

DERANGED



Internationalism

Solidarity

Social space

Fires in Greece

**No Justice, no
Peace**

**What's
going on in
Germany?**

**Lecce,
declarations
to the court**

Drugs?

**Prison,
abolish or
destroy?**

Revolt

Sabotage

(2007)

issue 0

Our fury against this world of bosses and servants knows no bounds and we have no desire to placate it with any of the soporifics on offer in the supermarket of illusions.

The reality of tyranny and domestication is choking us, we need oxygen in order to breathe and break out of the stifling atmosphere of complicity. For this we have decided to create space around us for ideas to come into being and move freely in search of elements of stimulous and contrast, so these few pages hope to become a weapon, a place to encounter the elsewhere, far from the graveyard of apathy or the circus of participation.

As we begin, we find that even our words have been stolen from us and purged of their meaning, become mere objects like so many others to be used, consumed and discarded in the colossal banality of the consumerist spectacle. We want to say the unsayable, capture the spirit of revolt, even for a moment, so we must begin this journey with an expropriation, steal back the language of rebellion and bring it to life in the struggle against all that mystifies and programs our lives.

To you, who have picked up these to become companions for a moughtiness of step. We have no desire some baggage, having no catechism And although we set off in a specific try not to bore you with parochial universal in the local, and local in



pages, we invite you ment. Come empty-handed and with to burden ourselves with cumber-to swear upon nor truths to impart. segment of time and space, we will niceties but seek to find what is the universal.

Beware! In this venture into unknown territories anything could happen. For if it is when we begin to act that we become aware of the need for analysis and ideas, it is when we begin to think that we realise the need to act in order to break out of the web of consensus and apathy that has been woven around us. The artificial separation of word and deed has been an arm of power for too long. Only the form has changed.

The iron fist of ideology—ideas held separate from action—has unclenched into the caress of opinion—which everyone must have—leading to interminable soulless chatter in the arena of rights. The resultant paralysis of the will and the hibernation of desire are generously lining the pockets of the candy merchants, peddlers of weekend dreams and illusions guaranteed to dissolve by Monday morning.

On the other hand, when words mingle with the passion to deepen our understanding of reality they become indispensable weapons in the self-organisation of the struggle against all that oppresses us. They don't remain on the pages of a paper but penetrate rebel hearts and spirits, stimulating courage and decision—for if many of us don't act against what offends our dignity it is often not courage that is lacking, but that we simply don't know where to begin. We must therefore decodify reality and the fictitious dimension that has been created by the media, in order to render the enemy visible and exposed to attack. For this we must deepen our awareness of the latter in all its forms, including those concealed within us, crouching, waiting to pounce to push us back into the fold of consensus or manageable dissent.

Rebels all over the world are acting in a thousand ways for the wild destruction of the present order here and now. To encounter them we must break out of the security of obedience and plunge into the abyss, using the resonance of revolt as our compass. Then and only then will we be in a condition to begin to experience the quality known as freedom.

Free from the strictures of political correctness, our discourse may be discordant and contradictory. Not because we adhere to that parody of freedom where anything goes, but because 'we' are not a homogeneous whole but a vast kaleidoscope of individuals past and present who, actively or unknowingly, are combining and colluding to transform the existent without mediation. We are not looking for unity in the name of a higher ideal, but are seeking to open our hearts and minds, expose our differences and discover new affinities. As the discourse begins to take form it will become self-selecting, the better to sharpen our swords.

Anti-militarist attack in Chile

July 17, Santiago, Chile The "Leon Czolgosz Autonomous and Destructive Forces" claim responsibility for an attack against the British Embassy in Santiago to protest about the aggression against Iraq and Afghanistan, in an e-mail sent to some Chilean media. The anarchist group named after Czolgosz, the assassin of US President William McKinley, also claimed responsibility for last year's explosion at the National Intelligence Agency, to prove its vulnerability. The British Embassy explosion only caused damage to the first floor windows and diplomatic personnel on the scene later said they had not been threatened prior to the attack. Police are continuing investigations, while the embassy announced stricter security measures. According to Chilean media, the electronic mail sent by the group said the attack "represents our armed solidarity with the anti imperialist resistance that fight the cowardly occupying armies, in the lands where capital seeks to bury its claws." "We are talking about Iraq, Afghanistan, and many other territories that refuse to bear the harmful presence of these criminals in their lands. Criminals that assassinate and torture, sent and supported by the rotten monarchy led by the Elizabethan corpse, which still breathes for now." "This action expresses our rejection of the continuous support that the monarchic British state delivers to the Zionist State. This action shows our unrestricted support to the autonomous and insurrectionist groups that are within England who want to strike against monarchy and capital. We greet you companions!" "We celebrate the death of each stupid soldier of the imperial armies, the ones that died when their mother country sent them to attack other cities. We celebrate the defeat that the military suffers when each truck explodes into the air on Iraqi land. We celebrate the defeat of your world! Our Demands Are: The immediate with

drawal of the troops of the allied army in all the places of the planet where they are. The immediate withdrawal of the Chilean police troops in the Mapuche territory. The absolute and immediate disappearance of the State of Israel and

all States. The liberation of all the Political Prisoners of the world, and the execution of its jailers. We make a call to spread and materialise attacks against the interests of the imperialists."

...and in Italy



On July 31 a video reached a chain of local tv stations in the Vicenza region of northern Italy showing images of flames near a pipeline that starts at La Spezia in the north west and supplies fuel to a number of American and local military bases in north and north west of Italy. Immediately following the circulation of the images an inquest was opened leading to the discovery of dozens of camping gas cylinders and two pressure cookers that should have exploded but had remained intact in spite of two incendiary devices that had burned out alongside them.

The video was dated the night 4/5 July and the attempted attack was claimed by 'presumed anarchist' 'anti imperialist team'. The action was in response to the project of extension of the American base in Vicenza, a town which has become the symbol of opposition to military operations in Iraq and Afghanistan. The Italian State immediately published a report warning against the risks of sabotage perpetrated by anarchist groups, particularly against visible infrastructures.

In January of this year the Italian government had given the green light to the extension of the American base at Vicenza in spite of numerous protests by the local population and pacifist and anti American movements. Tens of thousands of people had demonstrated in February against the extension of the base, one of seven that exist in Italy, and

which holds 2,750 soldiers of the 173rd Brigade deployed between Vicenza and Germany. The extension project, which will double the surface at the cost of 500 million dollars, is to host the 1,800 US soldiers presently deployed in Germany. According to the Italian press, the doubling projected by the Vicenza base goes far beyond the framework of the local environment. The Pentagon is in the act of redeploying troupes and bases from the centre and north of Europe down to the south and east in order to mobilise more rapidly and efficiently its forces against the Middle East and Africa, as well as Central Asia. The Italian bases play a key role in this strategic reorientation that implicates the increase of the American military system in Italy.

The 173rd airborne brigade based in Vicenza has been transformed into a 'modular unit': the combat Squad, presently formed of six bataillons which others are to be joined in the future. It is the only rapid response airborne unit of the European Command of the United States, whose mission is to 'promote US interests in Europe, Africa and the Middle East' in an area of 55 million square kilometres, comprising 90 countries. At the same time, by also sending troupes to the bases in Rumania and Bulgaria, it is in the act of preparing war against Iran.

The local politicians are in favour of the extension, the local people are not.

internationalism

As G8 summits have become annual appointments attended by thousands of demonstrators from all over the world, this article presents a few points of reflection on how the struggle against power can be really effective: do the protests carried out during the big events set by the leaders of the world bring any real attack on power? Do they really express solidarity to the oppressed? Do they really pose any significant obstacle to the destruction of the planet towards which we are all heading?

Capital extends over whole of the planet in its many expressions at both the socio-economic level and those of repression and control. No tiny geographical corner escapes it, no action anywhere in the world can avoid putting itself in relation with situations everywhere else.

It is not only projects of repression and control that are moving beyond State-capital borders. Specific acts of resistance and attack on the class enemy and insurrectional mass movements are also springing up all over the world.

At the same time demonstrations that put themselves in the optic of revolutionary internationalism, i.e. of struggling alongside oppressed peoples at moments when capital is celebrating its great international programmes, are developing a politically correct attitude.

These struggles get wide consensus and we have also been in favour of them, but the following notes want to be a moment of reflection about the possibilities and, why-not, the limitations of the revolutionary internationalist struggle today.

In the first place, the 'deadline'. If you think about it, this always fixed by power. The movement runs behind it like a dog after a hot sausage. That carries a whole series of risks. First, it's not certain that the fixed deadline is really important. It might be that at certain moments the

international power of capital holds meetings, conferences, congresses or other such devilry in order to conceal more important decisional processes that are taking place else-

where. At other times they come out with humanitarian projects that leave people amazed and unable to see why there is any dissent at all, as there is such willingness to solve



Fuck The War Coalition attack arms manufacturer Selex in Scotland

July 12, Edinburgh, Scotland, an arms company was trashed: "Early this morning, Selex, a company heavily involved in the arms trade, was attacked by the Fuck The War Coalition. This is the third time activists from FTWC have smashed the windows of this corrupt company. In the attacks dozens of windows were smashed. Selex is part of the massive Finmeccanica corporation, a company which actively supports and makes a profit from war. Selex designs and manufactures parts for artillery, Apache helicopters, and military aircraft such as the Harrier and the Eurofighter Typhoon. Such companies have too much influence in government and as we have seen this corruption runs all the way to the top with Tony Blair securing arms sales in Saudi Arabia, and BAE bribing Saudi

princes and officials with millions of pounds all approved and facilitated by the Ministry of Defence and the Labour Government. The arms trade is corrupt and immoral, and we must stop big business making a profit from murder and war. These companies sell weapons to oppressive regimes, countries involved in civil wars, and countries whose social welfare is damaged by military spending. We urge everyone to do what they can to resist the militarism that surrounds us. If the British government really wants peace, instead of dropping bombs on Iraq or Afganistan, it should bomb the companies that develop and manufacture weapons, starting with the ones in our own country. Stop the Arms Trade. No War. Fuck The War Coalition!"

the problem. Meanwhile, elsewhere, safe in the rooms where occult power meets in dialogues of one or two, traumatic decisions are made that affect millions of lives and cause millions of deaths.

In the second place, the myth of the 'mass'. It is deemed indispensable to draw in the greatest number of people on these grand occasions in order to give a great show of strength. Basically, this second point is closely connected to the first. If one chooses the road of demonstrating—one way or another, we are not talking about methods here—against the great celebrations of the power of international capital, one cannot do anything else. To be seen to be few would have no effect whatsoever, so we come to the question of 'publicising' the event through the media, that cannot keep quiet in the face of such actions. In the optic of revolutionary internationalism, the deadlines of capital, mass participation and publicity are therefore elements that need to undergo serious critical debate by the movement.

Demonstrations could just as easily be organised against the real centres of power, and turn out to be no less (if not more) effective. First these centres need to be identified, and this information is not given to us on a plate. It must be expropriated, i.e. subtracted, stolen, taken violently from the organisms that hold and defend it ferociously, precisely because they are aware of its great importance. How much easier it is just to pick up a newspaper and learn that there will be a demonstration on such and such a day, in such and such a country. It's quicker. One

rushes to the appointment, somewhere between a day in the country and a sadomasochistic exercise for muscular boys half way between boy scouts and hooligans. In some countries — here in England for example — such moments are very much sought after in order to give vent to what could be defined the most popular national sport: coming to blows with the police. This mentality is also shared by the English cops (nearly always armed with heavy rubber truncheons) who react furiously but, basically, quite correctly. They fight the attacks carried out by the English movement body to body with typically Anglo-Saxon sportsmanship.

We're not saying that other things don't happen, and that another mentality doesn't also exist in England, let's just say that the first is decidedly prevalent. However, demonstrations against the real decision-making centres of power might not turn out to be as



tempting. They might be considered too dangerous (such places are protected with far more brutal and immediate systems of protection), so one might have recourse to minoritarian actions. To consider this a move away from the mass, a classic flight forward, seems excessive in our opinion. Reality is there

in front of our noses, we just need to get the proper documentation. That is certainly difficult, but not impossible. After we get this documentation we can face the problem of whether or not to decide for mass involvement in the action of disturbance, attack, destruction or simply denunciation. There is always the possibility of a minoritarian action.

In the 70s the question of solidarity between the metropolitan proletariat and the poor underdeveloped countries was faced. At that time there was the idea of bringing the 'third world' into the metropoli. Later it was said: what was done was in fact an illusion, it didn't work. In fact it was one of the reasons for the failure of the great closed armed organisations, such as the RAF or the Red Brigades, which mustn't be repeated. But what alternative has been proposed? Nothing specific. The problem of struggle in the advanced capitalist countries, and the situation of poorer, underdeveloped, third world, etc., countries is still open.

Internationalism is a good thing. But what kind? That of the old 'brigades' that took up arms and moved to countries where there was a more advanced level of class struggle, to give their revolutionary contribution? Or platonic support based on denunciation and dissent? Boycotts, sabotage or direct attack on the periferal interests of international capital in the forms where it

is most involved in the part of the world that our attention is turned to? There is no easy answer. If nothing other than at the level of the possible effects.

Let's take the case of Palestine, Afghanistan, Iraq. International capital is involved in these situations. Or Jewish interests in the US or those of the big industrialised



countries in the war on Iraq. Attack is always possible, but how can we prevent this attack from simply becoming platonic dissent, so that there ends up being no difference between the destruction of certain interests, peripheral ones, and simply manifesting an opinion of opposition? The problem is not an easy one.

Once one was under the illusion that it would be possible to move great masses of exploited along the model that they were moved by left wing parties and trades unions, but with different objectives. One believed, once upon a time, it seems a thousand years away now, that it would be enough to change the reasons in order for people to move as an ineluctable, almost deterministic fact. Today we need to be clear. It is we ourselves who must move, now, not tomorrow when the prospects of the movement have changed, and capital has also adjusted the its terms of action. And to move today means to attack. What is lacking is not the 'masses', but the documentation. In this sense, we believe, there is still a lot of work to be done.

OBSESSED BY FREEDOM!



the passion for freedom is stronger than the prison

Saturday, ... July, 18.20, four masked armed men entered the premises of Azur-Helicoptere at the Cannes-Mandelieu airport in the south of France. They immobilised three employees and, taking a pilot with them at gunpoint, got him to take one of the helicopters under orders to 'look straight ahead'.

At 18.45 the helicopter landed on top of the heating plant of the prison of Grasse, the only roof that overlooked the exercise yard and the sports area that hadn't been fitted with anti-helicopter nets. One of the men stayed with the pilot in the helicopter, as the other three, armed with Kalachnikovs, crossed the hundred metres along the roof of the isolation wing. The two guards in the watchtowers just looked on in fear and amazement. Armed with ultra powerful thermic equipment, the commando broke through three rear doors with ease. It was the hour of the changeover of the night shift and the corridors were deserted at that precise moment, the 'mouse hole' between the end of the day shift and the setting up of the night guard. The prisoner, a well known bandit from Marseille doing 30 years for the killing of a security van driver, was released from his cell in an instant and flown to freedom in the awaiting helicopter.

'It was child's play' was the remark of one of the directors of Azur-Helicoptere, 'no detail was neglected, not even the apologies to the pilot on leaving'.

Meanwhile a European arrest warrant has been issued for Pascal Payet, described by police as 'obsessed by freedom'. He already escaped in a pirated helicopter in 2001, and he himself piloted another in April 2003 and freed the three accomplices he had left behind in Luynes prison. They were all arrested three weeks later.

There have been 14 escapes by helicopter in France since 1981, including one where the helicopter was piloted by the prisoner's wife.

The union of the prison screws are complaining that they just don't know what to do with about another 3-400 prisoners whom they suspect might share this obsession with freedom. What a nightmare. We can only hope and do everything in our power to spread this condition..



The State is the real Terrorist!



It's probably quite unusual to hear someone saying something like this nowadays, since a whole lot of people just think of the—not so dangerous—terrorists created by the State.

Anyway, since a damn system exists, there will always be somebody opposing it. In such cases that somebody is more easily called a 'terrorist' than anything else...

And yeah nobody really likes to see people dying from any kind of attack whether it's an aeroplane landing on top of your head (how often does this happen?) or if it's somebody right next to you that is gonna blow you up... or, you know, sometimes you might know somebody who knows somebody who knew somebody who once talked to someone who one day may become 'dangerous' for the State, and you can be held by the cops for one month without even been told why! So for some they are linked and they might also carry out 'terror' since whoever is not with us is against us!!

Why is it so difficult to understand that most incidents of 'terror' that emerged anywhere recently were part of the system and were created for the system as well.

The State alone is provocative. How can anyone ever, ever, ever think of a State that could be in peace? How can something that was created with violence become peaceful at any point? And yeah in the world I'm dreaming of, my own utopia, we would live in a peaceful anarchist society but that's a dream hey!!! Capitalism cannot exist without violence, without war.

Capitalism lives from human exploitation without even mentioning what happens to our natural environment (the signs are clear that we are reaching the end soon...) For almost every stupid little object or smart luxury made anywhere in the world today, some people were exploited. Any other authoritarian system would lead to the same problem. Authority = exploitation.

Just check out today's newspapers and count how many 'crime' stories you find in the first pages... The State, and particularly the British one, is a massive terrorist. The government using its best tool, the media, delivers fear every single second to the tired and apathetic people. TV, radio and newspapers are used to perfection to threaten the people. It is clearly shown that we should fear each other and we had better keep to ourselves because there are people outside that will rob, rape or kill us! I'm not saying that the government decides what is going to be on the cover of the Daily Mirror tomorrow but I can see that what is shown as being important, for me and others is just a pile of bullshit (the whole consumerism-lifestyle attitude that is promoted even more is of no less importance, but it is so ridiculous I don't even know what to say about it...) but yeah it works properly to keep a lot of us busy for a while, forgetting the most important issues...

The most important fact about the world today (and about justifying how shitty it is) is human apathy. I'm pretty sure that so much apathy never existed even when there was a situation where people didn't challenge or question authority at any level because they couldn't express themselves without being tortured or killed. The hundreds of thousands of CCTV cameras, the—soon to be implemented—ID cards and all the different policing forces we see in the streets every day are the weapons of real TERRORISTS.

Profit is behind all of these methods of control. Control makes the life of the rich a lot easier. They have the money to create a protected world of their own. No need to really mention that the big corporations, chain-stores and supermarkets rule today and together with all politicians they are responsible for bringing humanity to such a level.. Lets take control of our lives and not let anyone reduce our freedom; this world is yours as much as it is mine!

Fingerprints, DNA, eye scans, what more do they want? Is this gonna happen all over the world soon? NO! If we stay united and really try we can stop this. ASBOs? And what the hell does anti-social mean? You think we all think the same way?? And who the fuck are they to tell me how to behave in the first place??? I mean, how can I not be anti-social (as THEY consider it) when I see how fake society is? And it is getting worse every damn minute.

How can we make this world better? Well, obviously, no one holds the truth but if we get less and less apathetic and start thinking about real and important issues, for sure we can make things better in time..

SMASH YOUR TV, PISS ON YOUR NEWSPAPER, FIND THE PEOPLE THAT SHARE THE SAME HATRED AGAINST THIS SOCIETY AND ACT DIRECTLY AGAINST THE TARGETS! Angry Punk

Solidarity to Yannis Dimitrakis!

Yannis, who was arrested after being almost killed by cops following a bank robbery in central Athens, has been given a deadly sentence of 25 years. Representatives of the Greek government and bankers have not known tranquil sleep thanks to the solidarity of the anarchists

Anarchist comrade Yannis Dimitrakis was arrested in Athens on January 16, 2006 after being shot and seriously wounded in various parts of his body by cops following a robbery in a bank in the city centre. Three other comrades who managed to get away have been named and also charged with the robbery. 29 year old Yannis spent several months in hospital before being sent to Korydallos prison in Athens and eventually ended up in the grim maximum security prison of Malandrinos in the centre of Greece.

Ever since he was struck and arrested Yannis has been the object of hysterical media sensationalism, referred to as one of a 'notorious gang of Robbers in Black'. As always in such cases, he was accused of seven other unsolved robberies and even murder, but these charges were later dropped. Ever since his arrest anarchists have demonstrated solidarity with every means possible, meetings, posters, attacks on banks, the media, etc. On March 21 a 2-day discussion, counter-information, video-projection and benefit gig was held in an Athens university that had been squatted for the occasion, in solidarity with Yannis and other anarchist prisoners.

On April 23 a prison revolt broke out in Malandrinos prison after Yannis was attacked by a guard. 200 prisoners armed with metal bars and stones staged a rooftop protest that they kept up for 4 days without food or water. A prison built for 260, packed with 440 prisoners in the scorching heat. There had been no water for four days preceding the mutiny. That night 100 anarchists demonstrated outside the house of the Greek president K. Papoulias in solidarity to Dimitrakis and all the prisoners in revolt that was to spread to another 10 prisons in Greece, supported by hundreds



of anarchists in the streets and on demos outside some of the prisons.

The trial was set to start at the beginning of July and extra police were stationed in the centre of Athens in anticipation of passionate manifestations of solidarity to Yannis. In fact, on July 3 the Greek ministry of culture was attacked with molotov cocktails, sticks and stones while the minister Voulgarakis was inside, resulting in one ministerial vehicle being totally destroyed and serious damage to the front of the building. The minister's bodyguards responded by shooting straight at the comrades who managed

to escape unharmed. The attack was claimed in an anonymous phone call to 'Eleftherotipia' daily as having taken place in solidarity to Y. Dimitrakis. Next day, in Leukosia, Cyprus, cash points of the Bank of Cyprus were destroyed following an attack with gas canisters, claimed by a 'Communist Sect' in solidarity to Y. Dimitrakis. In Athens, at 12am, the main building of the National Insurance company and an adjacent conference centre on Syngrou Avenue were attacked with sledgehammers causing extensive damage. Windows and a cash machine were smashed and paint thrown. Leaflets were scattered and walls were sprayed saying 'Freedom to Yannis Dimitrakis on trial July 6 for the National Bank robbery', just after 10am in the centre of Athens, on July 4. At 5pm, a group of anarchists occupied Sport fm radio station and played a pre-recorded 15 minute counter-information cd in solidarity to Y. Dimitrakis and other imprisoned anarchists and social fighters. On leaving the radio station 17 comrades were arrested and taken to the Athens police headquarters but were later released without charge. July 5, Athens, 10.05am, in spite of a massive presence of various types of policemen in the area, the bank robbed by Yannis and other comrades was

attacked with rocks, heavy sticks, iron bars and red paint by comrades wearing masks and motorcycle helmets. Leaflets in solidarity to Yannis, whose trial was due to begin next day, were scattered. 9 people were held and later released. At the same time the Bank of Cyprus, the Commercial Bank and Piraius Bank were attacked in another part of the city.

On July 9, a branch of the National Bank in Crete was attacked and messages of solidarity to Yannis scattered in leaflets and sprayed on walls.

On July 16, just before midnight, the National Bank in Neo Psychico, north Athens had windows smashed and the building was set on fire.

On July 19, after Yannis Dimitrakis had been sentenced to 25 YEARS, a group of about 15 anarchists wearing masks and helmets attacked branches of Eurobank and National Bank using iron bars, rocks and sticks. During the attacks the comrades scattered leaflets calling for his release.

Just after 11.30pm on Saturday 21 July, an improvised petrol bomb exploded in a parking lot belonging to Piraeus Bank on the eastern outskirts of Athens, damaging around 80 cars. No one was injured in the attack. Police said they were investigating the possibility of the attack being carried out by anarchists in solidarity with Yannis Dimitrakis.

Early in the morning of Monday 30th July damage was done simultaneously to more than ten cash point machines in the town of Hania, Crete. Polyurethane foam was used to block the card slots putting them out of order till the next day. A statement was made that the actions had been done in solidarity with the anarchist Yannis Dimitrakis who had just been sentenced to 25 years for bank robbery. The comrades claimed responsibility by email to the local newspaper in Hania.

Meanwhile the real robbers: the stock exchange, the government, the banks in Greece and all over the world, manned by millions of unquestioning employees and protected by the hired hitmen of the State, carry on robbing and reducing the lives of whole peoples to nothing more than toil and misery.

Freedom to Yannis Dimitrakis!



We chose to sabotage the ATMs of the banks as a minor act of resistance to this structured institution of capitalism. The banks, stepping on the financial degradation of society, oppress every day as legal users offering fake financial prosperity (loans, credit cards, etc). In this way they sacrifice human life inconsiderately and impudently in the name of profit. Yannis Dimitrakis, who has just been sentenced to 25 years in prison for the expropriation of Ethniki (national) Bank of Greece in Solonos street in Athens on 16/01/06, is one of those who dispute this money-financial condition practically. He chose to attack the symbols of profit, refusing waged work which brings enslavement and individual alienation.

We stand in solidarity to every act of resistance, whether it comes with a collective or individual intention that disputes the financial-authoritarian system. No hostages in the hands of the State.

Solidarity to Yannis Dimitrakis.

Comrades in solidarity

Sabotage against the TAV in the Basque Country

July 31 — ‘20 machines of the quarry of mount Udalaiz were sabotaged by dropping flaming material into the oil deposit

The quarries are one more element of capitalist domination, the stone is used for building projects like the high velocity train, highways, superports... in the case of the quarry of Udalaiz they are projecting underground quarries in direct relationship with the tunnels of the ‘Basque Y’. Did they want to hide the works? Did they think we would stand by with our arms folded? This action is not against one enterprise but against destructive development.

Today it was the quarry, tomorrow, we’ll see...’

Prison revolt in Crete

On Friday night of 31 August, 400 prisoners in the Alikarnassos jail in Crete destroyed surveillance cameras, set fire to mattresses and gathered on the prison roof in protest against a fellow prisoner being transferred to hospital for inspection to see if he was carrying heroin in his stomach after returning from a permit, calling for such inspection to be stopped. After about 48 hours the prisoners agreed to come down, following talks between police and a delegation of inmates.

On desperation, detainment, death and deportation



July 19, about twenty people including women and children ‘hijacked’ a Tunisian fishing boat in rebellion at the prospect of being sent back after some of them had managed to clamber into an Italian lookout boat. This is one incident in what is a daily drama in the sea dividing North Africa from the south of Italy, Malta and Spain. Every day literally hundreds of desperate people are picked out of the sea from rubber dinghies and precarious vessels of all kinds, in their exodus to the ‘promised land’. That same day, July 19, a day like any other, 259 immigrants were intercepted in a boat by the Italian Harbour Office of the island of Lampedusa and taken into the port. They were taken to the Cpt ‘welcome centre’ built to hold 190 people and which that day was already holding 600 exhausted hungry survivors.

As we write, 30/08, there is news that 25 clandestine immigrants have disappeared off the coast of Malta. The Maltese navy reported that a small boat with 28 people on board had been sighted about 72 miles from the island in the morning. When the boat sank, three people wearing lifejackets were saved by the crew of a Greek towboat ‘Alexandria’. They had left the north African coast with another 25 people who all drowned.

In fact, the seas between north Africa and the southern coasts of ‘fortress Europe’ have become a watery graveyard for thousands of nameless people from the African continent, as well as for the 87 Albanian refugees who drowned when their ship was rammed by an Italian naval vessel during the Albanian in-

Revolt arises spontaneously where dignity is crushed and life is offended



On Saturday August 4, a riot broke out in Campsfield immigration detention centre near Oxford during which 26 detainees escaped and led to great furore and scare-mongering by the media that depicted the fugitives as dangerous criminals.

Detention centres for immigrants can be found in all European countries. They are prisons for men, women and children guilty of being poor and without the right documents. The mere existence of these places is intolerable to us, no matter what happens inside them. It is not important, therefore, whether or not ‘human rights’ are respected in the modern concentration camps. As a matter of fact, however, abuse and violence are inflicted day after day on immigrants locked up in immigration detention centres, as testified by a great number of cases.

Everywhere in fortress Europe immigration is one of the most discussed topics, the object of opinion polls and debates in newspapers and on television shows. It is considered a social problem that needs to be tackled efficiently, a matter useful to determine the electoral success of political parties and coalitions. And it is well known that the general orientation of left-wing and right-wing politicians is to repress the freedom of movement of millions of individuals who arrive in the rich countries because they have no other choice. Rarely are the causes of immigration studied in depth, what really counts is to satisfy so-called public opinion so as to secure the consensus necessary to maintain the current relations of power. That is why immigrants are generally depicted as people who threaten ‘regular citizens’ tranquil lifestyle, occupy their space, their homes and their work places. Power needs the presence of an enemy towards which the fears of electors can be addressed so that everyone accepts repressive laws securing, yet again, the relations of exploitation upon which the State bases its power.

Reality is different though: people coming to Europe from the poorest countries are escaping from war and famine and are searching for a better life in the very countries whose governments are responsible for the misery inflicted on them. It is quite obvious that they do not emigrate for pleasure. We are not talking about tourists who travel in order to have a rest from their life of happy slaves working for the machinery of capital. We are talking about people whose homeland does not offer even the basic conditions of survival. Why are so many people reduced

(cont. next page)

surrection in 1997.

Due to its geographical position, Italy is the main point of arrival in ‘welcoming’ those in search of a dream perhaps, but most of whom are fleeing for their lives. Between 2003 and 2005 the Italian government financed the building of three prison camps in the Libyan desert in col-

laboration with Colonel Ghadaffi who was found by a European commission to have expelled 5688 people to Egypt, Syria, Pakistan, Niger, Nigeria, Ghana, Bangladesh, Mali, Sudan and Erithrea using chartered flights with Air Libya Tibesti and Buraq Air. This created a ‘scandal’, as did the shooting with live ammu-

to starvation and compelled to find other places to live? The answer is simple and clear: as the globalisation of capital requires the centres of production to be moved from one country to the other in search for the cheapest labour cost, millions of people are being robbed of their resources. And when the occasion arises, the bosses and their armed mercenaries invade other countries to steal oil and maintain an equilibrium in the geopolitical context that better serves the interests of the rich.

That is why immigration exists today in the world.

The most common solution governments offer to the 'problem' is the institution of detention centres for immigrants. There those immigrants who cannot satisfy the needs of production (that is to say immigrants who exceed the 'quotas' established by the bosses) are locked up while awaiting deportation and deprived of any 'rights' conceded to 'regular citizens'... exactly what happened with the undesirables of the Nazi regimes in the 1930s, with the only difference that they are deported to their countries of origin to face certain death instead of being killed directly with gas inside the camps. It is important to remember that many immigrants travelling to the rich world die during their journey, shipwrecked in crammed boats or hidden in the rear of suffocating vans. Those who manage to arrive safely are soon arrested and taken to the modern concentration camps. At best, they are given temporary stay permits and have to cope with sweat labour, terrible living conditions and all kinds of humiliation.

What would you do if you were in a foreign country without money and documents and for this reason you were imprisoned along with dozens of people in your same condition? I bet you would rebel or, at least try to escape. It is what luckily happens in the detention centres in Britain and Italy, to name the two countries whose situation is better known to me.

Regina Pacis detention camp for immigrants in southern Italy, one of the most notorious places of this kind, now closed down also thanks to a tenacious struggle carried out by local anarchists (who after that faced imprisonment and a long Kafkaesque trial), was the theatre of everyday beatings and all sorts of humiliation. Immigrants in similar detention centres in Turin, Bologna, Bari, Milan, Sicily and in the many detention centres in Britain (Harmondsworth and Campsfield, to quote the most recent cases) experience the same terrible violence. Hence the many revolts and attempts at escape. The media, servants of power, were ready to depict the immigrants in revolt, as in the Campsfield case, as dangerous criminals who were to be deported. But the clearest explanation for the rebellion that occurred at Campsfield and other prisons for immigrants is that 'revolt arises spontaneously where dignity is crushed and life is offended'.

DESTROY ALL DETENTION CAMPS!
 OUTSIDERS EVERYWHERE



nition at 500 subsaharan immigrants who tried to cross the border between Marocco and Ceuta, Spanish north Africa, en masse in 2004. 5 were killed in the cross fire of Spanish and Moroccan armies, on orders of left wing Spanish prime minister Zapatero and many others were left bloody and wounded by gunshots.



Gilt-edged security

Pordenone, southern Italy: a grey wall in reinforced concrete, two and a half metres high, 800 metres long, illuminated by strong headlights. CCTV and security guards on permanent vigil to hold 250 inhabitants and a security corps. The new maximum security prison under construction? Not this time. It is a luxury bunkerised village for the rich, none of whom will gain entry into the fortified citadel of Borgo Ronche, 5



kilometres from Pordenone, without first being vetted and identified. 'Too many foreigners' is the reason given by the insecure rich of the area, referring to about 1,000 'clandestines', from Ghana, Albania and many other places who are living in the area.

Well, if the latter are probably too busy trying to survive to think about retribution for the plunder of raw materials from some of their countries by the ideator of this plan, nephew of the Zanussi / Zoppa empire, pioneers in the 50s and 60s boom in mass consumption of electro-domestic appliances, the existence of this luxury fortress might stimulate the imagination of the 'night elves', who knows.

Where there's a will...

Two young Albanian prisoners held in a police cell in Athens due to overcrowding in the jails, managed to reach through the bars and get hold of a broom, catch hold of the cell keys that were hanging on the wall — and off they went...

A case of mistaken identity?

RAF, army, fire brigade, prison screws; Soho Square commandeered by British Airways—a totalitarian carnival of democratic tolerance and political correctness.

The cops are also gay. Gone are the days when homophobic brutes in the service of the State used to prowl in men's toilets to pounce on furtive lovers and have them locked up for years for buggery. Their task has gone beyond 'public morals' and been moved on to censure and mind control. And political correctness has no room for humour, irony or digression from pre-established linguistic codes. Anything that represents a threat must be eliminated, such as the anarchists' banner 'Queers against capitalism and other nasty things'—because of the reappropriation of 'queer' or because the latter were against the capitalism that was being flaunted so garishly in its most liberal and progressive guise?

So gays have won the battle of opinion, or rather opinion has spread its wings to create a 'gay community' on the basis of one more category, an identity to fit into and through which to mediate one's relationship with power. From ostracised and excluded to integrated and Respected. If you obey the laws of capital and adore consumerism and repressive institutions, you can come out of the closet and link arms, exploited with exploiter, rebel with cop. You can find a job, get a mortgage, get married or join the army and kill people.

There is nothing shocking about that, it is the way of all minority and identity based politics, from women's liberation to black liberation, national liberation, etc.. And will continue as long as the victims of exclusion and segregation see inclusion as their ultimate goal.

The time has come to choose between grazing in the giant reserve that society has become, ruminating our assigned dose of rights on condition that we clearly display our identity; or carrying on the struggle with other means ...deciding go beyond identity into the *elsewhere* that can only be entered through a decisive attack on the existant, starting from our own needs and desires and transforming the reality that represses them. Then and only then will it be possible to savour the exquisite, unmeasurable, uncategorisable taste of freedom.

Fear of the different, that which engenders the deep-rooted homophobia that continues to express itself in vicious attacks and sometimes the brutal murder of gay people, cannot be eliminated through legalisation and identity politics. The social and cultural misery that breeds such attitudes won't be eliminated with democratic integration, but might find some clarification

Love, honour and disobedience

She was young, she was beautiful, she fell in love.

But this love did not fit into the pre-established, traditional family and religious pattern, so unleashed the wrath of her father, uncle and whole extended family. So angry were they, in fact, with that self righteous anger fuelled by moral and religious narrow-mindedness where women spend their lives on a tight-rope between goddess and whore, that the death sentence was soon pronounced. The father—master—it seems had no difficulty in finding enthusiastic experts to carry out the task of defending the sacred institution. And so family honour was preserved with the rape and murder of beautiful little Banaz Mahmud, so petite that her defiled broken body fitted into a travel bag and ended up in a suitcase in a pit in Birmingham.

This is the kind of news that we can recoil from in disgust, smug in the knowledge that we belong to another world where cultural differences can sometimes be considered a good thing, and ignore the whole affair. Or we can gaze into the eyes of this girl and reflect for a moment. We could ask ourselves why violence against women is a 'women's problem' and men do not come out and express visible anger and disgust concerning such deeds, in defence of their own honour and dignity.

We could also reflect on love, sex, possession, and dignity, that exist everywhere in various forms and were once faced personally and not without difficulty by many anarchists in their quest to go beyond the boundaries of possession and jealousy laid out for us by religion and State. For those who have traversed that road, a certain decline towards deception and subterfuge worthy of tacky soap operas casts a dark shadow on the spirit of freedom, and rapes and murders dreams of an *other* world.



in a future great upheaval of people and things where all the exploited end up in the great melee before the common enemy.

THE STRUGGLE FOR SELF-MANAGED SOCIAL SPACE



The function of space throughout the development of capital could be described as true 'history'. From the first enclosures of great masses of people into circumscribed spaces to the most advanced factories today, capitalism has tried to *cut out* portions of space to dedicate them to one specific use: the production of surplus value. Now, with the advent of the recent post-industrial development and advances in technology, the management of this space has changed profoundly. It has passed from a partial management to a total one. Here capital has had the support of power and the State. We think that it is important to reflect on the conditions of the relationship that exists today between *social space and capital*.

No part of physical space is free from the interference of capital. From sidereal space to the ocean depths, from the mountains to the rivers, from the seas to the deserts, from the great metropoli to the most out-of-the-way villages. A series of relations between elements that seem far apart are linked by the common matrix as objects of exploitation that intersect and overlap. Thus, we can think we are going somewhere far away, out of this world, as they say, only to discover that even there, in that place, the mechanisms of capital reach it and function perfectly. That explains why we are against ecologism just as we are against any other 'alternative' proposal that claims to do something against exploitation by cutting out one part of reality. Of course, we must start off from a specific part in our interventions, but we know that we cannot really attack the enemy if we stay within that 'part'. To move on to attack we must go beyond fragmentation (single issues), a strategy that has been imposed upon us by capital.

Now, of all the misappropriation that has come about through exploitation, the most serious, because it has the worst consequences, is that of time and of space. In substance the two are linked. Capital steals our time by obliging us to work, and conditions our life, infesting it with clocks, obligations and deadlines, right down to the smallest detail. By stealing our time they prevent us from understanding ourselves, they estrange us from ourselves. They alienate us. Without time we hardly even notice the theft of space any more. We need time in order to even notice the existence of space. To think, to listen, to dream, to desire. By living space in terms of distance, as kilometres to be covered, and constantly moving from one place to another, we lose sight of our relationship with things, nature and the world.

Capital has stolen our time from us (it needed it for production) and it has stolen our space (it needed it first as place of production, then as system of control and repression, then to obtain general consensus). Now we are faced with the need to expropriate our time and space. This expropriation cannot be other than violent and traumatic. For both ourselves and our enemies. Our attack cannot fail to cause damage and ruin. It is in the logic of things, the logic of the class war. The project of power is global. It cannot allow 'empty spaces' to exist. For the opposite reason, our project of liberation is also

global. If we allow capital to globalize power we will end up dead.

Fortunately power still has a long way to go. We are just at the beginning of a design based on the division of reality into two parts that are physically separate. Following the global misappropriation of space and time, capital is now separating the latter into two parts. It is no longer a question of the old fragmentation, but of a net division, a real WALL between the **included** and the **excluded**. The first will be guaranteed a situation of privilege, power, high level culture, projectuality and creativity; the second, a situation of survival, consensus, sub-culture, supine acceptance, lack of stimuli and perhaps even needs. In this perspective capital and the State need the whole of social space at their disposition. Nothing must escape their control.



Not only. Capital now disposes of technologies that permit not just the simple physical possession of space, but also its production. Think of the capacity to operate in 'real time' communication between two points, thousands of kilometres away from each other. That does not only change production (quality, variety, creativity, storage, etc), but also and principally the whole arrangement of social relations (which are also economic).

So, capital **produces** space on the basis of its project of exploitation and power. It transforms and destroys nature, modifies towns and countryside, destroys seas, rivers, lakes, adapts stellar distances to its militaristic logic. Then, the spaces thus produced serve to channel individuals. That is how we end up in long lines of cars on motorways or in queues in supermarkets. That is how we find ourselves afflicted with chaotic trajectories, appointments we can't miss, fictitious interests that make us suffer and force us to make continual senseless displacements. We move within spaces that have been programmed for us, that we only have the illusion of having 'chosen'. Our houses are full of useless, harmful objects. Space has become so restricted, or rather, it has changed according to the needs of capitalist production, which must sell televisions, fridges, washing machines, bedroom furniture and kitchens.

So, almost without realizing it, our time is disappearing into nothing and our space is reducing itself to relating to objects that testify to capital's powers of persuasion. In this way we are educated to repetitiousness. We make the same gestures, touch the same objects, push the same buttons. Repetition is, as everybody knows (but systematically forgets) the antichamber of consensus.

For its part, capital must take away our space. It is practically obliged to. And that is because it cannot leave room to our creativity, our capacity to **do-it-yourself**, our desire for the new (which is above all the stimulus to find solutions that reveal undreamed of gifts of spontaneity and wealth). If capital were to leave space to the forces of the individual it would not be able to maintain the pace of repetition that is indispensable to production, which, we must not forget, is only such on condition that it can also be re-produced. Think of the efforts (aided by electronic techniques) that capital is making to realize everybody's desires with the maximum diversification possible (but all centralized and codified). The great labels of fashion items, the fast-food chains, the advertising that exalts the taste of the individual within mass production, are no more than attempts to prevent other roads that could still be tried today.



Space is therefore produced and reproduced on the basis of consensus, but also possesses considerable purely repressive aspects in the policing sense of the term. Control regulates various fluxes in the narrowest possible way. Raw materials and people, ideas and machines, money and desires. Everything is coordinated because everything has been preventively homogenized; differences have become simply that, they are no longer radical diversity. They have been reduced to the level of appearance and, in this new guise, elevated to the maximum degree, as the kingdom of freedom.

The strategy of power is therefore that of controlling 'all' space in the same way as it controls 'all' time. It is not just a question of police control but mainly control based on consensus and the acceptance of models of behaviour and scales of values that belong to the technocrats of capital.

What to do: Go in search of lost time? Of lost space?

Certainly not in the sense of a nostalgic trajectory in a backward direction. In life nothing can turn back just as nothing ever presents itself the same way a second time around (nor in one that is absolutely different).

The old relationship with space left a **trace**. A sign of a physical place. The sign of people and their things. A road, a town square, a country lane, a river, the sea and the sky, the woods and the mountains, had an ongoing discourse with the individual who knew how to (and wanted to) listen to them. And affinity with other individuals took people to the same places, animated feelings, pushed to them to reflect and to act. Individuals existed, whereas now one hides like a part of a whole, of a crowd. Once we were exposed, often unprepared and vulnerable. Now we go under cover of uniformity and repetitiveness. We feel more secure because we belong to the flock. There are no points of reference in space or time. Everything is about to be wiped out. Sounds, smells, thoughts and dreams. Everything is being produced and reproduced. Everything is about to be reduced to merchandise.

In this perspective the struggle for social spaces becomes a struggle for the reappropriation of the whole 'territory' beyond and against the rules of control and consensus.

OCCUPATION AND DEFENCE OF SELF-MANAGED SPACES

By self-managed social space we mean an urban space taken by a number of individuals with the aim of using it directly, for their own aims, beyond the logic of capitalist power and exploitation.

Compared to social spaces (schools, barracks, factories, etc.) where a specific function is imposed, aimed at guaranteeing the interests of capital, the struggle for the conquest of a self-managed social space constitutes an important and continuous attempt to practice freedom of action and expression that would be denied elsewhere.

Right from the start, therefore, this struggle is constituted of a number of anti-authoritarian actions that begin from a critical analysis of class society and its main functions. These are therefore struggles that adopt the method of self-management,

they try to realise freedom and social and individual equality, so are indispensable for proceeding along the road of the abolition of power and capitalist exploitation.

The self-managed method is the only one that prevents an instrumentalisation of the struggle by political parties, unions, council representatives, etc. But for that to happen, it is necessary for the method to be employed correctly, guaranteeing freedom of decision in everything that is done during the course of the struggle.

This self-management can be distinguished in two phases:

a) self-management of the struggle for the conquest of social space through squatting; b) self-management of the struggle for the defence of social space through an opening towards the outside.

As far as the first phase is concerned it should be said that the occupation can only be realised if it has managed to constitute a mass structure based on a precise affinity between the individuals that belong to it. This is not so much an ideological affinity as a substantial one. The existence of common desires and common problems make it possible, at a given moment, for a group of people to get together to struggle against common exploitation. This is something that we need to be very clear about. The class dominion of capital is the cause of the present lack of self-managed social space and the presence of fictitious social spaces, precisely because the economic and social exploitation that serves the interests of power and capital is realised within the latter. The struggle for the 'real' conquest of social spaces therefore necessarily passes through the violent rupture with the dominant logic of capital. The latter cannot and will not remain passive before our concrete initiatives of liberation of social spaces, because these initiatives constitute a considerable danger for it.

The State and capital put precise limits on us which, when they are overcome, immediately put us in the condition of being 'outlaws'. To squat means to go beyond these limits, it means to become an 'outlaw'. That is why it is necessary to make a violent break with the rules that have been imposed on us. That is why it is necessary to squat.

Coming to the second phase, it is more than obvious that we must know how to take our freedom ourselves, through our struggles. It is not written in any constitution that someone will give it to us. This includes social space: no one wants to give it to us. Whoever has it manages it according to their own interests (which are sometimes not to use them at all and simply leave them empty). When these spaces are given to us, it is because they want to control us and ghettoize us instead of putting the classic cop on our tail, which costs money, so that they know where we are and what kind of things we are talking about. That is why, sometimes, they are quite happy to give us spaces, especially after we begin actions of intervention in social reality. It is obvious that we don't need spaces of this kind, which cannot be called self-managed, because self-management is not just a question of managing the inside of the place.

We must therefore take our spaces ourselves, i.e. squat them. But it is not just a question of taking them, we must also defend them.



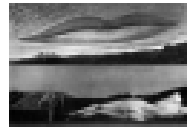


This defence must not only be a question of barricading ourselves behind a wall and putting barbed wire outside. We cannot limit ourselves to simply keeping the cops out. To defend conquered social space it is necessary to grow, qualitatively and quantitatively, with outside intervention and the capacity to develop a discourse that has some meaning and doesn't simply reduce itself to the satisfaction of one's own interests or the exercise of one's own personal capacities. Music, poetry etc., are all very interesting but, if they remain closed within the space, even squatted, they would just become another characteristic of the ghetto.

The best way to defend the conquered space is therefore the opening towards the outside.

To conclude we can say: the conquest of space only comes about with violent occupation, in that any other road (negotiation) is not valid. After, the self-management of space comes about with defence that doesn't only consist of the minimal aspects that we could define 'militaristic', but also, and mainly, in opening up to the outside, talking to people, meeting and linking one's own situation to the situation of the area one happens to be in.

When dreams become reality, it's time to start dreaming again



An abandoned building, rotting inside, is re-appropriated in Camberwell, south London, and brought to life by a few people with a need for a space in which to breathe and do things that are outside and against the logic of the grey, passionless world around us.

That the spirit of freedom has not yet been extinguished was manifested by the countless individuals who subsequently appeared from nowhere. Some for an evening, others for ever, having tasted the sweetness of the elsewhere that only exists when you make and break your own rules. With your own comrades, strangers, accomplices, sparring partners, lovers, in the great cauldron of living beings that emerge and blossom in a free space, not having to shrink to conform or atrophy completely in the name of an ideology or a 'higher ideal'.

The dust had barely settled on the nearby demolition site that was once St Agnes Place, when 'The Black Frog', alias, 'Anarchist Squat', alias, 'Social Centre', alias 'Not a Social Centre' appeared round the corner in Warham Street, to the bewilderment of the neighbours and the wrath of the grey suits, grey Jags. brigade of one. After all attempts to threaten, cajole or bribe by proxy had failed, the recondite speculators had to emerge from their lairs and put heads together with the rest of their class and its servants: a colourless battalion of cops, judges, army majors and ashen-faced bailiffs. The latter were disappointed perhaps at not having had a chance to flex their muscles and smash things up early that morning on August 30, as they hung around like jackals in the service of their bosses. The occupants of the squat had other things to do that day than oppose resistance to the surprise 5am eviction of 192 Warham Street. Free beings are not reactive robots. They sometimes have better things to do. There will be plenty of other occasions... You can't touch the black frog!

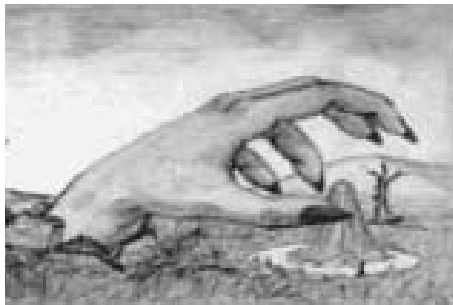


Fumes and Fury in Greece

Fires have raged all over Greece in recent weeks in which dozens of people have lost their lives and whole areas have been destroyed. In spite of attempts by the government to deflect responsibility, the people have not been duped and are showing their anger.

Ashes started to fall on Athens on the evening of July 1 from a large black cloud looming over the city. The forest of Parnitha, the lungs of Athens, was on fire. It had been burning for days but had not been considered serious by the fire brigade. When it flared up, the whole forest area was devoured, and many deer and other animals that lived in the protected zone were burned alive. Even when the fire brigade finally decided to move, their efforts were diverted to the casino/hotel in the area instead of saving the forest. The people of

Athens were shocked and furious. The word went round, calling everybody to protest in Syntagma square



outside the parliament. There were no political parties involved and about 2500 people gathered outside the parliament and cursed politicians for their negligence, their uselessness and for the damage they had done.

On Saturday July 27 an open meeting of anarchists ended with a decision to demonstrate the next day in the mountains near Athens, where the forests had been completely destroyed. The demo of 250-300 comrades started on the road and ended 10km on, up in the mountains outside the casino, which was immediately covered in slogans and had its windows smashed. This time the forces of the State lost no time in arriving - riot cops, helicopters, special OPKE corps. After chasing them in the ghostlike forest for about 6 hours, the cops arrested 27 comrades and went berserk, beating them and stamping on them as they lay handcuffed on the ground. Police violence continued inside Athens police headquarters, and they refused to take the wounded to hospital. On 29/07 the comrades were charged with breach of the peace and criminal damage. Those gathered outside the court screamed slogans and shouted for the wounded to be taken to hospital. 30 July, many anarchists came to the court in solidarity and many more were outside in the streets. Barricades were erected, there was fighting with the cops. One more comrade was arrested and a lawyer was wounded by the cops. The accused were released while awaiting trial, which started 9/08 but postponed to 4/10, due to lack of evidence.

Meanwhile, fires broke out on the forested hills of Ymittos, the other side of Athens. Forest fires were now also engulfing Evia, the Peloponnese and other areas, mainly southern Greece and some of the islands. People were dying and the whole fire fighting infrastructure turned out to be badly equipped and cumbersome. Fire engines were late in arriving and there was insufficient water. Isolated, trapped villagers were calling the tv channels screaming for help. On August 25 prime minister Karamanlis declared the country to be in a state of emergency, thereby deflecting attention away from the government that was receiving criticism from all sides. Public order minister Vyron Polydoros came out with the 'terrorist' link, theorizing that the country was facing an 'asymmetric threat' (see Bush, post 9/11). On August 28, foreign minister Dora Bakoyannis—whose husband was killed by the once clandestine 17 November group—encountered wide criticism by maintaining that Greek anarchists might be behind the fires. The government blamed the socialist opposition Pasok, and the Pasok blamed the government. The head of the fire department's arson investigation unit insisted that 'organised' arson was responsible for many of the fires, whereas the former advisor to the general secretary of forests said the opposite, that in the first days of the major fires breaking out (August 24, 25) relative humidity was only 10-15 per cent and that with temperatures of 40-50 degrees there was a 90 per cent chance of the slightest spark creating an inferno.

By August 31, 65 people and 140,000 domestic and farm animals had died; thousands of ancient olive groves were burnt to the ground, and villages and farms completely destroyed, as emergency services gave priority to the famous historical beauty spots of Greece.

79 people were arrested for arson in various parts of the country, and many are expected to be acquitted after September 16. One, a 65-year-old man in the Peloponnese area was charged with arson with the intent to endanger life, and on multiple accounts of murder. Others detained by police include an old woman in the fire-ravaged town of Zaraho, accused of accidentally causing a fire



while boiling a sweet made of wheat for her late husband's memorial service. A woman and two men who had been welding metal near a forest area in Zaharo were also charged. Greek people know very well



that many of the forest fires that occur over the summer months each year are started by property speculators. Unscrupulous people burn down forests to get their greedy hands on land that has been declassified from forest to wasteland for building holiday villages and hotels. This kind of arson is practically tolerated and the perpetrators, belonging to the same class as the judges, get off lightly. But this time the charge is murder, and people are shocked and angry.

Another unofficial demo took place outside the parliament one Wednesday evening. There were over 10,000 people, almost silent in their anger and grief apart from shouts of 'burn them all alive inside' in the direction of the parliament. Nearly everyone was wearing black. The biggest black bloc ever... This time the police were prepared. A line of riot cops was protecting the grave of the unknown soldier and the motionless 'Evzone' guards so dear to the tourists. At some point they started shooting lightning grenades into the people, many of whom were women and children.

The government has tried to save face, using 'state of emergency', 'terrorism' and giving immediate cash payments to those who lost their homes.

That cannot alter the reality of things. All States, in monopolising given territories through central and regional administration, set themselves up as boss and mediator for everything concerning them. This includes the maintenance of roads, drains, water supply, etc., which is carried out within a framework of power games, bureaucracy, hierarchy, alienating, underpaid work, insufficient funding etc. etc.

Populations are encouraged to become passive spectators, their hands tied concerning their own immediate interests, and in times of emergency often have to fight with the authorities in order to act directly, with their own competence and common sense.

This is not specific to Greece, it happened in Missipi, in England during the floods, (much of the latter due to lack of maintenance of drains etc), and all over the world, which is in a constant, planetary state of emergency. It is always the workers and poor people who suffer and die in these 'natural disasters', which are no more natural than States themselves.

PEST CONTROL

They surface from time to time like patches of scum on a slow-moving, polluted river. The last occasion of note was July 21, when about 15 of them attacked a nuclear protest camp in Angarsk, Siberia, resulting in the death 21 year old anarchist Ilya Borodaenko with a fractured skull and the injury of many other comrades, 9 of whom were hospitalised, one with two broken legs.

They tend to be ugly bastards, embodying a repulsive exterior that comes from a core of hatred, ignorance, idolatry, fetichism and, above all, fear. ..the greatest fear of all, the arse-tightening 'fear of the different' that engenders monsters. Small, insignificant monsters, to be honest, not worthy of being elevated to the level of an actual 'enemy'. In fact, they can't keep up a sustained attack, they just come out at night to prowl around and look for some unsuspecting prey: an immigrant or two, perhaps a gay or, why not, simply someone who doesn't have the right haircut or wear the right clothes, doesn't conform or worship the god Authority. At times they might be 'used' by power to do certain things that can't be done within legality—such as attacking comrades who have exposed themselves in a specific area of struggle—and thereby foster the interests of capital, as in the case above, where the G8 approved plan to build the International Uranium Enrichment Centre (IUEC) about to go ahead was meeting opposition from protestors and some of the local community. But we are not talking about the organised levels of neo-nazis that exist and work at quite a different level, integral to the workings of power itself alongside the other variants such as social democracy, state communism, etc. We are talking about a kind of natural hazard that is produced by the conditions of life under capitalism and States. Something that is small and insignificant, but is capable of killing you if it gets close to you. Let's say, something like an infested mosquito or a poisonous snake. If you want to kill a mosquito, you use a folded newspaper, or an insecticide spray. If you want to defend yourself from a snake you use a stick or a stone... the logic being that the thing represents a real danger at that moment, and wouldn't be deterred by a noble discourse on human rights or freedom of expression.

Yes, there are certain pests around that need to be dealt with unequivocally with adequate means.

There is no other solution and waiting is a losing game.

NO JUSTICE, NO PEACE, FUCK THE POLICE!



Many anarchist publications have a predilection for showing the latest gadgetry of the enemy, expensive toys-for-boys acquired by the State from conniving arms dealers on the backs of toiling workers and idiotic consumers. Here we want to give space to some of the elemental expedients that are used against the forces of order by the exploited.

When they attack, cops wear layers of expensive high tech body armour. Look closer, you'll see nothing inside but a can of worms, mere cogs in the machinery of the State without dignity or personality, ready to knock to the ground, kick, beat up ten to one, and even kill unarmed people at the drop of a hat. Never any individual responsibility for the consequences of their brutality in the interests of the bosses, who are clever enough to keep well out of the way.

On the other side are those with fire in their hearts and the surge of freedom in their veins, even just for a moment, in the full euphoria of *being* after taking shit for so long. For others, those who have taken time to think out and prepare their action, anarchists, anti-capitalists and conscious rebels, the result is more specific and calculated. But the essence of the story is the same. Cops are despicable entities but they are not invincible, they are cowards who hide behind corporate anonymity.

Attacking cops is not revolution, but it can be a liberating sport, self defence, retribution, or a means to other ends. Always, and in any case, it is a collective response to the violence and bullying perpetrated daily on the streets, on demos and in cop stations all over the world.

In France, during the month of June, in the towns of the Essone department, police have been assailed with molotovs and fireworks (on sale leading up to the great national patriotic celebration of 14 July). Dozens of fireworks, Bazooka, Tempest of Fire, Whistling Tempest have been launched at passing policemen from flyovers, and two young people were sentenced to six months each. During riots, on the other hand, '*mortiers*' are often used, solid tubes into which lightening fuses have been pushed. Dangerous for both thrower and victim. At Villiers-le-Bel around the same period, four policemen in a patrol car were ambushed by about 20 young people throwing fireworks, wounding one of them in the ear. Reinforcements were called and teargas cannisters and flashballs were used against the assailants.

In Greece, at the beginning of July, two hooded men with guns attacked and disarmed a police guard outside the home of the president of the Supreme Court, Romylos Kedikoglou, late at night. The guard was stripped of his service revolver and submachine gun as well as his bullet-proof vest, before escaping on foot. The action was condemned by the head of the Judges' and Prosecutors' Union as a 'direct attack on justice that sabotaged the rule of law'. It later transpired that the CCTV cameras around the home of the Supremo had all been burned in the weeks preceding the sabotage of the law. Two weeks later bullets from the submachine were fired at a police station.

Still in Athens, on July 6, two policemen were attacked, one critically injured, by a group of 'unidentified youths' depicted by the media as 'self-described anarchists' attending a rock concert at the Olympic baseball stadium in the coastal suburb of Hellenikon. The attack can be better understood in the light of a video which became public, showing cops beating and forcing a couple of young Albanians who had been arrested for mugging to beat each other, which had led to a public outcry. Other videos later emerged from the same cop station, showing male immigrants being savagely beaten with truncheons and female prostitutes from Eastern Europe being humiliated and forced to striptease and simulate lesbian sex in front of five jeering cops, including one of the chiefs.

On June 4 **in Rostock**, Germany, a 4000 strong international black bloc of anarchists and anti-capitalists fought the police and attacked banks, supermarkets and other businesses in the coastal town of Rostock. In a show of force against the G8 conference of world leaders over 400 cops were injured, 26 of them seriously. The anarchists used fireworks, flares, stones, sticks and a few molotov cocktails to fight the police. Journalists from the mainstream media were also attacked and their cameras smashed. Cars were used as barricades and set on fire. There were around 150 arrests, a low number considering the disorder. At one point in the manifestation a police vehicle was totally smashed and the pigs inside heavily injured

with stones and flag poles. The cops used water cannons, tear-gas and snatch-squads against the rioters, but were forced back and had to maintain a distance from the crowd. The overall demonstration was attended by around 70,000 people and ended with a concert in the harbour area of the city.



On the evening of Saturday August 18, two plain clothes policemen started to pursue 25-year-old Tony Onouha, an immigrant from Nigeria who was selling CDs in a cafe in Kalamaria, **Thessaloniki**, Greece. It seems that Tony recognised the cops as those had beaten him up a year before. He tried to run away and fell from the first floor window of the cafe 5 metres up, on to the street where he died instantly. Some say that he was pushed by the policemen. In any case Tony Onouha's death is directly attributable to the Greek police and their racist bullying.

Tony's friends and fellow countrymen immediately set up a vigil at the place of his death. Many protested their rage, immigrants, anarchists and anti-authoritarians together against the cops. Roadblocks were set up and the whole area was in flames in riots that went on through the night and lasted for four days. 500 people participated in a demonstration on Monday afternoon: black people, anti-racist groups, leftists, anti-authoritarians and anarchists. When the march came to the police station police were pelted with stones. Street rioting continued for four days and a demo also took place in Athens.

At around 3.00am of 14/08/07 the central offices of **Hania** coastguard authority in the old harbour of the city on the island of Crete, were attacked by a masked group with paint bombs and rocks. The front door and the sign were covered in black and red paint, and two windows were broken. Small flyers were thrown saying 'The coastguards' hands are covered in blood' and on the other side 'rapists, torturers and murderers'. The attack was fast, with everyone running away safely. During it, a few coastguards were inside the offices but didn't react. The cops showed up 15 minutes later.

The reason for the attack was the murder of the driver of a motorised boat in the Aegean sea by the coastguards, when he didn't stop at their signal. Also, a local coastguard is known to have raped a tourist and others were involved in the beating and torture of immigrants without documents who were caught on the coast. 2 days later a communique was left outside one of the offices of the local newspaper of the city. The group taking responsibility for the action informed that a minor act of resistance against the guards of the sea and harbours had taken place, followed by a specific report on the murder case, and

ending up: 'Democracy, which relies on repression and the control corps is totally indifferent to the value of human life, brutally promoting the interests of the bosses. We are not waiting for any special court or judicial decision to bring justice for their 'mistaken' and 'accidental firing' cases. They will always find us facing them.'

In **Norfolk**, England, about one hundred people attack a cop station with beer and wine bottles after three people were stopped and arrested while transporting a sound system from one outdoor party to another.

Six French policemen were molested as they came out of a plane in **Conakry**, Guinee, where they were escorting two migrants without ID papers. The two men were out of about 60 foreigners who had been on hunger strike in Lille to have their situation regularised. On arriving at Conakry, the men rebelled and the local people joined in.

In **Copenhagen** on the night of Saturday and Sunday 2.09.07 clashes took place between police and hundreds of young people resulting in 63 arrests being made. It was the 6 months' anniversary of the eviction of the Ungdomshuset. A demo to mark the eviction dispersed around midnight, after which 500 to 1000 young people began to build barricades in the Noerrebro quarter, a poor area of Copenhagen where many students and immigrants live, and to set fire to them. Shop windows were smashed and shops looted for material to throw on the fires and demonstrators threw stones at the police.



Clashes broke out in **Santiago** and carried on throughout the night of 13/13/09/07, the anniversary of the 1973 military coup in Chile. One policeman was killed and 41 injured. After demonstrations that had taken place to commemorate the victims of Gen. Pinochet peacefully dissolved, masked youths erected flaming barricades in the streets of the ghetto areas. Thousands of youths created chaos in the surrounding areas. There were 304 arrests after several shops, seven schools and a petrol station were attacked and looted. Rioters threw chains on power lines, causing a blackout that affected 140,000 homes. The incidents started in the slums created under the Pinochet dictatorship as the military government moved all the poor families out from central Santiago and extreme poverty and lack of essential services made them a source of opposition to the regime. But the democratic rule since 1990 has done nothing to ease these conditions. This year's riots however took the government by surprise, due to the many guns used and the number of youths under 16.

Red for the blood of the exploited

There is something obscene about 250,000 London people on income support getting half price bus tickets—or rather, pay-as-you-go ‘Oyster’ self-tracking devices—on the backs of the oil workers of Venezuela, following a dirty deal between a ‘red’ mayor and a ‘red’ president. The deal is that London City Hall will send out expertise in areas of urban management where London is a world leader, in ‘public transport, planning, tourism and protection for the environment’. So, the poor of Venezuela, a country that has seen the greatest growth in the disparity between rich and poor in Latin America in recent years, can expect to be evicted from urban centres, benefitting from the world famous British expertise in gentrification and total CCTV control. Perhaps the Venezuelan administration will also be persuaded to keep CO₂ emissions down by following the initiative of the London management and start importing bio-ethanol from Brazil. About 600 Scania ethanol buses had already been delivered by April of this year in the politically correct London management’s plan to get consensus on the basis of the reduction of emissions. The fuel for these buses and the hundreds of others on order by various companies all over Britain, is made from sugar cane the cutting of which is one of the most hellish forms of exploitation on earth.

Oceans of crocodile tears for the slaves of days gone by will not wash away the reality of the present-day suffering of thousands and thousands of physically and economically entrapped people with no means of escape, many of whom literally drop dead from malnutrition and exhaustion.

The only way to seriously reduce CO₂ emissions is to act decidedly to put an end to a system where millions of people spend their lives being shunted around on tubes and buses to their places of exploitation, most of which, in the great urban centres, consists in managing the exploitation of even more millions of people all over the planet.

‘White Deaths’

‘White deaths’, euphemism for deaths at work, are on the increase. In Italy, in the first 5 months of 2006 the *official* number was 469, the exact number for the whole preceding year according to the figures elaborated by the Anmil, association for mutilated and invalided at work. *Official* figures released by the Health and Safety Commission in the UK, have reached the highest level in five years, recording that 241 people were killed at

work in the last financial year compared to 217 the previous year. 77 of these people were killed on building sites—up 31%. Other deadly jobs are in agriculture and waste and recycling where there are large numbers of non-unionised, vulnerable labour, including many migrant workers. This is war, class war.

Hitting Rio Tinto where it Hurts



Rio Tinto Alcan, perhaps the world’s worst polluter/murderer, had one of its factories sabotaged in Essex in retaliation for buying into the ecocide of Iceland. Damage was done in support of the ongoing campaign against the heavy industrialisation of Iceland. In the early hours of 30/07/07, saboteurs struck at Smurfit Kappa, a plastics factory owned by Rio Tinto Alcan in Chelmsford, Essex. The gates were locked shut, office doors and loading bays were sabotaged with glue and a message left painted on the wall. Vehicles belonging to Rio Tinto were also sabotaged. Rio Tinto, who have recently acquired the business, have arguably the worst record of any corporation for abuse of the earth and its people. Whether they’re sponsoring and training paramilitaries committing genocide in the South Pacific, removing entire mountain tops in Africa or strip-mining virgin rainforest that belongs to indigenous tribes, they must be stopped. Rio Tinto’s recent acquisition of Alcan makes them party to the greatest ecological crime currently being committed in Europe. They are looking to turn Iceland’s great wildernesses into a series of monolithic power stations to power aluminium smelters; one of the most polluting and energy intensive industries in the world. Rio Tinto bring repression whether they go, in Bouganville in the south Pacific they hired mercenaries to rape and murder all who opposed their massive copper mine, Panguna. Their invasion into Iceland is no different and protests against heavy industry are being met with police violence and activists are fitted up and subject to State sponsored slander. It’s necessary to hit Rio Tinto where it hurts, on the bottom line, the balance sheet. Where it matters. EARTH LIBERATION FRONT.

Need money? Try the nearest bank



A 73 year old man was arrested with two accomplices after robbing the bank of Sondrio in via Bonardi Milan. They managed to get 30,000 euros after threatening staff with paper cutters, but only one managed to make his escape out of the side door. There are over 8,000 people in Italy over 100 years old struggling to live on meagre pensions.

What's going on in Germany?

On July 31 three comrades were arrested near Berlin, allegedly after having placed some incendiary devices under a few military vehicles. A fourth person was arrested in his apartment, accused of being one of the people who wrote the group's communique. Three others are under investigation. For what? Paragraph 129a, terrorist association. All are accused of belonging to Militante Gruppe a clandestine group active since 2001. This is the third such operation in Germany within the last three months based on paragraph 129a, in Hamburg, Berlin, Bremen, Strausberg and Bad Oldsloe.

On May 9, based on allegations of 'forming a terrorist organisation for the purposes of stopping the G8 summit' (18 persons under various group names) as well as 'membership of a terrorist organisation' Militante Gruppe (3 people, based on attacks that took place from 2001). **13-19 June**, based on allegations of 'forming a terrorist organisation' (under several group names, e.g. AK Origami). The allegations focus on arson attacks on vehicles belonging to the military and to a company involved in arms manufacture in Glinde (2002), Bad Oldesloe and Berlin (2004, 2006).

On July 31, based on allegations of 'forming a terrorist organisation' (Militante Gruppe, 4 people arrested, 3 others raided and under investigation).

The investigative files on the May 9 raids alone amount to about 80,000 pages. Dozens of phone-tapping permits have been issued, as well as meetings and cars bugged. A witness who reported a 'suspicious person' after an arson attack handed 80 photos in to the federal criminal bureau.

Some of the accused are charged with initiating a militant group against the G8 2007, based on telephone conversations where members of the 'Global Agriculture' working group spoke of 'stepping up' the campaign. They became suspects after visiting websites of the companies they criticise or having spoken on the phone about companies' locations.

Many of the files analyse 'self-incriminating' writing. They analyse how sentences are formulated, the punctuation and grammatical errors, whether letters are capitalised or not, etc., for example in reference to campaigns, whether the author refers to 'dissent!', 'dissent' or 'Dissent', 'G8' or 'G-8'.

Profiles are drafted of potential authors of texts: city of origin, political affiliations, educational background, position of author within the political spectrum, and some of the texts are attributed to specific persons.

Data is compiled on the accused: phone calls made, internet and service providers, demonstrations at which they were detained, projects they are working on. Much of this is not exclusively for one particular case but is held by the BKA Federal Office for the Protection of the constitution (Verfassungsschutz), political 'crime unit'.

Solidarity

After the first raids in May demonstrations took place the same night all over Germany. In Hamburg there was a spontaneous demonstration of more than 2000 people with some clashes afterwards. In Berlin, about 5000 people came out into the streets, all under the slogan 'We are all 129a!' 'We are all Militante Gruppe!' The days following many actions took place, including one by the Militante Gruppe which torched two police vans.

The aim of repression to intimidate radical resistance against the G8 and capitalism did not work out as planned. Above all, very few voices distanced themselves (mainly heads of Attac etc, but not the base) from the people under investigation or the militant resistance. Some comrades in northern Germany were 'invited' by the Federal General Attorney (BAW) to make declarations about their comrades for the 13-19 June investigation. The first went to the cops, along with 40 comrades in solidarity, to declare that she refused to say anything and was ready to face the consequences. In Germany, if you are called as a witness and refuse to testify, you can be imprisoned for up to 6 months. The last such case happened with the infamous Magdeburg trial, where several people refused to testify against their comrades and one of them did almost 6 months in prison as a result of his refusal to cooperate.



Now the situation is that three comrades are locked up in jail under the usual heavy conditions. There have been many expressions of solidarity, particularly to one comrade who was not arrested for an alleged arson attack and works at the university. He has since been released on bail. On the other hand, for many of those who showed him solidarity, it is less defensible to show support for those accused of arson against the death machines of Germany.

We want to join the (many) voices out of the chorus and reclaim the need to show open support for the ones who might even be found 'guilty' of some illegal action. We do not make distinctions between innocent and guilty: these categories do not belong to our anarchist



background. We must be capable of expressing our full support for anyone who is fighting with his/her preferred means against the present society, let them feel that they are not alone and that we stand with them and for their eventual actions. Of course, this solidarity would not exclude a permanent, critical debate with our comrades. Therefore it is extremely important not to let ourselves be split between the usual 'good' and 'bad', the normal game played by the State and Capital. It is important to show clear, critical support to all our imprisoned comrades, without distinction. And we are happy to see that there are several voices screaming the same, more than expected to tell the truth. Two rallies took place in front of the prison where the comrades are being held, as soon as they were transferred, with an average of about 300 comrades. The following night a car of the federal constitutional court was torched in Berlin. A few days later an attempted arson attack against the court in Berlin threw cops and media into a panic. Last weekend several cars belonging to companies involved with nuclear transport got burned, among them one that was the property of the German army. Meanwhile, a well-attended solidarity meeting took place, many calls to solidarity have been made, leaflets distributed, banners dropped and money organised.

To make it clear again: we do not let ourselves be scared, but rather choose to struggle further than sitting at home writing postcards to the prisoners (although this is a very important part of our struggle as well). It is also worth noting the participation of reformist groups such as the Attac base and a large part of the university world are also in the solidarity campaign. At the Attac

summer camp, 400 people made a spontaneous demonstration following the arrests chanting 'we are all terrorists'(!)

This is probably a paper tiger originating in the fact that one of the defendants is a sociologue, but it is well worth noting that perhaps some other people around are beginning to ask themselves a few more radical questions about the actual state of things. However, this occasion has been used to propose a general campaign for the abolition of paragraph 129a and b, and to go on the offensive generally against social control: a large demonstration, planned also by reformist groups for the 22nd September, will see the appearance of a large, autonomous block against social control and the abolition of the aforementioned infamous paragraph. The extended use of this paragraph seeks the criminalisation of our resistance, and in countries like Spain and especially Italy, where it is used virtually every two months, it has become a scary normality.

Are we heading in the same direction?

As we wrote once in our brochure 'Repression against Italian anarchists' it is just a matter of time until every friendship is catalogued under this paragraph.

We repeat again, for us there is only one terrorist organisation, and that is the State. Therefore it seems a big contradiction that people who actively oppose one of the main organisations of death and terrorism, such as the army, are now being called terrorists! Something everybody can reflect on.

In closing, we must not forget that the problem is not only the imprisonment of those close to us, but even more the existence of the prison itself. The existence of those grey walls is a threat to us all and we must fight for their destruction, day by day.

Freedom for Axel, Florian and Oli!

addresses of two of the imprisoned comrades:

Oliver Rast
Buchnummer 2355/07
c/o Ermittlungsrichter Hebenstreit
Herrenstrasse 45
76133 Karlsruhe
Germany

Florian Ludwig
Buchnummer 2356/07
c/o Ermittlungsrichter Hebenstreit
Herrenstrasse 45
76133 Karlsruhe
Germany

For the suspension of all paragraph 129a and b inquiries!

Freedom for all!

Destroy all prisons!

ABC Berlin

www.abc-berlin.net
www.einstellung.so36.net

LECCE ANARCHISTS SENTENCED



On May 12 2005 in Lecce, southern Italy one hundred and fifty cops, backed by helicopters and anti-explosives units, raided the houses of 16 anarchists and arrested five of them on charges of ‘subversive association’. Salvatore, Saverio and Cristian were held in prison, whereas Marina and Annalisa were put under house arrest.

The main charge, subversive association, which was also used in the infamous ‘Marini frame-up’, was specifically connected to the struggle against the detention camp for immigrants ‘Regina Pacis’, (San Foca, Lecce). Public Prosecutor Lino Giorgio Bruno accused the arrested anarchists of ‘repeatedly threatening’ the director of the camp and his family, of carrying out an arson attack on his house, of stirring up one of the many uprisings that broke out in the camp, setting fire to the entrance of the prestigious ‘Duomo’ cathedral in Lecce, damaging various ‘Banca Intesa’ cash machines (the bank that finances ‘Regina Pacis’), and so on.

As usual, there was no concrete evidence concerning the charges; only suspicion and insignificant reports from phone tapping and a bugging device that had been placed in one of the comrades’ car, (which had immediately been found and destroyed by the comrade himself).

It must be pointed out, however, that the prison for immigrants ‘Regina Pacis’ had recently been closed down and its manager, priest Cesare Lodeserto, was under arrest for abuse and mistreatment of immigrants. His crimes and those of his collaborators had become so obvious that they could not be ignored any longer, despite a united front formed by rightist and leftist politicians, all claiming Lodeserto’s innocence.

The Lecce anarchists had started to expose the true nature of ‘Regina Pacis’ long before the judicial intervention against the torture centre, and they had been doing that through coherent and firm work of counter-information and strong denunciation. Their ‘crime’ was therefore ideological: they are anarchists and want all prisons and borders to be smashed down once and for all. With all means necessary, without any reserve.

On July 12 2007 the sentence of the first grade of the Nottetempo trial was pronounced after almost two years imprisonment (preventive arrest) were inflicted to Salvatore (who also spend a period in isolation in the Salerno prison), Saverio and Cristian. As it was impossible for the jury to confirm the accusation of subversive association (article 270bis) they turned to article 416 of the Italian penal code and accused four comrades (Salvatore, Saverio, Cristian and Marina) of forming a ‘criminal association’ and gave them from 1 to 5 years suspended sentence.



DECLARATIONS



The arrest of five comrades in Lecce, which was carried out simultaneously with others all over Italy, offered the occasion for a deceptive and denigrating campaign.

The accusation of having formed a subversive association aiming at subverting the democratic order of the State only exists because it has been theorized by the investigators. The media have also played an important role in this context. Having repeated statements such as ‘anarchist cell’, ‘association’, ‘violent actions’ etc, something will remain in people’s minds, no matter what the conclusion of the trial is. This terrible way of

speaking is still employed today and often ends up in total invention of news.

With fury and hysteria they have tried to silence anarchists and, as happens with all rebels, present them as monsters. That is why some of us have been held under arrest for almost two years, while the appeals that the prosecution incessantly presents against our release have turned our freedom a kind of lottery. Rules are mere instruments of interpretation: those who decide do not care about the individuals involved, individuals who in this case are aware of what they are and what they want. In fact, in spite of everything, anar-

chists have continued to defend their dignity and their ideas. Hence the fact that they are considered dangerous: in an era when dissent must be erased, this trial, like many others, is more than a trial against intentions, it is a trial against our convictions, desires, ways of being, thinking and acting.

Anarchists love freedom and are against any kind of prison, but they do not only say that. They express, demonstrate and practise that with their best weapon: solidarity. And it is also for this reason that they are considered dangerous. In a society where individuals are more and more isolated and where terror is inculcated in everyone's mind, real solidarity, that which links people who don't know each other or is the product of their common feelings, cannot be considered anything but dangerous. For this reason, even when protests are clearly social and derive from the awareness of the people promoting them, they are labelled as terrorism. Today it is sufficient to write on a wall to be considered a terrorist. Solidarity is suspicious to the inquisitors just as love and friendship are. Glaringly clear evidence of that is given by this court, where various witnesses for the prosecution have talked about relations, meetings, links and closeness between people. It is not specific crimes, therefore, that are being persecuted, but an idea and the individuals who hold it. It could be argued that the democratic State allows everybody to express their opinion in respect of personal rights and guarantees. Well, my arrest has been justified by the fact that in 2004 I sent emails in which I communicated the arrest of my partner.

I think that these miserable manoeuvres aimed at humiliating and frightening us and making us renounce our lives, affections, past and future, demonstrate yet again the groundlessness of this theorem and their concern to keep it alive.

Another element that I consider even more damaging for my identity is the attempt to confine me in a rigid, closed organisation. This proves the inquisitors' inability to understand a horizontal way of life that does not know hierarchies and is based on mutual respect; on the contrary they have individuated leaders and subjects among people who, like us, refuse these concepts. Moreover, as the prosecution records state, if you are a woman you can only be the fiancée or partner of the most influential male, or, according to occasional circumstances, his manipulator. That a man and woman have a horizontal relationship cannot be understood.

It is however important to talk about what is being



discussed in this trial, that is to say the existence of a terrorist organisation. If we consider the classic definition of terrorism, 'use of indiscriminate violence aimed at conquering, consolidating and defending political power', we can well understand who the terrorists are and where they can be found. Imposition, authority and violence inflicted on harmless people are their instruments and their weapons. They declare and wage wars that kill millions of civilians and, by deception, present them as useful and necessary; they impose by strength infrastructures that devastate nature and the life of its inhabitants and take vital resources away from them. All these considerations are linked to another element of this trial: the criminalizing of the struggle against the detention centres for immigrants. Today these are called concentration camps even by the left that introduced them to Italy and intend to keep them there, whereas many individuals have been trying for a long time to unveil their real nature and affirm that, even if the media and the investigators still call them welcome centres, CPTs are prisons for foreigners whose only guilt is that they do not have regular documents and who, almost always, have escaped from wars, misery and catastrophe or are simply looking for better living conditions, and this search often costs them their life. If on the one hand there is the attempt to present all illegal immigrants as criminals and to hide the real na-

ture of the places where they are imprisoned (of which the CPT in San Foca was an outstanding example), on the other there is the attempt to silence and isolate with all means necessary the anarchists who consider these places an intolerable reality. This has happened in Lecce, where, also thanks to the media, anarchists were called terrorists with the aim of scaring the public. This was not sufficient, so repression also struck anyone who demonstrated his/her solidarity to the accused anarchists so that that would be the end of them in Lecce.

Furthermore two places open to the public, where initiatives, concerts, discussions, social dinners have been held and books were at everybody's disposal have been labelled as criminal dens. Relations between individuals have been presented as an organized group with a leader. Any action that took place in Lecce and surroundings has been attributed to these individuals, whereas phrases, quotations and opinions, have been rigorously quoted out of context, and their superficial and false interpretation have been used to insinuate vicious activity by these individuals. This method has constantly been used in this court, where the prosecution has systematically omitted everything that could be on the defendants' side. This grotesque picture has been completed by the exasperating attention that the men in uniform have given to books, magazines, leaflets, posters and other material that has been around for years. I think that is why the inquisitors try to get rid of anarchists and give them so many years in prison as if it were nothing, simply because anarchists think and write too much.

In conclusion, I want to say that the repression hitting us is being inflicted day after day on the rebels and excluded of this wealthy society on the edge of the abyss, and that the lack of freedom inflicted on us during these months (isolation, deprivation of affection, morbid and obsessive control of our personal life), is also experienced, sometimes quite dramatically, by the millions of prisoners in Italy and all over the world and by the foreigners locked up in the CPTs, whereas a generalized delirium points at the question of security and conceals the widespread precariousness that is affecting more and more people. And it is exactly because I am a foreigner among the foreigners that I'd like to remember Vasile Costantin, a Rumanian who remained completely paralysed on August 10 2004 while attempting to escape the detention centre in San Foca. His story, like many others, testifies where the real violence is, a violence that takes life away from millions of indi-

viduals day after day. The management of this deprivation, which is propagandised as charity, but which is so false that it has been uncovered even by the magistrates, has often been justified by those in charge (such as in the case of Regina Pacis) as a simple and necessary execution of the law. The many escapes and revolts that have occurred in the CPTs, including the Regina Pacis, demonstrate better than anything else the reality of such places and what that law was and still is: the product of racism, exploitation and repression. After all, even the nazi camps were legal and so were the Italian racial laws, but they certainly were not legitimate.

With these words, I return the appellation of terrorist back to the sender.

Marina Ferrari

Lecce, June 28 2007

Finally there are situations when a passionate man must write. When the stage is empty and the people are crushed, when a society of slaves has a shopkeeper as king, when all those who think are condemned, it is well necessary that the latter, exiled from the present, dwell upon the future.

Ernest Coeurderoy, Days of Exile

First of all I want to clarify that this declaration does not intend to be a justification because I have no reason to justify myself. Then, any clarification in this court is pointless because my words can hardly be under-

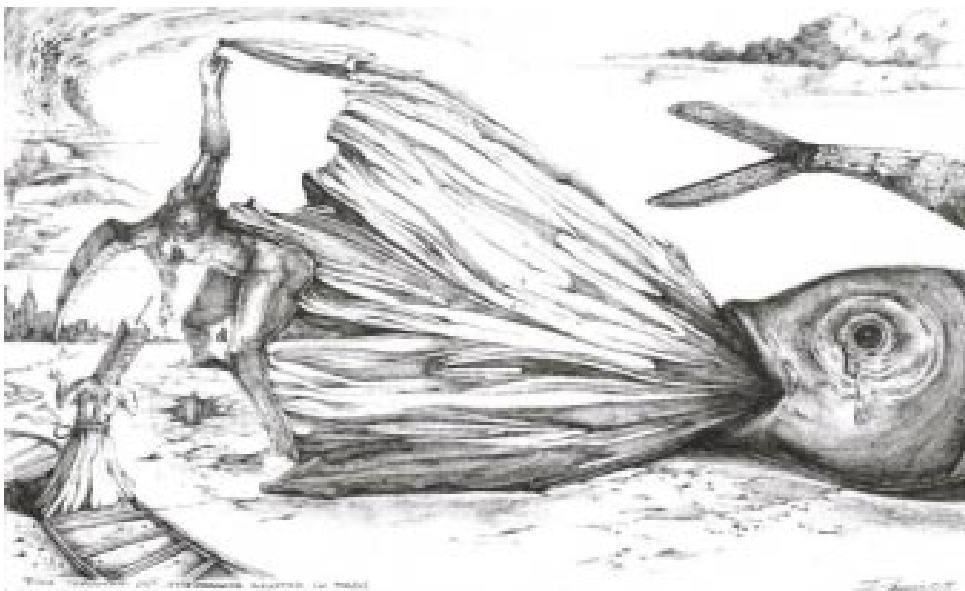


stood in all their meaning in this place. Not that I think you are stupid but because we belong to opposing ‘sides’ – you represent power and I represent its enemy – and our ways of understanding and interpreting reality are absolutely different and alien to each other. This trial, however, is obviously and exclusively political, and therefore social, and I cannot help expressing what I think. I want to point out that my thoughts are addressed to beyond this court, to the vast mass of exploited and excluded to which I belong and to which I have always addressed myself with the means and methods that I have acquired through time.

First of all I return to the sender the epithet of ‘terrorist’ that has been used to define me since this story began, and also before, aimed at producing satisfactory public opinion, which ‘*is made by idiots*’, as Stendhal rightly said, and the persecution and repression that ensued; I will come back to this later. For my part, as I have already done many times, I reaffirm that terrorism has always been the favourite weapon of States, be they old empires, more recent nazi-fascist or socialist dictatorships or advanced democracies. Even if those who hold power, and therefore the manipulators of History and Culture try to change its meaning, the word ‘terrorism’ means ‘*use of indiscriminate violence with the aim of conquering, consolidating and defending political power*’. Anarchists, on the contrary, even when they have decided to use violence, have never used it in an *indiscriminate* way. Then it is absolutely ridiculous to think that anarchists want to conquer power, given that their aim is to destroy it! After all, the bombs in the squares and on the trains, the massacre of entire populations and the ‘*exporation of democracy*’ are certainly not anarchist practises.

As far as the appellation of subversive is concerned, I candidly admit that that is what I am. What is an individual who despises all kinds of power and struggles for a completely different society and for the freedom of all living beings without distinction, if not subversive? All this is certainly subversive in a world where social relations are based on exploitation, plunder, exclusion and abuse of the weakest. Furthermore, I could never belong to any subversive ‘association’, which would really be a very miserable thing and would not match with the fact that I am anarchist, which I assert and for which I am accused in this trial. As an anarchist, I have two fundamental principles: that of the individual and anti-authoritarianism. Therefore I could never organize myself in a vertical way – even if I have been defined ‘*leader*’ and ‘*chief*’ and, according to the prosecution, I occupied a ‘*leader’s position*’. I strongly refute these words. I could never organize myself in a rigid way either, because in that case it would be the organisation that dominated me and I would become a mere instrument and appendix of it, and my being a unique individual among other unique individuals would disappear behind it. On the contrary I establish my relations according to the necessity of the moment, the love, friendship and affinity that link me to others. I can agree for a moment on one question and soon after be in total disagreement concerning another. But this relation is always horizontal, informal and never hierarchical, according to the principle of anti-authoritarianism. In this free and temporary relation, I am free to move by myself or with whoever wants to move with me. On the contrary, in an organized structure, individuals only move inside the ‘association’, exactly like in political parties. If I acted in this way I would follow a religion, but as anarchist I am against political parties and religions, no matter what they say. I would even be against anarchism if the latter were to become a dogma and therefore religion.

Another accusation made against me and that I want to clarify because I find it disgusting is that I would carry out ‘*proselytism*’. This practise does not belong to me; it belongs, for example, to the armed forces that go around schools in order to convince kids to enlist, and to priests and to missionaries all over



the world. But I have always been extraneous to the 'missionary logic'. I do not think that social change is a historical mission that I have to carry out nor do I think that it is an inevitable event according to some determinist dream. On the contrary I think that it is an open possibility that can become true or not, that can be fair or not. And it will not be any 'party' of anarchists to radically transform the world; it will be the exploited that organize themselves together with anarchists. If I were to live my life and thought according to an historical mission, this too would overcome my will and transform it into an instrument of something that does not belong to me and that would be the opposite of individuality. I would disappear behind the historical mission, behind the ideology. On the contrary I have never had the arrogance to claim that I know the truth in the place of ignorant masses that have not understood anything and that I should 'convert' and 'indoctrinate'; in this way I would be putting myself in a vanguardist position, which anarchists historically refuse; I have never wanted to be a vanguard. What I do, through articles in our papers, posters, demonstrations, meetings, distribution of books, which is being judged in this court, is called propaganda, that is to say an instrument for expressing my thoughts and ideas. Mind you, I said Ideas, not mere and stupid opinions. Opinions only represent the empty shell of ideas, as they do not have the subversive potential of the latter. Ideas are something more, they are dangerous, especially in times of social anaesthesia as those we are living in, and it is for this reason that they scare.

This is the real point: what is on trial in this court exactly? Certainly not 'crimes', most of which the investigators had to construe 'evidence' and interpret in their own way words, sentences, concepts, highlighting what was convenient for them and omitting all the rest in order to justify. No, it is not this. Here it is the Idea that is on trial, anarchist thought and practise. Nobody can believe in the old fable of the 'State of Right', also because, as Hobbes rightly says, '*rights being equal, strength wins*'.

It is therefore clear that the courts defend class interests, the class of the included against the big majority of the excluded, which is growing. It is sufficient to observe the social provenance of prisoners in the very democratic Italian jails to find the best confirmation to my statements. So it becomes intolerable for individuals desiring freedom, the destruction of all power and a dignified life for everybody to be set free. It is not by chance that there exists a continuous and constant attack against what can be defined the 'anarchist move-

ment'. This attack has been increasing over the last ten years, and is also due to the politics of emergency that the State has adopted for a long time and upon which it now bases its very existence: it is a consolidated rule to create a fictitious enemy towards which to address subjects' fears so that they create a common front against the 'danger' of the moment and cannot see who are really responsible for their misery: one day it is the mafia emergency, another it is environmental emergency, then the immigration emergency comes out. Following this logic today there stands an external enemy – foreigners in general and Arabs in particular – and an internal enemy – all those who oppose the present state of affairs, and anarchists in particular.

Dozens of conspiracy court cases have been rigged



against anarchists, most of which have fallen through. What the prosecution is trying to do here, therefore, is not so much to put me and some other comrades in prison, which would be too little a thing, but to obtain a final sentence that could be useful in future penal procedures and help to get rid of anarchists for a few years, while sending a warning to all the others. The thinking heads of the State have certainly realized that, for a series of reasons, Lecce is the ideal place for such a precedent to be created: it is a little town on the suburbs of the Empire, where, in their opinion, there would be little resistance, and then there are no specific precedents. The most extraordinary thing, however, is that to obtain such a sentence, instruments that have failed elsewhere are being used, i.e. the usual old joke that

fills the documents of investigators and public prosecutors about anarchist organising themselves on a double level – one public and the other clandestine – and the intentionally distorted interpretation of one comrade’s words published in a number of books. There is, in fact, a repressive thread on a national level that is put into practice on a local level only to make it easier. A few more steps in this direction and, who knows, anyone who has certain books in his house will be criminalized! After all, it is precisely books that were seized in the course of the searches carried out when we were arrested... It might be useful to remember that the ‘dangerous books’ hunt was carried out during the holy Inquisition and during Nazism, and it is also useful to remember that a few days ago in Bologna searches were made and an investigation on conspiracy was opened on the pretext that comrades were distributing a book that criticized the infamous ‘Biagi law’. And it is quite bizarre that some books are being considered the source of certain theories and strategies, in spite of the fact that your own magistrates have sentenced the falsity of these constructions!

Contrary to what the prosecution is trying to establish, I am a dangerous individual not because I speak and act in a clandestine way but because of the exact opposite: because I do not need to do so. I think I am a free individual coherent with himself, at least I try, so I openly say what I think and do what I say: theory becomes practise and practise becomes theory. I understand how this can be disturbing and unpleasant to power. It must be in fact unpleasant to mayor Poli [the right-wing mayor of Lecce] that in her ‘polis’, that is to say a town ruled by a bunch of exploiters under which slaves are subjected, there is still somebody who wants to take back the ‘agora’, that is to say a free piazza where there can be free discussion and where the Idea, this thing that is so frightening, can be spread. After all, as the inquisitors have tried to stop me many times, they know perfectly well that I cannot stand the closedness of what they call ‘dens’, especially as the excluded to whom I address myself are not frequenters of such places.

My anarchist thoughts and practice are even more dangerous to the inquisitors when they are aimed at striking the terrorism of very important men and the violence perpetrated inside the new concentration camps of the State, the so-called CPTs. The pretext under which I was put in jail and for which I am on trial is exactly my radical opposition to these places.

I loudly claim my struggle against the detention centres for immigrants and against Regina Pacis in particu-

lar. It was an infamous place that was luckily closed down but whose corpse continues to spread a horrible stink and whose walls are still impregnated with the blood and anger of millions of individuals who were locked up there and raped of their lives. In my opinion such places should not only be closed down, but be totally razed to the ground so that not even the memory of their infamy will remain. Yes, for a few years there has been the custom to celebrate ‘*remembrance day*’ [in memory of the victims who died in nazi concentration camps]: if we did not live in an upside-down world, they would probably celebrate ‘*oblivion day*’, the total destruction of all concentration camps. And I want to point out that I do not use the word ‘concentration camp’ as rhetoric or because it has become fashionable among left-wing politicians who created the modern camps, I use it because it is a rigorous definition. As in the old colonial and nazi camps, in fact, people locked up in the CPTs did not commit any crime, they are only undesirables at the mercy of police and exploited by the bosses of the moment. Besides being jails for immigrants, the CPTs are places where foreign labourers, who can be blackmailed more easily, are selected from. It is in fact important to remember that the exploitation of this kind of labourer is very important to capital.

The last thing that I would like to say concerns the particular time in which comrades and I were arrested. It was soon after the arrest of Cesare Lodeserto, the director of Regina Pacis, and when many members of his staff, including doctors, operators, and cops were (and some still are) under investigation. It was necessary to distract public attention from these episodes that uncovered the true nature of that CPT and opened a crack in the wall that I had been trying to open myself for years so that everybody could see through it. It was at this point that attention had to be deviated and diverted



and focussed on the worst enemies of the State. That does not surprise me: it is one arm of the State that goes to secure its other arm. There is a popular saying that sums up the concept: *'one hands washes the other and both hands wash the face'*.

During the time I was detained I was able to personally experience the fury that the State has towards words, against which it has waged a war, as also proved by years of phone tapping and bugging used against me and by the great quantity of papers confiscated from my house. It is hatred towards all the aspects of the word: the written and spoken word and therefore, basically, thought. It is the attempt to kill Cartesio's statement *'I think, therefore I am'* because in a social system where *'to have'* is much more important than *'to be'*, individuals must stop *being*, and it is not just a question of auxiliary verbs substituting each other.

I was able to see that when censorship went for my letters and books when I was in prison (and still does). The inner meaning of the matter can be found in one single sentence that was repeated many times by a prison officer who, when I insisted on having books that had been withheld for two months by the censors, used to say; *'You read too much!'*.

This short phrase is very significant and sums up the sense of my incarceration and trial: *'You read too much!'*. If this is true, I am sorry, but I can't reassure you, I will keep on thinking, reading, writing, speaking and therefore struggling. It does not matter if in the future I find myself on this side or that of the bars of this open prison called society, because I am convinced that in the court justice is not administrated but rather that vengeance is executed.

Unless you agree with Dostoevskji, who wrote: *'When they became criminals they invented Justice and imposed a series of codes to preserve it, and to preserve the codes they invented the guillotine'*. In this case, innocence is the worst thing ever.

I do not have anything else to say.

Lecce, June 28 2007

Salvatore Signore

There are two fundamental reasons for which I am sitting in this court as a defendant, the only role that, against my will, I could ever play in a court room.

First of all I am a revolutionary and an anarchist; and if you consider how many comrades are still being held in Italian jails, that in itself seems to be reason enough.

After all, what can those who want to break this damned murderous social organization based on misery and exploitation, expect from the ruling class, which does not intend to renounce its power, and the interests of which this court is bound to defend?

The second reason is closely linked to the first, or rather it is its direct and logical consequence: the struggle that, as an anarchist and revolutionary in this society, I have been carrying over the past few years.

So, after the ground had been prepared with a long period of preventive criminalization thanks to the usual



journalists of the press and TV, imprisonment was not surprising. First, imprisonment in a proper cell of 8 square metres, that three people shared twenty hours a day, then house arrest where the bars on the doors and windows cannot be seen, yet are there. House arrest, which is certainly less hard in certain respects, serves the project of total isolation carried out by the State even better: you do not have any contact with other prisoners and your only way of communicating is by mail, which, as this prosecutor well knows, is not at all reliable.

One year and ten months have passed since May 10 2005, during which my comrades and I have endured isolation, transfers, continuous intimidation and abuse of all kinds, but always cheered by practical solidarity by many other exploited like ourselves. Certainly it was not easy, as it never has been for all the men and women

who have locked up throughout time all over the world, but I do not intend to complain or to present myself as a simple dissident who, by a judicial mistake or for whatever other reason, finds himself involved in a sensational judicial frame-up and is now waiting for justice.



Nothing is more extraneous to my way of thinking and living. Condemnation or absolution, justice – real justice – cannot be found in a courtroom.

It is true that this is a frame-up, quite a clumsy one, and in some aspects even a ridiculous one. The prosecutor, in fact, not having any evidence in his hands, relied on the old and always useful habit of inventing it by deforming reality, transforming conversations that he infamously listened to and omitting the context in which they occurred, so that he could make us members of a subversive association punishable by article 270bis. When you are a liar by profession, as time goes by you probably end up losing track. I think that it is how this prosecutor, trying to conciliate what cannot be conciliated, went quite further and established that anarchists, who refuse all authority, were part of a hierarchical structure composed of leaders and followers.

Apart from these dirty tricks, power was right as regards me: it has singled out an individual who refuses the State, does not care about its laws and strongly desires the subversion of this system, the destruction of all authority and the creation of a free life for everybody. This is the dangerous idea that power cannot tolerate, in spite of what they declare, and which is well beyond the worn-out old chatter about liberty and rights upon which the ideology of the regime is based.

Actually there is no freedom in rights. The latter are a concession given to vassals and as such they can be suspended or suppressed, and they strengthen the power of those who concede them. In other words, the State concedes and removes rights according to its

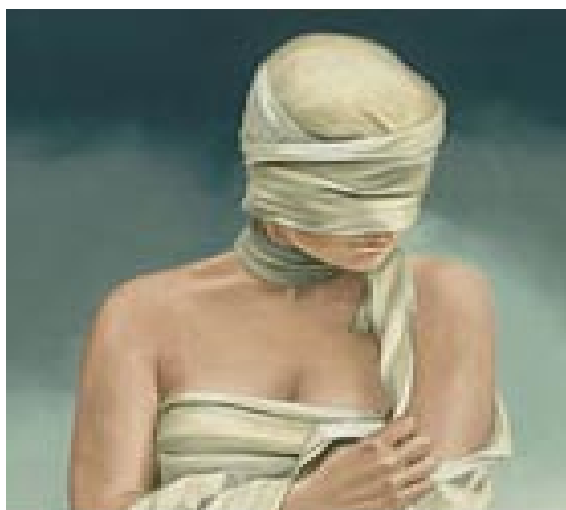
needs. This said, it is not surprising that article 270bis, which we are accused of, comes from old article 270, which was first produced by the fascist dictatorship (Rocco code) in order to repress rebels, and eventually passed from the fascist regime to the Republic that boasts it was born from the Resistance. In other words, the most efficient legal weapon against dissent during the time of dictatorship is being used today; moreover it has been refined and adapted to the different social conditions, going through decades and governments of all colours, as a sign of continuity between two powers that, basically, are not so different from each other. This article, which establishes a six-month imprisonment that can be reconfirmed every six months up to two years, cost us to be locked up for quite a long time before any jury decides our sentence. In this way the principle of ‘presumed innocence’, which any good democratic subject feels he is protected by, has been clamorously denied.

Many of the specific charges against us concern the struggle for the closure of all detention centres for immigrants and in particular the infamous Regina Pacis in San Foca, which was run profitably by the homonymous Foundation Regina Pacis [a foundation of the Lecce clergy] up until March two years ago. CPTs and deportations are another thread that links past and present: fascist and nazi concentration camps, before becoming centres of systematic massacre, were places where people were locked up without having committed any crime. It is exactly what happens in all CPTs. That is why I have always called them concentration camps. In these places immigrants who managed to reach Italy but do not have the right documents to stay in the country are locked up, after enduring terrible journeys during which they risked their life: The Mediterranean sea bed is now a cemetery without crosses or names. For them, guilty of being poor and foreigners on the run desperately searching for a better life, State racism has established that they be imprisoned, following what is a mere administrative question for an Italian. They are kept there until they are identified – officially 60 days – and, with the collaboration of companies such as Alitalia and Trenitalia they are eventually deported to their country of origin or, and this is what counts, somewhere else outside fortress Europe. Otherwise they are handed a deportation order compelling them to leave the country within a few days. Those who do not obey are put in prison. As they do not have any other choice in the face of misery, hunger, and war that they have escaped from, they are forced to live in hiding, constantly chased by the police, escaping raids and facing

prejudice and hostility stirred up by the media propaganda that depicts illegal immigrants as criminals and possible 'terrorists'. In order to survive they have to accept even more hideous working conditions because they can be easily blackmailed under the threat of deportation. They live constantly with the terror of being captured, thrown in CPTs and then sent back from what was their journey of hope. The condition of 'clandestine' hanging over immigrants, therefore, serves a precise project of exploitation: on the one hand the bosses ask the State for legal labourers, according to the established quota; on the other the latter have at their disposal a considerable number of undesirables without any rights that they can exploit to death. These 'undesirables' are used to threaten the legal immigrants so that the latter do not stand up for better working conditions (without a work contract immigrants cannot stay in the country).

Everything in this world is submitted to the rules of economy. It is such an obvious truth that power does not even try to conceal it; on the contrary it tries to make us think that it is an inevitable reality from which everybody will gain something.

When they do have to conceal reality, on the contrary, their most effective trick is to call things with names that do not match their meaning. In this way the expression 'humanitarian war' was introduced, concentration camps for immigrants are called 'welcome centres' and the prisoners inside these structures are called 'guests',



as Cesare Lodeserto, a 'benefactor-jailer' ex-director of Regina Pacis did in this court. According to the stories of many prisoners, the detention centre of San Foca was a theatre of violence, beatings and abuse of all kinds, especially after revolts had broken out. But even if such atrocities had never occurred, my struggle for

the closure of Regina Pacis would have been the same because the real problem is not the way a CPT is managed but its mere existence as a place where people are locked up. For a long while now these places have been called concentration camps even by the left that contributed to creating them and by a large part of civil society, without any practical consequences. The new governors, who out of pure political calculation had expressed their intention to vaguely 'go beyond' the CPTs, have now changed their cards: this 'going beyond' is nothing else but a different setting. The CPTs would be reduced in number, become more secure and serve as prisons 'only' for the 'irreducible', that is to say those who do not collaborate with the police to be identified and voluntarily deported. A real disappointment for the people who voted the new governors. The truth is, as the political class admit, that the CPTs are necessary to the current politics of immigration. The State cannot do without them, even if they represent the total demystification of the democratic lie and show how exclusion is at the base of democracy. As far as I am concerned, this does not make any difference, as I have always known that CPTs will disappear only if and when we have the social strength to impose it. This is the reason why, today like yesterday, I am continuing my struggle against detention camps and deportation, focusing my attention on the responsibility of those (managers and collaborators) who allow their existence and activity. Furthermore, I always bear well in mind that there exists a strong link between CPT, permanent war and the militarization of society.

The regime's incessant propaganda has always used fear as a means to produce consensus. The continuous creation of a threat, highlighted according to the circumstances, justifies a more and more suffocating control over all aspects of life and allows power to introduce more and more liberticidal laws. The enemy is everywhere, it is called 'terrorist' and can be an immigrant or a revolutionary. Reality is turned upside down: those who massacre entire populations in order to control resources accuse those who struggle for freedom of terrorism. But if terrorism is, according to its historical definition, the indiscriminate use of violence aimed at conquering and consolidating power, then it is well clear that **THE STATE IS THE TERRORIST!**

Cristian Paladini
LECCE, June 28 2007

Who are the Nazis?

Eight youths suspected of being members of a local neo-Nazi cell that assaulted gays, foreign workers, homeless people and men wearing 'kipot' were arrested in Israel at the beginning of September. All but one are non-Jewish immigrants from the Soviet Union who arrived in Israel by the law of return—a grandparent, for example, who was Jewish. Swastika posters, neo-Nazi movies and explosives were apparently found in their homes and they circulated pictures of themselves on their mobile phones doing nazi salutes.

For a State that bases its reason for being upon the Holocaust and the persecution of Jews throughout time, the news obtained a shock effect. In fact, already in 2006 graffiti had appeared in the town of Petach Tikva, home of the arrested, bearing the words 'death to Jews' and swastikas in red paint, and signed WP (white power).

A closer look at some of the other things that go on in the land of Zion puts things in quite a different perspective. Far from being a 'special' State with particularly high moral values (apart from that annoying question of having had to throw out the Palestinians, then imprison, kill them or wall them up), Israel is like all other modern democracies, i.e. thrives on the labour of slaves. When the intifada ruined the slave markets of Arabs from the occupied territories—who used to queue up daily for work inside Israel, and were often locked up inside their sleeping quarters by fearful Israeli bosses—contractors looked elsewhere. They found what they wanted in Romania and paid the passage of men who could not make a living in their own country. Deals were also made with the Chinese government and tens of thousands of Chinese slaves imported. Other immigrant workers in Israel are from the Philippines, Thailand, other east European countries as well as some African and Latin American countries. On arrival, their passports are confiscated. They live in conditions unfit for human habitation, have meagre quantities of disgusting food pushed under their doors or through bars, for which



large deductions from their pay are made. Babies born to immigrants must leave the country within months of birth, they have no rights at all in Israel. Since the crash in the construction industry many of the imported work-

ers are living as illegal immigrants and it was reported already years ago that the flora and fauna of Israel is disappearing as starving people are eating whatever they can find.

A handful of brainless idiots are stealing the show. But in the shadows there exists a great choreography of suffering and despair of those who do not belong to the 'chosen race', and whose only public face is the 'made in Israel' that enhances the shelves of so many supermarkets and lies behind beautiful bouquets for light-hearted sweethearts.

Attacking the spoils of the Israeli Colonisers

A group of Palestine solidarity activists and anarchists entered the depot of Israeli export company Carmel Agrexco in London... on July 15 and leafletted workers concerning the provenance of the goods they were handling: the Palestinian territories occupied by the Israeli state. Demonstrators took down the Israeli flag substituting it with the Palestinian one, whereas the anarchists removed the UK flag and unfurled the black flag of anarchy. Two people locked on to a truck in the forecourt for four hours.

Similar actions have also taken on a stretch of road outside their depot in Hayes, Middlesex, such as that on February 14 against imported flowers. Court action against the 3 demonstrators from London and Brighton who were arrested was dropped after it was ascertained that the road belongs to the company, who will not prosecute as they want to conceal their dirty trafficking as far as possible from the eyes of the not too demanding British consumers and any eventuality of solidarity towards the Palestinians.

These actions are interesting in that, as well as disrupting the murderers' 'business as usual' for a moment, they put such places on the map for all to see.

The black flag of anarchy is a timely reminder that there can be NO STATE solution for the exploited Palestinian—and Israeli—peoples, but a concerted horizontal attack on both Israeli and Palestinian State, politicians, armies, hierarchies, bosses and the exports that finance and enrich the former, while the economy of Gaza has been completely destroyed.



Let's destroy work!

No one who finds themselves obliged to sell their existence like merchandise has managed to dignify their life through wage slavery



In Santiago, Chile, May 20, a few hours before the presidential speech, two explosive devices detonated in Santiago, one in the headquarters of the Party for Democracy and another in front of the Inspectorate of Labour. In spite of the damage caused, nobody was injured. The device at the Inspectorate of Labour exploded at 11.30pm causing damage to the large windows of the adjoining building, Hotel militar, as it had been placed in the water metre between the two buildings. The attack was claimed in a leaflet left at the location, in protest against labour legislation. The other device went off at the Party of Democracy at 5.00am, in the centre of Santiago.

Communique:

DOWN WITH WAGE LABOUR!!! Work never dignifies anybody. Nobody who finds themselves obliged to sell their existence like merchandise has managed to dignify their life through this wage-slavery. We will only obtain freedom by destroying the bindings with which they tie us to this criminal, slave society. The idea that wage-labour dignifies corresponds to a fallacy. A fallacy supported and diffused by the pseudo-revolutionaries of the p.c. [Communist Party], those that have historically sought their place in the bourgeois circus,

never having hesitated to become allies with the police of the State to sell-out, repress and incarcerate the possibility of rebellion, believing that in this way they overcome their sad condition as frustrated militants. We laugh at the informer Inostroza, repulsive pastor of the p.c.'s red police, and his weak flock of communist youth. Be careful! You're in our sights. States are built on blood. 8 years ago the pigs assassinated the student Daniel Menco, and a few weeks ago they did it again, this time with the worker Rodrigo Cisternas. But blood is never sufficient for the State. It needs deaths to impose terror and also adherence. It needs deaths that embody the fatherland it invents, that it manufactures as patriotic heroes defending fictitious borders only drawn up for egotism and ambition, raising the patriotic and bloodied flag of the Chilean State, writing a false history.

May 21: The False Promises of the Tyrants - They Will Not Extinguish the Social Insurrection! We want the freedom to Control Our Lives, Our Thoughts, Our Desires and Our Dreams. And in This Wanting, We Destroy Their World and Build Ours. For the Incarcerated: We Dynamite the Walls of the Prisons!!!

BANDA ANTIPATRIOTICA SEVERINO DI GIOVANNI (Anti-Patriotic Band Severino Di Giovanni)

Sabotage in the USA

In Lexington, USA, 150 parking metres were sabotaged by militants of the Red and Anarchist Network (RAAN). Here is their communique:

Friends, early this morning, warriors of the Red and Anarchist Action Network (RAAN) used an industrial bonding agent to sabotage and disable over 150 coin-operated parking metres in downtown Lexington, Kentucky. That we have provided an unexpected dose of free parking in this city is not to say that we are in favour of car culture, which turns our environment into a dangerous and unfriendly place by removing us from it—or that we want people to have an easier time commuting to their awful jobs, though we do earnestly hope that our actions have brightened someone's Friday. No, we are always looking towards a world where both coins and commuting are irrelevant. We wished only to demonstrate how easily and instantaneously the militance and ingenuity of those who struggle can alter those same oppressive situations we take for granted day after day. Our actions are meant to coincide with today's

5th year anniversary of RAAN's diverse radical activity as a dispersed insurrectionary network. We send our warmest regards and heartfelt solidarity to all those around the world who are continuing to build this unique revolutionary tendency, always understanding its cultural significance along the way. **FOR SOCIAL EQUALITY THROUGH SOCIAL UNREST! UP THE NIHILISTIC ATTACK ON SOCIAL ORDER!** Sincerely, A bluegrass cell of the R.A.A.N.

Iceland Solidarity

On the morning of 20th July, the Icelandic consulate on Queen St, Edinburgh was targeted by members of 'Saving Iceland'. Paint was thrown on the building, the lock was glued and a message was affixed to the exterior reading 'The Whole World is Watching as Iceland Bleeds' was also painted on the steps. The action served as response to recent acts of police brutality against Saving Iceland activists in Reykjavik who continue to oppose the assault on the Icelandic wilderness by heavy industry.

No (GM) potatoes today

During the night of Friday July 6, a group of activists converged on Britain's last remaining GM trial site just outside Cambridge. After scaling the security fences they destroyed the crop of genetically modified potatoes. A similar trial had been planned for Hull but was abandoned earlier in the year after a strong campaign and great concern from nearby farmers. The destruction of the Cambridge crop means that Britain is now GM free. Or is it?

Rebellion against waste disposal unit in Cyprus

Residents of the village of Lymbia in southern Cyprus tried to stop mechanical diggers, stoned vehicles of construction crews and police and blocked the Nicosia-Larnaca highway for 15 hours in April, in protest against plans to build a waste disposal unit. They insist that the EU-mandated project, consisting of a landfill, recycling and waste sorting plants and an organic waste composting facility, poses a grave health risk. The area turned into a battlefield on Tuesday, when 500 protesters blocked the main highway between Larnaca and Nicosia with rocks and burning tyres strewn across the highway, with the addition of burning vehicles thrown down from an overpass. Women and children blocked the four lanes to and from the capital town, causing traffic mayhem. Residents had already handed back their voting books to the government in protest against the project, which has gone ahead regardless.



Warm welcome for Le Pen and co. in Sicily

On Tuesday July 3, about 20 demonstrators threw molotovs and fireworks at the hotel in Palermo, Sicily, where the French leader of the fascist Front National, Jean-Marie Le Pen was staying to participate in a seminary dedicated to immigration. Significant security was set up around the hotel and the bus that transported the participants after a press conference during which Le Pen vociferated: 'Immigration causes poverty in all countries. Many measures could be taken to safeguard our cultural identity and our European traditions'. The seminary, organised by the extreme right group of the European parliament, Identity, Tradition, Sovereignty (ITS) lasted four days. The Italian neo-fascist site Fiamma Tricolore had informed that a visit was foreseen in Palermo and the island of Lampedusa where many clandestine migrants disembark. The aim of the seminary was 'to look for solutions to the serious problem of clandestine immigration in Italy, entrance to Europe for uncontrollable migratory fluxes'. Eurodeputies of the Italian, French, Belgian, Bulgarian and Rumanian extreme right were all part of the delegation.

Spain, on speculation, sabotage and eviction

In Spain, one machine belonging to Luxender, involved in a project of urbanisation next to the natural park of Sierra Mariola, was burnt and two more were damaged. This is not the first time, 'nor will it be the last' as the project to build 500 houses is advanced, and the promoters want to enlarge it by destroying two more zones.

...Meanwhile, 5th October is the date fixed for police to evict the selfmanaged social centre Casas Viejas in Seville. A demo has been called for 29/09.

Ironically, if I hadn't chosen to fight back in jail, and suffer the consequences, I doubt that I would have survived. Had I conformed and submitted in the vain hope that such 'model prisoner' behaviour would be rewarded with a reasonably early release, I'd have withered and died as a proud human being and lost the essence of my humanity To submit to repression is to die mentally, emotionally, spiritually, and in every way that defines us as human beings...I would sooner die here with my dignity, self-respect and belief system intact, than skulk out of here broken and tugging my forelock to the system, terrified of my own shadow and devoid of hope. John Bowden

Athletics in Japan: tent dwellers evicted, comrades arrested

Like all advanced capitalist economies, Japan has undergone massive restructuring in recent years. Many factories were moved overseas and when the economic bubble burst in the early 1990s, masses of factory and construction workers were literally thrown on to the streets. Three quarters of the homeless in Japan are men aged 50 to 60 years, too young to collect a pension, too old to compete for the fewer and fewer jobs in construction and the remaining factories. The result has been a proliferation of shanty towns in parks in cities such as Tokyo and Osaka: tens of thousands, possibly hundreds of thousands, of people, mainly middle-aged men, living under tents made out of blue vinyl sheets.

Japanese urban centres are a showcase to capitalist mores — use, consume, discard — in all their absurd cruelty. Futuristic high tech skyscrapers that house banks, corporations, luxury hotels, shopping centres, etc.; and those who built it all lying on the ground under blue vinyl sheets.

However, the existence of this vast 'leopard spot' extension of shanty towns has brought two things to the fore: the dogged capacity of human beings to adapt to the most appalling conditions of life, and manifestations of solidarity. Support groups for rough sleepers began around 1994, the year of the eviction that happened around Shinjuku West Exit (Tokyo). They are organised locally around self-defence, fighting eviction, mutual aid. The more combative groups are composed of anarchists and libertarians, and these comrades have also become the object of State repression, which has got harsher in general over the past decade.

When Japan wants to 'put on a good face' internationally, cops and private security guards are mobilised to evict the tent dwellers and destroy their meagre possessions. One such case is that of January 30, 2006 in Osaka, when 1,000 cops and security guards attempted to evict a small group of homeless people from two public parks so that preparations could be made for the World Rose Convention and for an urban greening event to be held later in the year in the western port. 5 people involved in the occupation movement were arrested last October and released after eight months without charge. This year, NK, a well known activist, member of the Kamagasaki Patrol which opposed evictions and fought the administration's bureaucratic attacks on the homeless to deprive them of any benefits etc. on was arrested on pretextuous charges, clearly to get him out of the way before a protest against the World Championship in Athletics was due to take place. Since then

more evictions have taken place so that the millions of couch sports fans around the world haven't had cathode images of physical perfection disturbed by visions of tired old men emerging from under blue tarpaulans.

Happily, 'N' has just been released from prison.

The fate of the tent dwellers remains as precarious as ever.

Revolutionary solidarity with the Japanese tent dwellers and comrades!



Tesco shut down

16 July, Tesco supermarket in the Eastville area of Bristol was evacuated following the discovery of a suspicious package at 7.45am. Bomb disposal teams arrived at the scene in the morning and a 400 metre cordon was erected around the great temple to exploitation and consumerism.

Already the chain had shut 14 outlets for the whole of Saturday following extortion demands. Thousands of customers and staff were evacuated on Saturday afternoon following bomb threats. According to the press, specific threats were made and there had been demands for large sums of money. The closures are estimated to have lost the company more than 2 million pounds in sales.

Tesco controls one third of supermarket sales and made over £2.5 billion pounds profit from people primary needs, not to mention the devastation and suffering involved in acquiring their wares in the first place. They also have the largest data bank on householders in the UK.

The culprit? 'Someone with a grudge against Tesco'. Could be any one of a few million.

DRUGS: WHAT TO DO?

The following are a few thoughts of an habitual consumer of 'drugs'. And as such, my reply to the question posed in the title of this article is : do it. In fact, beyond the opinions of the many experts and laws that are being passed to regulate the matter, the free choice to dispose of one's life as one best considers, for better and for worse, remains for me the most important point.

I recently happened to find in a well known English newspaper yet another demonising article concerning my favourite drug: 'The use of cannabis increases the risk of becoming schizophrenic by 40%'. The scientific research at the base of this affirmation establishes that smoking cannabis can cause mental problems even many years after one stops using it and that a sample of 800 people afflicted with schizophrenia would never



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~haloperidol

have contracted the condition had they not smoked cannabis. Not by chance, this data was published the day following the proposal of the new English government to reclassify marijuana from being a 'class C' drug to 'class B', i.e. more dangerous and subject to greater criminalisation. But that is not what I want to talk about, anyway we know how the State has every interest in penetrating every aspect of the life of individuals to keep their emotions under control. And we also know how the State is involved with the various mafia of drug dealing and how its approach to them is always hypo-

critical and ambiguous. As far as this latest enlightened research is concerned, its foundation is completely compromised by the fact that every research is commissioned by men of State thereby representing a further suffocating intrusion of power into people's individual and collective lives. When cannabis is mentioned then, essential distinctions should be made that no research or newspaper article show up. There are various kinds of marijuana: the various species that I call chemical, such as 'skunk' and others of its sisters, and the good dear grass planted and cultivated in a natural way with natural seeds, the effect of which cannot be other than beneficial. And any eminent scientist that maintains the contrary is simply an imposter, one who has never smoked a spliff of good grass in his life and boasts on without have the slightest notion of what he is talking about.

Now I would like to point out how the classic distinction between 'light' and 'heavy' drugs is fictitious and functional only to the requirements of the legislators.

That certain drugs do more harm than others is an undeniable fact, but it is just as undeniable that others, even among those that are harmful, procure pleasure. This is not an apology for narcotics; me too, I have seen devastating effects... and not on myself, as I have always made a conscious use and never allowed my free will to be in any way conditioned by them. The main point is precisely this: the relationship that the consumer of substances establishes with the latter. Any drug can lead to the ruination of whoever uses it, if this someone becomes dependent on it and makes excessive and inappropriate use of it. The scientists of power probably know that, but prefer to ignore the fact that the main cause of the negative effects caused by drugs doesn't depend on the latter but on the person using them. And that is why in Italy as in other countries prohibitionist positions are hypocritically adopted concerning all narcotics and rehabilitation programmes are instituted for drug addicts, when they are not directly thrown in prison. All to safeguard the individual and the collective health of the citizen. As if it were not the State itself to be directly responsible for spreading tox-

ins that in my opinion are far more harmful than any drug. And what to say, moreover, of all the perfectly legal substances produced by the pharmaceutical in-



dustries with the pretext of curing illnesses caused by lifestyles imposed, once again, by power?

Just as deplorable are the anti-prohibitionist positions all in favour of the legalisation of 'light' drugs. As a passionate smoker, I cannot but repulse with all my might the idea of a law destined to regulate my pleasure and establish the quantities and modalities of it. In no case, then, would I come out into the streets, as they say, to reclaim the promulgation of any law. Moreover, the few 'progressive' governments that legalise, up to a certain point, the use of drugs are not in my opinion very different from the most reactionary governments: it is always a question of States whose main interest is conserving themselves and the power relations they are based on.

I certainly can't deny that there exists a social problem linked to the consumption of stupefying substances. In the big cities and the tiny villages of the provinces, many young and not so young people prefer to evade daily reality through the 'high' and make the substances they become dependent on the main reason for their existence. This however does not mean that the drugs with which they annihilate their existence are the cause of the ruination that they inflict upon themselves. I would like to repeat that no drug, including those defined heavy, can ever take away from the individual

awareness of themselves and their surroundings. There are in fact consumers of substances who remain perfectly aware of the mechanisms of exploitation upon which the present reality is based, mechanisms which among other things produce drug dealing and their buying and selling in a market that many governments have every interest in keeping clandestine. And although being 'drug addicts' they maintain their capacity and will to act according to a given project. Then there are consumers who lose all cognition of reality, but that



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~clonazepam~

depends exclusively on their own weakness, which they are the only ones responsible for and which would condition their lives even if they did not consume substances.

If a 'drug problem' exists therefore, its solution is certainly not in repressive laws or the various 'communities', or even less in the legalisation of substances: the solution can only come through the destruction of the State and power.

This conviction of mine is not in the least affected by the fact that me too I am a 'drug addict', according to the definition that the scientists of power would attribute to me if they were to meet me. B. Porkoddio

Prison: abolish or destroy?

The plan is to empty the prisons of the great majority of prisoners and throw them back into the prison-society using the technology of isolation and control; and for the minority of irreducible rebels, keep them inside for ever. What is being presented as 'progress' is nothing other than the advance and spread of repression. This is what the abolitionists are really subscribing to: 'change everything so that everything remains the same'.

It has been said, not mistakenly, that those who do most harm in this world are those who try to do most good. Still today, with increasing isolation and atomisation of individuals, there are people around who decide to ruin their lives with excessive altru-



ism. Always with the best of intentions, they set out to try to remedy the ills they see before them. They can even be paid by the State for doing so, and this is one of the great swindles of capital: it imposes conditions of untold suffering, and, through its ally the State, paves the way for it to be prolonged in time, rationalised and reformed.

Prison, a superlative weapon in the arsenal of the bosses of the planet for the past few hundred years, is a fine example of this marriage of repression and reform. From the time that reclusion became an arm of capital in dealing with its increasingly impoverished and dispossessed masses, there have been those who, unable to remain indifferent to the appalling conditions, rather than put their own privileges on the line and fight for the complete upturning of a world capable of such atrocity, dedicated much of their efforts to the description and rationalization of such infamy.

Erected in full view of the poor, the primary role of the prison was to threaten by its very existence. Deportation and public executions were surpassed by events (the end of the American colonies, the

danger presented by the rabble who were supposed to reap moral benefit from the executioner's antics) giving way to great impenetrable fortresses, often in the centre of towns, to act both as a deterrent and place of separation. This led to a great army of social and religious reformers intent on redeeming the poor disgraced ones.

One of the great moral philosophers of England, Jeremy Bentham, was to mark his place in the history of repression as the inventor of the Panopticon, where all prisoners could be controlled by one guard, and were unable to know exactly when they were being observed. A giant step for humanity. Social orthopaedics became the predominant aim of prison. The prisoner was not just to languish in inactivity, but must learn to appreciate the nobility of work and submission to authority.

However, by the very fact that they are receptacles of large numbers of people held against their will, and without the consensus of large areas of exploited outside who have nothing to gain from their existence, these great edifices of human cruelty were moved out to the most barren suburbs. Prison no longer needs to be seen, or even contemplated, in order to serve its function. With the advance of capital, religion and the work ethic, the majority of the exploited now live within the paradigms of the law, not through direct fear of going to prison, but because they believe it is 'right' for them to do so, and are able to see to their basic needs within the parametres of exploitation: work, pay, suffer, complain, but go back to work or receive State benefits and struggle to survive...

Law took the place of ethical choice... if something is legal, it is 'right', illegal, it is 'wrong'... and so the crimes of the State and capital—

widescale plunder and mass murder—by falling into the domain of legality, are considered just the normal way of things. Needless to say, the boundaries between legality and illegality are not absolute. Many of the activities of the exploited come close to, or enter, illegality – the area defined as petty crime or delinquency. But the law could never be enforced in absolute without the whole machinery of capital drawing to a halt. At the same time, without the underlying threat of prison, the whole legal mystification would be a joke.

So, prison is not just an infamous building built of stone or reinforced concrete, an nauseating container of suffering where the most abject moments of humanity are lived out in silence and out of view, it is inseparable from other repressive institutions such as the State, the judiciary, religion, school. It is thus an indispensable part of the whole relational flux the of the class war in act. And this is the only way to approach prison if we are anarchists, revolutionaries and social fighters. Woe if we were to extract this great monument to human misery from its whole context and consider it a ‘thing in itself’ in the vein of the sociologist, psychologist or social reformer. These people need prisons, we do not.

Of course, as we have said, prison is also an entity that has been constructed in the logic of im-



penetrability and absolute containment. Reinforced walls within walls, within walls; bars, keys, electronic circuits, armed guards, radio control, etc., all contribute to the existence of a structure (not

by chance often referred to as ‘another planet’ by those inside) that has the sole purpose of keeping individuals separate from the rest of the world and, as far as possible, from each other.

However, in line with the development of the rest of postindustrial society, prisons and its supporting structures are now undergoing significant change. On the one hand they are opening up to the world outside for the prisoners who are prepared to participate in their own imprisonment, and closing down absolutely on those who choose to live against or beyond the law and continue to do so within the prison walls, preferring to preserve their dignity rather than subscribe to a promise of getting out before their time, groveling and on their knees.

Life on the outside is also becoming increasingly controlled through the extended use of cameras and curfews, breaking down the precise boundary that once existed between prison and the rest of society. Nevertheless, prisons are undoubtedly fortresses and the conditions for getting nearer to the gate are still long and protracted. Proof must be given of good behaviour and a desire to let oneself be recuperated into a situation of passivity and dialogue with the institution. But once undertaken, this path leads to an infinity of possibilities, each of which depends on a continual assessment of individual behaviour undertaken in the first place by that most iniquitous of all human beings, the screw. It takes little effort to imagine the effects of this dual power in the hands of such vile creatures. Not only do they hold the key to the cell, they can also directly affect the length of your sentence and the quality of your permanence behind bars. All prisoners have files, like hospital notes, and these are constantly updated and accompany them throughout their trajectory in the underworld. Prison authority is stupid and petty, enforced by stupid, petty cowardly individuals, mere cogs in the state machinery who are rarely taken to task for their actions. The slightest sign of non-compliance by prisoners is immediately signaled and the culprits are quickly singled out as rebels, agitators or troublemakers because the scum of the earth who are prepared to lock people up behind bars for years on end for a miserable wage

are lazy bastards who want to have as little trouble as possible. They are also shit scared of the ever present eventuality of mutiny or insurrection. For this reason, and given that the new technologies make it possible, prisons, like all the great receptacles of human suffering, are destined to disappear. as such

In the meantime, the immediate project of prison is to change the culture inside the walls from one of resistance such as that experienced in the eighties in many parts of the world, to one of conformity and acquiescence. This is what the do-gooders are subscribing to when they campaign for improvements inside the prisons. TV in the cell, yes, but this can be used as the carrot to keep you in line, to keep you from showing solidarity to your fellow prisoners or rebelling to get your basic human rights.

Now the pressure is on to empty the prisons of the great majority of prisoners, isolating people and throwing them back into the ghettos that are the source of the illbeing that put them inside in the first place, and, for the minority of irreducible rebels, keep them inside for ever.. And they need a great operation by all the fabricators of opinion to gain consensus for such a gigantic move in social terms. The technology is ready, minds are not.

This is where the abolitionists can play their part. Many of them are recycled militants from the struggles of the sixties and seventies, and some have known the inside of the prison walls themselves. They have convinced themselves that they 'lost the war' and capitalism is no longer in crisis, so nothing remains but to change it from within, smoothing out the most distasteful and ugly sores such as prison. For them the underlying basis of prison, the judiciary and the law, are not put in question. Even less the repressive social institutions of the State that will be called to readjust their role from sentencing to negotiating sanctions with offended parties, those affected by the 'crimes'. Clearly this is ultimately in the interests of the State that has already embarked along the road of prison abolition, without calling it such for reasons of consensus. Already in the US and the UK thousands of prisoners have been released before the end of

their term on the condition that they submit to electronic tagging and curfews. There is a project underway in England to release about 60,000 prisoners and set them to do unpaid work while wearing fluorescent yellow jackets emblazoned with 'Community Payback'. In London the proposal is that they should work on preparations and buildings for the Olympic games in 2012. Offenders will be invited to sign a 'going straight' contract, and those who prove themselves trustworthy will be allowed concessions and supervision with tracking devices with global positioning satellite.

Science and technology therefore, along with penal reform and abolitionism, are paving the way for the new reality of control.

Wider and wider strata are becoming unpredictable and the law is not a suitable instrument for keeping them under control. Administrative rules are now being applied as moral codes of behaviour,



taking the place of law, as science takes over in the domain of social control. For science people are products of unseen forces and are not responsible for their actions. We are no longer in the realm of rationalism, voluntarism and acts of will that were at the basis of the enlightenment and law. To commit a 'crime' is a symptom that one is sick or crazy, antisocial or simply deviant. One becomes a criminal that must be redressed, re-

educated and processed. Above all one must be held until one thinks, feels and acts ‘correctly’. There are thousands of people in prisons in the UK, not for having ‘committed a crime’, but for breaking Anti-social behaviour orders (ASBOs). This takes us back to our original discourse concerning the polarization of the present prison population and the differentiation and various degrees of confinement to the point of annihilation behind the prison walls.

The final aim of power is the elimination of prisons, and, for the irreducible outlaws, the determined, conscious lawbreakers, special units that need no longer offend sensitive souls by being referred to as prisons, that could more fittingly be defined as mental asylums.

Time is no longer on our side. We must act now, analytically, theoretically and above all in deed to attack and destroy the restructuring of repression and social control.

The struggle against prison can only be a revolutionary struggle whose aim is the latter’s destruction along with the law, the judiciary, the technology of control and all the other structures of the State and capital. This means that we must look at

the processes in act in depth but put them back into the context of the social clash in its entirety. Prison is everywhere and must be brought into



whatever struggle we decide to undertake, where every destructive moment becomes a moment of freedom, in which all prison walls dissolve and we are at one with our beloved rebels and comrades.

No to the Evictions! We will continue dreaming, we will continue squatting

These were the slogans painted on to the walls of the offices of 30 real estate agents July 18 in Madrid. The locks of each of the premises had been sealed with glue during the night and claims left announcing ‘We try with this action to make visible the existing conflict between real estate and the occupied social centres’. The actions were carried out in solidarity with the self-organised squatted social centre ‘La Alarma’, which is threatened with eviction.



News from ASBO land

‘They know us and we know all their names and faces. Most of them find it easier to speak with us than with the police. In that sense we are a good link between the population and the police’: these are the words of one of the ‘community protection officers’ who monitor the city centre of Nottingham, referring to licensed sellers of the *Big Issue* as reported in a recent issue of the paper that rightly defines itself *Street Trade*, not *Street Aid*. Also mutual aid or solidarity.

‘Under the umbrella of ASBOs’... ‘We were having some fairly regular conversations with the vendors during patrols, and so we would hear about this person who had been begging, or this other one who had gone back on drugs, etc.’ In exchange, the *Big Issue* vendors can count on the officers to deal with people who are selling the paper without a licence.

So, in the world of included and excluded, it takes just one rung up the ladder from despair to be embraced and protected by this society of shopkeepers and narks.

FREE JOHN BOWDEN NOW!

We want John free, but the struggle for one prisoner must comprise a struggle against all prisons, at all times, everywhere, until they are finally razed to the ground.

As a young man, John Bowden was arrested for committing a murder along with two other men.

The circumstances of the event are not well known to us. We don't set ourselves up as moral adjudicators concerning the past actions of others that had roots in the individual's particular conditions of life, which they

have accepted responsibility for, lived with and gone beyond. What we do know is that John has been held for 25 years now and that his co-imputees were released a long time ago. We also know that in prison it's not so much how you get in that counts—apart from rare totally abject cases that prisoners themselves deal with by getting rid of the pollution one way or another—as how you relate to your fellow inmates and the attitude you have to the screws.

During his imprisonment, John has suffered all kinds of violence inflicted on him by the latter and has spent long periods in isolation. Why this disparity of treatment? Why have the two men who committed the same crime been released whereas John has been held for such a long time?

The fact is, John was not indifferent to the violence committed day after day inside the prison walls. Having entered the prison as a murderer, he soon became aware of the brutality and injustice that reign inside the jails and started speaking out in defence of prisoners all around the world. In other words, he became more and more conscious of the system of exploitation upon which the prison system and the whole society outside it are based. And he has never kept silent. He has always been in the front line every time he witnessed abuse against prisoners. He has participated in revolts and written poignant and true words in support of prisoners' rebellion, also showing unconditional solidarity towards struggles carried out in the world outside. That is the reason why he has been punished by the system

for so long: for his courage, his awareness and his determination to struggle against injustice.

Eventually, however, after 25 years he was moved to an open prison from where he was allowed to get out to work and was soon to be released. But the system could not tolerate the fact that John has never bowed down

to its brutality and found the occasion to put him back in a closed prison. Relying on the statements of a social worker, John was labelled a 'terrorist' who had contacts with 'terrorist organisations' (the Anarchist Black Cross!), a prisoner 'at risk' with no right to regain freedom.

It goes without saying that John can count on our solidarity and support, which we also showed by taking part in an initiative organised outside the Parole Board office in London.

Any action of solidarity to prisoners is welcome but we would like to point out that the main point is the struggle towards the destruction of all prisons and detention centres, for the freedom of all prisoners. Many social rebels have been inside for decades and have little hope of even getting even as far as the parole board. We do not want to focus everything on the personality and history of one single prisoner or hold placards with the sole intent that they be filmed, and that few will see apart from those who surf the websites where they are displayed.

That day the very few London anarchists who attended the initiative did not just want John Bowden free. In fact, we were there not only for John but for all the people who are locked up in jails and for all immigrants imprisoned in immigration detention centres. We want John free, but we honestly do not feel like begging some parole board for his release. The struggle for one prisoner must comprise a struggle against all prisons, at all times, everywhere, until they are finally razed to the ground.



To the last breathe

We are against prison also because it has taken too many days, months, or years, or too many friends, unknown or comrades. Like Daniele Casalini and Francesco Gioia, arrested 12 June accused of robbery. Daniel was free after months and months of house arrest following a repressive operation May 4 2006 related to the sabotage of a pylon (for which Costantino Ragusa is still imprisoned in Voghera prison, and four other comrades are still under house arrest); Francesco had just been acquitted at the appeal trial against the COR, after years signed by house arrest, extradition, detention in the prison of Spoleto. Yet another repressive chapter already marked by transfers, in the attempt to remove him and isolate him from his family, his dear ones and their social context. Daniele is in Parma prison under the EIV regime and Francesco is in the prison of Sollicciano in the High Security section. We will continue, as always, to be accomplices and in solidarity with Daniele, Francesco, Costantino and all those who want to transform this society built on endless wars, exploitation and criminal plunder of countries, daily pollution and continual environmental catastrophes.

We will continue, as always, to give solidarity to all the prisoners who put up with daily and struggle against the violence of prison, the outrage, abuse and isolation against the differentiated and those in punitive regimes such as article 41bis and the EIV; against the cruel death sentenced diluted in time, the abhorrant torture of 'life without remission'.

We will continue, along with them, beyond specific accusations, far from the logic of innocence/guilt, to love freedom. For all and in every part of the world. And to fight for them against those who have always persecuted them in order to arrest them and lock them up. Exactly, right to the last breathe.

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Freedom for Jose and Gabriel!

In prison, time is desire. It is a waiting. A waiting for something that breaks through the waiting. It is waiting for life. Something that makes you feel, something that might inspire you. Something that takes you a step further in spite of the dragging routine, in spite of the dead environment. It is a waiting and a looking for a confirmation of being human, there where prison tries to destroy you, tries to subjugate you... tries to resocialize you. It's there where you feel their lies and hypocrisy cutting through their impotence. It's there where the curtain of the spectacle falls and the truncheon becomes tangible. The truncheon we all know but do not always see or want to see.

Already, for more than 20 years, Jose and Gabriel stood face to face with this violence, and now already more than 3 years in Germany. It's now almost 2 years since the sentences of respectively 14 and 13 years were passed. Long sentences for an escape from yet more imprisonment by briefly taking hostages during a confrontation with the police. Both escaped a couple of months after an imprisonment of 20 years in the gulag of the Spanish state. Both wanted to be free and finally continue the struggle outside that they had been fighting inside. Both stayed true to the anarchist struggle and its principles, in spite of years of being locked up in the infamous FIES isolation regime, and for that they have to pay with more prison, now in Germany. Of course the judges didn't listen to their past, they only used it as an argument against them. They were convicted because they are anarchists and we can't forget that.

In the meantime they're under a regime of permanent control. Jose already went through 4 prisons and often has to undergo restrictive measures. After a series of conflicts with the prison authorities, for 4 months, he can only get visits behind glass. This was originally supposed to be for three months, when they found him with cannabis after a visit. Recently though, this turned into a permanent 'security measure'. Jose refuses to accept visits behind glass. Judicial steps were taken against this measure but these can drag on for a while. Gabriel's situation is similar. He describes his regime as '...similar to FIES (and in some perspectives even worse).' We call for an international mobilisation in solidarity with Jose and Gabriel and with all prisoners in struggle. The 29th of September there are demonstrations planned at the prisons of Rheinbach and Aachen in Germany (more information later). We call on everyone to be present, but it's the decision of the comrades in the street to express their solidarity as they see fit. We can't

forget our prisoners. We can have our differences but should never forget what we stand for. Against seclusion and exclusion. For international solidarity. For anarchy.

More info about the trial, FIES, etc can be found on: www.escapeintorebellion.info

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DESTROY ALL VIVISECTION LABS

On the recent raids against animal liberators

On May 1 2007, 700 police officers from ten different regional forces from across the UK carried out raids in a number of houses and arrested 32 fighters for animal liberation. The arrests were apparently the result of a two years investigation into campaigns against Huntingdon Life Sciences (HLS), the infamous laboratory that tortures and kills animals to be used in the most varied experiments. Approximately one third of those arrested were charged with blackmail in relation to their anti-HLS campaigning. Three of the founders of Stop Huntingdon Life Cruelty UK (SHAC), Gregg, Natasha and Heather, have been remanded in custody and are being charged with 'Conspiracy to Blackmail'.

The police operation was backed by the FBI, which is also engaged in repressive activity against animal rights fighters in the USA. Recently 7 activists of SHAC USA have been sentenced to several years' imprisonment, not to mention other police operations led against environmental and animal liberation activists in the USA (one of the most infamous being 'Operation Backfire, December 2005).

It would take too long to examine these repressive attacks in detail, which can however be found in the website reported below. And then it is always the same story: when power is seriously threatened and the most vital interests of capital are at risk, massive actions of repression burst out, houses are raided and people are arrested.

It is well known that vivisection, the torture and murder of living beings that cannot speak for themselves, serves the interests of the pharmaceutical and cosmetic industries. So-called scientific research is also aimed at nourishing such businesses and has no real beneficial effect on human lives, as proved by the many accidents that have occurred where tests were conducted on humans after having been inflicted on animals. Moreover, most diseases are direct consequences of the ecological and social collapse towards which all of us are directed, which means that they are created by the same system responsible for vivisection, for polluting industries and for the most horrible ecological disasters of our time.

For this reason we want to express our unconditional solidarity to the animal rights fighters struck by repression because we think that any animal freed from a lab of torture, any company that is forced to dissociate itself from the infamous practise of animal testing and any structure of pollution that is sabotaged are little steps towards the destruction of this system of death and exploitation.

FREE ALL PRISONERS

FREE ALL ANIMALS

FIRE TO ALL LABS OF TORTURE

A few Brixton anarchists

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Also see
www.socialwar.net
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Happiness

20/09/07- Sicily, seven Tunisian fishermen go on trial for the crime of rescuing 44 migrants from drowning. They are accused of aiding and abetting illegal immigration and if convicted face 1-15 years in jail.

30 miles south of the island of Lampedusa, Italy, the crew were woken by screams for help and saw a rubber boat full of people including 11 women and 2 children. Once the people were on board the captain radioed Lampedusa, but an Italian coastguard vessel prevented them from entering Italian territorial waters.

The Tunisian captain, Abdelkarim Bayouth stated that he had no regrets, and that there were children and pregnant women in the dignity, who once rescued hungrily ate and drank everything on board. 'I'm so happy about what I did' was his answer to the authorities.

Alfredo Bonanno arrested ...then released ...and now what?

A few weeks ago, Alfredo Bonanno, editor of *Anarchismo* editions, received notification from the court of Padova that he had been sentenced to one year and two months' prison. At the same time, he received notification from the same court of Padova that the above verdict was null and void because the hearing had taken place in his absence, as they had put the wrong time on his summons. So, he went to the police station in Trieste to clarify the situation. He was arrested on the spot and whisked off to Trieste prison.

Alfredo had been transferred to house arrest from the same prison of Trieste where he had been held since April 2004, doing a 6 year sentence for robbery and 'subversive propaganda' as a result of the infamous 'Marini trial'. The transfer was on medical grounds and while under house arrest he benefitted from the 2 years' general pardon given to nearly all prisoners in Italian jails last year, and was subsequently released. But the particular accountancy of Italian justice had decided that he still owes them some of his life and that this is to be expiated behind bars regardless of his age, state of health or paternal obligations. The reasons given for this apparent vendetta towards a comrade portrayed as the devil incarnate by the Italian media on every possible occasion: successful surgery, no visible signs of repentance and temporary residence at the home of an anarchist with 'grave terrorist precedents'.

Now, that comrade has a clean penal slate and the only brush with the law in recent times that he can remember is an early morning raid, along with dozens of other anarchists all over Italy, during the Lecce trial, which, as in all the other cases, had no judicial outcome. Nevertheless, the 'T' word never ceases to activate the testosterone of the zealous servants of power and on August 11 Alfredo found himself in prison, with the prospect of not seeing the light of day for another fourteen months.

On sending an official communication to the court of Padova informing them that he was in possession of a document notifying him that the sentence he was now serving was null and void, and that he had effectively been kidnapped, he was immediately released.

The hearing has now been fixed for October.



A few words on Katsiaficas

The Subversion of Politics

European Autonomous Social Movements
and the Decolonization of Everyday Life

AK Press

The Subversion of Politics analyses the 'autonomous movements', otherwise defined as 'social movements' that spread across central Europe from 1969 to 1996 and whose history, according to the author, represents the most outstanding example to those who believe that 'global transformation is possible'.

Having read only the chapter concerning the 'autonomous movements' in Italy, my notes on this book will be obviously incomplete and partial. In spite of this, however, I think I can draw a few general considerations about Katsiaficas's approach to the question of 'social movements'.

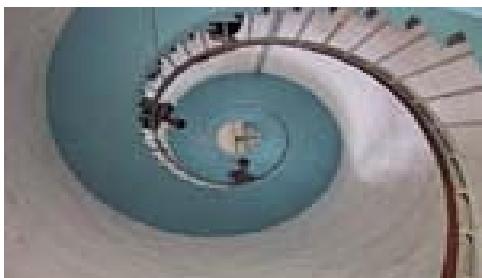
Katsiaficas is an academic who treats subversion as a matter of study. Moreover his perspective is obviously anti-global and centred on the necessity of governing the world in a better way. In fact he gives great emphasis to all collective manifestations of anger and never mentions the importance of individual acts of rebellion. In this book, for example, direct action is systematically attributed to masses of people who occasionally demonstrate in the streets and it is never seen as sabotage and individual action. This book certainly demonstrates sympathy and enthusiasm towards social struggles, but it does not contain any real 'tension' as regards the latter.

In the preface to the AK edition the author says: 'The accumulation of decades of struggles against corporate globalization means today that the progressives

and the radicals are being elected across the continent'. I do not think that this is a point to be proud of. First of all it is not through elections that the system has to be fought but it is through direct struggle; secondly there is not any real difference between 'progressives' and 'radicals' on the one hand and conservatives and reactionaries on the other. As far as I am concerned, once they are part of the system of representation and are elected they all act in the same direction.

In the preface to the first edition, Katsiaficas also writes: 'Searching for direct solutions, thousands of people constituted themselves as social forces, which helped stimulate world leaders to act by providing them with a sense of the necessary and a glimpse of the possible'. If thousands of people who become aware of their exploitation constitute themselves as social forces, this can be an excellent step towards a real destabilization of power; but if this only serves 'to stimulate world leaders' then it loses all its importance. It will be world leaders who once again decide for thousands of people without really changing the nature of exploitation and misery.

As for the Italian case, Katsiaficas identifies the autonomous movements of the Sixties and Seventies as the 'Autonomia', whose main components are, according to the author, Autonomia Operaia, Indiani Metropolitani and the Italian feminist movement, responsible for an effective positive change of the Italian society. Mention is also made of other groups such as Prima Linea, Potere Operaio, Lotta Continua, etc. I cannot deny that Katsiaficas provides the reader with quite interesting descriptions of the social context in which all these groups operated, but at the same time some of his statements seem quite inaccurate to me. He says, for example, that the strategy of tension was the work of fascists who wanted to push the government on the far right. It is true that fascists were the main protagon-



nists of this strategy but it is also true that the latter was meditated and formulated in the high spheres of political power (which was already on the far right) as a counter-attack on the student and worker struggles that were particularly strong during that period. Fascists only provided the labour force to the strategy of bombings, which in fact was the fruit of well-elaborated political calculation. As for the anarchist movement of the

same period, Katsiaficas' book simply ignores it. This does not surprise me, as I cannot expect an anti-global academic to pay attention to anarchist struggle. Nevertheless his hasty account of Pinelli's murder definitely disappoints me. As a scholar dealing with one of the most troubled period of Italian contemporary history,



Katsiaficas could well have made the effort to mention the names of Pinelli, an anarchist comrade killed while being questioned by police chief officer Calabresi, and Valpreda, another anarchist comrade accused of being Pinelli's accomplice in the massacre of Piazza Fontana. And I think that Katsiaficas' readers, especially those who do not know about Italy in the Seventies, should have been informed about the campaign that followed Pinelli's murder and uncovered the real responsibility for the Milan massacre. It is unquestionable that all the Italian antagonist movement, including what Katsiaficas calls 'Autonomia', contributed to this campaign, which is completely omitted by the author but which in my opinion represents an important episode of the social struggle of that period.

Finally I must express my total disagreement with Katsiaficas when he talks about 'anarchist sects' that, along with Trotkysts and Maoists 'replaced the movement's autonomy with a coterie of cadre whose hierarchical politics changed the *form* of mobilization from participatory spontaneity to programmed ritual'. This is the only mention that Katsiaficas actually makes of anarchists, and it is wrong. I am not as expert as this eminent scholar but I can say with absolute certainty that anarchists have never formed any 'sects'. Katsiaficas' s statement about 'anarchist sects' sounds particularly grotesque in this period, when the anarchist movement in Italy is struck by dozens of judicial frame-ups and a number of comrades are kept in jail with the accusation of forming 'clandestine associations', a big lie that power itself can hardly maintain.

To conclude, *The Subversion of Politics* can be of great interest for the enthusiasts of anti-global big and spectacular mobilizations so in fashion nowadays.

As an anarchist, I cannot find any real interest in **B**_x.



Anarchist Yellow Pages

Nihil
paperback

A directory of over 2000 squats, infoshops, action-groups, zines, cafes, journals, bookstores and campaigns from the international anarchist movement.

2004
AK Press

Not long ago I chanced upon a strange publication, *The Anarchist Yellow Pages 2004*. Nothing to do with a phone book of course, but maybe something even worse.

It was the link between the concepts 'Yellow Pages' and 'Anarchist' that first struck me. I wondered how a book like the Yellow Pages, in which you can find any service that this consumerist society offers quickly and easily, could be related to the word 'Anarchist', which on the contrary implies the negation of that kind of society.

But one can't judge something before knowing exactly what one is dealing with. So I started looking through these unusual Yellow Pages to find out what they were. They turned out to be a list of places from all over the world which are supposed to carry out anarchist activities.

Again I wondered whether such a list could bring any advantage to the anarchist struggle or whether it might be a danger to it. What's the point, I asked myself, in displaying a detailed list of places where anarchists can be found so that anyone, including the cops, can easily reach them? One might reply that the forces of repression already know where the anarchist places are, so not only is a further account of them not dangerous to the latter but could also be useful for spreading anarchist ideas.

I think, on the contrary, that it's better not to add any kind of blacklist to the ones power already has. Anarchists know where they can meet one another and they certainly don't need to consult any Yellow Pages to find their comrades! Moreover they make

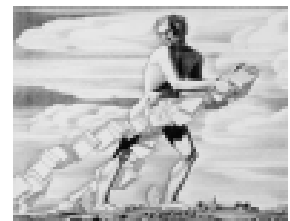
their struggle known through a great number of papers, websites, books, pamphlets, leaflets, etc, so that anyone who wants to join them can do so by following a precise project of struggle and not a meaningless phone list, I was thinking while thumbing through the pages of this odd book. And when I stopped at the section 'Italy', the country that I am from, I got final confirmation of the absurdity of these Yellow Pages. I read such names as Leoncavallo and Radio Sherwood, not to mention Livello 57, Forte Prenestino and many other places that not only have nothing to do with anarchists but which have always kept themselves at a distance from anarchist methods, sometimes even criminalising them publicly.

My astonishment was over the top when I found the name 'La Ragnatela', quite an eclectic place I once knew very well as it was in my town in southern Italy. I was even among the people who opened that place in 1993 ...and closed it in 1997! Where did the authors of these Yellow Pages get their information from? Wouldn't it have been better to check whether what they were about to publish was accurate or not? That's not the problem, however.

The point is that the Yellow Pages in question, besides giving wrong information about what they are supposed to be, are also useless, meaningless and even dangerous to any anarchist goal whatsoever.

It's not through this kind of virtual and empty network that we will advance our struggle against the present order. Because that is what we aim for, as anarchists. I mean, the destruction of the capitalist system with its burden of exploitation, repression, war, eco-disasters and death. So we'd be better engaging ourselves fearlessly in a daily struggle for action, sabotage and attack.

We don't need to put up a show of our struggle, we just have to fight, knowing who we are and who we can trust.



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Who am I?

I am an exile, that is, I am free; today that can only exist outside society, the nation, and the family, curved under shameful servitude! What do I care about armies, flags, governments and police! I pass the border like a smuggler. I do not possess

gravely rise to thrones and come down like shameful rogues; and inside I laugh at this phantasmagory. I run away from churches as if they were the gates of hell. Legal codes are not for me; I am an outlaw, and prefer that to being protected by the law. I am a vagabond, and above all: I am proud of it. Neither master nor slave: the strong are stronger alone.

Ernest Coeurderoy