

ACT FOR FREEDOM

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**Letters from imprisoned and
persecuted anarchists in Greece**





EDITORIAL

In the chaos of our own existence we are a part of the imponderable element which organizes subversion, plans mutinies, that leave even ourselves dazed. The translation of texts, letters, communiqués, etc. so that comrades in other countries around the world can read about the desires and ideas and projectuality of the comrades in Greece, is one more weapon at our disposal.

What began as a simple desire and a challenge, has brought us into a new field of experiences, acquaintances and responsibilities. Now that we're here, they will not get rid of us easily. We have become another aspect of the asymmetric threat. The war to the end, has already begun.

This is why, as individuals with our actions and solidarity, we will continue with all means possible as anarchist revolutionary insurrectionalists, to express our thoughts and desires, whether it's through the letters-texts of our fighting comrades who are hostages in the hell-holes of Greek democracy or through the actions of the comrades outside in the streets day and night with all means until social liberation for Anarchy.

IMMEDIATE RELEASE FOR SIMOS SEISIDIS

SOLIDARITY TO ARIS SIRINIDIS

On the evening of 3/5/2010, forces of police hurry to the areas of Petralona, Keramikos and Tavros, after a robbery in a Praktiker department store, in search of the perpetrators.

Completely accidentally they crossed the wanted and with a bounty anarchist Simos Seisidis, and they tried to stop him for a check. Simos Seisidis, targetized from the authorities for many years, lived in illegality for four years, after the entanglement of his name in the robbery for which arrested his friend and comrade Giannis Dimitrakis, and the publication of arrest warrant for him, his brother Marios Seisidis and comrade Grigoris Tsironis. A case, for which he was eventually acquitted, in the trial that followed.

He also has a bounty on him, along with his brother and Tsironis, from the then minister of public order Mihalis Hrisohoidis, of the astronomical sum of 600.000 Euros, as a suspect for participation in armed organizations.

The suspicions of the shaken brain of this particular "gentleman" were never verified.

They were however of decisive importance for the development of the specific night, since precisely for these reasons, Simos did not stop for the check and began to run. Police officer Panagiotis Bokos who gave chase, did what cops know who to do well: He aimed at him and shot him from behind. Together with his colleagues, they beat him, while he bled fallen on the pavement. In the hospitalization that followed in three different hospitals, Ippocratio, KAT, and Evaggelismos, the antiterrorist force strolled around in the intensive

care and gave orders to the doctors and the nursing personnel, that, with a few brilliant exceptions, delivered the patient to its appetites. Result of all this was that Simos lost his right leg, which had been shot...

Guilty for ethical perpetration in attempted homicide and severe bodily harm: Mihalis Hrisohoidis. (former minister of public order)

Guilty for physical perpetration in attempted homicide and severe bodily harm: Panagiotis Bokos. (cop that shot simos from behind)

Guilty for complicity in severe bodily harm, infringement of duty and medical negligence: The majority of the medical and nursing staff of the hospitals Ippocratic, KAT and Evaggelismos.

And however... The one that is referred to trial is Simos Seisidis!

In an unprecedented reverse of reality, an undescribable juridical council consisting of Ekaterini Drilia, Vassilios Portokalis and Evaggelia Barbaresou, decided that Simos, with a jugglers move Matrix style, would shoot Bokos if he did not shoot first.

Thought police is here. It knows what you will do, before you do. And obviously it watches a lot of television...

The cherry on the cake came with the arrest of anarchist Aris Sirinidis on the same day in the wider area. The massive attendance of police forces in a busy area such as Gazzì, can with a bit of luck can bring results. And after, but by no means accidentally, the authorities exploited the fact in order to connect the two with eachother,



We take a stand against authoritarian barbarism. FREEDOM TO IMPRISONED FIGHTERS

but also with the robbery, a scenario that collapsed in less than 24 hours. This is why they mobilized the scientific staff of GADA (central police headquarters of athens), in order to detain Aris for more than a year, as a suspect of an attack on a riot cop van, with sole evidence a DNA sample. A case for which Aris was also recently acquitted.

On 16/9/2011 Simos Seisidis is referred to court charged with attempted homicide, and Aris Sirinidis accused of misdemeanors.

The whole story would be funny, if it didnt stink of death and brutality so much.

Because beyond the, at an annihilating degree, targetization of certain fighters that fight against the state, condenses all the blood that has been poured by the uniformed pigs of urban democracy.

Because in the face of Simos, we see Alexandros Grigoropoulos.

In his face we see Mihalis Kaltezas.

We see Koumis and Kanellopoulou.

Christoforos Marino.

Yannis Kafkas.

Avgoustinos Dimitriou.

Marco Vladovic.

Nikolla Todi.

Manolis Kipreos.

Iraklis Maragaki.

The hundreds of demonstrators that on the 28th and 29th of June who recieved innumerable blows by police battons and “tasted” 3.000 teargas cannisters.

We are all in Simos position.

Everyone that has to pay is Bokos position.

FRIDAY 16TH SEPTEMBER 2011 DEGLERI

COURT, 9.00PM athens

WE SHOULD ALL BE THERE

Solidarity assembly of Athens



Freedom to Simos Seisidis - Demo in Athens 29/3/11

IN SOLIDARITY WITH TWO MEMBERS OF THE R.O CCF "AND REMEMBER WE ARE NOT SEPARATED BY ANYTHING MORE THAN A WALL"

On 12/9/2011 prisoners Gerasimos Tsakalos and Panagiotis Arguroy, members of the Revolutionary Anarchist Organization CCF, were transferred from Korydallos to Domokos prison. Once they arrived there they were asked to undergo a body search, which they refused; they were then led to the cells as new arrivals. At that point, Sergeant Christos Kliaris invaded the cell, considering it necessary to make it clear that "this is my prison and I do what I like"; he was followed by another three guards that tried to separate them in order to move them one by one into the investigation room. There, one after the other the prisoners underwent an intense body search, now more violent since they had already refused to do it; with their clothes ripped off, so completely naked, they were passed through the metal detection machine together with the cops. It was therefore natural for the detection machine to be activated; thus the same process was repeated over and over again. During the whole humiliation the comrades managed to maintain a combative and negative attitude, responding to threats on their own bellicose way.

The attitude held by the comrades of the Revolutionary Organization in this case is a continuation of an ongoing struggle against sovereignty, society, prison, the prison society; both through their actions outside the walls and within them, in their continuing refusal to undergo a body search.

The struggle of the comrades all this time has had an impact on a large proportion of prisoners in various parts of the country. More specifically, in response to the events on 12/09/2011, 275

prisoners clustered in 'Wing A' of Korydallos prison, as well as 90 prisoners in 'wing B' of the female section, actively declaring their solidarity by signing texts, refusing to enter their cells for three hours, along with three comrades detained in Avlona prison who signed a text and refused to take prison food as act of solidarity.

"... The key issue, or more correctly the wager that must be made is whether within the walls of these infernal institutions we'll be able to organize and trigger our struggles; lasting, strong, powerful struggles. Struggles that can sometimes require or negotiate demands, but which have one and only one final goal; a non-negotiable and uncompromising purpose: THE DESTRUCTION OF EVERY PRISON. Because as long as prisons exist, no one is free" Michalis Nikolopoulos.

On the occasion of the events in Domokos prison regarding the two members of the Revolutionary Anarchist Organization CCF we are calling an assembly on Thursday 15 September at 19.00 at the Polytechnic School in Thessaloniki to discuss actions.

DIGNITY-RESPECT-SOLIDARITY

IN SOLIDARITY Allileguoi/Allilegues
N.B. After that day solidarity actions took place in many other Greek prisons



PANAYIOTIS ARGYROU: POLITICAL STATEMENT TO THE COURT JULY - ATHENS

On November 1, 2010, Panayiotis Argyrou was arrested in Athens alongside Gerasimos Tsakalos during the wave of incendiary package mailings initiated by the Fire Cells Conspiracy. Both comrades willingly admitted to their participation in the organization. Argyrou had been named in an October 2009 arrest warrant charging him with participation in the Fire Cells Conspiracy, and he was also awaiting trial for setting fire to a city bus. On January 17, the first Fire Cells Conspiracy trial began—the so-called “Halandri case”—and Argyrou was one of the nine defendants. In protest against the trial conditions, he and three other defendants walked out of the courtroom at the end of January and never returned.

On July 19, the trial ended with the announcement of the verdicts and sentences. Argyrou was found guilty of forming a terrorist organization, manufacturing explosives, possessing explosives, and causing explosions at the Ministry of Macedonia-Thrace, the home of former Interior Vice-Minister Panayiotis Hinofotis, and the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. He was sentenced to 25 years in prison out of a total combined sentence of 77 years.

About two weeks before the trial ended, he released the following public statement:

The following is the political statement I intended to make at the Fire Cells Conspiracy Revolutionary Organization trial that began on January 17, 2011. Due to the way things unfolded, I decided not to participate in the proceedings and was thus tried in absentia. Nevertheless, I am still releasing this statement because I believe that revolutionary discourse shouldn't just be limited to courthouse interference. In addition, my abstention from the trial wasn't a passive act of silence, but a form of political intervention against the measures imposed by the law on political prisoners and those who show solidarity with them.

I have been locked up for the past several months as a prisoner of revolutionary war—a war that seethes relentlessly; a war between revolutionary forces and the decrepit, criminal, authoritarian society we live in; a war that will continue to seethe as long as there are active revolutionaries full of hatred for this world, full of the raging desire for its destruction, full of the passion for

freedom; a war that I myself chose to take part in on the side of rebellion against everything that enslaves our conscience and devastates the very foundation of our existence as individuals.

The modern, now global, authoritarian-capitalist structure has reached the heights of an absolutist reality we supposedly must accept. The almighty Western capitalist democracies are moving east and legitimizing their contemporary crusades as the “war on terror.”

They are strengthening their empires, condemning millions of people in the so-called third world to a life of barbaric misery. Those who manage to flee such conditions by immigrating are packed together in the ghettos and shantytowns of the Western metropolises, where they seek their fortunes in environments and situations that are often hostile and dangerous to them. Police repression and fascist violence, as well as the racism they suffer and the poverty they live in, usually lead them to violence—a violence directed mainly against other oppressed people, whether or not they happen to be immigrants. Protecting the capitalist prosperity and well-being of native populations requires the creation of the modern metropolis-fortress. The military-police complex is modernizing and evolving to provide order and security, confronting the violence that happens within the same social class—violence among the poor—as well as the always considerable threat of the internal enemy.

At the same time, capitalism is spawning different industries everywhere, thereby carrying out the most brutal attack ever on nature. Field by field, it is destroying the entire surface of the planet in order to benefit various corporations and satisfy the consumerist instincts that contemporary lifestyle has instilled in the civilized people of economically developed countries.

In such a climate, life assumes its emptiest dimension. The feast of capitalist promises, materialist euphoria, and consumerist happiness; the behaviors and roles imposed on us as truths; the lifestyle; the wage-slavery exalted by technocratic think tanks in order to keep our hearts content—these are the defining features of that life.



Even as a student I was against that life. I became politically active within the anarchist movement and then gradually entered the wider revolutionary milieu. At first I took part in the student protests of 2005–2006 and the accompanying confrontations and disturbances. Later on, as part of my personal trajectory of political evolution, I participated in most of the anarchist movement's open initiatives, among which were assemblies and committees that coordinated solidarity actions for imprisoned comrades. The student marches of 2006–2007 and the fierce clashes that took place then were the catalysts that personally influenced me as well as numerous other comrades with whom I was fortunate to later share many moments of genuine comradeship.

Over the course of several months, riots and the subsequent attacks on state and capitalist targets created a permanent state of tension, fervor, and unrest. The occupied schools, the people standing guard to defend against fascist attacks, the expectations for the next march, the plans for confronting the pigs—all these things comprised, or better yet tended toward, an intensely insurrectional situation. However, it all ultimately came to an end, almost quietly. The thousands of students abandoned the streets, pacified that their diplomas and careers weren't in jeopardy, while the political party dogs and the hard-line bureaucratic Left took stock of the struggle at the voting booths, as usual.

As a result of my participation in that movement, I realized that without individual conscience, without a clear orientation toward freedom and revolution, the masses could only offer seasonal fireworks instead of social explosions—simply creating a cloud of dust that, once it settled, was more likely to cause confusion and defeatism than radicalization. Naturally, there were also those minorities that orchestrated wild instances of insurrection, turning them into flames that warmed our hatred for the existent. We had to keep those flames burning, reigniting them at every moment and every opportunity. And it was better to seek out those opportunities, to hunt them down, than to await them solely in the mass mobilizations of different social sectors or branches of employment, which were exclusively concerned with settling and solving their own problems without caring the least bit about what was happening around them.

Gradually, together with other comrades who shared the same concerns, we prioritized the issue of our imprisoned anarchist comrades. Those abductions had to permanently cost the social peace. Revolutionary action would make it clear, using every means, that the state's isolation of revolutionaries in the galleys of democracy would not be permitted. That was our goal, and the intent of our struggle was to show that everything hostile to revolution deserved to be targeted and struck as an immediate response to each day of our comrades' imprisonment, regardless of the reason for their arrest. Also among our objectives were the proposal of more widespread and pluralist thought and action, a more general approach to the issue of prisons, and the

highlighting of enemy social behavior (apathy, indifference, broad fragmentation).

But more than anything, our goal was to view action as a nonstop revolutionary journey in opposition to the existent, and as an inseparable part of revolutionary war. Solidarity would thus assume vital importance, escape the shelter of complaint and protest, and acquire attacking characteristics that we would spread continually within an irreducible tension.

Because if we forget the prisoners of revolutionary war, we forget the war itself. To the contrary: we must avenge our imprisoned brothers and sisters, with the final goal always being their liberation from the hands of torturers and jailers.

However, I was possessed by the urge for direct action within a solidly organized political framework, as well as the desire for a consistent presence and potent intervention in social reality. These things ultimately led me to get organized via the Fire Cells Conspiracy revolutionary organization, which seemed to have a well-honed political conception and was dynamically making its presence known through an extended series of arsons. The group had specifically chosen to continue taking action using the same name, which I could tell was unusual for arson groups at the time. Yet that was consistent with the views I had developed on how direct action commandos should be structured and organized. In my opinion, a permanent name makes an organization and its political framework known to “the public,” which can then become interested in and eventually inspired by its actions and discourse. It also creates a historical continuity that yields coherence at the level of the organization itself as well as the level of the individuals it comprises over time, generating a wealth of experience from which to evolve the revolutionary discourse the organization wants to projectualize while widening the perception of a staunch minority that maintains a presence in the fortresses and trenches of revolutionary war.

Through our activity as the Fire Cells Conspiracy, we chose to create a permanent state of war, trouble the waters of normality, and foster a new urban guerrilla mentality. We felt that this guerrilla warfare needed to spread and become the method of struggle for those minorities that rejected the existent and chose the path of revolution and violent societal destruction, turning revolutionary action into a key position.

The new urban guerrilla warfare advances a

generalized version of conspiratorial action, far removed from the fetishism of means and any unproductive regurgitation of armed struggle’s spectacular fixations. It espouses the organization of conspiratorial structures that continually attack the System’s bases, mechanisms, and administrative human resources in a polymorphy of attacking actions that include vandalism and arson, expropriation and robbery, sabotage and bombings, as well as political assassinations.

Urban guerrilla warfare has not been vanquished, because neither the years of captivity nor the murders of our comrades around the world can be pulverized by the grindstone of oblivion and the defective, purely mathematical logic that wishes to see the defeat of certain forms of rupture from the existent. No form of struggle or rupture can be historically or materially vanquished as long as free-thinking rebels of conscience are prepared to rot away in sinister dungeons or even sacrifice their own lives.

Revolution is war, and like each war it means the destruction of people and things. We will also surely lose comrades, and that will increase our hatred and rage, channeling them toward the destruction of Power and its system. We draw strength from each lost comrade’s hidden story, we are inspired by their lives and their work, and we methodically carry on with undiminished intensity. Therefore, nothing is over and no struggle has been lost. If achieving one’s final goals or not were measured only by victories and defeats, that what struggle could be said to have been won up to this point? Perhaps not a single one. Guerrilla warfare is another option within the struggle, another expression of revolutionary war. As the Fire Cells Conspiracy, we so define the new urban guerrilla warfare not because we want to contextualize it historically, but because we feel that what we are proposing is a new philosophy, a new framework, and a new redefinition of methodology. Because only from a permanent position of attack are we able to breathe through the organized suffocation we experience in this society, which reeks of silent death and the stench of resignation, submission, and betrayal. We refuse to live in the manner it has predetermined for us, we take our own lives into our own hands, and we sharpen revolutionary theory and praxis. Our proposal is to create a revolutionary anarchist front with self-organized antihierarchical direct action infrastructure that

strikes and attacks by surprise—in short, an anarchist urban guerrilla warfare that has no desire to be a vanguard or steer the masses, the people, or society in some correct revolutionary direction. Additionally, in my opinion, society is the creation of a broad complex of relationships that conform to prevailing political and cultural norms. In capitalist democracies, those relationships are authoritarian—they are relationships of exploitation. The capitalist fantasy trains society and is reproduced within it, constituting the institutional framework and basic pillar of domination. Consequently, society isn't a sum total of a given people. Rather, it's a reflection of political systems through institutions, values, standards, and behaviors. As such, viewed from a revolutionary perspective, it must be completely destroyed to the point where nothing is left to remind us of what came before.

It's ludicrous to still think that most people who live under Power and exploitation are deceived and incapable of realizing the crimes of capitalism and Power. Each person's individual choices determine what we are and what position we take in this world. As revolutionaries, we can't generally ignore the individual responsibilities of all those who—whether through their silence and acceptance, their apathy and total indifference, or finally their active participation as law-abiding citizens in the service of Power—constitute an enormous barricade that impedes the storming of the heavens. And while those active participants certainly deserve to be targeted by revolutionary forces wherever they appear, the others also merit our direct, harsh critique regarding their attitude and the choices they make.

But that critique is not the same thing as the rupture we make from Domination. The two approaches

are not equivalent. The act of condemning enemy behavior can't be considered identical to that of attacking the system's mechanisms and personnel. The distance between the two practices should be distinct.

I am deeply convinced that we are all mirror images of our choices, decisions, and actions. In my opinion, the theory that our social environment is the basic, fundamental, exclusive axis around which each of us forms our personality and characteristics constitutes a fatalistic interpretation of the human condition—a surplus of logic. Such transgressions lead to the arbitrary formulation of “historical truths” that appear to be indisputable prophecies (e.g., “society will advance toward revolution and the destruction of Power”).

If every issue is personal, and if resolving those issues satisfies us as individuals—whether because we determine that it's in our interest or in accordance with our code of values (which pushes us to struggle, make sacrifices, or even offer up our own lives)—then anarchist revolution must certainly be the personal concern of each person who aspires to it (keeping in mind that each one who defines themselves as a revolutionary can't have interests that diverge from, or a code of values contrary to, their revolutionary point of view).

Therefore, revolution is an existential struggle. Existential because we struggle to assert our existence in the face of every potential enemy of our goals, our aspirations, and our selves. In the face of everything that oppresses, dominates, and suffocates us. Existential because it's not a matter of duty or obligation. It's a matter of the very meaning of our lives: the absolute negation of the existent.

Each of our individual insurrections wouldn't be enough to completely dismantle and destroy prevailing social relations and Power's civilization. A prerequisite for that taking place would be the collaboration of individuals on a collective level. In other words, groups of people of conscience who want to collectivize their negations and conspire to take action against the system.

Revolutionaries don't just aspire to an explosion of rage. They want to methodically use their rage against the complex of domination—without being a vanguard, but also without having followers—while opposing the fetishization of “we are many” and the persistent attachment to the



opinion that “the multitude is the heart of the revolution and the quantity of people (not their quality) is its soul.”

Often, in order to focus that mass on diving into the flow of revolutionary history, the social position of the oppressed and exploited is arbitrarily hijacked simply because the oppressed and exploited are many. Their condition is moralized and revolution is presented as a need that is righteous and just.

Society is thus defined as a victimized social body while the State becomes an absolutist abuser.

As a revolutionary individualist, I don't accept that bipolar orientation. To me, revolution isn't a battle between good and evil. It's a struggle between those who reject the plague of authoritarianism and those who defend and revere it. I view each person of conscience as a revolutionary subject as long as they oppose their chains, love freedom, and hate all authoritarian pigs. It's to those revolutionary subjects that I direct my call to become our accomplices in the cause of “revolutionary crime.” Only when more people join together, each one as a totally willing individual on the side of revolution and anarchy, will a subversive force appear that is capable of making social revolution—in other words, a daring transformation of political and social relationships. Otherwise, the insurrections that break out will continue to be revolutionary vanguards, which will never be able to even nudge the possibility of social transformation in an anarchist direction.

I set revolutionary action apart from its common interpretation, and I don't care the least bit about the opinions of Power's subjects. Rebellion will do them some good, if they ever get around to it. If they don't realize that, then they will spend their entire lives crawling behind educated speakers and demagogues who massage their egos to make them feel in control. All the while, those very lives will be passing them by without them doing anything about it, without them taking any initiative to act. Our role as revolutionaries isn't to flatter them, but to rub the naked truth in their faces. Let them make their own decisions about their lives. It's better for us to tread our path without waiting for them, refusing to accept the blackmail and compulsions of this society.

The fact that most of my political positions and views corresponded to the political position and strategy of the Fire Cells Conspiracy Revolutionary Organization was the most important factor that drove me to join them, to join a collective that was

structured antihierarchically, without divisions and roles—an anarchist collective. Within the organization, we fostered our own initiative and self-education in order to devise actions and forms of struggle whose framework was the continual evolution of revolutionary thought and praxis. We had many heated arguments about that framework, about how we could heat things up and become ever more dangerous to our enemies.

The result of these internal processes was the continual evolution of Fire Cells Conspiracy actions—an evolution that immediately posed new challenges, like the qualitative change in the targets of our attacks, the development of our technical methods, and our cooperation with other conspiratorial groups.

As has already been said, the Fire Cells Conspiracy organization truly attempted to determine the necessary attainable level of development for conspiratorial revolutionary groups. The Fire Cells Conspiracy didn't make the shift to armed struggle in a single day. It proposed and undertook—openly and publicly—to heat things up and evolve different levels of revolutionary violence, without having a snobbish or disdainful attitude toward other forms of direct action. It restricted itself to a guerrilla network that could be construed as broad because the Fire Cells Conspiracy considered and still considers all expressions of revolutionary Violence to be urban guerrilla warfare—everything from window-smashing to executions. In the communiqué released after the arsons we carried out on February 11 and 12, 2009, which were dedicated to the unrepentant revolutionary urban guerrilla Dimitris Koufodinas, we said:

Urban guerrilla warfare is a perception, a mentality, a means of organized direct action. Armed struggle is one part, but only when it is free from dogmatism and fetishization. In addition, the revolutionary potential of each attack isn't determined by the degree of violence or the methods used. Rather, the methods are determined by their effectiveness and the conscience of the people using them. If you want to destroy a luxury car dealership, you obviously won't be shooting at the cars, and if you want to rob a bank, you won't be going in armed with a Molotov cocktail. During its evolution, the Fire Cells Conspiracy went from using incendiary devices to planting explosives.

After one such bombing at the Kolonaki home of Louka Katseli (who is now a government minister) on September 23, 2009, the pigs raided an apartment in Halandri. However, it's important to examine the events prior to the time period we're talking about.

After December 2008, an extensive dynamic of direct action developed within the revolutionary milieu.

Many people who disrupted the peaceful days and nights of 2009—seeing that the uprising was losing its impetus, spirits were calming, and people were gradually returning to their homes—wanted to keep alive and spread the flame of revolt. A polymorphic subversive discourse accompanied attacks by guerrilla groups, each of which—for their own reasons and from their own viewpoint and perspective—ushered in a fierce new phase of urban guerrilla warfare. Arson and vandalism were on the menu, while bombings, armed attacks, and even executions enriched the intensification of violence. It was a mosaic representing the broadly combative and attacking wing of the revolutionary milieu. Naturally, it was only a matter of time before the repressive machinery answered back, and its response signaled the beginning of the State's and the police's revenge. The prestige of those entities had been greatly diminished, accentuating the esteem and fear they once inspired, but their response was carried by the same wave as the heightened violence that preceded it. The raid on the Halandri apartment was no ordinary operation. Many were captured and some are still in custody, while others took the murky path of clandestinity. The apartment was presented by the mass media, the snitches who serve it, and the pigs from the Antiterrorist Unit as a Fire Cells Conspiracy safe house. In actuality, it's the family home of my comrade and brother Haris Hatzimichelakis, who lived there with his cousin. His aunt lived on the upper floor. In no way was it a safe house (which the persecuting authorities know only too well given the dozens of different fingerprints found during the search). The apartment was intentionally presented that way in order to blame an entire collection of people from a broad milieu of friends and comrades that has nothing to do with the Fire Cells Conspiracy Revolutionary Organization. Friends, well-known individuals, relatives, as well as people who doubtless participated (and publicly said so) in the

broad revolutionary anarchist milieu were targeted and charged in the context of a generalized campaign whose objective was to terrorize anyone possibly connected to my comrade Hatzimichelakis. The wide range of people who found themselves in the crosshairs of the persecuting authorities reflects the State's zero tolerance of anyone suspected of negation directed against it, which became all too clear after it put prices on the heads of the three fugitive anarchists known as the "robbers in black." The State's appeal to its subjects' basest, filthiest instincts—snitching and informing—in order to arrest revolutionaries whose photos it incessantly shows off reveals the panic that has seized the repressive organs confronting the internal enemy. But there will come a time when that garbage—which views itself as an honorable, respectable citizenry that snitches, collaborates with the authorities, and contributes to their work without hesitation (for a cash prize to invest in their miserable, insignificant existences or for five minutes of fame to satisfy their arrogant vanity)—will feel the payback on their own skin for the choices they made. They will feel it in the worst possible way.

So the police operation in Halandri has bunched together, specifically as hostages, quite a few people who were arrested after almost every attack by the Fire Cells Conspiracy organization. This is an attempt by the police to link more and more people to the group in a Machiavellian blackmail designed to stop the group from operating. As a revolutionary and a member of the Fire Cells Conspiracy, I owe it to those being charged without having any knowledge of, relationship, involvement, or contact with the organization, its structure, or its activities, to restore the truth in an open, public context. Members of the organization are the only ones who can openly, publicly, and proudly assume responsibility for belonging to it, without calculating the cost they will pay: all those long years ahead in democracy's dungeons. I myself, having a friendly but above all a comradely relationship with Haris Hatzimichelakis, was often in contact with him and spent time at his apartment. Knowing that my fingerprints were all over that apartment, and realizing that a range of criminal charges had been filed as a result of the pigs' raid, in no way was I going to wait for my turn to come. Going underground was an obvious choice for me.

I was thereby able to ensure not just that I would avoid having to negotiate my freedom in court, but also that I would be able to continue my armed struggle and urban guerrilla activities. Despite my disappearing on September 23, 2009—the day of the raid—the warrant for my arrest on charges pertaining to the case was only issued a short while later. That shows the manner and method in which the authorities are handling this case. They go around drawing names out of a hat as if this were a lottery and then signing arrest warrants after a few minor formalities. I'm clearly not going to suggest how they should correctly fulfill their duties, as that would entail my asking for the more efficient criminal prosecution of revolutionaries and those in struggle. Besides, there's no question of whether the authorities did their jobs well. They did their jobs very well, just like they did in other cases in which friends, acquaintances, comrades, and relatives of arrestees were charged by the authorities on the basis of relationships they might have had. The goal of this strategy is to isolate revolutionaries and distance them from any relationships they maintain. Thus, anyone who dares come into contact with them also risks being charged with terrorism. While I was a fugitive, I realized that as difficult as it may be for a revolutionary to be apart from family, friends, and comrades, the project of actually living without a fixed name, address, or job, is nevertheless quite helpful. You become more flexible, unpredictable, and dangerous because you alone are dedicating yourself solely to your goal and the revolutionary cause, without worrying anymore about the legal ramifications of your decisions.

My experience of clandestinity was a stern test of my psychological endurance. You must continually confront your own limits, and you often need to exceed them. Now that I know the sensation of being hunted, I feel the need to send my greetings to all fugitive comrades, regardless of the reason why each has chosen to experience the trenches of clandestinity. I wish them better luck than my own. I also want to say a few things about taking responsibility for declaring myself to be a proud member of the Fire Cells Conspiracy Revolutionary Organization. My attitude isn't that of a holy martyr. I don't want to spend many long years in prison, nor am I even flirting with the idea. My attitude is the result of a coherent political position, stance, and viewpoint on life and struggle.

I feel that the act of taking responsibility honors

and strengthens the position, activity, and history of the organization I am a member of as well as every other revolutionary organization, if their members adopt the same attitude in similar circumstances. This political strategy demonstrates that urban guerrilla groups are not ghosts that appear out of the void to later disappear just as imperceptibly. Rather, they comprise people like me and many others—flesh-and-blood people with names, who don't hesitate to take their responsibility when the time comes, without worrying about the consequences. This is how we demolish the legends and fantasies that have surrounded armed groups for so long, legends based on nonsense about “agents provocateurs.” We demolish the similarly foolish and baseless arguments used by the Left, loyal to the regime, that all guerrillas are agents provocateurs. At the same time, the act of revolutionary urban guerrillas claiming their membership shows that such options of struggle are chosen by people who, as revolutionaries, simply do not waver when it comes to risking everything for freedom. Because what's at stake is even greater. When the masks of anonymity fall, it becomes clear that these options can be appropriated by everyone expressing themselves as revolutionaries and negators of the existent. Everything else is nothing more than feeble excuses (made in hindsight) that promote revolutionary “inertia.” Finally, the act of claiming membership leaves behind a wealth of experience and creates points of engagement with past and future elements that make up the revolutionary movement. There are comrades just like me who are inspired by the unyielding, proud attitude of prisoners of the revolutionary guerrilla war, and they aspire to eventually play a larger role in the intensification of that war. In this era, the capitalist system is again facing another of its functional crises, which has to do with—what else?—the economy. But instead of reinforcing collective solidarity, resistance, and rebellion in opposition to the system, phenomena like discord, deregulation, and conservatism are being further cemented. Despite it becoming more and more obvious that access to everything the system so generously promised is no longer expedient, free-market mythology has nevertheless been rooted in social life's prevailing consciences, relationships, and behaviors for years.

Capitalism is still breathing through society's lungs, while the culture of social Darwinism is now so well-consolidated that it has become the main ideology bubbling just below the surface. However, the system is always changing. The flexibility with which it assimilates and incorporates the changes it causes is the commitment to its perpetuity. The economic crisis, as a consequence of the system itself, arrived like a Christmas bonus—not for the scum that run our lives, but for those who were nourished for so long on the hopes they were being fed and for those who were keeping up a fantasy lifestyle, deliberately ignoring and avoiding any kind of rupture from domination. Now that the veil of the so-called free market is falling, their only reward for years of subjugation and voluntary slavery is to be tossed into the dustbin of history. Isn't anyone getting angry? Capitalism again dons its iron mask. The mythology is bleached out and the hopes become images of a nightmare future. Yet even now, when the economic dictatorship is baring its sharpest teeth, there are still calls for "voting with your wallet." An entire generation on the streets insists on protesting for their salaries, pensions, and benefits when the most precious thing they have stolen from us is our freedom and dignity. And even though the concessions that are now being taken away were conquered after wild social conflict (in which the most radical elements also took part), they ultimately wound up just being agreements that choked us, ensuring social peace and balance.

Therefore, if history teaches us anything, it's to leave behind the begging for handouts that the bosses perhaps push us toward, and instead take a combative position to break our chains and take revenge against every authoritarian pig. May we once and for all leave behind the negotiations over the terms of our own slavery and instead assemble a firing squad that will take aim at all those who made the decision to dominate us.

May we take advantage of the crisis as an unsettling, destabilizing factor that contributes to the system's mutation. Such variables can be fertile ground for the actions of revolutionary forces whose goal is to spread dissidence and hatred of the existent, sowing terror among the powerful and their subjects. Revolution is violent, harsh, and blood-soaked. It is fire and battle-axes. It is pain—pain for our friends, brothers, and sisters, but also pain for our enemies. It is vengeance for the life they have forced on us. It is a war in which

many will be lost and many others will take their place.

I think it is our obligation, our duty as revolutionaries, to once again bring about revolutionary terrorism. To scatter and spread fear and terror in the enemy's ranks, lashing out at its infrastructure and exterminating all the scum who have crucial positions or ranks within the system. To give back a bit of the terror they invoke for us day after day with their prisons and courts, their mass media and the spectacle it offers, their security forces and their society of control and surveillance—a bleak, persistent terror, as imminent as the sword of Damocles hanging over the heads of those professional terrorists of Power and capitalism.

We have a duty to become agents of that terror, agents who operate conspiratorially, and our tools will be all manner of weapons, from dynamite to the bullets that will rip into the heads of our enemies. We will play the role of demolition workers and prepare the final ruin of this rotten world we live in. And if it so happens that we aren't able to experience that destruction and see it with our own eyes, we will pass away knowing we did what we could and we never lowered our heads.



You as judges and prosecutors are from the privileged class, which is a reference to the share of terror you will receive because you have had a dominant position within the system for so many years, inflicting your terror contained in the pages of the prosecuting indictments that sentence who knows how many people to those garbage dumps for the human spirit you call prisons. You, who so comfortably talk about sentences and punishments that devastate people, calm and composed as if it were a natural everyday activity. We have your names written and bullet-pointed on the lists of our enemies. Sooner or later we will also write judicial indictments, and they will be written with your own blood. We will at least have mercy and not make you feel the same horror you have sentenced so many people to. One at a time, that's how we'll put an end to each one of you. You filthy maggots, you servants of the most abominable class ever engendered by Power to legitimize its crimes and wash its hands of unpleasantness: prepare yourselves to live your entire lives on the alert. Prepare yourselves to meet the long arm of revolutionary justice.

As for myself, I fear nothing from you. I knew and know the consequences of my decisions and the path I chose to follow. I am not alone on that path. Many people are now rejecting your civilization and your system, devising their conspiratorial plans for future attacks, just like others did a long time before me. I'm not the least bit concerned about the basis for your charges, nor am I concerned about the sentence you're going to inflict on me. Revolutionaries don't worry or care about such

things. As for the matter of which Fire Cells Conspiracy actions I took part in and which I didn't, you'll never learn that from me. Comrades, facing us is the obligation to cultivate the terrain and create the preconditions that will bring us to a situation in which we won't retreat or stray from the path, because we won't be able to. And may the word "vengeance" be written everywhere, because it is vengeance that we will take for our brothers and sisters—for the captivity and torture they have suffered, for all the murders committed by Power.

And may the flame that burns inside us burn everything around us.

We will not be at peace until our blades are dulled and drenched in the blood of our enemies, and the squares are filled with piles of their heads.

NOT A SINGLE STEP BACK.

WAR UNTIL THE END.

REVOLUTION FIRST AND FOREVER.

LONG LIVE THE INFORMAL ANARCHIST FEDERATION.

LONG LIVE THE INTERNATIONAL REVOLUTIONARY FRONT.

LONG LIVE THE FIRE CELLS CONSPIRACY REVOLUTIONARY ORGANIZATION.

The warmest of greetings to all who—wherever you are, in whatever corner of the world—make the revolutionary cause your most important priority, whether inside or outside prison. From behind bars, I raise my fist as a pledge of struggle.

Panayiotis Argyrou, Proud member of the Fire Cells Conspiracy Revolutionary Organization



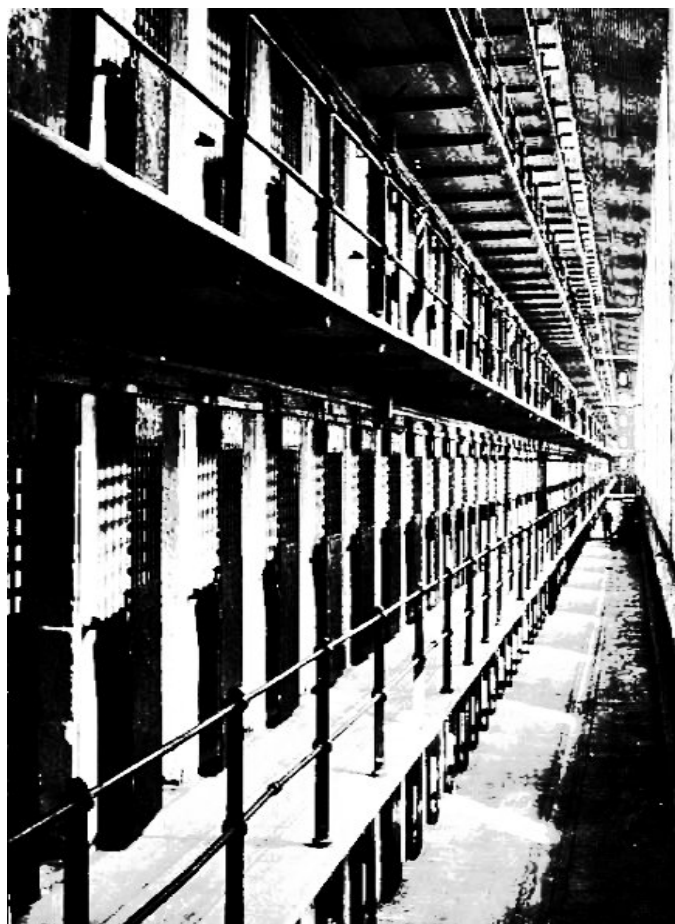
TEXT BY THE POLITICAL PRISONER A. KOSSYVAS CONCERNING FURTHER PROSECUTION AGAINST HIM

August 12th, 2011

Experiencing a pre-trial detention for eleven months now — which is inconsistent even in the ‘reasonable’ framework of the bourgeois justice — and with the trial set for October 18th, 2011, based on a flimsy indictment ready to collapse, the police authorities amid summer indolence presented a sworn statement report by a false witness–neocollaborationist which is dated 24/9-2010 (the exact day that comrade Michalis Traikapis and I traversed the threshold of Koridallos judicial prisons accused of robbing the National Bank of Greece in Psachna, Evia, on 17/9-2010) and indicates me as a suspect for the robbery of the National Bank in Schimatari, Viotia, on Monday, March 29th, 2010 (before Easter). Following of course ex officio prosecution, the inquisitor of Thebes sent summon which incidentally was not delivered in Koridallos prisons where I’m temporarily detained but was discovered accidentally by a neighbour at my former residence address. I had to appear before him at the district court of Thebes in order to receive time limit, to discover stunned that my co-defendant also in this case is Maria Economou: although her permanent residence is known, and she appears monthly in her region’s police station bound by restrictive bail conditions, she neither received, nor of course was sent a summon from the police —that in last period conceals summons with the intention of creating confusion, false impressions and issuing arrest warrants.

The timing is no coincidence; neither the fact that the false testimony which connects us to the robbery was kept in the State Security’s drawers for almost one year, nor that it was drafted by the very same cops who set up the story of Psachna last September, following the proven recipe of contradictory witnesses who declare whatever secret police agents dictate.

It is irrelevant whether the evidence which associate us also with the robbery in Schimatari are fabricated, and the second testimony of the local collaborator of the police on 24/9-2010 is diametrically opposite than the first one, on 30/3-2010, and grossly false and hilarious. The



command is given.

Our new prosecution is the policy planning–political decision of a social-fascist government and the upper echelons of the ministries of Citizen Protection and Justice, as well as of the Police Headquarters. It is a planning by a state apparatus that has gone on blatant offensive and repression.

Such a persecution is among dozens of others against struggling people, anarchists and imprisoned fighters. It is part of the special courts-martial that were and are due to be held, part of crushing sentences that these courts impose. Their aim is political and social annihilation. So let’s counterattack.

Solidarity with political prisoners means the intensification of dissidents’ radical struggle.

FREEDOM TO US ALL

Friendly and comradely,

Alexandros Kossyvas
Koridallos prisons, 1st wing

LETTER OF ANARCHIST POLITICAL PRISONER THEOFILOS MAVROPOULOS WHO IS IMPRISONED IN KORIDALLOS PRISON

“A revolutionary is like a kamikaze, who simply does not accept the fate that the machine gave to them. It is simple to ask for a life that is worth living. Those who totally deny this society have already faced the risk of death. The struggle against the existing way of things is an armed goodbye.-

War or suicide”

Collaboration of individuals for the realization of the negative

On 18/5/2011 in the area of Pefki, me and my comrade had an accidental meeting with cops. They wanted us to stop, we tried to leave but we failed (a cop dashed at my comrade while my comrade tried to escape) and thus, wanting to get us out of this situation I made the choice, the political choice of armed conflict. Wanting to slip away from the armed praetors of democracy and since we could not surrender without a fight, deciding to risk in this way, gave the opportunity to my comrade, who was unarmed, to get away. My comrade made it away successfully using their own copcar, but I could not follow because of my injury.

The reason that me and my comrade did not stop at a police control is because we had made the conscience choice of revolutionary illegality. The last and obligatory choice of someone who denies the imposition of imprisonment on them from “Justice”.

The condition of illegality involves a life on the edge of the razor, where the choices get tougher since the risk goes sky high. Legality” is therefore of obvious use to a revolutionary entity.

Nevertheless for all those revolutionaries that come to the dilemma of surrendering or not, how easy or how difficult they will “sell their corpse” leaves its own deposit of disobedience. As in the case of the “robbers in black” who for many years have made the choice of illegal freedom instead of arrest and imprisonment, and more specifically Simos Seisidis who refusing to stop at a police check lost his leg from a cops bullets. Their examples and not only fill all our hearts with pride and strength.

From now on i define myself as one more anarchist revolutionary political prisoner in the hands of the state. A state that ahead of the likely hatched social disturbances tightens the bonds of its subjects

abolishing indirectly or directly a lot of democratic pretexts (abolishment of anonymity of phones, required to carry id card, bounties on fighters heads, publication of photographs of fighters, imprisonment of some of them with non existent evidence, the hood law...).

Such moves however cannot intimidate the generalised war of conscience that is being carried out. A multiform war, in the here and now, constantly evolving, aiming at the inversion of the existing way of things. A revolutionary war. Without a beginning, middle or end, but with many fronts. From the open public assemblies to the dynamic and militant demonstrations and from armed guerrilla attacks to the little everyday influences that evolve us at an individual and collective level.

In order for the anarchist/anti-authoritarian movement to be effective against the methodized moves of the enemy, it should not be torn apart. Shams, individual vanities, personal disputes, envy but mainly the tolerance and consent to such kind of behaviours should give their place to the composition and continuous refreshing of the a/a movement. Especially the moment we observe attempts of organised internationalisation of subversive action, from Latin America all the way to Europe, this need is more important than ever. Also the fact that the number of political prisoners has increased rapidly recently leads to various conclusions. Apart from the matter of our solidarity, which has substance when it is bidirectional and aggressive, we must contemplate the need for the subversive forces to always be a step ahead of the enemy.

In order to win a war, not only will and abilities are necessary but also strategy. When the opponent moves the pawns so must you.

The way each one will choose to fight is an individual choice and responsibility. Beginning therefore from the individual all it takes is to collectivize the common desire to fight against authority. Surely political balances play their part, whats important however is the effort to invert them for the better.

The spreading of a/a ideas has a leading role. The quantitative and qualitative strengthening is necessary. Moreover casualties are statistically certain in a war. The motive however for a potential revolutionary henceforth is not only the undesirable integration in the lower social layers. It is such the sovereign mesh of capitalistic relations and perceptions in the lives of everyone that you meet “underprivileged” in all social and economic classes. When human life becomes a product on the shelves of supermarkets and marketing, what use is it to speak of expensive and cheap products, when everything has its price. Without a doubt in the classes of the poor and exploited there are healthy revolutionaries, however there are loyal subjects, many loyal subjects...

“Those of you who today watch your children playing carefree in the playground and in the school yards, do not be surprised if tomorrow you see them forming revolutionary alliances or participating in armed attacks against the state and the capital”.

With consistency and insistence therefore, as well as with inexhaustible fighting mood many things can be done. The degree of conciliation may differ. It either flourishes in the amphitheatres or extinguishes at the barrels of the guns but the aim is the same: **REVOLUTION FIRST AND ALWAYS.**

... My fingerprints were found in the apartments in Kallithea and Nea Ionias in Volos. I cannot take the historical and political responsibility for my participation in the revolutionary organisation Conspiracy Cells of Fire, since i never had a joint configuration in the political word of the

organization, for which I maintain certain disagreements. Therefore I declare clearly that I was not a member of the r.o. C.C.F.

In no case however would these disagreements prevent the path we carved together. Together with the comrades of C.C.F. we evolved, we learned from one another and stronger henceforth acted in favour of the case of freedom and revolutionary prospect. For these reasons therefore I proudly declare myself **PRESENT** in the houses of Kallithea and Volos, present also in the lives of members of the r.o. C.C.F.

Recognizing their revolutionary action I stand in solidarity to all imprisoned members of the organisation and I send them my comrade greetings.

The pamphlet “the sun will continue rising” should become a prelude of a new more merciless, destructive and unrelenting circle of hostilities. Comrades, whatever the cost we remain with the necks unbent.

HONOUR TO ANARCHIST LAMBROS FOUNDAS

MEMBER OF THE REVOLUTIONARY STRUGGLE

SOLIDARITY TO ALL POLITICAL PRISONERS

UNTIL THE DESTRUCTION OF THE LAST PRISON

NO ONE IS FREE

18th of July 2011

Theofilos Mavropoulos

1st wing, Koridallos prisons



POLITICAL STATEMENT OF G. KARAGIANNIDIS

My presence here does not in any way signal the acceptance from my part of the attribution of a defendant. Even though I consider that the up to now development of the process brought down the ridiculous evidence of my involvement in the case. We all saw the cars that change colour, the pots that change size at will and other ridiculous things. Besides, we should not forget that with evidence of proportional gravity a warrant of arrest was issued for a non-existent person. Despite all this I preferred not to communicate with the court and, in front of the blackmailed terms, to abstain from the specific procedure. I chose to degrade with my turn as it degraded the accused and comrades in solidarity. Besides its concludional role in at the orders of the service of court and the intentions of their political supervisors were revealed clearly a few days ago, when they immediately ensured the equipment that was required to project irrelevant with the case photographs of certain of the accused, while in our initial demand for the tape-recording the trial had an amazing cost!!! This fact of course is a drop in the ocean of the more general juridical arbitrariness, however indicative of the terms with which the trial is carried out. Naturally it could not happen differently. And this because in substance this remains a political trial, despite the effort to delete its significance from the modern democratic regime. It is a trial where two worlds collide. From one side the cluster of four



authorities with as spear head the judiciary, allazonic and snobbish, shielded behind its legal code. Condensation and justification of the sovereign code of values of society. And on the other side people with different paths, choices, references and characters, with a common however denominator. People that affix significances such as friendship, comradeship, solidarity and do not hesitate to pay for them with a personal cost. People who in the end that resent this world and do not bow the head in front of it. In these last ones I place also myself. Inevitably therefore I deny to testify in front of you. The lines between us are clear and nothing can blur them up. Its the difference between the subjugated and insurrected conscience. This is why I deny to recognize your procedure and to communicate with you. You can only condemn me and not judge me. Thus you can only acquit me and not justify me. The only crisis that I consider and interests me really is that of myself and those who feel that we share the same repulsion for this world, its organs and its roles.

TEXT BY THE MEMBERS OF THE R.O. CCF CHRISTOS TSAKALOS AND GIORGOS NIKOLOPOULOS

IN RELATION TO THE SUMMONS THEY RECEIVED FOR THE INFLAMMATORY PARCEL THAT WAS SENT TO BERLUSCONI

We are summoned to appear before the Prosecutor's Office of Bologna, Italy, on June 28th in order to participate in a preliminary investigation in regard to the 'punishable offense under Articles 110, 280 of the Criminal Code (attempt with terrorist and subversive purposes)' of the inflammatory parcel's postage addressed to Silvio Berlusconi. Moreover, according to the official notification of the Prosecutor's Office that was delivered to us via fax in the prisons in which we are detained, Berlusconi himself is called to attend the process as 'victim of the punishable offense.' Furthermore, the Digos (General Investigations and Special Operations Division) is authorized to disclose the present statute. Obviously, we face a transnational upgrade of repression since this manipulative approach offers the probability of extradition of imprisoned urban guerillas to another state. Besides, the cover-up provided by the Greek authorities to the Italian services is not incidental as this specific document of the Prosecutor's Office of Bologna was concealed and hidden from public display; a move that validates once more the police and judicial authorities' cooperation between Greece and Italy, in their fight against the anarchist internal enemy. We have witnessed this in the past, through the representatives' meetings of the Greek, Italian and Spanish police which aimed at the

establishment of the anarchist triangle theorem (Greece, Italy, Spain); it was also confirmed through the method of the Italian prosecutor Marini — dozens of Italian insurrectionary anarchists' arrests on the pretext of the non-existent 'Revolutionary Organization of Anarchist Insurrectionists' (ORAI) — and its Greek version copied by the appellate investigating magistrates Baltas and Mokkas, and now through the summons that we received by the Prosecutor's Office of Bologna. We do not forget the recent case of arrest of an immigrant by the Greek authorities after reports in Italian newspapers which presented him as a 'chief terrorist' whilst today his relatives denounce that his tracks are missing.

We are convinced that the move of the Italian police and judicial authorities with the assistance of their Greek compeers against us is the pinnacle of the international counter-revolutionary war conduct, in line with the widespread suppression against the subversive circles.

Faced with the possibility of extradition to the Italian authorities we will never even for a moment fall kneeling in repentance, begging for a favorable treatment before the rival.

We participate consciously in the urban guerrilla



warfare and we walk either outside or inside prison walls, having decided to fight until the end. For this reason neither now, nor never will we transform the juridical prosecution against us into cheap mockery about proof of innocence or guilt. What is important is to highlight the counter-revolutionary campaign which the Power has unleashed against the anarchist urban guerrilla warfare and the subversive projects that struggle for the violent overthrow of the financial dictatorship and the culture of submission and exploitation.

We do not have anything to say to our persecutors neither in Greece, nor in Italy but three words: REVOLUTION, REVOLUTION, REVOLUTION

After all, we are aware of the Italian fascist public prosecutions and police services. In our minds and hearts the comrades murdered by the Italian State, Edoardo Massari, Sole (Maria Soledad Rosas), Carlo Giuliani, Horst Fantazzini, are forever alive and free; while our solidarity as a fist that breaks prison bars stands next to Silvia, Billy and Costa who are imprisoned in Switzerland — with the Italian State's taking part in the investigations — and Anna Maria Pistolesi, Martino Trevisan, Stefania Carolei, Nicusor Roman and Maddalena

Calore in the Fuoriluogo case.

Finally, we send our friendship and strength to our brothers and sisters in the Italian FAI and to all groups of the International Revolutionary Front—Informal Anarchist Federation, as well as to the Revolutionary Groups for the Spreading of Terror of New CCF; to all those whom revolution is a permanent home, where no other life is possible. Because comrades, when a battle ends it is time to begin the next one.

PS. We stress that we refuse to present before the Italian Prosecutor's Office; as anarchist urban guerrillas, we do not recognize any authority competent to judge us. We disclose in all directions that abettors of any transfer attempt to Italy via our unexpected 'abduction' from the prisons in which we are detained, will be the Greek anti-terrorism agency, juridical officials and the Greek State which cooperates with the Italian authorities.

Christos Tsakalos, Giorgos Nikolopoulos
Members of the R.O. Conspiracy of Cells of Fire
Thursday, June 23th, 2011



TEXT OF POLITICAL PRISONERS IN GREECE ABOUT THE SAILING BAN ON FREE GAZA

In early July the Greek government acting solely on behalf of the State of Israel ordered the sailing ban of the Freedom Flotilla 2, a group of naval ships that carry humanitarian aid to the Gaza Strip in solidarity with the Palestinian people.

Undoubtedly, the ships' blockade by uniformed forces of the Hellenic Coast Guard, and the following sailing ban order by the Ministry of Citizen Protection do not consist 'isolated incidents' of autocratic diversion, since autocracy is in fact the policy of the parliamentary democracy; it prevails everywhere: from the open crash of the demonstrations to the row repression of resistance and protest manifestations. From the intensification of the Capital's attack against the proletariat to the relations between the neo-Janissaries of EL.AS. [Hellenic Police] and the extreme-right groups.

The sailing ban adds up to not only the repression

dogma adjusted to the financial crisis but also to the new dogmatic financial–military give and take, in the framework of the Greek and Israeli States' alliance.

In front of this autocracy, let us activate our internationalist solidarity!

Solidarity with the thousands of Palestinian political prisoners that began a hunger strike in Israeli prisons on July 3rd.

FREEDOM TO THE PALESTINIAN PEOPLE

Polykarpos Georgiadis, Michalis Traikapis, Alekos Kossyvas, Nikos Maziotis, Kostas Gournas, Pola Roupas, Dimitris Koufontinas, Yannis Dimitrakis, Simos Seisidis, Kostas Sakkas, Nina Karakatsani, Stella Antoniou



SOLIDARITY WITH COSTA SILVIA BILLY

FROM POLITICAL PRISONERS IN GREECE

On the 15 of April 2010 the anarchist revolutionaries Constantino Ragusa, Silvia Guerrini and Billy Bernasconi are arrested by Swiss cops near Zurich.

They are charged with possession of an explosive device and a communique referring to IBM's laboratory of nanotechnology research.

Fifteen months later, after continual transfers, hunger strikes, mail censorship, and communication restrictions among them, their trial was set for the 19 of July, 2011.

The struggle against the new repressive applications of technology (nanotechnology, biotechnology) is our struggle too.

From the ashes and the debris of this world true freedom will rise.

It goes without saying that we support wholeheartedly and we stand in undivided solidarity with our comrades Costa, Silvia and Billy.

All the prison bars in the world are not enough to change our conscience and our choices. We deny this world and we will not stop the multiform struggle for total freedom.

SOLIDARITY WITH THE ANARCHIST REVOLUTIONARIES COSTA, SILVIA, BILLY

We send our warm greetings to the anarchist revolutionary Marco Camenisch who is in the Swiss prison because of his diverse subversive action

Theofilos Mavropoulos

Giorgos Polydoros

Christos Tsakalos

Michalis Nikolopoulos

Panagiotis Argyrou

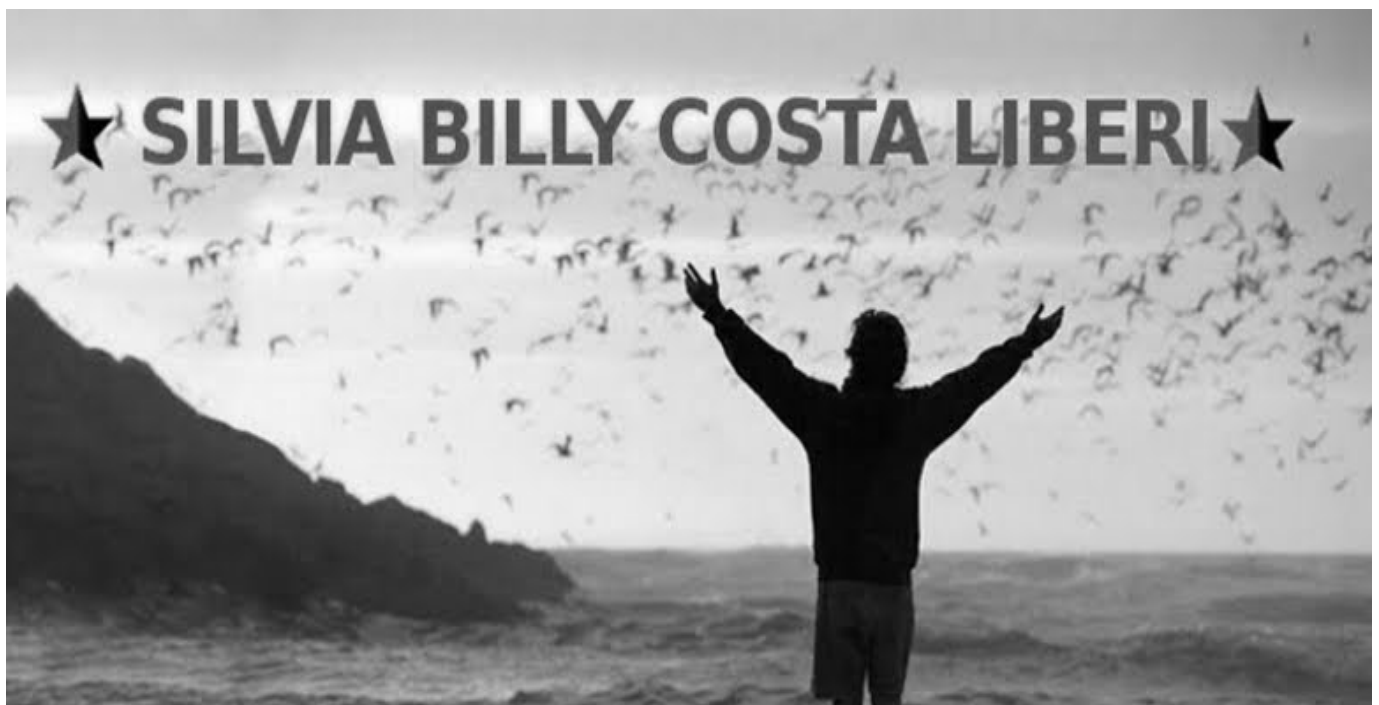
Olga Oikonomidou

Gerasimos Tsakalos

Haris Hatzimichelakis

Giorgos Nikolopoulos

Damianos Bolano



FROM THE GREEK PRISONS WE SEND OUR REVOLUTIONARY GREETINGS AND A SIGNAL OF SOLIDARITY TO COMRADE TAMARA



About the case of anarchist Tamara Hernández

“Sincerely, can you hear the voices behind bars? Can you spot the glances filled with hate, to feel the hearts fighting to remain free within bodies buried in the cement-made cages that you’ve built? Even in the smallest and darkest cell, our thoughts pass through the walls, rise above every barbed wire and every vigilant warden’s eye and travel kilometres away to meet free spirits and consciences having the same desire: The desire for the absolute destruction of every prison.”

Imprisoned in every corner of the world, we experience the oppression, the paranoia and the vindictiveness of the penitentiary system, in every moment of a life that is captured in the routine of an imprisoned daily life.

Such a struggle gave in Spain in autumn 2009 the anarchist bank robber Amadeus Casillas, who despite the fact that had served his sentence of 20 years imposed by his pursuers, he was still incarcerated. During the hunger strike in which went regarding this subject, a bomb parcel arrived on October the 7th in 2009 to the director of correctional prisons of Catalonia, Albert Batlle who was in charge of his case.

On the 15th of December 2009, anarchist Tamara Hernández Zela Heraz was arrested as the sender of

this parcel on charges of attempted murder. Comrade Tamara remained for some time in prison where she participated in the struggles of the prisoners’ movement and finally she is provisionally released. On the 14/09/2011 she will be tried about the bomb parcel case for which the competent Public Prosecutor has proposed a penalty of 16 years.

For us the struggle against the prison is neither innocent nor guilty, but an integral part of anarchist action. It doesn’t matter if the comrade did it or not, as the whole attitude and life perception she has is standing aggressively in front of sovereignty. From the Greek prisons so we send our revolutionary greetings and a signal of solidarity to comrade Tamara.

No comrade wherever he is, he is not alone
For Anarchy and Revolution
Long live the Informal Anarchist Federation
Long live the International Revolutionary Front

The Anarchists POWs:
Giannis Skouloudis
Socratis Tzifkas
Dimitris Dimitsiadis
Babis Stulianidis
Theofilos Mauropoulos

The imprisoned members of CCF:
Panagiotis Argurou
Gerasimos Tsakalos
Michalis Nikolopoulos
Olga Economidou
Giorgos Nikolopoulos
Giorgos Poludoros
Charis Chatzimichelakis
Damianos Bolano
Christos Tsakalos

POLITICAL LETTER FROM PANAGIOTIS MASSOURAS

“One return ticket to prison”

On 19/07/2011 the pawns of political and economical elite, honoured their firm position by standing as a protective spear for their institutional chiefs. 130 years total sentence for three explosions, without evidence, witnesses, or actual perpetrators; shocked parents, friends, journalists, criminal lawyers, intellectuals and even political factors. For those who still had illusions, the democratic mounds, the concept of “justice”, the pretexts and balances are all gone.

The fact that this sentence hasn't surprised me, it doesn't mean that I won't have an opinion about the reasons that led to it.

A trial that even though wasn't identified by the system at first place as political, it was crystal clear that both the process and the decision will depend exclusively on that. A pilot trial with a clear message to those who resist. An exemplary trial for those who in spite of the times do not grovel. A reference point but also the continuation of the broader repressive policy.

We are experiencing a capitalistic totalitarianism that bluntly is constantly heading towards fascism. From the financial and existential annihilation of the low-paid classes, the decisions about mobilization to criminalization of every strike; from organized nationalistic pogroms on immigrants, the brutal violence exerted by the defence battalions on demonstrations, the raids on squats, the police raid to “clean-up” the Constitution Square, the elimination of the asylum; from the persecutions of protesters within the frame of the so-called EU anti-terrorism policy and the constantly updated terror-laws, to dozens of political prisoners scattered in all prisons of Greece. An exceptional court martial indicative of what follows...

However where the manipulated sense impose the compromise with the imperatives of the system, the “absurdity” of resistance to the end makes the temptation to fight for freedom and choose dignity necessary.

So 11.5 years for dispatches of anti-terrorism authorities and the voracious thirst of television's

directorial board for a communicative war. 11.5 years because the stand of repentance remained vacant. My sentence has nothing to do with the footprint in the bathroom, nor with the broken motorcycle in my backyard, but with those elements that I stated from the beginning: my comradely and friendly relations along with my political identity that has remained intact till the end.

Thus, having been “released” on 24/3/2011 due to the lapse of 18 months, reporting twice per month to the police station, attending each hearing of the trial until the day of decision, they “considered” that I was a suspect of escaping (unlike the proposal of even the prosecutor) refusing to grant me thus the suspension deterrent until the appeal. Thus being once again imprisoned, with their vindictive fury not being totally drained in the courtrooms, decided this time to offer me “hospitality” in the maximum security prison of Grevena. From the very first time the pawn of the anti-terrorism sergeant Giannis Ramogiannis tried to make my “stay” unfavourable. From acting like a bully, he and his trustees, during a control conducted on me during my entrance into the prison -with threats like “I'm in charge here” and “you don't know where you came, here is Grevena and we will fuck you up if you make a sound”-, forcing me to take off my underwear with the binge contribution of several human-guards -a measure that is solely intended to insult the dignity of the prisoner- to the refusal of the prison council to allow me open visiting hours to see my family close up, always of course according to the underneath the table “friendly” opinion of the sergeant, who when I asked him why the only answer he was content to give me was that since I don't have children, my request cannot be approved. A prison in the middle of nowhere, that with its architecture is trying to shed you by depriving you of any external stimulus. My visual field is captured at 20 meters seeing only cement and bars and the sounds are absent making me to recall even the noise of the city. 500 km away from Athens, they thought that with me it would be appropriate to take revenge now also from my

closest people, forcing them to actually travel 11 hours per day to find themselves beside me, risking in this way to be nailed to the columns and the hinders of the nationwide highway. And of course the applications for work are postponed to an undetermined future, actually doubling this way my sentence. The fact that the system imposes on me a prison within the prison and a sentence within the sentence is not a sufficient condition for me kneel. To small shops and pawns of anti-terrorism but also to all others who are preparing the garrotte for my moral and physical annihilation as well as to my closest people, all I can say is that I have nothing to fear of the unseen courts of their democracy, where

the hierarchical scale meets with insolence and cynicism in the dens of Katechaki avenue, climbs to the top floors of GADA (central police headquarters in Athens) and the departments of political superiors.

For me the sentence is not unbearable nor the prison bars. Unbearable is the retreat and obedience that go together with the bars on the soul.

The struggle continues

Panagiotis Massouras
Political Prisoner



LETTER FROM KONSTANDINA KARAKATSANI ACCUSED IN THE CONSPIRACY CELLS OF FIRE CASE

On 4-2-2011 I appeared in court after being called by the judge in order for me to develop with my presence the demand that for quite some time now I've submitted, a few days postponement of the trial. My appearance in the court gave the spark for some vulture-journalists to throw their mud, saying even that I disagree with the demands that have been placed, creating and promoting thus an image of a climate of division. In the frames of faithful service to the governmental interests some of the Media as the trial day approached proportionally laid out the climate sharpening the knives of the court with open challenges to it, such as "now justice will show us if it is terrorised by imposing heavy sentences to the defendants" etc.

This was continued with the beginning of the trial where they began to show extracts always adapted to a practice of libel and accompanied by propagandistic comments, while they also mentioned the tragic "escape operation" that obviously no one believes, they simply said it in order to overstress that there are reasons for the conduct of the trial in the prison and in order to justify our non transport to a regular room, something that would resolve all the problems. The climax came yesterday (4/2/11) where they used my own attitude for the creation of an image of a "divided front of the defendants" with an obvious target the devaluation of the hunger strike that my co-defendants have begun. First of all let it become clear that no matter what the state says, which speaks to us through the news reports and the internet, I never expressed myself against the demands. I simply believe that the root of evil is the legislation about special conditions of trial in its entirety.

Even though this letter is primarily a drop of counter-information in the ocean of misinformation I cannot omit certain other important things. It should also be known that I never said in court that I accept to be tried in absence. Despite that whether I agree, or I disagree, I participate or not in the hunger strike, any choice of struggle of prisoners is respectable by me. My presence in court in no way means that I adopt the attitude of the judges that insistingly deny to accept the demands the moment

4 of my codefendants have gone on hunger strike. Also my presence signals my refusal to grant to the state the privilege to have a trial without lawyers and defendants, therefore without another side, something that means that they will easily impose the totalitarianism of their speeches and their decisions. I do not want this court to be turned into a cemetery that will bury in it the refusal of the charges, will bury my speech, my political substance, my dispute with those who either played a constructional role regarding the charges, or those gave false testimonies, the choice of clandestinity that I took, not recognizing any prosecution and no charges, and naturally will bury my cry against the persecutors and my accusers, who because they simply "suspected" did not hesitated together to imprison me.

But these are the signs of our times. The season of the economic bloodsucking of society, the systemic crisis, the season where governmental savagery is accentuated and shielded. The season of 30 and more political prisoners.

KONSTANDINA KARAKATSANI

Femal prisons of Koridallos

LATEST NEWS (OCT. 11)

On the 19 /7, the courts of that trial decides for Konstanina Karakatsani:

Guilty of manufacturing explosives, possessing explosives, and being an accomplice to the explosion at the home of PASOK ministers Louka Katseli and Gerasimos Arsenis. Sentenced to 11 years in prison out of a total combined sentence of 19 years. Submitted an application for a suspended sentence.

ESCAPE FROM OBLIVION

BY GIANNIS DIMITRAKIS

I always have in mind this image of myself, every time I passed outside a prison, unconsciously looking up at the high walls with the barbed wire on top. Which prison do I mean? Well, every time I went to visit some friends in the Nikea neighborhood on my motorbike and passed down Grigoriou Lambraki street, Koridallos prison with its stone walls magnetized my gaze. I don't know why this happened. Was it because there were times I was on the streets near the prison, on the occasion of solidarity demos with imprisoned comrades, but never within breathing distance as all the passages to get closer were completely blocked by the police? Or was it perhaps because that huge impotent building that hid with incredible diligence everything that happened in its depths, an unknown world with its own rules and laws, full of peoples' stories, some heroic some of torture, provoked my curiosity?

Now that I think about it, I remember I was once again in front of a prison. I think it was the spring of 2003 when we demonstrated outside the "correctional" institution of Larissa. One more dungeon located in a suburb of that city, next to a school. There, the prisoner has the unfortunate privilege of feeling the psychotic climate of the Thessaly plain on his own skin. In the summer, boiling in his skin with temperatures around 43 ° C and in winter searching for some heat under a pile of blankets in order to escape the one-or two-digit Celcius degrees below zero. Pure madness. I obtained this information later from prisoners who were there or who had passed through, and Vagelis Pallis also confirmed it to me in the summer of 2008 when we communicated daily.

The rally was convened in the city's central plaza surrounded by cafes. I had the impression that the local people looked at us puzzled as if they had seen something that was completely foreign and

alien to them. We had come up to Larissa because there were rumors that they were constructing a new wing, also of an isolation type, intended to receive the people involved in the case of the revolutionary organization 17 November. This meant that they would be transferred from the special wing in Koridallos where they were already being held, thereby causing many problems for themselves, their families and lawyers, considering the distance from Athens. It's not easy to travel 700km there and back in one day for an hour or a half an hour visit. So, immediate reflexes and the black swarm takes up a position of combat in Larissa square and then a demo up to the prison. Naturally, when the demo started it attracted the attention of the locals and, as expected, as soon as we approached our destination 2 or 3 buses of riot police and lined-up green uniforms containing something resembling humans were waiting for us, forbidding any closer approach to the prison.

Slogans and shouting from us, hands that reached out as far as they could through the bars of their cells, greeting us by waving tops and sheets, whistling loudly. The distance forbidding any recognition of their faces, each had to draw in our mind the fantasy image of a person desperately trying to return what they received: Solidarity or simply the human presence? Who knows ...

The demo left us all with a good feeling. It had been vibrant, intense, with a lot of people and zest. However, what has been deeply carved into my memory from that day was a picture, which I have no idea if any or how many had the fortune to take in. At the time when we were at the final stretch before the prison and we were passing the last houses of the city and the air vibrated with our slogans, which became stronger and stronger so that we could be heard by those inside the walls, my eyes alighted upon a figure on

balcony of a fairly old, two-storey house. Looking more carefully I noticed, astounded, that it was an old man, some 80 years old, who, obviously touched, was waving at the demo with tears in his eyes! I wonder what we reminded him of? What kind of memories did we draw from the depths of his mind, which he compared to what he saw at that moment? It remains unknown and of minor significance. What matters is the fact itself and the resulting flood of sensations, on the one and the other side. It is not a small thing to realize in the present that what you are doing is matched by two nostalgic tears of a person that moisten the traces of his past, who in a curious way is encountering the future, which is however your present. A present that on the one hand you are creating mutually in comradeship with others, and on the other you also experience uniquely as a unique and different being within a group of people.

Anyway, whatever my reason for being stuck with the image of the prison, finally curiosity “killed” the cat. And what a cat! Armed to the teeth and ready for everything or at least that's what I thought. To tell the truth, as a "promising" youth and anarchist then, at the twilight of 1997 and in subsequent years during which I ran, immersing myself without a second thought, into the cauldron of social fermentations, I was convinced that they would never catch me. Me, the cat! But alas, what an illusion! Although a cool retrospective of my records can verify that, as they say in the street, I lasted for a bit. Not for long, but I managed to withstand walking like an “anastenaris” (fire-walker) over glowing coals for nearly 8 years, until finally my fur got singed. Because I was walking on the coals in the way I had decided to participate in the preparatory works, those necessary, according to my evaluation, to pave the ground for the advent of the future and deeply desired revolution.

So it didn't take long for things to go wrong, and a little bit of this and a little bit of that, and a little also due to my damn luck that left me hanging in one of the most critical moments of my life, fighting alone with three angry cops' bullets with my name written on them, bullets that seemed destined to accompany me on my journey of no return - but that in the end, like a real cat with seven lives, for reasons unknown I was left on the pier without embarking on the boat of the famous

boatman dressed in black - I ended up there where I was before, itching with curiosity to see what was going on. There where, as I already mentioned, I did not expect to go when I was a young and promising anarchist.



Behind the bars ...

A new chapter opened in my life from that moment and it still refuses to close. It is, you see, that I was caught for a very serious offence, according to their penal codes. A bank robbery with 110 thousand euro in loot, mixed artfully with another six cases and a heap of other felonies, which the jackals up at the police headquarters found easy to charge me with - accomplishing their sacred vocation with the perfect sense of professionalism and honesty that has always characterized them - and also search and arrest warrants for three friends and comrades. Marios, Grigoris and Simos: named as my accomplices and codefendants who over time were renamed arch-thieves and a connecting link that would help dismantle the domestic armed guerrilla groups and who knows what else written in various "distinguished" stinking newspapers or said by television reporters of "unquestionable ethics and merit" spouting police propaganda. The result? In October 2009 the newly established parliamentary terrorist organization PASOK put out a 600,000 euros bounty on their heads, making life even more difficult for them, because also before they were fleeing the law and hiding from view of the persecutory bodies, since they had already refused to accept the warrants.

And if things had stopped going wrong there one could perhaps, with difficulty of course, have swallowed this bitter cup. But no, the devil had to break a leg again. This time not for me, but for Simos. And this time he not only broke it but literally lost it. An armed robbery at the hypermarket "Praktiker" on Piraeus street, near Gazi. Screams, gunfire, wounded people, total chaos. The police arrive at the incident site and listen to an eyewitness saying that one of the criminals was tall, and already the butterfly had flapped its wings in Vietnam so the hurricane strikes in the neighbourhood of Keramikos in Athens. Even twice, as apart from the coincidental tracking down, arrest and serious injury of Simos, another friend and comrade, Aris, was caught in the same area and then imprisoned with the most ridiculous and completely prefabricated charges. A late finding by the persecuting authorities inside the inquisitor's office, just moments before he was set free for the misdemeanours he was accused of during his arrest in Keramikos. And as if it was not enough that freedom be stolen from him at the last

moment, they also deprived him of his father, a comrade for us, as his heart could not take so much injustice, anger and indignation and he said goodbye to us forever. And if I start to tell you everything that has happened in recent times, from the day that this damn 2010 dawned with all these sad and disturbing developments within the anarchist milieu, I only want to do this for the names of those involved, memories careful not to forget any comrade. Like Lambros, for whom a police bullet with his name on it took away his life in the alleys of Dafni at the moment when he was expropriating a car as part of broader plans related to the class war. Like Haris, Panagiotis, Konstantina, Ilias, Giorgos, Polikarpos, Vagelis, Christos, Alfredo, Pola, Nikos, Vagelis, Kostas, Hristoforos and Sarandos.

Leaving aside for now the sad and tragic evaluation of 2010 and rejoining my writing to the dark days of my past, to the beginnings of an iron-clad life, the "search" on my biological hard drive stops somewhere at the end of January 2006.

I still remember that sunny morning when the cops at the General Hospital of Athens notified me that I had to prepare for transfer to the prison hospital "Agios Pavlos". I have a vivid recollection of the moment because it marked the end of a snow blizzard that had struck the whole of Greece, bringing chaos and mayhem over urban areas, paralyzing almost everything, removing, if only for a few days, the organized structure of large cities, cancelling all forms of transportation and plans, as well as everyday workings throughout the public and private sector.

It was that snow blizzard, or at least a strong stroke of bad weather according to the weather broadcasts, that we were expecting to assist us in achieving our unholy objectives. To rob the National Bank at the intersection of Solonos and Ipokratous streets. A central point in the heart of Athens and our optimistic anticipations about a big booty, but of course accompanied by a disproportionate, almost prohibitive, risk. Not that we would postpone the day of the hit in the case that the weather was not in our favour. We were not those kind of kids. The day had been decided. Monday 16 January. A pretty bad day for attempting to carry out such an action, as in the beginning of the week all are poised and ready to

fulfill their duties, especially cops. Yet there was something that kept frantically driving us to the brink.

Finally, the weather played a bad trick on us and that Monday morning, the sun, triumphant and proud of its victory in the full heart of winter, rose high above and, unhindered, was blasting its hot rays on the citizens of Attika. The result? On the one hand everyone was out and about doing errands or having a stroll, a fact that functioned positively for us the unholies, since the centre looked like a viscous human river in which you could move only with difficulty, on the other hand I, along with the others in the car, butt jersey, winter jacket and military means of expropriation, flushed and sweating, were cursing our bad luck while watching all those foot patrols in the centre of Athens parading with a smile in the sunshine.

Pensive and nervous having seen the first bad signs, we arrived at the meeting point from which we had to get moving toward our final destination. There we found the others. A strange feeling was certainly surrounding us all. We were a small circle of conspirators, far removed from everything going on around us, strangers to the general climate of joy that was emerging in the atmosphere from all those that had come to the centre of the city to enjoy the sunny day. Our own universe was at this time and in the moments that would follow, light years away in relation to the one all the others belonged to. Our universe would be colliding with theirs, and actually violently, making our presence tangible within a few minutes, when we would be upsetting the parallel and rarely intersecting courses of our different lives. A momentary invasion of one world into another that would create an uncontrollable chain of events. A further slap in the face of normality, one more slap in the face of the horizontal and rectilinearly coordinated sequence of things. Something like a pileup on the motorway, when the act of a fast or careless driver also carries with it the fate of other passengers, disrupting and blocking the normal flow of traffic according to the size of the pileup.

Those who were already waiting for us at the meeting point had some bad news. As they were coming to meet us they passed a police blockade

that was so near the place of the attack that it posed a serious threat to the whole operation, made it almost impossible. Immediate reactions of the sort "who gives a shit, we go and whatever" or "fuck it, lets defer and see some other time" were balanced out by some going to check if the blockade was still there, and then act accordingly. Finally the cops had gone, but "are gone" is so relative in the centre of Athens and even more at the point where the bank was as is a supermarket frozen pizza compared to one made at a good pizzeria. Thus, since, as I said, something was pushing us over the edge, we decided to go through with it as the cops had "gone". What followed that of course has to do exactly with Murphy's Law, which says that if you drop a piece of toast with jam on it, 9 times out of 10 it will fall to the floor jam side down. The fact that everything went pear-shaped definitely belongs to this story with the jam, those damned factors of uncertainty that can overturn everything and above all the unpredictable nature of human character and behaviour.



A whirlwind of faces and things which after stopping its manic spinning washes ashore an urban area, a stupid bank guard injured by his equally incredibly stupid willingness to stop the flight of the robbers in a totally wrong and distorted perception of the limits of his duty, in addition to a car that never started, a bag with arms and money, three people who frantically dissolve in the neutral crowd and yours truly left injured in the hands of his pursuers.

The same indifferent to what happens a thousand million miles from him sun, that warmed that wintry day in January, was the one that made a presence in the hospital that morning, creating these parallel memory projections.

I expected it to happen at some point. I knew they had put pressure to get me out of the intensive care unit sooner and I had learned that they were in a rush to take me to the prison hospital. To get rid of me. I still had the stitches, bits of metal in the form of a Greek P, similar to those with which they nail the upholstery onto the skeleton of a sofa, from the chest to the pubic area and in general a few little fixes, but no matter how strongly I protested that I should still not be moved from the hospital, the pigs had their orders from their superior. And since the superior had said it, what could I do? With great effort and pain I started to gather my things, crippled and incapable of even straightening my own body. Just some minor details as far as the superior was concerned. Obviously this was also included in the price I had already started to pay for my choices.

However, the finishing touches of my abrupt dismissal from the hospital were still to come. Before two dozen police radios, weapons, boots and another so many problematic brains were able to coordinate the operation "safe departure", just then my mother makes her appearance arriving early for the standard visit to her beloved son.

My mother ... Mrs Eleni, who is separated by only 17 years from her son, and so in the 90's, whenever we opened the door together to some bookseller, they always asked us "where is your mother?" Mrs Eleni, who upon hearing the news that I was involved in a bank robbery that ended with me seriously injured, was a breath away from having a nervous breakdown. Although not completely so, as ultimately the cops at the Police Headquarters failed to obtain any statement from her, as she started screaming out of control: "I want to see myyyy chiiiiild....." The cops lost it by the reaction of my mother and, well, what could they do? She was a mother worried about her son. Give her a beating? Throw her in the detention room so they don't have to listen to her? It would have been like that or worse if we went back 60 or 35 years into the past, either to the dark days of the civil war in 1946 or to the later seven-year period of the audacious cowardly scum of the Junta. However it was 2006 and we were already traversing 30 years of pseudodemocratic parliamentary oligarchy, where the fascistic and harsh authoritarian behaviour was hidden behind other, more flexible and perhaps more effective forms of violence .



FREEDOM TO GIANNIS DIMITRAKIS - Demo outside of the bank where the comrade was arrested

In any case, the screams of my mother brought her in no time to the hospital where I was being held and the statement was given at a later time. As if those bright brains would have forgotten all about it!

So, this mixture of a woman with strong doses of maternal instinct who as a genuine female turned into a mother lioness, into a wild beast, when she felt that one of her children was in danger and under threat - especially when compared with her usual everyday stance in regards to institutions, powers and voluntary rules - appeared unprepared that morning for what was happening at the moment, but in combative mode as every true mother and ready to oppose anything that would endanger my physical and psychological integrity.

As one can easily imagine, my abduction-transfer to the prison hospital for a few moments remained in the air, until the "responsible power", meaning my mother, returned with the doctors who took care of me and who, as she said, were the only ones suitable to decide whether to discharge me. And so it was. A crowd of white shirts, clearly disturbed and surprised, with my mother in the front row, appeared from a distance heading towards the stretcher that was already in course for departure.

- Who ordered the transfer of the patient? , one of the doctors' asked the cops.
- We have orders from above sir, it's not our decision.
- Maybe I can talk to your superior?
- One moment, I have to confirm ...

And while those in authority and those responsible were involved in a verbal duel, my stretcher was brought back to the room in order to – as the outcome of the battle between the cops and doctors finally turned out - give me a last look. The last stitches were removed, medications were prescribed and confirmations were given that the most difficult part and the most important care for my injuries was over, and that the only thing left was for my strength to return through rest and abundant food. That certainly was a half truth, or rather a lie well-wrapped up in its package of powerlessness. The fight between the doctors, my mom and the cops reached my ears, with those first insisting that I'm still not fit to be discharged and those last monotonously repeating that they were simply following orders. Obviously, as was

expected, the following of orders prevailed.

But this was not the first time the scale tilted in favor of the cops and their fucking orders. Hadn't the same situation already taken place on the issue of guarding me inside the Intensive Care Unit? Then, the medical team for two days managed to resist pressure from security forces who wanted to invade my room, with their key argument being that something like that would be dangerous not only for my health but also for other patients'. However, it would be naive to believe that fundamental human values would be able to prevail over the new dogma of "repression and security."

Hadn't the same thing happened when the head of the ICU came to announce to me, crestfallen, that he was unable to keep me any longer under his own supervision, even though the state of my health required it, as he was under extreme pressure by the prosecuting authorities, who wanted him to sign my discharge from the 24 hour Monitoring Unit and the continuation of my hospitalization in the Eye Department! Why there and not in the surgical department? But of course for security reasons. The cops demanded the evacuation of an entire chamber in the surgical department from all other patients so that they can guard me better, as they believed it should be, something that was impossible for the hospital. So, I was taken to a room in the eye department, which was already prepared, because, as I was informed, it had "hosted" Dimitris Koufodinas during the hunger strike carried out demanding the removal of the mesh placed above the yard in which he and others of the 17th November armed group were imprisoned. Prepared ... Yes it was prepared. That is, there was nothing inside, or better yet they had removed or fixed everything, according to them always, that could be used by the inmate in a possible suicide attempt or an attack on the guards, and of course the balcony door had bars. Square logic of stupidity at its height.

Was it not the dogma of security and intimidation which, in the twinkling of an eye wiped out every trace of human dignity and integrity in this room? Was it not pure sadism and revenge that drove these subhumans to monitor my mother when she



was cleaning my shit as I lay still bed-ridden, without even diverting their eyes for a moment? Was it not their boorish behavior during all those days I was in their suffocating "embrace" which resulted in the interrogator and prosecutor who came for my statement finding me dozing, sleepless and exhausted? Or was there I wonder even a trace of humanity in the chief torturer I. Diotis, when he payed me a visit in a hurry to take my statement while I was still intubated, obviously unable to whisper even a whole sentence, thus not only ignoring but also posing a threat to my tragic health condition?

These are of course rhetorical questions and there are not posed as another cry of protest against the trampling of democratic rights or something like that, but as a record of the terms in which the conflict between two countervailing forces, between two completely different worlds, is carried out. On one side we have those who dream of a society totally subjugated and enslaved at the service of the oligarchic appetites of insatiable idlers and on the other side those who fight for true equality, justice and freedom, which create a new reality away from terms such as gain, competitiveness, exploitation and hierarchy.

While the wheels of the stretcher passed quickly over the small irregularities in the hospitable floor, with each one being translated as a sharp pain on my operated back, the savage pack escorting me amidst shouting and consecutive contradicting orders led me, to its great relief, towards my final exit from the General Hospital of Athens. The first rays of warm light that I encountered on the patio, there where the ambulance and escort cars for my safe transfer to the prison hospital "Agios Pavlos" were awaiting, were something really liberating, something that seemed to atone for these three weeks of my coexistence with Cerberus in uniform. Those few seconds that passed until they placed me inside the ambulance was for me the last chance to breathe fresh air and watch the sun without the interference of fences and barbed wire. With the sun as my comrade I bed my final farewell to freedom and entered the deepest winter of my life.

To be continued...

Yiannis Dimitrakis
Domokos Prisons
10/9/2010

TEXT WRITTEN BY THE THREE IMPRISONED MEMBERS OF REVOLUTIONARY STRUGGLE ABOUT THE TRIAL OF THE ORGANIZATION IN OCTOBER 5 2011

The trial of the organization Revolutionary Struggle, which will begin on October 5, is the continuation of the repressive attack of the State which started in April 2010 with our arrests against the organization Revolutionary Struggle and of course the fighters involved in it.

The main purpose of the arrests, the trial but also the sentences to many years' imprisonment that will be pronounced by the Special Court, is that the State will be able to eliminate the political threat of Revolutionary Struggle, bend our will to fight, make every fighter and every resisting person think that the political choice of armed action is hopeless, unrealistic and with no prospects.

The challenge for the State is to politically defeat Revolutionary Struggle, to defeat us, who participate in it, to defeat armed struggle and in perspective bend any desire to organize an armed proletarian counter-attack on the regime and its overthrow and any will for an armed revolutionary attempt. Both the action of Revolutionary Struggle and the repressive policy against it are inseparable from the existing historical context, the persecution, imprisonment, trial and our condemnation concern the elimination of a political force that had and still has as its tactic the undermining of the plans of the economic and political elites to financially destroy the majority of society in the name of getting out of the system's crisis.

The protection of the economic and political state from a threat such as Revolutionary Struggle and ensuring through repression that no armed revolutionary attempt against it will occur, has become particularly urgent lately now that the Greek State is just about to announce its final bankruptcy while the occupation by the Greek government, the IMF, the ECB and the EU is plunging the country deeper and deeper into the most cruel, brutal form of exploitation and oppression that this country has seen since the second world war.

As part of dealing with Revolutionary Struggle, the arrest and capture of members of the organization, comrades V. Stathopoulos, S. Nikitopoulos and C. Kortessis, who will be tried with us, were also arrested, while comrade K. Katsenas is still in

hiding.

As well as the four comrades, who are not involved in the organisation, the State sought to widen the circle of hostaged fighters by going into massive interrogations in October 2010. At the same time they delivered a summons to K. Gournas's companion, Marie Beracha, who will be tried with us on October 5. The State has involved M. Beracha, making a clear attempt to personally strike comrade K. Gournas, curb his desire for resistance and thereby harm the organization itself.

Despite the fact that the move of massive investigations was unproductive in terms of further prosecutions, it was definitely an opportunity to exercise further pressure on us, since by intimidating a large number of comrades, it aimed at our political isolation from the political milieu to which we belong.

Moreover, our political isolation is always an aim of the State since it is a necessary condition for achieving the final goal in the war conducted against us: our political extermination.

As a result, the attack on Revolutionary Struggle can also be interpreted as the prosecution of other comrades and the targeting of the broader political and interpersonal relations within the anarchist milieu, while a broader effort to intimidate anyone who resists is always an objective of any punitive attack.

During our trial, as members of Revolutionary Struggle who took political responsibility for participating in the organization, we can only have armed struggle as our main and central point of reference.

Our trial will be a field of political confrontation with Capital and the State; it will be a political step to defend the action and positions of our organization, where we will claim that armed struggle is over time an integral part of the revolutionary movement of the struggle and social revolution. That armed struggle is more suitable and necessary than ever, especially under the current conditions of economic crisis and modern totalitarianism that we experience after placing the people under the authority of the international financial elite by violently imposing the agenda of troika, IMF, ECB and EU.

We will defend, as we have already done, comrade L. Foundas, a member of the organization killed in a gunfight with cops during an action of the organization in preparation for an attack against the regime, an attack in accordance with the strategy of Revolutionary Struggle so as to confront the current junta of Capital and State.

As members of Revolutionary Struggle we are consistent in promoting the views and opinions of the organization from the prison and we will do the same in court.

The action and aim of Revolutionary Struggle is associated with the struggle against neoliberal globalization, with a strategy and perspective that sees the current economic crisis and consequent devaluation of the economic and political system in the eyes of the social majority, as a unique opportunity to promote the overthrow of Capitalism and the State.

All this, which we have mentioned before in texts that we sent out from prison, will emerge in our forthcoming trial.

Within the framework of our political advocacy we made an international call of solidarity calling as political witnesses to our trial comrades who have previously fought in the ranks of armed struggle

under different economic, political and social conditions and who have remained adamant and unrepentant concerning their choices and defended their struggles, paying for them with many years in prison.

Our aim is to highlight the continuity of armed struggle through a historical record of the guerrilla, to highlight the necessity and opportuneness of armed struggle as a necessary tool of the revolutionary movement, to highlight that the struggle for freedom and revolution is continuous. We also believe that there is an imperative need to organize an international revolutionary movement. Very important to our trial is also a statement of solidarity from our comrades witnesses from the anarchist milieu who, as activists operating in other forms of struggle, through their words affirm the unity and diversity of struggling to overthrow power, annulling the divisive dilemmas of the latter such as “legality or illegality” or “mass struggle and armed struggle.” After all, we come from the anarchist milieu and have many years of experience participating in mass events, demonstrations, squats; in clashes in the streets and assemblies, as well as, some of us, experience of participating in collectives and groups.

[We also aim to highlight] the proposals of Revolutionary Struggle such as the destruction of the State and the imperative need for social self-organization and self-management, as recorded through the organization’s proclamations and through the texts written in prison, come from the traditional anarchist movement.

For us, armed struggle is a strategic plan of attack against sovereignty while pursuing the possibility of a social address, with the aim always being the sharpening of the social and class war against the State and Capital, the propaganda of armed proletarian counter-attack to overthrow the system, and social revolution.

Finally, to note that not only our arrest and detention haven’t swayed us, as our pursuers hoped, but that we are stronger than ever. Also, that in this political battle that we will give in court and despite the years of imprisonment that will be imposed by the straw men of the regime, in the end we are the ones who will be the victors.

The members of Revolutionary Struggle
Pola Roupa, Kostas Gournas, Nikos Maziotis

INTERNATIONAL CALL FOR SOLIDARITY

WITH

REVOLUTIONARY STRUGGLE

The 5th of October has been set as the day the trial of the Revolutionary Struggle will begin. The trial will take place in the court-room of Koridallios prisons. The eight persons accused will be tried for their participation in the organization according to the recent order by Council of Appeals. Accused in the case of Revolutionary Struggle are: N. Maziotis, P. Roupa, K. Gournas, Ch. Kortesis, V. Stathopoulos, S. Nikitopoulos, K. K. (not arrested he's on run) and M. Beraha (K. Gournas's wife). The first three accused, have taken responsibility for the organization and will remain imprisoned till mid October when the 18 month period expires. Kortesis, Stathopoulos and Nikitopoulos were recently released from prison on terms. The rest of the accused are free.

FIGHT AGAINST AUTHORITY BY ALL MEANS

FOR THE SOCIAL REBELLION

FREEDOM NOW TO

N. MAZIOTIS P. ROUPA AND K. GOURNAS

SOLIDARITY TO THE OTHER FIVE DEFENDANTS

actforfreedomnow

TEXT OF THE IMPRISONED COMRADE POLYKARPOS GEORGIADIS

The following text is an extract from the brochure 'A Text of, and Interview with comrade Polykarpos Georgiadis' (Greek original). The brochure includes an interview with the imprisoned fighter Polykarpos Georgiadis from October 27th, 2010, that he gave for the radio program 'Cries from the prison cells' on the self-organized radio station 98 FM (Athens). It also includes a text written by the comrade – which we chose to translate – on the subject of counter-information, with references to the revolutionary movement and the roles of the different means employed.

I
An old truism states that 'knowledge is power'. Indeed knowledge is interrelated with all levels of power: knowledge as power, knowledge as authority, but also knowledge as revolution. Pythagoreans were great researchers and worshipers of knowledge, but they kept the results of their research within the inner circle of their own authoritative elite. Any Pythagorean who attempted to socialize and spread knowledge was considered a betrayer and his murder was soon planned. The Pythagoreans realized that knowledge can constitute a special instrument of power: the people should remain the victims of ignorance and superstition, in order to remain impassive and easily manipulated. They had to be excluded from any source of knowledge and information. Access to these sources was the reserve of a closed set of clergy.

Even in Athens in its 'Golden Age', known for its great tolerance, pioneering philosophers were hounded and their books publicly burned. Take the case of Protagoras, who questioned god's existence (through agnosticism rather than direct atheism). Also in the pre-Gutenberg era, the burning of books was equivalent to the rejection of knowledge; an act that was exploited to the utmost by medieval Christianity (Paulinism to be more accurate). Millions of scientific and philosophical books were lost forever, especially the books of the dissenters (Epicurus, Cynics, Sophists, etc.) The Papal 'Index Librorum Prohibitorum' (Index of Prohibited Books) contains approximately eight million book titles including the work of Descartes, Kant, Kepler,

Laibach and many more.

However, the bourgeois revolution, by identifying the free movement of goods with the free movement of ideas, released great forces of knowledge and freed it from the control of the clergy. The outbreak of productive forces generated by capitalism were accompanied by a knowledge explosion (and thereby an information explosion). Nevertheless, the more knowledge and information become accessible, the more such knowledge and information is diffused through and by intermediate and manipulative institutions: schools, universities, mass media, semi-professional web journalism, etc.

II
The appropriation and revolutionary use of knowledge (not only scientific knowledge, but also counter-information, the exchange of experiences, collective memory, revolutionary theory, even recreation) is one of the most important tools that the revolutionary movement has at its disposal. Such prolific movement-led infrastructures have a great role to play: through book publishing, manifestations, self-education processes, webpages, radio stations, etc. These mediums not only generate counter-information, neither are they merely part of a process of accumulating knowledge or self-knowledge. They form part of an entire network of mediums and infrastructures composing a practical social movement that disrupts the status quo, causing both material and mental rapture within the class society. The social revolution does not concern an indeterminate future; an end time prophecy. The revolution won't come suddenly; neither will a classless society land on capitalism. The revolution consists of a real tendency that develops within and against the existing society. It's a social force that undermines existing social relations. The revolution won't start some day in the future. The revolution is already present, and has been for a long time now...

III
However, every medium is not a secret fetish, nor hierarchically 'superior' or 'inferior'. It's part of a unified organic totality; that of the overall

revolutionary project. We have to avoid the logic of the division of work within the movement: The habitué of a hangout, the theoretician, the rioter, the pacifist, the gas-bomber, the squatter, the terrorist, the radiobroadcaster, the illegalist, the rhetorician of the assembly, the audience member of the assembly, the editor, the reader, etc. When these figures become separated, when the medium becomes centralized and the form triumphs over content, then capitalism prevails once again within us and alienation stays carved on the body and the spirit of the revolutionary movement. When the logic of fetishization prevails, when the medium surpasses the cause and becomes a role in itself, when experience is separated by theory, when the act ceases to be a part of the unity of thought and action, that is when an idealistic and dualistic separation emerges, disguised within a revolutionary context. Then the system is revealed once again inside us. The alienating and alienated specialization is born and that concerns ALL means of struggle (until today we only spoke about 'the experts of violence' since this issue preoccupied the theory experts...).

But, we have to recognize that the division of labour within the movement reflects, up to a point, the social division of labour: 'This division exists in all spheres of our society; it also exists in the revolutionary movement. It would be too idealistic to expect that the revolutionary movement would be "pure" as if it is not a product of our society. Inevitably, the revolutionary movement in the capitalist system, i.e. communism, bears the stigma of capitalism. This stigma, through division, can only be destroyed by the overall success of the revolution. Until then, we should fight. That is what characterizes our movement as much as makes it distinct from the rest of society' (Gilles Dauvé, 'Eclipse and Re-emergence of The Communist Movement', Kokkino Nima editions). De-alienation is not a project that concerns just the rest of society, but not us the 'illuminated' revolutionaries. Nor it is a project that begins just after the social revolution. On the contrary; it is a continuous, evolutionary procedure (both individual and collective) that has already begun. But it cannot be totally realized unless a classless society emerges. We have to reflect upon de-alienation in a dialectic manner, as a project in progress, not in a metaphysical way, but as

something that either exists or does not exist at all. The alienation caused by today's social relations and the project of revolutionary de-alienation will continue to battle inside us until the social relations change; until the regime of indispensability is extinguished by the regime of freedom, until the state, the slavery of salary and the privatization of the means of production are destroyed, until the re-appropriation of the conditions of our existence.

The struggle for de-alienation also includes the struggle against the fetishization of the medium: revolutionary holism places a conjunctive 'and' where division posed a disjunctive 'or'. One medium penetrates the other, just like the past, present and future of the revolution feed each other through the interpenetration of revolutionary memory, the revolution at the present time ('here and now'), and our historical purpose (that of a classless society). Any disruption of the medium, just like any disruption of spatio-temporal continuity, is pure metaphysics.

IV

In this context we should examine all the means at the disposal of the revolutionary cause, including the 'circulation' of knowledge-information, such as through self-organized radio stations. We must examine them not as isolated 'islands of freedom' but as means that jointly create an underground anti-authoritarian culture and form communities of struggle, resistance and solidarity. They create an additional part of a wider social movement that realizes the negative task of the destruction of current social degradation, as much as the positive task of the formation of new social relations based on solidarity; in other words, the formation of the new world of anarcho-communism from the old world's entrails. This is a complex co-evolutionary project that proceeds beyond any armed or unarmed, violent or peaceful, theoretical or practical fetishism. Revolution means the people, not the means. The people are the ones who realize the revolution, by making their history, by creating social relations that are competitive to the existing ones, by transforming their own-selves, environment and society, by destroying what destroys them. This is a dialectical process: armed AND unarmed, violent AND pacifist, theoretical AND practical...

Polykarpos Georgiadis, Kerkyra Prisons

LETTER FROM CHRISTOS STRATIGOPOULOS REGARDING THE NEW PROSECUTING MANIPULATION BY THE GREEK AUTHORITIES

On July 7th, 2011, here in Larissa prisons where I am held and convicted over a bank robbery, I was served with a new warrant of detention accused for another robbery of a bank on Kefallonia Island in July 2009.

I must simply remind that the attempt of the prosecuting authorities to charge me or Alfredo Bonanno with this exact robbery goes back to the distant month of February 2010, when the two of us were held in pretrial detention for the robbery of the Piraeus Bank in Trikala.

It was clear both to me and Bonanno that the precise orchestration by the prosecuting authorities was intended to create the appropriate negative conditions back then, especially in view of the forthcoming hearing regarding Bonanno's request for release on the grounds of serious health problems.

Indeed, in February 2010 the particular prosecuting manipulation was channeled in an appropriate way to all kinds of corporate media, going so far as to name Bonanno as the perpetrator of that robbery with me as his accomplice.

Despite the blatant lies which were published against us, the goal of the prosecuting authorities was eventually achieved, i.e. the prevention of Bonanno's release on serious health grounds. Everything was forgotten in relation to this incident ever since (February 2010), as if nothing had happened; and suddenly (after a year and a half) I was served here in Larissa, as I mentioned, the warrant of detention on charges of the specific robbery.

From reading the case file which eventually came into my hands after an adventure, it quickly became apparent that this is most clearly a prosecuting manipulation of the local law enforcement authorities, most probably assisted by other agencies to get rid of an unresolved bank robbery case on Kefallonia, clearly charging me personally with it—since their attempt to involve Bonanno in this case has been more than ridiculous.

In point of fact, they have ordered one more pretrial detention at my expense, practically preventing me from being granted a temporary leave to which I'm

already entitled under the Penal Code, since I have served more than 1/5 of my sentence. And they do so with absolutely no serious evidence against me, having even orchestrated a substantive fabrication of the alleged evidence that naturally took them one and a half full year. This certainly explains why they suddenly remembered me again.

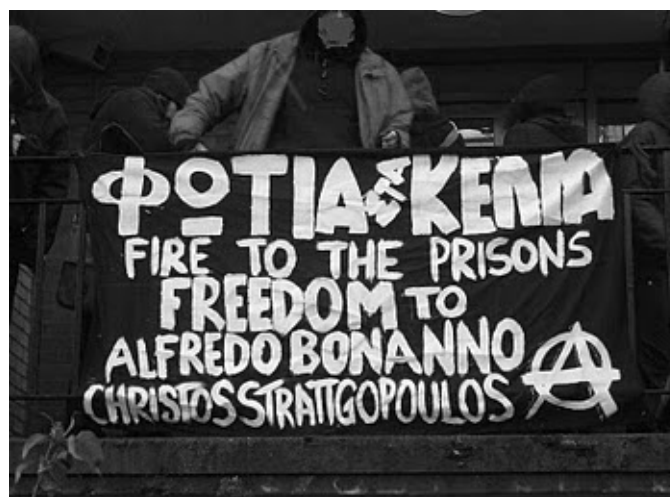
In the final analysis, it is more than clear that the new attempt to associate either me or Bonanno with this specific case is solely based on the premise of the prosecuting authorities that once proven to have committed a bank robbery in Trikala, we have surely committed more, but without holding the necessary evidence against us.

It becomes apparent that this time such a prosecuting manipulation at my expense is intended to negatively affect the conditions in view of the conduct of my appeal regarding the robbery case of Trikala, next February—having as their ultimate goal to keep me imprisoned for the longest time possible.

I therefore need to denounce publicly these arrangements on the part of the prosecuting authorities at my own and Bonanno's expense, because deep down—as evidenced also by the brief history of this case's development that I quoted above—the real and only reason for our continued prosecution is the fact that both of us are anarchists and revolutionaries.

Christos Stratigopoulos

Workers' wing, Larissa judicial prisons [Dikastikes filakes Larissas], 41001 Larissa, Greece



NINA KARAKATSANI'S APOLOGIA

Statement of comrade Nina Karakatsani in the first trial of Halandri case - July 2011



First of all, I deny the charges. I do not feel the need to defend myself before anyone and even less before institutional justice, which I do not recognize as real. By the simple fact that I am here you will start asking me personal questions like: who do you know, who you do not know and with whom did you go on holiday, all things that irritate me because they are disproportionate to my imprisonment and to my detention over all this time, and I do not accept them. It would be different if you were to tell me that you knew something: we have this important element, so tell us why you did this, why did you did that, but according to the case file I feel that there are no facts to which I could refer.

And, from the moment that these do not exist I reverse the term, giving it the meaning of real incidents that I believe are the true causes of my persecution. If we make a flashback to 2009 regarding the Halandri case we find ourselves in a pre-election period when the regime of Neo Democratia was generally confused about the forthcoming elections, and it was in this confusion that this "anti-terrorist" operation was hurriedly set up. Back then, due to the government's need to show an alleged presentation of what they had done, the operation was set up with the quick, spasmodic movements of the anti-terrorist force, resulting in our being here in this court today with no valid charges against any of us, and our being held in prison on no evidence whatsoever. The general socio-political situation at that time was specific. The State was applying a repressive plan to the subversive parts of society. The Halandri case was the first in a series of attacks made according to this plan. Many attacks followed

on stekia [anarchist places] and houses, a whole army of riot police were in Exarchia day and night, arresting even a fly that entered the area. Operations were set up, people were arrested, either actual members of revolutionary organizations, anarchist comrades or other people who were charged with cases that had been set up on their backs, with loose indictments. A number of these cases are blatant frameups, such as the case of comrade Aris Seirinidis, who was acquitted after spending a year in jail. This was a resounding plot, like a number of others recently.

These events occurred in a particular socio-political context within which our persecution and that of many other fighters is also placed, where in 2010 the number of political prisoners reached thirty at one point. This fact reveals the great need the State has to arm itself against future social explosions. By unleashing attacks on everything, strengthening its legal arsenal and changing the terrorist laws so that even anyone who participates in a dynamic demonstration can now be prosecuted with "anti-terror" measures, because they dared to challenge and go out into the street.

I want to overthrow the existing system. Because only when power is defeated will we have real justice, and it will only be defeated when we all take a stand against it. That is my position: that of integrating myself in the broader anti-regime movement. This is a position that I have never denied, from the first instant of my prosecution until now. I think that the claimsof responsibility by some people involved in revolutionary organizations is a gesture that honours them especially, even although it could result in years in prison.

I, for my part, have claimed what I am responsible for and this is nothing other than my own political identity. It was never a dilemma for me whether or not I would support this. It was something I had to do, as I would not offer myself up to the mechanisms of persecution from a position of neutrality. The reasons I want to disengage myself from this procedure are purely legal, i.e. based on the objective consistency of the alleged evidence and not creating a false profile that you would like me to promote. This is also the reason for my not bringing any documents concerning my studies. I do not intend to give my credentials to anyone. Another thing I would add is that after being in prison for so long I have learned very well that the law only acknowledges one attitude in those designated as unlawful: that of the snitch, the one who whines, the one who victimizes herself. It's amazing how many women I have seen released from prison after being arrested with infinite kilos of drugs, just because they "talked", they gave people to the authorities... This is one of the examples demonstrating that the State even rewards with freedom snitches and attitudes of surrender, in contrast with those of decent people. Power envies dignity and constantly tries to eliminate it. Coming back to the Halandri case, the only truth is that a pressure cooker was found in that house. From there on, the way that the police and the media handled this incident is a distortion of reality. Arrest warrants were issued for many people - but no one was ever invited to make a statement - with the unique excuse that some people had entered a house that was presented by the media as a den. The reasons are obvious, let's not repeat them. Halandri, as other cases, is part of the plan mentioned above, intended to intimidate the people that create the most dynamic part of this society and who will always play a key role in the socio-political scene with their active participation in wider struggles. The State always attempts to deactivate these people and not only them, the whole social network and any others who thought they could act subversively in any way. Because there is not just one way, there are many. I think we can all understand, I urge you to think, how we have reached a situation today where a revolutionary organisation is tried with not one single member of it present in the court room. Apparently, the haste of the anti-terrorism force has led us to a court filled with irrelevant persons. So think a bit more about what the word "terrorism"

means exactly. I recognize that word, but I classify it as the meaning of the State and its criminal plans and nowhere else.

Now, about that arrest warrant and me not presenting myself to the authorities... So, one fine morning I heard on TV that I was wanted. Seeing the media's lust and the development of a situation where people are going to prison with no evidence against them, disgusted by this scene, I left. I left for two reasons: first, so as not to be held in custody, because I was sure that this would happen; second, I could not accept the fact that they wanted me to become their prey, it is as though the State is telling you "you've been chosen, I want to use you, I do not care, you are my opponent. I put you in prison and I will release you if I want to, if I don't want to I will not". However, I could not tolerate it, that's why I left, stating in my public letter that I would be present at the trial. Because it is not easy to give up your life, your family, your everyday life from one day to the next.

I was arrested once in the past following one of the usual police pogroms in Exarchia houses, where they arrest people in order to enrich the police database. During this arrest they took my fingerprints, so I was available to fall into the hands of the police at any time and this has become clear with my present persecution and imprisonment. If it wasn't for my fingerprints, I would now be one of the many of those who passed through the house in Halandri, but was never persecuted.

Now, regarding the process from the day I was arrested, I spent the first day in Balta's interrogation office, which needed up to six hours to finally decide that on September 21 I was in the house in Halandri and that also on that day the [explosive] mechanism was being constructed. It was clear that even the head of surveillance, Hinopoulos, who testified as a prosecution witness, could not support the framed charges. Later the prosecutor Asprogerakas, agreeing to my pre-trial detention, issued a decree where he finally explained why my custody is not proportionate and listed the reasons why he believes so. So, according to the opinion of a man that has one opinion today and another tomorrow, I am here now; after 14 consecutive months of detention, after many meetings and appeals, after all this friction with the criminal mechanisms that determine freedom, and by extension life, as one or two votes of one or two people lead to many years' imprisonment.

Terrorists are the three of you here that the law authorizes to decide the fate of the defendants in this court room. This is terrorism. I express my solidarity to the more than thirty political prisoners, a number that we haven't seen in Greece since the Civil War.

It is within the framework of the era in which we are living, somewhere, that I place the nature of my persecution and imprisonment.

I do not have anything else to say.

Questions

prosecutor: Afterwards many things such as masks, goggles, gloves, and black materials were found? Did you ever see these?

NK: I did not see anything strange in this house at all, and because I remember the image of the house presented by the media, this thing, the huge mess where you walk in and everything is in an obvious place... I never came across such a situation there, and I visited the house frequently and remember how it looked. It is obvious that this whole thing was set up on purpose by the anti-terrorist force in order to transform the house into a "lair".

Prosecutor: So these things were not in this house?

NK: I don't know if the things were inside the house... but you certainly couldn't see them.

prosecutor: Did you wear gloves when you went into the house at all?

NK: Do you have any idea of how many of my fingerprints were found in the house? I don't usually wear gloves on a daily basis.

prosecutor: It is a fact though that a few things were found there?

NK: Look, in my view not everything in the world

is a plot. From the moment that there are responsibility claims, how can I tell you that this is not true? From there to the way the case has evolved is another matter. It has evolved in a disproportionate way that's far from reality. prosecut.: Is it true that explosions are taking place?

NK: I do not dispute that actions take place, obviously there is an urban guerrilla.



Solidarity gathering at Thiva's prisons

TEXT FROM THE 1ST WING OF KORIDALLOS PRISONS

Incarceration is a permanent torture

We live in sordid conditions, one on top of the other, in dirty spaces, we washed ourselves with freezing water. We eat half portions of boiled watery food. We do not have sufficient medico-pharmaceutical care. We face a sadist justice, that imposes on us exhaustive sentences...

And it does not stop here.

On 14/11/2011 our fellow prisoners Junan Leith and Elias Rivon who had been transferred to the court of appeals on Loukareos, after an argument with the pigs of the EL.AS (Greek police), get brutally beaten and are transferred to the "immigration" department where they get beaten again while in handcuffs. They returned to the prison with broken limbs and ribs and beating marks all over their bodies.

On 17/11/11 fellow prisoner and anarchist Rami Syrianos is in isolation at Diavata prisons because of his refusal to suffer the humiliating body search with the stripping of the prisoner. Because however there was a solidarity gathering outside the prison, the service fearing the worst, made a surprise transfer to Nigrita Serres.

There, on 19/11/11 and after he again denied this "sick" tricks of the prison service, the sergeant with 2 guards invades the isolation cell and after they immobilise him, they stripped him with force.

At the same time our fellow prisoner and member of the Conspiracy of Cells of Fire Giorgos Polydoros who has been imprisoned for 8 months

now, has already been transferred to 5 different prisons and he has spent a long period of time in the isolation cells because of his refusal to accept the humiliation of body search and this moment is again in isolation in Halkida prisons.

Finally on 6/11 were transferred from the detention cells of Amygdalezas, 7 under aged 17-20 year old immigrants, 4 to Attico and the other 3 to the Thrasio hospital with severe burns and are still hospitalized, after a fire that broke out in their cell. The ministry was limited to a frugal statement that they set the fire themselves.

The if the building has fire safety and generally specifications in order to keep people and what the police officers on shift did for the incident is fine lining.

We cannot speak of individual incidents anymore. We experience daily bodily and psychological tortures, in the departments, at the services of EL.AS, in the prisons, in the camps of "illegal immigrants".

We carry out this protest in order to declare that we are united against their savagery, in order to inform the "outside the walls" for all that happens everyday in the cells and the booths they have us locked in.

SOLIDARITY, ORGANIZATION, DIGNITY

(60 individuals of the 1st wing of Koridallos remained outside their cells and delivered the above text to the sergeant of the prison)



ISSUES AND POSITIONS ABOUT SOLIDARITY

ASSEMBLY OF SOLIDARITY
TO THE IMPRISONED AND PERSECUTED FIGHTERS, ATHENS

The Assembly for Solidarity came together in April 2010 as a result of the discussion that was developed at the anti-repression event on 16/3/2010 at the Polytechnic in Athens, but also beyond it. It is a mono thematic formation consisting of individuals and collectives of various tendencies and perceptions. Its aim is to focus with duration, continuity and consistency on State repression, recognizing it as one of the many fronts of the social war, which however reveals the nature of State savagery in the political field as well. The assembly aims for the organization and spread of solidarity, its transmission through the oppressed social body as a direct answer to State repression, as well as a weapon of the oppressed in the social war.

While it constitutes an autonomous formation that doesn't claim to represent anyone but those participating in it, it perceives itself as part of the anarchist movement and informally seeks to coordinate with the different conditions it encounters.

Even though we consider repression something multifaceted but unitary (an essential element of every mechanism of power), the combination of necessities that emerge forces us to select which aspects of repression we will deal with, in a word, to set priorities. Thus, our priority today is the cases of repression that present a political, revolutionary content. In that direction, over the months that we have functioned, we have organized dozens of struggles and interventions in a period of escalation of the attack (or counter-attack) of the State that is leading to a wider and wider spectrum of repressive blows. This situation has locked us in a permanent "practical rush", at the same time as political problems from the past on the subject remain unsolved, while new ones are accumulating. The present text is an attempt by the assembly to define itself and face these problems. It does not constitute a text of values nor does it aspire to end discussion within the movement, which, though widespread, does not happen in a coordinated way and with difficulty produces results. It is a recording of

positions of value based and political dilemmas that we all continuously find ourselves faced with, but also an attempt for an organized spreading and deepening of this discussion.

What solidarity and for whom?

We fixed as a priority solidarity in cases with a political, revolutionary content. Solidarity, that is to say, that should exist in the community of those whose words and actions bring them to a conscious rupture with the system of sovereignty and exploitation. A community that we perceive as value based, a result of our own participation in the social war. This means that, independently of strategies or tactics, independently of tendencies and currents, we perceive the existence of a vertical (often faded) line that separates worlds. As the world of authority, despite the merciless conflicts within it, maintains for itself the fundamental and material unit of complicity, this we consider should also happen on the other side, that of a society that is being attacked. And even more between the parts of this society that fight. The vertical line of segregation becomes clear when the state imports its repressive violence into this struggle, each time that the terms or even the whole of the social contract are disputed.

Here is where (contrary to other fronts of the social war) the existence of this fundamental community cannot but be proven.

In the name of consistency of values, words and actions but also from the fact that, whether we like it or not, authority will not forget, investing its individual victories, to improve its position in the social war.

The moment charges are pronounced (real or fabricated) concerning a political action (whether it is an expression of belief or for armed struggle) a conflict begins. To remain a spectator, unfortunately, does not mean that "you are not getting involved". It means that you are taking the side of the more powerful.

So, “all the good ones” fit into solidarity?

No, but surely more than those who fit into the offices of a group or within the framework of a political assembly. When we do not have a set-up prosecution, obviously the matter is who will define and how, the political - revolutionary content. Often the defendant will give a political tone to the act (as e.g. in bank robberies), at other times the action itself has such political references and repercussions that it is no longer the “property” of the prosecuted and concerns everyone. In other cases it is the state itself that will politically colour its violence, imposing the agenda that it wishes. The Assembly for Solidarity is a live process and each case that comes up is examined separately. Having filled a series of ethical conditions, with the nature of the action turned against authority, and the prisoner maintaining a decent attitude, blocking the extension of repression and promoting his/her position in the social war and of course in the cases of fabrications and vengeful prosecutions, then yes, it is clear for us that we should mobilize.

Is the prisoner thus politically vindicated because he/she was caught?

No. Holy cows do not exist. Each act and choice will be evaluated, will be “criticized”, will go on the scales. No matter how much governmental

violence is applied, no matter how proud the attitude of the prisoner, his or her political choices are in the arena, as are also the actions and the choices of those “on the outside”, in solidarity or not. The question, however, is whose job is it to intervene in this criticism. We consider that this is the job of political organizations and individuals, it is the job of processes and structures that draw a policy, but also of the prosecuted themselves. The job of a general structure of solidarity is to deal with the community in which all these are encompassed, it concerns a base value, a fundamental policy, not a strategy. If it makes the mistake of importing into its interior, making its presence dependent upon, factors of tight political agreement, then not only does it cancel itself but also functions negatively in its entirety in the struggle for subversion. It will achieve nothing other than its multiple splits, as well as the scorn of every ambitious argument of ours for solidarity among the oppressed. It will be a fast road to ridicule. The attitude of the greatest part of the radical left concerning the prisoners of 17N (the 17th November Revolutionary Organization) is the precise description of what should be avoided. The detached whistling, conspiracy theories, statements of loyalty... once again proving how disastrous it is to examine repression while forgetting to put half of reality in the framework: the state and its targets. It was proved yet again that authority manages to

change silence into complicity, an always topical chant that we should all remember no matter how difficult it is. On the contrary, despite the fact that they were not “charmed”, particularly by the political aims and many of the actions of this organization, the attitude of the anarchists (the most part of them at least) was the one that not only rose to the occasion, but also socially rescued the prestige of anti-institutional practices



Immediate freedom for the hostages of the social-class war who keep on walking with dignity on the road to freedom - Assembly of solidarity to the imprisoned - persecuted fighters

of anti-institutional practices and slowed down the spreading of repression.

For us, since the case is accepted in the first level that we consider concerns us, the disagreement or agreement with what the prisoner did, when he accepts his action, cannot go on the table of solidarity. Solidarity does not mean engagement. Even somebody that could consider specific choices of struggle completely wrong, has in the end the obligation to not allow the state to vindicate its own criminal choices, to not remove the state from the picture. If of course negative criticism becomes provocative or is drawn up in a repressive climate, then the thing changes.

Whoever plays around with loyalty (or lunacy) has nothing to do with what is written here. They have made other choices.

About innocence and guilt.

Since we speak of a solidarity focused on political subjects in struggle, although as anarchists we refuse, totally, the social contract (and each choice of struggle is characterized first of all by the side of social war in which it is included), then the significance of legal innocence or guilt does not exist for us. Obviously, in the usual cases where a case is completely or partly fabricated by the authorities, things are much easier. Solidarity that seeks to be transmitted to as many as possible wider layers of oppressed has a weapon: factual proof of the democratic lie of the regime.

It has also a "facility": someone does not need to dispute the social contract in order to stand on the side of the persecuted. A "facility" of course, that carries the danger of being led to the support of a fantasized (but insistently propagated by authority) civil legality. On the other hand, when the prisoner takes responsibility solidarity becomes much more rupturing and has to place the question of choosing camps: not between the choices of the prosecuted and the state, but between the dominated that fight actively and power that claims the monopoly of violence. There, of course, the direct objective of solidarity becomes more difficult. Because the direct objective cannot be any other than the release of the prisoner. Provided that he or she remains a fighter, "taking him/her from their clutches" is the heart of every single campaign. We have also cases where the attitude of the prisoner changes. Where they start off speaking of "innocence" and afterwards admit "guilt". We believe that, despite the complex matters that open

up with such an attitude, it is the absolute right of the persecuted to lie to authority even if this means that at the same time they tell lies to their own side. Such is the nature of every repressive attack: it creates such blackmailing dilemmas to everyone that it does not allow the creation of a *savoir vivre* of "correct attitude" in a prosecution. This does not eliminate the content of a reliable and proud attitude. On the contrary it reveals it.

Finally, however, we consider that (we repeat it, since it goes through the essential political filter) the line of defence is the exclusive affair of each prisoner separately. For solidarity, the moment of prosecution, the acceptance of each defensive line and movement is not a choice, it is a duty. Any other attitude threatens to play the game of authority that seeks such cracks.

Closing

The Assembly for Solidarity is an open formation within which coexist different, and at certain times opposing, political perceptions. We consider that through this we are covering, in an organized way, an imperative need in the social war. And we are covering it by going beyond individual agreements or disagreements among ourselves or with those prosecuted. Also going beyond the logic of close friends and microcosms that often (and this should be recognized) carried the weight of important matters of solidarity in the past alone, without, however, the necessary continuity and totality that the current situation requires more than ever. Our interventions have a direct relation to our strength. This is why we are calling upon individuals and collectives to approach the attempt. And this text and our presence up until now give us a clear image of "where we are going". From now on we are neither taking on the job of solidarity, nor are we those that "do the chores". We are willing to collaborate (and we have done it) on the basis of clear procedures with other formations of solidarity for the carrying out of actions on a larger scale. What is important is that we respond to the attacks of the state, to stand effectively on the side of its hostages, with our position clear in the struggle for social liberation.

And this is how we will continue.

Athens, January '11

MORE INFO :

<http://actforfree.nostate.net>

<http://325.nostate.net>

<http://sysiphusangrynewsfromaroundtheworld.blogspot.com>

<http://tameio.espivblogs.net/en/>

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<https://thisisourjob.noblogs.org/>

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FREEDOM WILL
BLOSSOM FROM THE
ASHES OF THE
PRISONS

