly, capitalism contains deep contradictions which push it towards procedures of adjustment and evolution aimed at avoiding the periodic crises which afflict it; but we cannot cradle ourselves in waiting for these crises. When they happen they will be welcomed if they respond to the requirements for accelerating the elements of the insurrectional process. As the exploited, however, we are the fundamental contradiction for capitalism. Thus the time is always ripe for insurrection, just as we can note that humanity could have ended the existence of the state at any time in its history. A rupture in the continual reproduction of this system of exploitation and oppression has always been possible.



ACTIONS FROM THE PAST:

1. During the commemorative demonstration on the 2nd of October 2008, various actions and clashes with the police of Mexico City took place, as the police were attempting to repress the demonstration. Later on, as a way to detract from all of talk on the part of the pessimists and defenders of power, the group “Anarchist Circle in Permanent Conflict’ put out a communiqué in which they justified in plain terms the actions that took place, from the expropriation of a convenience store to the attacks against banks and the police.

2. Weeks after, the same group “Anarchist Circle in Permanent Conflict” claimed responsibility for the burning of judicial police cars in Mexico City in solidarity with those detained during this demonstration,

3. In December 2007, an anti-capitalist group detonated a bomb in the doors of a KFC, which was made from butane gas and dynamite. The communiqué claimed that the action was a protest against the exploitation of animals, the earth and humans.

4. In March 2008, an anti-authoritarian group detonated a bomb in a bank branch, the bomb was made from cans of butane gas and a strong quantity of dynamite, this was a few days after the day of the Young Combatant had been celebrated in Chile.

5. In the month of June 2009, an autonomous anarchist cell attacked a Banamex bank branch with half a dozen molotov cocktails, which was claimed after as an act of solidarity with the Greek anarchist prisoner Yiannis Dimitrakis as well as Amadeu Casselles from Spain.

6. In the month of August 2009, an autonomous anarchist group claimed responsibility for the burning of judicial police cars in Mexico City as an act of solidarity with anarchist prisoners of the world.

7. On the 1st of September 2009, a group ‘Subversive Front for Global Liberation’ detonated a homemade bomb in a bank branch in Mexico City, causing great damage to the structure of the bank. This was the action that opened a strong complain of bombs during September of the same year, known as Black September in Mexico.

8. On the 8th of the same month, the group “Autonomous Cells of the Immediate Revolution/ Praxedis G. Guerrero” exploded a homemade bomb at a Renault Car Dealership in Mexico City, close to the airport. In this a message was left for the media in which responsibility was claimed for the action as a protest against the construction of a new prison and in solidarity with anarchist prisoners in Mexico and around the world.

9. On the 31st of December, two anarchist groups, perfectly coordinated, detonated 9 different bombs throughout different states of the country, the groups “Justice Commando 25th of May 1910” and “Cells for Armed Action: Simon Radowsky” claimed responsibility for the attacks, which the police claimed was carried out by administrators of the blog “The conspiracy of fire”. The same night a group “Autonomous Anarchist Action” from Tijuana carried out armed attacks against police vehicles as well as an expropriation of OXXO convenience stores, later they claimed responsibility through a communiqué.

10. During November 2009, the group “Eco-Anarchist cell for the direct attack” communicated the numerous actions in diverse points of Mexico City, of which included an attack against a metro line with molotov cocktails, an attack against an ATM with molotov cocktails, and the burning of a control box of telephone lines from TELMEX in Mexico City.





Communique of the explosive attack against police station in Mexico City.

Through this document, the Fanya Kaplan Commando Unit of the Práxedes G. Guerrero Autonomous Cells for Immediate Revolution states that it carried out the following act of sabotage during the night of October 14 to 15, 2010: Using a homemade grenade, we attacked a bus belonging to the repressive riot police squad of the Mexico City Public Security Secretariat (SSP-DF). The truck was parked in front of the Attorney General's office on Avenida Obrero Mundial in the suburb of Navarte, just a few meters from the SSP-DF's eastern command center. The SSP-DF and Attorney General are directly responsible for the continued imprisonment of anarchist comrades in Mexico City.

This bombing of property belonging to those who protect capital and the state should be taken as a little hint that we are continuing the struggle, which grows more direct and unmediated with each attack. It also means we don't fear them. We are mocking them to their faces and operating on their own turf. This time we detonated a charge capable of only limited material damage to the target. Next time, our direct target will be the police. Whether they are called judicial, federal, military, or judges, they are loyal oppressors in the service of the powerful, whose property they guard.

We know there are some police officers who do their job out of economic necessity, but we also know most of them clearly understand that their job is to constitute a repressive organ—the same one that

unleashed the beatings and torture during the demonstrations on October 2, the same one responsible for the maulings in Guadalajara in 2004, the same one that murdered and raped in Atenco, the same one that steals and extorts on the streets every day. They abuse their precious little badges and ranks, but those things mean nothing to us. At the same time, they try to impose their power and authority, beating up anyone who feels like living, dressing, thinking, loving, or speaking unconventionally. That's why we're fed up, and this is our response.

These repressive organs are the same ones that beat and tortured Adrián and Abraham, the same ones that tortured Yiannis Dimitrakis in Greece in order to protect the capitalist world order, the same ones who keep our anti-authoritarian comrades imprisoned in Chile. We are at war against all of power's abuses and degradations. We are at war for the destruction of capital and the state.

The Mexico City police, led by the brownnosing Mancera, has failed in its numerous attempts to stop the wave of sabotage carried out by different groups against symbols of capital. They will continue to fail because we will continue to be active. Our principal concern is that these actions show how Mexico City, even with its dirty and permissive "social democratic" system, hasn't changed one bit. Repression and harassment continue, with capitalism and environmental destruction following in their footsteps, even when an attempt is made to greenwash them.

By the way, how ironic is it that, in the currently popular movie about drug trafficking, the corrupt police chief—who collaborates with the drug traffickers and extorts money from the poor—is also named Mancera? Life is full of coincidences.

Free the anarchist and political prisoners!!!

Free Braulio Duran!!!

Total solidarity with the Chilean compas imprisoned in the Bombings Case!!!

For the destruction of the capitalist social peace and social order!!!

Attack the military-police state every day!!!

At war with the state: Práxedes G. Guerrero Autonomous Cells for Immediate Revolution; Mexico City; October 15, 2010

Práxedis G. Guerrero Autonomous Cells for Immediate Revolution torch two police cars in Mexico

Torched police cars communiqué: Using deliberate arson as a weapon of sabotage, during the night of Friday, October 15, we set fire to two San Vicente Chicoloapan municipal police cars in Mexico State. We used two timed devices. These sabotages form part of the protests in solidarity with the comrade prisoners in Chile after the repressive operations framed by the so-called Bombings Case. Because as anarchists, we understand that solidarity—in addition to being much more than just a lovely word—translates into individual or collective actions directed against the powerful and the institutions that protect them. In this case, that means the police. To us, solidarity is also an internationalist weapon.

We therefore want it to be clear that we will never give up the struggle. Any attempt to stop us—like what happened with the arrests of Adrian, Abraham, and Braulio—will be in vain, since our convictions are firm and we are prepared to bring this war to its final consequences.

We send a message of solidarity to Abraham López, Adrian Magdaleno, and Braulio Duran. We send a threat to the guardians of social order and capital's property. Tonight We Scream: Death to the state and long live anarchy.

Atte: Práxedis G. Guerrero Autonomous Cells for Immediate Revolution

WEBS OF SUPPORT OF THE SOCIAL WAR AND ANIMAL / EARTH LIBERATION ACTIONS



Flames claims 8 police trucks in Mexico

Communiqué from insurrectionalists in struggle inside the city of Tijuana, Baja California, Mexico

Greetings to those who fight!

We are not a new organization presenting its beloved acronym to the controlling, foolish mass media. We are not a new guerrilla group, nor are we a new party. We are no Vanguard, nor do we want or try to be one; we do not direct or represent anyone. We represent ourselves, and we therefore take the shape of an affinity group and resolve to self-manage the struggle against everything that oppresses and exploits us. We decide to counterattack, to respond to the death imposed on us by capitalism and the state in their obsession to conquer.

We had preferred silence. To act in total anonymity through the insurrectional collective. But again, the controlling mass media—serving the exploiters—is trying to confuse those who fight, and forcing us to say what they hide. We are all vandals and criminals to capitalism and the state; we know that behind the war on drugs lurks the war on the oppressed, on the excluded. That's why we decided to counter-inform in the face of lies and distortion.

Exactly one week ago, last Monday [November 30], we attacked—with anarchist fire—the fleet of patrol vehicles ready to be delivered to the municipal authorities in the Bulevar O'Higgins parking lot (on the Vía Rápida) in the Fortín de las Flores community, near the Mazda dealership and Mega Dulces in that city.

We managed to destroy 28 new patrol vehicles—the 2010 Ford F-150 model pickup (Lobo edition)—belonging to the Department of Public Municipal Security. Six were totally destroyed, and 22 suffered considerable damage, which amounts to millions of pesos in expenses.

This action is not an incident of vandalism, nor is it an “organized crime” operation on the orders of Arellano, Dr. Caro, El Teo, or Muletas; this is an anonymous anarchist action in solidarity with all our prisoners in the hands of the state, for the International Week of Agitation and Pressure in Solidarity with the Prisoners Seized by the Chilean State, and in support of comrade Gabriel Pombo Da Silva's call for a hunger strike as a means of revolutionary struggle for our comrades in prison. Our action is in solidarity with comrade Emmanuel Hernández Hernández (prisoner in Mexico City), Gabriel Pombo Da Silva, Marco Camenisch, Juan Carlos Rico Rodríguez, Sergio María Stefani, Francesco Porcu, Alessandro Settepani, Leonardo Landi, Pablo Carvajal, Matías Castro, Axel Osorio, Diego Petrisans, Amadeu Casellas Ramón, Alfredo María Bonanno, Christos Stratigopoulos, and all the anarchist prisoners of the social war.

May the smoke from our action's insurrectionary flames reach your cells, so you can smell the liberating aroma of gasoline; the cry of each one of your names will echo in the ears of the powerful.

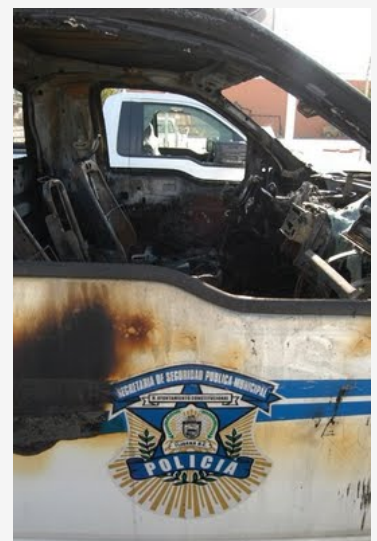
For the spread of the counterattack and the realization of actions in every city.

Insurrectional creativity has no limits!

Death to the cops!

PRISONERS KIDNAPPED IN CAPITAL'S PRISONS: TO THE STREETS!

Fire to the world's prisons!



EARTH LIBERATION ACCION IN MEXICO: COMUNIQUES.

excavator and police van torched in solidarity with mexican and chilean prisoners

IN THE EARLY MORNING OF SEPTEMBER 23, WE COMPLETELY RUPTURED THE SOCIAL PEACE WHEN WE APPROACHED A CUAUTITLÁN STATE SECURITY POLICE VAN AND PLACED AN INCENDIARY DEVICE INSIDE ONE OF ITS FRONT TIRES. THE VAN BELONGED TO STATE SECURITY AGENCY COMMANDER ISRAEL. THIS FOOL PREVIOUSLY HAD ANOTHER VAN OF HIS REDUCED TO ASHES OUTSIDE HIS HOME ONE MORNING. WITH THE MEMORY OF THAT ACTION STILL FRESH, WE DECIDED TO VISIT HIM AGAIN. THE ACTION WENT ACCORDING TO PLAN. THE VAN BURNED, DEMONSTRATING OUR FEROCIOUS HATRED FOR THE POLICE—GUARDIANS OF THE SYSTEMATIC ORDER THEY WANT TO IMPOSE ON US AT ALL COSTS. WHILE THAT WAS HAPPENING, ANOTHER DEVICE WAS LEFT INSIDE AN EARTH-DESTROYING MACHINE A FEW STREETS AWAY FROM THE FIRST ATTACK. THE MACHINE WAS USED FOR THE WORK OF DIGGING UP SOIL THAT WOULD LATER BE ENTOMBED BY CEMENT, JUST SO CIVILIZATION COULD FORCE ITSELF ON NATURE YET AGAIN. THIS WAS PREVENTED.

THE FIRE ROSE TOWARD THE SKY, AND AFTER A FEW MINUTES WE CLEARLY HEARD THE SIRENS OF THE OBEDIENT FIREFIGHTERS ARRIVING ON THE SCENE.

WE THUS WANT TO SHOW THAT WE WILL NOT REMAIN PASSIVE IN THE FACE OF EVERYTHING, AND THAT WE WILL FIGHT TO THE FINISH. AS LONG AS OUR COMRADES ARE IMPRISONED IN THE CAPITAL'S JAILS, WE WILL NOT STOP THESE ATTACKS.

THE NEXT DAY, THE WAGE-SLAVES STARED IDIOTICALLY AT THE DAMAGED MACHINE TOGETHER WITH THEIR MASTERS, POWERLESS TO DO ANYTHING. LET IT BE QUITE CLEAR THAT THEY TOO ARE OUR ENEMIES. WE WILL NOT DEFEND THE INTERESTS OF THE "WORKING CLASS" OR THE PRIVILEGED CLASS, BECAUSE WE ARE NOT CLASSISTS. WE ARE ANTI-ANTHROPOCENTRISTS AND INDIVIDUALISTS. WE STRUGGLE AGAINST THIS SOCIETY, SPREADING THE ANTI-SOCIAL WAR THROUGH OUR ACTIONS. WE DEFEND THE EARTH BECAUSE WE BELIEVE IN RESPECTING HER COMPLETELY. WE DEFEND NEITHER RICH NOR POOR. WE FIGHT AGAINST CIVILIZATION, FOR EARTH LIBERATION AND TOTAL LIBERATION. LET THIS BE CLEAR!

WE FRAME THIS ACTION IN SUPPORT OF THE ANARCHIST PRISONERS IN THE FASCIST CHILEAN STATE. ALSO, IN SOLIDARITY WITH MEXICAN ECO-PRISONERS ADRIAN MAGDALENO AND ABRAHAM LÓPEZ.

—INSURRECTIONALIST EARTH LIBERATION FRONT/MEXICO STATE

arson against earth-destroying machinery in mexico.

IN THE EARLY MORNING OF JUNE 11, OUR STEALTHY SHADOWS APPROACHED OUR OBJECTIVE IN ORDER TO AGAIN STRIKE FROM THE COMPLICIT DARKNESS OF OUR REVOLUTIONARY DESIRES. EQUALLY HAPPY ABOUT THE RELEASE OF EMMANUEL HERNÁNDEZ, WE ATTACKED BECAUSE SOLIDARITY ISN'T JUST A WRITTEN WORD, BUT AN ACTION WITH RADICAL CONSEQUENCES.

THIS TIME, OUR TARGETS WERE A CARGO TRAILER AND TWO WATER PIPES USED BY THE CONSTRUCTION INDUSTRY. INCENDIARY DEVICES WERE LEFT INSIDE THE TRAILER'S LARGE FRONT TIRES. OUR ACTION WAS CLEAR AND CONCISE. WE WILL NOT ALLOW ANYONE TO PROFIT FROM NATURE AND WILD ECOSYSTEMS IN ORDER TO EXPAND CIVILIZATION.

TO THE BARRICADES! THIS STILL ISN'T FINISHED!

**UNCONDITIONAL LIBERTY FOR VÍCTOR HERRERA, ABRAHAM LÓPEZ, SOCORRO MOLINERO, AND
ADRIAN MAGDALENO!**

—EARTH LIBERATION FRONT (MEXICO STATE)

mexico city *d.f.* november 7 2008*

In a first joint action: an informal coordination of groups and individuals for action and for animal and earth liberation, between 4 and 5 in the morning of Friday, November 7, 10 'Bonanno devices' (these are: false bombs, molotov's, incendiary devices... that in this case were 10 false bombs) were placed at the seats of capitalism and exploitation. Those that received this warning were: Burger King's, McDonald's and K.F.C.. In addition to being a sabotage against the exploitation of flora and fauna, the second purpose of this action was to create 'nervousness and paranoia in the institutions of the repressive state', and to break the imposed social order, since those who defend capitalism also defend animal exploitation. In this decentralized action the 'Bonanno devices' were distributed in different areas of the State of Mexico and Mexico City. The informal coordination of groups and individuals for action and for animal and earth liberation is an informal organization of cells and anonymous individuals that actively struggle to abolish exploitation and capitalism. The Frente de Liberacion Animal, part of this action, is already being seen as a threat, because in all the newspapers of Mexico the news was about an 'animal extremist group'; we know that stronger battles will come and we are ready to fight them. Those of us who shape this organization claim ourselves: young autonomous, subversive and rebellious, maintaining a permanent conflict against capitalism, exploitation and the state.

Not one step back ... against exploitation ... direct action and confrontation!

This action is claimed by:

The informal coordination of groups and individuals for action and for animal and earth liberation:

- Frente de liberacion animal [*Animal Liberation Front*]
- brigada de combate vegano barry horne [*Brigade of Vegan Fighter Barry Horne*]
- The Angry Vegan Brigade
- Milicias por los derechos de los animales [*Militias for Animal Rights*]
- F.L.A. celula 5 [*ALF cell 5*]
- Comando verde negro [*Green-Black Commando*]
- Celula eco-anarquista por el ataque directo [*Eco-Anarchist Cell for Direct Attack*]
- Circulo autonomo de accion por la liberacion [*Autonomous Circle of Action for Liberation*]
- Brigada subversiva 11 de septiembre. [*September 11 Subversive Brigade*]

BARRY this action was for you!!!!"

november 6: incendiary attack against a fast food establishment in mexico city *d.f.*

In the evening of Thursday, November 6 we painted various slogans referring to animal liberation on the walls and windows of a Burger King; immediately after, a couple of molotov cocktails were launched at strategic points in this place of capitalism and exploitation. We claim this action as an act of solidarity with the FRENTE DE LIBERACION ANIMAL DE MEXICO for its strong activity and confrontation.

But it was also in memory of an active warrior for freedom: BARRY HORNE... This week is already a week of action in his memory. Fighters like Barry are remembered as they would like to be remembered:

Bringing war without mercy to the exploiters and capitalists.

Against the state and capital social war! For freedom ... Until they fall!

c.s.e.c.p.



monday december 22, 2008 thinking of ronnie lee . . .

Fire has returned to illuminate the gray night on the outskirts of the large city, our eyes shining against its reflection. Two fires took the monotony out of the empty and sad streets. While the chicken murderers were resting after the slaughter, our shadows, reflected by the liberators' abolitionist fire, became visible; two trucks belonging to one of the many slaughterhouses in the City of Nezahualc6yotl, to the east of the city, were set afire. In one gasoline appeared rose-colored inside the cabin and on the seats and the steering wheel, because we had the good fortune of a window being down, in the other truck liters of gasoline mixed with oil was poured on its tires, and in the transporting box (made of wood), immediately after that it was set on fire using a pair of flares that were thrown at the interior and exterior of the vehicles. Within minutes our shadows and smiles of happiness were lost in the darkness. The sabotages continue, we will not stop, each time it is becoming more intense, strong and direct. Our passion will always be our weapon. Wait no more, you only need conviction and gasoline for action. FRENTE DE LIBERACION ANIMAL...MEXICO."

SOME LAST ISSUES OF CONSPIRACION ACRATA MAGAZINE DISPONIBLES IN PDF FORMAT:



#7



NOT NOW
THE
ON F



antifa militance in mexico city*

comunique:

While the world crisis is advancing, so too is fascism, the same of which is attempting to arrive to the last corners of the world, not only with reactionary groups but also those now in power. A fascism well disguised as 'democracy', as is the case with Mexico, and the implantation of fascism of the ultra-right that is in these times like a low intensity military dictatorship, where armed forces have power, commandos for the Calderon's right. The current military-police state, implanted by Calderon's government under the excuse of drug trafficking, has given more powers and resources like that of the military and police intelligence, preparing for a scenario that will give light to brutal repression and annihilation of whatever dissidence, whether civil or armed, that might manifest itself against the regime. Yes, all of this, but of course of low intensity. For this they need these groups of reactionary fascists that are spreading like a plague that is asking to be fumigated. This plague that is coming is not new, the rightist groups like the Yunque for example have existed for years, some more public and others more clandestine, and that with Calderon's government they feel invulnerable since they have come to light.

Others haven't existed so much as a few years, in 2003 there already existed a self-denominated group of fascists that in some zones, such as Ecatepec, they already were beating sex workers, punks, homeless people.. and that in a moment there were between 20 to 70 neo-fascists.

The absurd and 'moderate' pretexts (as always) invite youth of different tendencies who want to confront the fascists to maintain calm and passive, taking these groups as absurd, cults and that they only want to make chaos. And now? Everyone is worried for the to advance a grand scale of intellectuality like in the grade of violence. Wanting to combat these reactionary groups with postures merely pacifist and for all absurdity, justifying the inactivity with pretexts that go from "we shouldn't reproduce their violence" to "we mustn't provoke them", believing in the illusion that the people will become conscience of something that they won't follow known.

So what are we waiting for?
Are we going to wait until they kill one of us? And after that?
Surely to have a gathering in the city plaza to demand a stop to the violence? Demand to who? To the government?

The rightist groups such as the reactionary fascist groups are well monitored by the eyes of anti authoritarians that are willing to do all it takes. The strategy is defined and we mustn't go back. The fascism of ultra right governments is advancing throughout the whole world, not only in Russia commonly neo-Nazi groups murder anarchists, vegans, punks and anti-fascists and remain with impunity. In Germany that Nazis are losing force meanwhile in Spain the fascist demonstrations are guarded by police while the antifascists are detained and repressed.

There is still time to take matters into our own hands, to bit by bit leave behind the moderate and permissive discourse, if not, how do we want to win this war- the struggle for freedom?

For us it is very clear that the tolerance is acceptance, and we won't tolerate any more abuses or aggressions of these fascists and ultra right groups like those that have arrived in Mexico and around the world. There is still time to address fascism in an effective manner, and to avoid that it grows more and more like that which has passed. We know very clearly that the enemy is the state and the fascist system, and that these reactionary groups only serve to intimidate and in some way to keep busy the youth in a street battle instead of putting attention in more important issues. It is for this that we think that the struggle against fascism has to be the struggle against the state in its whole. Put on the other hand, we know that in the streets we are exposed to these aggressions from such groups. So we also feel that fascism has a name and an address and that we are not going to sit on the fence with regards to this situation.

The fascists are organizing while we follow the absurd discussion (albeit well filtered by the moderate bourgeois) of violence versus non violence, of whether or not to act and in which form, of wanted to be respected by society, before all, even when our lives and a lot more are in danger. The fascists are organizing, as they have reiterated repeatedly, meanwhile our community is suppressed in the most irresponsible of irresponsibilities, such as drugs, and from this standpoint they want to combat the fascists who are trained and who have decided to kill for their dirty shitty ideas. Meanwhile those within our community make moderate demonstrations and they make it clear that holding such demonstrations is "until where they are prepared to go", as well as making it clear how luke-warm their supposed rage actually is (not that we want to generalize) the fascists are laughing in our faces and nobody is doing anything.

What we need is true anti-fascist organization which can see our capacity of self defense as well as offense when we require it, that can see clearly that we aren't playing and that we are taking this seriously. That those slogans well cited and written on banners, in zines, on posters are more than just words, but that they transform into devastating actions against the groups of fascists that prowl this city. That the self-organized anti-fascists will attack these groups, from the most powerful and public ones, to those which hide in the dark.

It is time to leave behind our luke-warm positions and face fascism with the hard face of anti-authoritarianism, to take radical action for self-defense and that we realize that to fight offensively is not to act like a fascist but is a tactic that has always been part of anti-authoritarian actions, and we don't think twice to put it into practice once more.

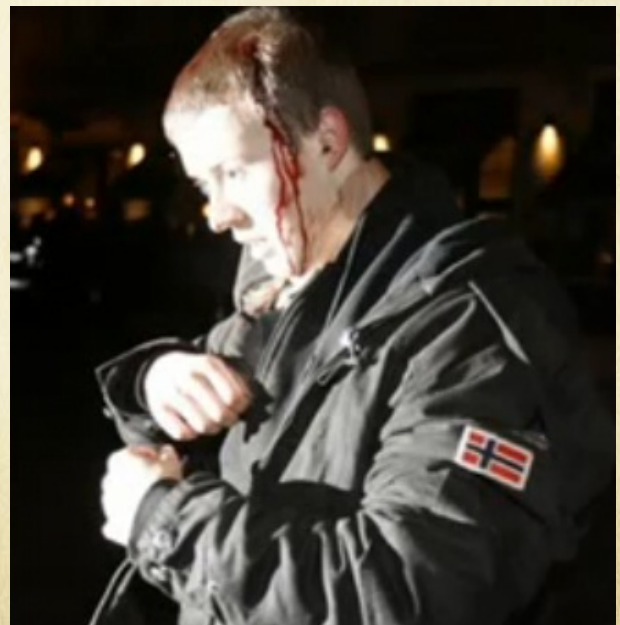
However, it is not all of the anti-fascist battle to go and beat Nazis, as well it is to put on an intimidating character in front of the constant harassment, against the people as much as against their property, their spaces, and actions ranging from threatening graffiti to devastating direct action. Intimidation is an important question in which we all have to be present, to identify them and pursue them in front of those in the movement and in society.

If we want a true end to this fascist rubbish we have to do it with devastation and affinity between anti-fascists, raising a fist and firmly going to battle against the fascist state and it's reactionary groups.

We are preparing for a true anti-fascist conspiracy.

You, what are you going to go? WE have made a decision...

Against state fascism without compassion!





rabbit liberations in mexico: COMMUNIQUE



free for a rabbit on the day action. august 29, 2008

Animal liberation is not just two words written in zines, web sites, T-shirts, tattoos or patches; animal liberation is not just words spoken at animal rights meetings, shouted at peaceful demonstrations or rumors spoken about different people; animal liberation is deeds, fury turned into action, a radical response against the anthropocentric system of domination, the love for freedom; it's what few dare to carry out; it is a challenge to authority, to society, to the system and to its institutions. It is a fire that spreads and that is unstoppable; it is insurrection.

Animal liberation is all this and more; so on August 23 a rabbit was liberated from one of the many 'pet' stores in Mexico City (Federal District) in broad daylight and before the eyes of the owners and nearby merchants.

For the animals there is not justice, there is only us.



Frente de Liberación Animal – Comando Verde Negro (FLA-CVN) – México"



5 rabbits released in mexico city *d.f.* november 19, 2008

While many people were in the bars, in cantinas, in the night clubs during this 'fiesta', spending large sums of money, killing in an irresponsible and illusory way the stress that work imposes on you, that living in big cities, wasting energies on your own destruction, we went to another fiesta, the fiesta of freedom, a celebration of animal liberation.

During the afternoon of Friday, November 14, we rescued (and subsequently released) 5 rabbits from the captivity to which they had been subjected, held in a tiny cage where they could not run, much less jump, put up for sale in a precarious and dirty 'Pet' shop in the east of the city. Their lives and their freedom until that moment were not respected in the least, because they were taken as a product of consumerism and human anthropocentrism.

This situation changed dramatically and now they live, they eat, they run and they jump free, carrying out their rabbit lives with no one to look at them like a toy or a product. Whoever thinks the Frente de Liberación Animal in Mexico does not exist ... are very wrong.

Anyone who thinks that animal liberation in Mexico is impossible ... is very far from understanding the current reality.

F.L.A. ... a real alternative for the animals.

FRENTE DE LIBERACION ANIMAL/COMANDO VERDE NEGRO."



free for rabbits and turtles in mexico 19 april 2010

Through this communique we publicize the actions we have carried out during the month of April in Mexico City:

- April 3: Two turtles were released in a large lake where they can live happy away from mistreatment and monotonous enclosures. This action was dedicated to the earth liberation prisoner Abraham López Martínez.
- April 13: We threw blue paint bombs against the Agrícola Oriental and Canal de San Juan stations (metro férreo), from a pedestrian bridge above the stations. Walls, windows, roof and doors were stained. This action dedicated to the animal and earth liberation prisoner Adrian Magdaleno Gonzales.
- April 23: We jumped some fences during the night to take two rabbits from cages where they were found in captivity, slaves to the whims of this sleeping and alienated society. We rescued them and then got ready to release them. Unfortunately one of the rabbits we rescued died during the journey to the forest, his months in confinement made it so that he had lost the slightest hope of being saved and he didn't make it. We returned him to the earth from which he came before his relatives were captured to be sold to irresponsible people. The other rabbit was released into the forest where he would honor the death of his relative by living freely and without any fence that will separate him from reality or from nature. This action was dedicated to the animal and earth liberation prisoner Diego Alonso.

These actions were carried out in support of these prisoners in Mexico without forgetting Víctor Herrera, Emmanuel Hernández, Socorro Molinero and without forgetting prisoners around the world.

That the flame of revolutionary environmentalism lights the fuses of our words to set off actions against this destructive and complicit society.
Frente de Liberación Animal FLA/ALF"

may 6, 2010 - mexico - 13 rabbits rescued

"The night and its magic will take care of us, her depth submerges us and it is there that we operate and make the magic flow' - Icarus.

Chance, friendship, but above all conviction led us to another act of solidarity with the animals in the early morning of May 4. The hour was getting late by the time we acted. In total 13 rabbits were rescued from a farm where their skins were used to make ridiculous bags and hats. For some of us it was the first liberation of our lives, for many it will not be the last. You get to feel a great empathy and a gentle tingling in your stomach when the animals look in your eyes. You feel really good.

Several hours were spent searching for the ideal place for the farewell, but it was worth it to see them running around and enjoying nature, feeling the earth under their feet when only days before they were in tiny cages waiting to be killed. You feel like a part of you is going to be freed with them, and that part of you will be lost in the immensity of the forest.

Then you will finally know what we are talking about. You can do it any day, any night, this action happened with a half moon lighting up the paths for them to escape ... Animal liberation is much more than reformist words or tears, animal liberation is direct and targeted acts in support of the freedom of animals, and an economic and psychological blow to those who torture and murder them in favor of vanity and consumerism.

The animals do not need your pity; they need your solidarity!

We want to thank the comrades who collaborated in this action directly and indirectly.

And we want to dedicate it especially to our comrades Diego Alonso and Adrian Magdaleno. The first is held hostage in a psychiatric hospital/extermination center and the second in Mexico City's Reclusorio Norte prison/extermination center.

WE WILL NOT FORGET THEM!

FOR THE DESTRUCTION OF ALL CAGES!

THERE IS NO JUSTICE ... ONLY US!

FRENTE DE LIBERACION ANIMAL MEXICO / COMANDO VERDI-NEGRO."

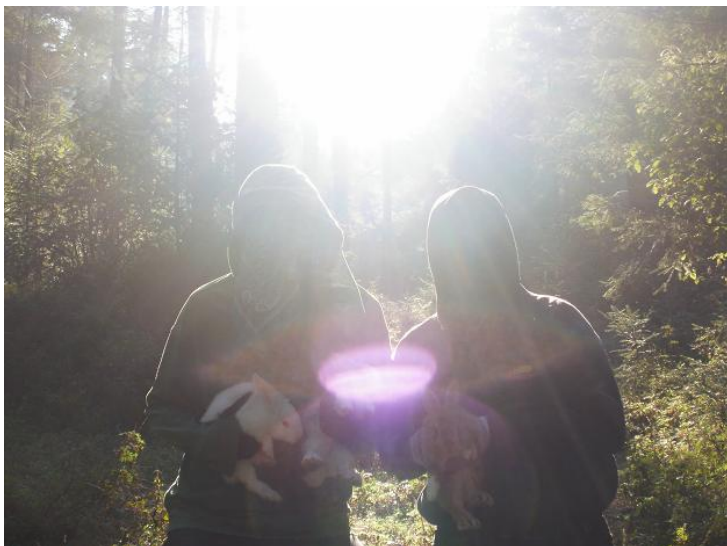


free for 3 rabbits in mexico city

During the evening of this past Saturday, November 13th, an autonomous cell of the Frente de Liberación Animal liberated three rabbits. A beautiful forest will be their new home. These rabbits had been held in the smallest spaces, not only behind the bars of their cages, but also behind the bars of the feelings and attitudes of domination that the human imposes on nature. Domesticating these animals as they wish, to benefit humans, using their bodies to test toxic substances in the concentration camps called 'vivisection laboratories' where they torture their bodies for the vanity of human beings. For many animal welfare groups and individuals, giving an animal absolute freedom may be seen as a savage or cruel act, but for us it is just the opposite. For these groups, who have fundamentally misunderstood what animal liberation is, they often speak of freedom as if it is only physical health, and talk about how to reform laws, talking not of abolition but of how to make the suffering of confinement more pleasant, of how to make vivisection or rodeos less cruel. For us as F.L.A./A.L.F activists, animal liberation means a direct and objective struggle against the torture industry. Objective in the sense of attacking in a focused way, not third parties or those who are broadly implicated but rather attacking the principle figures. Direct because our methods are without intermediaries, against the torturers: bullfights, circuses, vivisection, earth-destroying businesses, meat producing companies.... This is true animal liberation: Returning freedom to a being who is locked up or tortured. This is the real struggle against the exploitation industry: directly targeting companies and individuals who perpetuate the destruction of this world.

For animal, human and earth liberation!

FRENTE DE LIBERACION ANIMAL MEXCO CELULA: R-L



REVOLUTIONARY SOLIDARITY



Pierleone Porcu

There are many ways to demonstrate solidarity to comrades who are being criminalised by the State, each one of which is a direct expression of the way one intervenes in the social clash in general.

There are those who see solidarity as lending a social service to this or that arrested comrade, and that is the way they carry out their activity: looking for lawyers, sending money and clothes to prison, visiting and so on. This purely humanitarian solidarity also translates itself into the constitution of defence committees and relative campaigns aimed at influencing public opinion.

Then there are those who see solidarity in a strictly political key and play at making a heap of “distinctions” aimed at not compromising the image of their own activity. So for reasons of opportunity they defend and show solidarity to those who declare themselves innocent, not to those who claim responsibility for their actions.

Others still, if they see there is something to be gained in terms of political propaganda, immediately bring out flyers and leaflets in formal solidarity with the comrade or comrades arrested, i.e. they declare solidarity in words, while in practice there is no trace of it.

Then there is solidarity in an ideological context. This is the case of the marxist-leninists in the revolutionary combatant party version. They show solidarity with those with positions similar to their own, and are in contrast with those who do not share or recognise their political line or strategy, often using censorship and ostracism against those they consider inconvenient.

What do we think we should mean by revolutionary solidarity then?

The first aspect is that of seeing solidarity as the extension of the insurrectional social practice one is already carrying out within the class clash, i.e. as a direct demonstration of actions of attack against all the structures of power, large and small that are present in one’s own territory. And that is because these should to all effects be considered responsible for everything that happens in social reality, including therefore the criminalisation and arrest of comrades wherever they are. It would be short-sighted to reduce the question of repression against comrades to something strictly linked to the legal and police apparatus. The criminalisation and arrest of comrades should be seen in the context of the social struggle as a whole, precisely because these are always the hasty material means used by the State to discourage radicalisation everywhere. No matter how great or insignificant it might be, every act of repression belongs to the relations of the social struggle in course against the structures of dominion.

The second aspect is that each revolutionary comrade should be defended on principle, irrespective of the accusations made against them by the State’s legal and police apparatus, in the first place because it is a question of snatching them from its clutches i.e. from the conditions of “hostage” they have been reduced to. Moreover, it is also a question of not losing the occasion to intensify the attack against the “law” intended as the regulating expression of all the relationships of power present in constituted society.

The third aspect concerns the refusal to accept the logic of defence that is inherent in constitutional law, such as for example the problem of the “innocence” or “guilt” of the comrades involved, and that is because we have many good reasons for defending them and no one can justify the political opportunism of not doing so. We cannot and must not consider ourselves lawyers, but revolutionary anarchists at war against constituted social order on all fronts. We aim at radically destroying the latter from top to bottom, we are not interested in judging it as it does us. For this reason we consider any sentence made by the State vultures against proletarians in revolt, and all the more so if they are comrades, to be a sentence against ourselves and as such to be avenged with all the means we consider opportune, according to our disposition and personal inclinations.

The fourth and final aspect concerns our attitude towards the arrested comrades, whom we continue to behave towards in the same

way as those not in prison. That means that to revolutionary solidarity we always and in any case unite a radical critique. We can and do show solidarity with imprisoned comrades without for this espousing their ideas. Those who show solidarity to imprisoned comrades are not necessarily involved in their opinions and points of view, and the same thing goes for us as far as they are concerned. We actively support all imprisoned comrades in all and for all, but only up to the point where what we do for them does not come into contrast with or contradict our revolutionary insurrectionalist way of being. Ours is exclusively a relationship between social revolutionaries in revolt, not that of bartering positions. We do not sacrifice any part of ourselves, just as we do not expect others to do the same.

We think of solidarity as a way of being accomplices, of taking reciprocal pleasure and in no way consider it a duty, a sacrifice for the “good and sacred cause”, because it is our own cause, i.e. ourselves.

Starting from these premises, of primary importance in the development of one’s anarchist insurrectionalist action, revolutionary solidarity takes on meaning as such, because we would show simple material support to any friend who ends up in prison.

Revolutionary solidarity is an integral part of our very being as insurrectional anarchists. It is in this dimension that it should be demonstrated incessantly, precisely because it contributes to widening what we are already doing.



ARMED ACTIONS FROM INSURRECCIONARY ANARCHIST CELLS IN MEXICO.

communiqué from new years action in tijuana

Black Christmas: We unleashed all of our rage in these dates of consumerism and Christianity in Direct Solidarity with all of our comrades kidnapped by the Mexican State in the entire world.

Comrades: During the first hours of this new year, we machine gunned three police vehicles of the Tijuana Municipal Police as well as one private police car, in different parts of the city. During the attack there were no "victims reported", our intention was not to kill the cops but to demonstrate that we are still active and in solidarity with our comrades.

We did this as a gesture of solidarity with the international hunger strike of anarchist prisoners called for by Gabriel Pombo Da Silva... from the 20th of December until January 1st, as well our attack is in solidarity with our comrades Abrahán López, Fermín Gómez, Emmanuel Hernández Hernández y Víctor Herrera Govea [currently in jail in Mexico for alleged bombings and attacks attributed to anarchist, earth and animal liberation cells].

We will also continue our expropriations from OXXO stores. This capitalist business took part in accusations against our comrade Víctor Herrera. Including yesterday we have carried out seven successful expropriations. We have ended the year well, which permits us to have the necessary means to continue attacking the State and capital. Unfortunately during one expropriation a cop who attempted to defend the interests of the State and capital died. It was him or us. Sadly, two robbers, without ideological motives, were captured during a holdup at one of the branches of the same business, the police are trying to blame them for our actions. We write this to clarify that the only "crime" these individuals were involved in was the robbery where they were arrested.

Comrades: The best way to show solidarity with our imprisoned comrades is to constantly attack the State and capital, therefore we call on all affinity groups, collectives and anarchist individuals to join the insurrectionist counter attack, we invite you to give an answer to the death that the State and capitalism force upon us, from Tijuana to Tierra del Fuego.

All capitalist businesses are our objective: banks, stock exchange, currency exchanges, insurance companies, department stores, OXXO, Super 7, Seven Eleven, Supermarkets. All government installations are our objective as well: cop cars, cops, police vans, soldiers, marines, etc. All of the headquarters of all of the political parties, and Unions. All churches of all denominations. All authority and its representatives are our enemy. Insurrectionist and anti authoritarian fire to all authority!

PS: Brother Gabriel thank you for your words! You are not alone!

Another Anonymous Anarchist Action Tijuana, Baja California.

mass molotov attack against bank, mexico city, may, 2009.

Communiqué:

Last Sunday the 31st of may, in a clear demonstration of our anticapitalist practice and under the weight of strong police presence, a Banamex Bank branch was attacked. 12 molotov cocktails were thrown against the ATM, signage and the interior of the branch. We also intended to leave paint in solidarity with Amadue and in memory of Mauricio Morales, but for the lack of time and the intensity of the action this unfortunately was not possible. With this we are not looking to create idols, this was nothing more than pure revolutionary solidarity, to attack directly those who asfixiate life, those who submerge millions of people around the world in misery and with an uncertain future. To attack those that become rich from the exploitation of the natural world, be it flora or fauna. That all of this appears before our eyes, we have decided not to stay seated nor line up in queues of waiting and social obligation.

We have decided to leave to the streets, breaking with this order that is imposed by the powerful, to break tragically with the social peace and visualise a future (that perhaps is a utopia but this together with the desire and the practice of freedom maintains us firm) where there are no hierarchies, nor masters, nor torturers, nor exploiters, nor anyone else imposing their will against the rest of us... for a world free in all senses of the word, and for a communal life.

But while this is not in the here and now, we will not stay seated lamenting in front of some book from the classics, this is the present and the revolution for us is here and now!!

For this act of sabotage for which we have claim responsibility perhaps for many doesn't mean anything, but for us it is a great pleasure and a happiness to leave from passivity and conformism, and to bring to practice our convictions in every-day direct actions that break with the exploitative order.

"The current social organisation not only delays, but also impedes and corrupts all the practice of freedom. To learn what is freedom, there is no other possibility that to experiment with it, and to be able to experiment with it there has to be the necessary time and space. To be free beings one has to experiment with freedom, has to liberate themselves to be able to experience freedom. In the interior of the present social order, the time and the space impede the experience of freedom because it suffocates the liberty of the experience" - extract from Ai Ferri Corti.

Mauri and Armadeu present!!

For the destruction of this world of capital and for the construction of a true world of freedom!!

No dialogues with power, nor mediations with the state!!

For the expansions of the conflict against authority and the imposed order!!

Against the state and capital... social war!!

the night of the 30th of april, 2009: the virus of the insurrection expands around mexico.

The night of the 30th of April, as an active response to the call-out for a day of decentralised action against capitalism and in solidarity with the prisoners of the social war, the following sabotages took place:

In Ciudad Nazahualcoyotl, Mexico State:

3 ATMS were burnt at Bancomer and H.S.B.C banks

1 Bancomer bank was sabotaged with paint on its windows.

In the delegation of Ixtapalapa, Mexico D.F.

1 Banamex ATM was burnt by a molotov

In the delegation of Xochimilco, Mexico D.F.

2 Skotia Bank ATMs were burnt.

4 luxury jeep and chrislers vehicles were burnt at a car dealership.

7 public telephones of the Telmex corporation were sabotaged.

6 butcher shop's locks were glued.

Diverse paintings on churches and schools.

In the delegation of Axcapatzalco, Mexico D.F.

Diverse paintings against the construction of a petrol station, against the police and in solidarity with the prisoners.

In Ecatepec, Mexico State

Window broken and a camera destroyed at a BBVA bank.

In Coacalco, Mexico State

1 luxury Toyota vehicle burnt.

For the expansion of the social war.

That which is called insurrection extends everywhere, that the powerful will fear, that the world of capital will explode face to face with social revolt. War! Against those who exploit the nature for their enrichment, against those who kill animals, against those who kill and imprison our compañer@s, social fighters.

Even the social control virus 'swine flu' couldn't stop us, the virus of the insurrection against the state is expanding.

For these sabotages we claim responsibility:

THE INFORMAL AND INCENDIARY COORDINATION FOR SUBVERSIVE AND DECENTRALISED ACTION.

Mexico - Communiqué for prisoners in Greece

Time passes and everything stays the same... It could be for some like this, describing the reality that whips many of us, under a pessimistic pretext, like at the end of their conviction. Repression goes up a level, hate against the poor, destruction of the environment, exploitation of human dignity, assassinations of lives, like the small wild life that remains on this planet called Earth. Nothing has changed. Little we have influenced in the disruption of this reality, of this world that our free minds don't belong to. If nothing has changed it's perhaps for the lack of obligation, of courage and of conviction. For many this all seems like a game, to stand with a placard, yell a slogan, reform a law, only to alleviate their sense of guilt... but for many others this is serious, the thing here is, to what point one is seriously willing to go? The struggle needs obligation, it needs dedication, discipline, the struggle for the individual freedom as equal to that of the collective freedom. But what is wrong here is that many misunderstand these practices, confusing obligation with boredom, dedication with martyrdom and discipline with authoritarianism. The struggle doesn't need bitter people, ready to die for the cause without living their lives fighting, without living with passion... and it doesn't need temporary games, of fashion, of senseless acts. The struggle needs obligation and responsibility, obligation which is principally individual.

The enemy is strong, as strong as it has already demonstrated to us on many occasions, but us anarchists, authentic fighters, who are against injustice, racism, sexism, the domination of all forms of expression, we who are anti-authoritarian, we have our convictions and our desires to live, those which urge us to get up every morning with the fist held high, to confront a depressing reality, grey, boring and genocidal. These convictions are that which move us, which make us strong in front of the repressive assaults of the state, of which we are absolutely not afraid of, even when we know what it is capable of. Our conviction is the urge, the internal fire that takes us on our journey in the fight against power, in solidarity with our imprisoned compañer@s in their dirty cells, tortured or killed by the jailers of the state: those for whom we have a bomb in our hands. Guarding it for the moment to give the most direct strike.

The whole world is in crisis. Each day, each moment, while we turn on the television, waiting to see some news that will be pleasing to us: riots in France, fascist journalists brought to justice in Greece, bombs in Chile, police killed in the black and immigrant neighbourhoods of the United State... etc. In each moment, in each instance capital and its power advances more, inundating the forests with urbanisation, inundating the lower class neighbourhoods with unnecessary luxuries, inundating the minds of the youth with the most absurd fashions, inundating the rest of society with a culture of misogyny and xenophobia, imposing the fear of the state and respect for the police. Terrorism is the order of the day. Narco-insurgencia? What the fuck is that? The criminalisation of our struggle is knocking on the doors of the sleeping minds of society. Drug trafficking is our common enemy, or at least it has been converted into it. The sad part is that the majority of those in our struggle, sectors and movements ignore this problem, or don't want to take it seriously. We aren't willing to live in a Narco-State, which wouldn't differentiate in any way to the current Capital-State. Even though the world is how it is, like many compañer@s in Mexico and around the world, we maintain our convictions, willing to go to war until its final consequences, for life, for freedom, for dignity, for Anarchy!

Some of us are going to fall, we know this, we are going to die in the combat for liberty, but we are seriously willing to die fighting, to die living, because the struggle is our life, because it is that which makes us happy. We know that the enemy is strong, but we also know that our fight is just and necessary, authentic, nourishing with honesty, and we wholly trust our own intelligence.

We still have much to give, we still have many intentions to discharge the bullets of our guns against the federal police and the army. We have many bombs to detonate against genocidal and ecocidal corporations, against banks, against torture houses. We have many bullets for heads of power, for each judge, for each MP. We have many discourses; crude or appassionate. But also we have many dreams and utopias to realise, many things and reality to construct, many social relations to transform, many desires to love, much love for ourselves. We know that around the world there are also compañer@s, that give their lives in the combat against the indifference of the system, to liberate themselves and their people, they are fighting in the way that they prefer most, and how they most prefer to organise themselves: affinity groups, decentralised cells, armed anarchist groups, informal co-ordinations etc. We know that they are also convinced, we know that they are our compañer@s, we feel affinity with them. And it is for this, for them and for ourselves that this war will continue. For the struggle for social transformation, for a radical change, for the destruction of that which oppresses us, for Anarchy.

You mustn't despair compañer@s. We have to be strategic. The war is present. The powerful and their bodies of protection of capital, politicians and torturers, are going to wish they were never born... it is one of our intentions that they will feel like this. Everything is going to explode, we have to prepare ourselves and maintain ourselves alert. These words are dedicated to the compañer@s of the group Revolutionary Struggle that are currency in prison: Panagiota Roupa, Kostas Gournas, Nikos Maziotis, to their conviction which gives us force. To our compañer@s Giannis Dimitrakis, Konstantina Karakatsani, Lambros Foundas, and all those in Greece who are prisoners in this social war. To the compañer@s that proudly claim their participation in the Conspiracy of the Cells of Fire. Compañer@s: imprisoned or fallen- we will always have you present! Even though prison is a depressing concept, you should know that there are free individuals who are fighting and that in each attack they direct against power, it is also in solidarity with you. The war is growing. The war for freedom is to the death and without truces with the enemy.

From Mexico to Greece: that the powerful who defend and perpetuate power tremble!

Sincerely:

The Autonomous Cells of the Immediate Revolution – Praxedis G. Guererro



explosive letters in the chilean embassy

On the 23 January 2010 the Chilean Embassy in Mexico received two explosive letter devices which were immediately noticed by Embassy civil servants, who then alerted the Secretariat of Mexican Public Security. The building was evacuated and 24 hours later Mexican police confirmed that the packets contained explosives and threats against the ambassador of Chile in Mexico – Germán Guerrero Pavez. The devices were neutralized.

[Autonomous Cells of the Immediate Revolution – Praxedis G. Guerrero took responsibility for this latest attack against the Chilean State through an internet message.](#)

This incident has been ‘quietened down’ by the Chilean and Mexican governments, international media plus European authorities, who are not willing to give the “oxygen of publicity” to this latest attack on the global media-stage, during the p r e c a r i o u s t r i a l o f t h e [Conspiracy of Cells of Fire, after the December letter-bombs against various States, which hit international media headlines, prompting the Italian Informal Anarchist Federation to respond with two explosive parcels for the Chilean and Swiss embassies in Rome. Growing insurrectional tendencies will not be censored out of the media, nor will the attacks end. Anarchism will only spread, become more developed and will overcome the institutions of hierarchy and finance.](#)

The action was dedicated to the prisoners of the Chilean State who are fighting for their dignity and freedom, the indigenous people of the Mapuche, who are fighting for their land and self-determination, as well as dedicated to the [Revolutionary Organisations Conspiracy of Cells of Fire and Revolutionary Struggle in Greece. Anarchist prisoner Gabriel Pombo da Silva also gets a mention, with a quote from him ending the final section: “Siempre con l@s rebeldes!!!!”](#)

Action against earth destroy machine in Mexico.

Late yesterday, December 8, we armed our incendiary devices; we were conspiring to attack the machines that devastate ecosystems and create civilization.

The target: a group of planet-destroying machines located on the border of the circuito interior mexiquense highway in Nextlalpan, waiting to again be used in a highway infrastructure project by the slaves of work.

The machines were the property of the Carso construction company (owned by the miserable Carlos Slim); a large floodlight illuminated the machines so that no one could get near them. But in spite of it we did.

At night we jumped the fence that divided the federal highway from the pedestrian walkway. We slipped underneath the machines to avoid being seen and we placed timed incendiary devices:

- 1) On the front pedals of a steamroller, so that the fire would consume the cables in that part before arriving at the motor.
- 2) On the cables of a big machine that carries the earth and covers the earth in concrete.
- 3) On the motor of the other steamroller.
- 4) On the cables near the motor of a grader.

Our devices went off as we were at a considerable distance, fleeing the place. The flames of the green elfers could be seen consuming the machines that extinguish the wild life on this planet.

We will not wait until there is true chaos in Cancun against the COP16 before we begin hitting other sites because we do not wait, we simply act. If not now, when?

This action is dedicated to the warriors for Animal and Earth Liberation locked up in the system's prisons: Frente de Liberación Animal

Frente de Liberación

Explosive attack against government office in Jalisco.

Later this year the largest federally inspected slaughterhouse in Latin America will be inaugurated in Acatlán de Juárez, in Jalisco, Mexico. This mega project, in which 75 million pesos has been invested, is being developed because Jalisco is the state with the highest meat production, and because of this the government decided to invest so that the meat can be exported nationally and internationally. They project that the facility will have a capacity to execute 250 pigs and 80 cows per hour. We the F.L.A. take responsibility for the placement and detonation of an explosive device at the offices of the Secretary for Rural Development, the government institution that is responsible for building this slaughterhouse. Animals are not born to spend life locked in cages, tortured and killed. Our message is very clear, **THE SLAUGHTERHOUSE MUST NOT BE COMPLETED!** They will risk a lot for their financial investment; we have names and addresses that we could follow to target their homes with fire; this is a direct threat to the secretary of rural development Álvaro García Chávez, **BASTARD EXPLOITER!**

This is also a threat against private investment. The Jalisco Regional Livestock Union should not invest in this slaughterhouse; to do so will put them at risk. While there are exploited animals, without freedom, the F.L.A. will be there to avenge them.

For the freedom of all animals.

Animal Liberation Front/Frente de Liberación Animal.”





SOLIDARITY WITH THE POLITICAL PRISONERS OF THE ANARCHIST GUERRILLA GROUP CONSPIRACY OF CELLS OF FIRE...

Libertad presxs de la

Conspiración Células del Fuego

Haris Hadzimihelakis
Giorgos Karagiannidis
Aleksandros Mitrousias
Panagiotis Masouras
Panagiotis Argyrou
Konstantina Karakatsani
Manolis Giospas
Errikos Rallis
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