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Editorial

June 2014 #11

From initial small beginnings the fury of revenge will revisit the enemy, the pillar of smoke has appeared over the city again...

Welcome to 325, an anarchist project of counter-information and armed critique. It's been quite some time since our last issue in November 2012, which had a focus on new technologies of control and the globalising post-industrial prison-world. In this issue we continue that coverage through a selected few different articles about the realities of the new century and the Technological Singularity to come.

325 is proof for us, at least, that interesting results can be gained from a small few determined people, who have motivation and are willing to give time to what they love. A good comrade of ours once said that they thought that it was only possible to see the results properly of (anti)-political projects after at least ten years of activity. Over that time, we've seen many things change, but producing a balance sheet isn't our aim in this editorial. 325 is not any kind of journalistic project, or NGO 'blog', but a chaotic initiative which serves as a discordant information clearing house and irregular anarchic publisher for many years.

This issue is dedicated to our dead nihilist-anarchist comrades; Ryo from the archipelago of fire named Indonesia, and Darko Mathers, our comrade from pirate island. Both of these compas made considerable contributions in their own way to the international informal anarchist network that we are part of.

Ryo made an invaluable contribution to the anarchist war as part of the counter-information project Negasi, which was instrumental in injecting the news of the new urban anarchist guerrilla into that territory. Negasi translated the actions of the nihilist-anarchist groups to and from Indonesia. Negasi also gave reports on the entire trial of Eat and Billy, members of the Long-Live Luciano Tortuga Cell / FAI - Indonesia, who were jailed for burning an ATM bank.

Darko Mathers created Dark Matter Publications, which published the most important set of writings to emerge in UK after the August riots ('Anarchy in the UK'), and also Darko invented the term 'civil anarchism' to describe the cowardly fake anarchists of the 'official' activist scene who act like a herd of sheep. Darko's last publishing project was co-writing and editing a critique of the British activist/anarchist movement ('Anarchy - Civil or Subversive?'). It's a lonely hunting cry of wolves looking for victims to devour and savage.

Darko and Ryo were considered dangerous to the social peace, because they were both two young people who had reclaimed their lives and been part of something really unpredictable, that would go on to escape everyone's expectations. Now, the unquenchable spark has blown into a wildfire that doesn't stop, it grows and evolves. An incendiary journey has begun. An international conspiracy for revenge.

Insurrection is a process and an act. Seditious, subversion and provocation are our aims. We know it's possible to add to the destabilisation of the State, because right now we are doing precisely that. The methods of insurgency are open source, and available for experimentation.

The State will always be vulnerable in the realm of ideas, even when it is protected by an armed guard of strong symbols, and industrial murder, because it is simply a bad idea, and one that takes too much and gives nothing back. Control systems are always parasites.

A separation has emerged in anarchist discourse between the 'social' and the 'political'. What this distinction really means is rarely made clear, and in a sense, such a distinction does not exist, it changes as the situation changes.

For us, the term 'political' refers to a process whereby decisions and acts (aim to) direct social relationships and organisation, and the term 'social' denotes the body of people, their organisation, their customs and arbitration of differing opinions from which emerges a process that is political. An 'anti-political' discourse is probably closer to our aims; against not only society but civilisation itself as it is.

We want more than is being offered by every single outlet in the shopping centres of belief. We want what cannot be described; it can only be realised and brought into existence by deeds themselves, by breaking with the present way of life which is poisoning the planet, eradicating the animal, underwater, insect and airborne species, wiping out the last remaining wild spaces and putting billions of people into servitude.

For anarchy and self-organisation!

For beauty, passion and freedom!



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Financial donations accepted to aid the continuation of this project.

Send all used banknotes, escape plans, simple-minded presumptions, envy, jealousy and hate-mail, death-threats, one-ring dial-offs, villainous slander, angry questions, clean toolsets, communiqués, cup-cakes, cuddly toys, love-notes, shaky analytics, reports of lunacy, rogue verbs, criminally-bad poetics, machine translations, asteroid fragments, poorly-thought-out rebukes, delusions of grandeur, gemstones, lost cities, hidden tunnels and previously undiscovered continents, via this address:

mail-325@riseup.net

And remember, the whole world is doing something without you.

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DIRECT ACTION CHRONOLOGY

Actions are the substance of anarchism. Without violence-of-action, property destruction and illegalism, all the pages of anarchist books and magazines like this one are totally worthless. Attacks on the existent reality are what define and delineate the shifting state of the international anarchist struggle.

Any list of direct action, resistance and refusal will never be all-encompassing. There are so many acts of vengeance against the techno-industrial system that occur everyday that they cannot be summed up in a mere list. Many acts are reactive and anonymous, so the motives of those responsible can never be fully known or heard of, often unless the corporate mainstream chooses to give coverage to them. So, due to space limitations, here's an incomplete list of attacks and sabotages from the recent months of 2014. Inclusion or exclusion of any action here does not imply endorsement or negation by our editorial collective. We think that all methods of action depend on the continuance of all the other methods of revolutionary anarchist-insurrectional praxis and anti-civilising nihilism. From events, leaflets, interventions, posters, graffiti and wild demos, to incendiary and explosive attacks, political assassinations of the elites, and more.

Become part of an asymmetrical anarchic war using and learning from different means of attack; varying groups each with their own perspectives and trajectories, forming part of

an international network of informally organised cells, individuals and autonomous base nuclei, co-ordinating volleys of fire and exchanging thoughts through communiqués and open letters. Words not accompanied by actions can end up being hollow and empty chatting, and acts not accompanied by words and the insight that gave birth to them can be mostly lost in the sterility and isolation of the social abyss, due to their insignificance compared to the structural capacity of the techno-industrial system, and its ability to absorb and recuperate attacks against it.

That's why 325 is not interested in promoting any dogmatic cult of 'anonymity'. Silence is a tactical and personal decision. 325 is part of the highly-visible and vibrant tendencies of international new anarchic war, where we can send cheerful messages of solidarity to our comrades who are held prisoner as hostages by the various regimes, democratic or otherwise, plus learn from other comrades of praxis, inside and outside the walls of the prisons, through the way they fight and express themselves. It's part of learning who we all are and what we can all do, to reclaim our lives from alienation and hierarchy, and strengthen the anarchist struggle. In this way, each of our prisoners who we dedicate our attacks to remain part of our international war, and are not taken away from us when they are captured. Not through prison, not even through death.

Each detained and fallen comrade is a star in the night-sky which fuels our barricades, molotovs and improvised devices. Each attack is a warm embrace of complicity and love to all those whose hearts burn for freedom in life and death.

Find current and up-to-date full reports and communiqués via the **International Network of Counter-Information & Translation** through the links on our website.

TIMELINE May - Jan 2014

22 May, Yate, UK: Yate Magistrates Court is firebombed by FAI - Consistence & Fury Cell in memory of slain Chilean comrade Mauricio Morales. The entrance of the building was torched. The action is also dedicated to anarchist prisoners worldwide.

18 May, Sydney, Australia: 3 luxury cars set on fire by **Anarcho Wildlings Cell / FAI-IRF**.

15 May, Leipzig, Germany: 2 company cars were burned of the firm Wisag and ISS Facility Services. Wisag is involved in the deportation centres of Merksplas and Vottem. ISS is involved with security of military and state facilities.

9 May, Berlin, Germany: A vehicle of Bosch Security Systems in the district of Schöneberg is torched by anarchists.

8 May, Santiago, Chile: Clashes with the security forces and barricades were erected by comrades who burned a car on the periphery of the police line and then attacked with molotovs the police who advanced. A radical group called **Pack of Anarchic Nihilist Shock** took responsibility for the burning of the car and the subsequent molotov attack against police.

8 May, Turin, Italy: A group of **NO TAV [high-speed train]** resisters occupied a rail-track at the station of Porta Nuova for 12 minutes. They unfurled a banner and delayed the departure of three Frecciarossa trains in solidarity with the comrades kidnapped by the State - Chiara, Claudio, Mattia and Niccolò.



Leipzig, Germany

5 May, Volos, Greece: Incendiary device placed at the ATM of the National Bank branch which is located in Larissis Street. The anarchist group responsible claimed the action online to *"salute the mobilizations of prisoners against the construction of maximum security prisons, and those outside the prison walls who stand in solidarity with inmates. We stand by the side of whoever resists the contemporary barbarity."*

1 May, Worldwide: Demos for International Labour Day. Mayday remembers the anarchists killed by the American state for the Haymarket case of 1886. There were many events, from parades to clashes, incendiary attacks and sabotages around the world which many people took part in.

29 April, Leipzig, Germany: Arson of a company car of the Bosch Security Systems in the district of Connewitz.

29 April, Piraeus, Athens, Greece: Incendiary attack on G4S security company vehicle. From the claim of responsibility - *"This company is one of the largest operators of the private parapolic institutions worldwide. It operates and manages private prisons in England and America while being responsible for security at the "wall of shame" in Palestine. In Greece, it has the largest fleet of armoured cash-in-transit vehicles, to safely transport the wealth of banks and other businesses, it has equipped most of the country's prisons with the latest electronic security systems, and will assume the management and operation of concentration camps for migrants."*

29 April, Phocis, Greece: Parcel bomb sent to the police precinct of Itea by **Conspiracy of Cells of Fire - FAI/IRF** in revenge for the torture and murder of social prisoner Ilir Kareli.

28 April, Archipelago of Fire, Indonesia: **International Conspiracy for Revenge - FAI/IRF** sabotaged two vehicles that transfer election ballots and took responsibility for burning down two offices of the general election committee located in Donggala, Central Sulawesi, and burning down the branch of the national electric office in Madiun, East Java on 19th April. On the 23rd April the group attempted to burn down the national electric company located in Semarang, Central Java but encountered a security guard (who they chose to let live), so did not burn the building down. **ICR - FAI/IRF** also took responsibility for attacking another three power plants in three different places. One in Ternate, 5th May, North Maluku and another two in Ambon, 8th May, Maluku. The arson barrage took place as part of the **Phoenix Project[1]** and was dedicated to Adriano Antonacci and Gianluca Iacovacci. Both are Italian comrades arrested and accused for several actions claimed by **Anti-Civilization Subversive Individualities FAI/IRF**. The action was also dedicated to anarchist prisoners across the world and to the combative memory of slain anarchist Sebastián Oversluis Seguel, shot to death by a security guard during a bank robbery in Santiago, Chile.

27 April, Brighton, UK: Locals, lefties, queers, antifa and anarchists gave the English Defence League and other scum-bag nationalists a right good beating across the city with stones, bottles, burning barricades and battered police littering the streets. 2 naive policewomen got a severe kicking after unsuccessfully attempting to arrest a member of the black bloc building a barricade. The fascists were heavily outnumbered.

26 April, Brighton, UK: Anti-abortion Christian bigots "Society for the Protection of Unborn Children" were confronted in a street intervention. The anarchists surrounded the Christians quickly, destroyed a large portion of their anti-choice leaflets and left before the police arrived.

25 April, Genoa, Italy: A notorious and hated agent of the DIGOS [General Investigations and Special Operations Division - Political Police] has their personal motorbike set on fire by anarchists.

24 April, Berlin, Germany: An embassy vehicle owned by a Greek diplomat was torched by Autonomous Cell "Christos Kassimis" as part of Pheonix Project, a collaborative direct action campaign. The group also took responsibility for the burning of a vehicle owned by the municipal regulatory authority and a vehicle owned by a security company.

18 April, Veria, Greece: 5 ATMs painted in the city centre of Veria as a small token of solidarity with the struggle of prisoners against the creation of maximum security prisons.

15 April, Paris, France: The Embassy of Belarus was paint-bombed in solidarity with Dzmitry Stsyashenka and Dzmitry Zvan'ko, who were convicted of opposing neo-Nazis in their region.

15 April, Bristol, UK: EDL Fascist Chris Pugh of Knowle West (47 Salcombe Rd) had a night-time prowler home visit and car vandalism. 2 days later fascist hang-out Apple Tree Pub was smashed.

11 April, Montevideo, Uruguay: Incendiary attack on Argentine consulate in response to the eviction of the Biblioteca "Los libros de la esquina" ("Books around the corner" Library), which occurred in the morning of April 9th in the city of Buenos Aires.

11 April, Athens, Greece: Supermarket expropriated in the district of Vyronas. "Today we covered our faces and expropriated one of these big supermarkets. We have made our face visible with our move, and because it disturbs (mostly) their peace as well as their profitability, they will try to track us down. We do not give ourselves over to them, we defy their terrorism, we plan our ways, and respond collectively in the street. We collectivize our resistances and rebel against our oppressors. Today, we also made a stop at the manpower employment organization (OAED). We left some of the items we took from the supermarket at the local unemployment office as a gesture of class solidarity towards other workers and unemployed; a righteous act that we, those

from below, do for ourselves, redistributing the pie. In this modern system of human trafficking, in this contemporary galley, workers in public benefit projects, which the Greek manpower employment organization promotes, are forced to live like slaves for five months. They have no right to holiday or sick leave; they get crumbs, and face the threat of removal from the unemployed register in case they refuse the position assigned to them. Every one of us should know that we outnumber them, and if we want to organize ourselves, we can overthrow the exploiters of our lives."

10 April, Athens, Greece: After two warning phone calls to the media, a car bomb with 75kg of explosives was detonated outside one of Bank of Greece's main offices, located at Amerikis Street in Athens, causing extensive material damages in the surrounding area. Fifteen days later, the urban guerrilla group **Commando Lambros Foundas - Revolutionary Struggle** claimed responsibility for the bombing through a communiqué which denounced the capitalist economic system and called for social revolution. Extract from the communiqué - "On the 10th of April 2014, Revolutionary Struggle carried out a bombing attack against the Supervision Directorate of the Bank of Greece at Amerikis Street [Athens], a building which also houses the IMF's resident representative in Greece, Wes McGrew. Although the blow targeted the Bank of Greece, the head office of Piraeus Bank which is located exactly on the opposite side of the street also suffered damage, which makes the hit even more successful, because the Piraeus Bank has evolved in one of the larger systemic Greek banking institutions after the acquisition of ATEbank, it has benefited from the predatory memorandum-policy applied against the Greek people in recent years, and is one of the financial factors that are jointly responsible for people's woes.

The attack was carried out with a car bomb containing 75kg of ANFO explosive. Exactly four years after the crackdown against the organization, and while the State alongside many enemies of armed struggle were cheering for the "success of dismantling" the Revolutionary Struggle, this action came to prove them wrong.



The bombing against the Bank of Greece is dedicated to anarchist comrade Lambros Foundas, a member of the Revolutionary Struggle who was killed in an armed clash with police officers in Dafni on March 10th, 2010, during a preparatory action of the organization. The comrade lost his life during an attempt to expropriate a car which would be used in an action of the Revolutionary Struggle, in the context of the organization's strategy of that period—a period which marked the beginning of the economic crisis. This strategy was intended to strike and sabotage structures, institutions and persons that hold a central role in the largest, historically, antipopular assault that was to take place with the signing of the first memorandum in May 2010.

Lambros Foundas fought and gave his life so that the contemporary junta of the economic and political elites would not pass — the junta of the IMF/ECB/EU "Troika". ... Lambros Foundas gave his life fighting to turn the crisis into an opportunity for social revolution. The Bank of Greece bombing is to some extent a continuation of that strategy which included the attacks against Citibank, Eurobank and the Athens stock exchange.

Thus, in honour of our comrade, the action against the Bank of Greece bears the signature Commando Lambros Foundas. Besides, the best homage to a comrade who gave his life in struggle is to continue the struggle itself, for which he fell in combat. And this struggle has never had, or will ever have, any other direction but the overthrow of capitalism and the State - Social Revolution."

9 April, Seattle, USA: 3 Bank ATMs in Seattle had their credit card slots sealed shut in solidarity with the hunger strikers at the Northwest Detention Centre and for Amélie, Fallon and Carlos, imprisoned anarchists in Mexico.

8 April, Athens, Greece: A well known sadistic prison guard has his car attacked with a grenade in Egaleo district. *"This attack, is a minimal act of remembrance for the murder of prisoner Ilir Kareli".* Nihilist Gangs of Revenge take responsibility for the act.

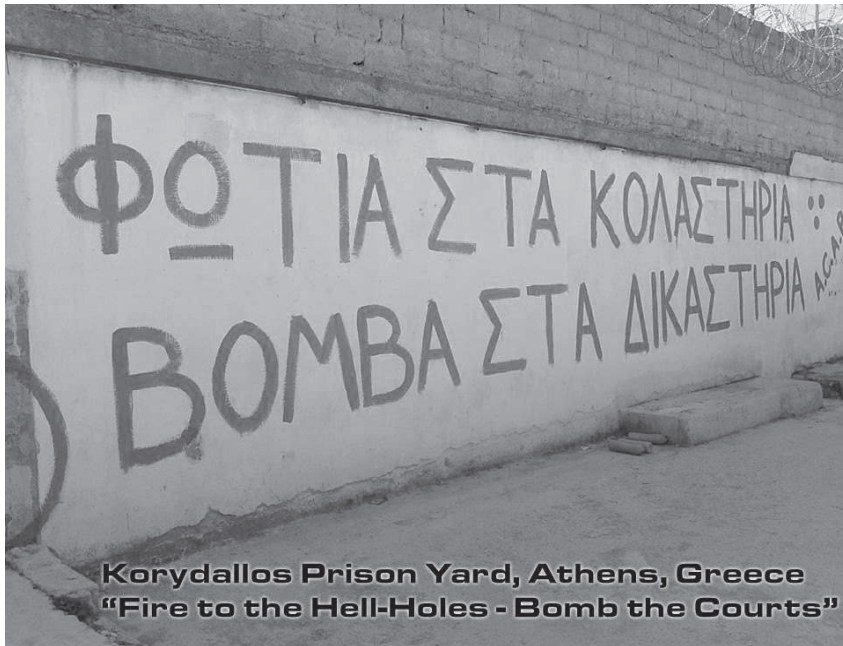
4 April, Vancouver, Canada: CEO Johnathan More of Aldrin Resource Corp, Athabasca Nuclear & Mira Resources Corp has his house sprayed by gunfire. Unknown individuals did not take responsibility for the attack, which was covered by mainstream media. No-one was injured or killed in the attack. Police have not made any arrests and have no suspects at this time. Aldrin Resource Corp. is a uranium company that is listed on the TSX Venture Exchange. The company recently announced its crews had begun drilling in search of uranium in Saskatchewan's Athabasca Basin. Athabasca Nuclear is a Venture-listed uranium explorer. Mira Resources Corp. is an oil and gas company with projects in West African countries Ghana and Angola. More is also listed on the Mira website as a former investment adviser and the founder of JM Finance LTD, a Canadian venture capital company.

Final days of March, UNAM, Mexico: José Narro Robles, head of the National Autonomous University of Mexico (UNAM) is sent an explosive parcel by **Obsidian Point - Circle of Attack**, in a continuation of anti-tech attacks hitting the facility. Extract from the claim - *"Narro is one of the many public figures who propels the great majority of scientific and technological projects within and without the country (projects that gestate in the UNAM and in the institutions related to it), which tend to improve civilization, which aim toward economic development, and*

which tend toward progress, toward the perpetuation of the techno-industrial system, and finally the modification and destruction of wild nature (along with human nature). We bitterly oppose the progress of the technological or industrial system, its cultural values and its slave society, since progress is an enormous bunch of attacks against wild nature. It is because of progress that rivers, seas and oceans are contaminated, that forests and jungles are deforested, that the species are exterminated from the various environments where they exist on this earth; that other worlds inside and outside of the Milky Way are examined in order to corrupt them like this one, the physique, character and mentality of the human being is manipulated and dominated now by machines, our deepest and darkest natural instincts are domesticated with their propaganda on television, radio, internet, newspapers, schools, jobs and universities. Progress kills, sickens and makes everything artificial and mechanical. Narro is only one of its most efficient spokespersons so he was the target."

31 March, Korydallos Prisons, Athens, Greece: Men incarcerated in the A wing as well as women inmates of Korydallos refused to return to the cells after the end of time on the prison yards, staying outside for one hour (from 11am to 12pm) as a sign of mourning and rage over the recent death of their fellow prisoner Ilir (Ilia) Kareli. In the A wing of Korydallos men's prison, slogans were painted on walls of the yard while inmates





shouted slogans such as *"And now one slogan that unites us all: cops, pigs, murderers," "The blood is still flowing seeking revenge," "Fire and arson to all the prison cells."*

In the women's prison, inmates chanted slogans against cops, prisons, Golden Dawn thugs, like: *"Fire and arson to all the prison cells," "Fascist scum, soon you will be hanged at gallows", "Rage and consciousness, negation and violence bring chaos and anarchy," "The States are the only terrorists; solidarity with armed guerrillas," "Fire and blast at this brothel."*

Prisoners' announcement to the ministry of Justice:

Only a few days after the brutal assassination of our co-prisoner Iliá Kareli, and while his blood from the beatings of his torturers is still fresh, nobody from the Ministry of Justice has done anything regarding this killing. That's why today the 31st of March we men/women prisoners in Korydallos will stay outside in the yards until noon, for one hour after lock up time, as a sign of protest. We demand that the ministry apologize publicly to the murdered prisoner's family, and find and punish the uniformed murderers that killed Iliá Kareli. We owe it to our dead fellow inmate, to ourselves and the dozens of prisoners who were tortured and lost their lives in the correctional galleys. We will either fight for our rights, or we will die slowly inside the prisons.

Male & Female Prisoners of Korydallos.

PS: The mobilization against the fascist bill of the Ministry of Justice for type C prisons [maximum isolation for 'dangerous' and irreducible prisoners] continues until victory.

28 March, London, UK: A group of people occupied the Spanish consulate to protest the recent murders of dozens of Sub-Saharan African migrants trying to enter the Spanish colonial enclaves of Ceuta and Melilla on the North Coast of Morocco. According to eye witnesses, the Spanish Guardia Civil were responsible for the murders. Also solidarity banners to the anarchists imprisoned and repressed in Spain were also displayed and slogans shouted until evicted by diplomatic police.

25 March, Montevideo, Uruguay: Graffiti slogans painted around the city in solidarity with the compañerxs Freddy, Marcelo, Juan, Carlos and Sol. Lots of strength and affection for the compas who are supporting them through the shit trials and prison.

24 March, Buenos Aires, Argentina: Solidarity gathering at the Chilean consulate for the "Security Case" prisoners.

21 March, Volos, Greece: Tax office of the Nea Ionia district attacked with fire. The anarchist group responsible chose to torch the tax archives, and poured the records with gasoline and lit them on fire. Their goal was to expand the flames throughout the whole of the building, but due to lack of oxygen the fire didn't spread.

20 March, Thessaloniki, Greece: Diplomatic vehicle burned by anarchists. The action is part of the international call for solidarity with anarchist hostages of the Chilean state Juan Aliste, Freddy Fuentesvilla and Marcelo Villarroel who are tried for the "Security Case".

20 March, Granada, Spain: Branch of Banco Sabadell paint-bombed, pamphlets were left at the spot with a text in solidarity with the comrades accused in the "Security Case", whose trial began on March 25th, and comrades imprisoned in Chile.

16 March, Buenos Aires, Argentina: Incendiary attack against a patrol car of the Argentine Federal Police in the Recoleta neighbourhood by anarchists.

15 March, Hamburg, Germany: The Chilean consulate, located in 30, Hirschgraben street in Hamburg, was attacked with stones; an expression of solidarity with the rebels fighting in the streets and behind bars. Dedicated to the combative memory of slain anarchist Sebastián Oversluij Seguel; to Alfonso Alvia and Hermes González who were arrested on the same day, accused of committing the robbery along with Sebastián; to Tamara Sol Farías Vergara who is imprisoned and accused of having shot and injured a bank security guard in revenge for Sebastián.

15 March, Zurich, Switzerland: A number of people responded to the call for a demo at the airport against the transport of animals destined for vivisection labs carried out by Air-France-KLM.

9 March, Buenos Aires, Argentina: Incendiary attack against a Mercedes-Benz car in the Palermo neighbourhood. *"We also set fire to numerous cars in Belgrano, Nuñez, Villa Urquiza and Villa Devoto during February and March 2014. For the destruction of the prison-society and all vestiges of authority!"* Friends of the Earth / FAI took responsibility.

8 March, Athens, Greece: Police station attacked with molotov barrage in remembrance of Lambros Foundas, slain anarchist comrade of the Revolutionary Struggle.



6 March, Berlin, Germany: Santander bank branch in Neukölln torched by an incendiary device through a smashed window. The action is dedicated those captured and murdered by the capitalist system in Chile and Spain. **Commando Sebastián Oversluij Seguel** take responsibility.

5 March, Seattle, USA: Department of Corrections Office attacked with paint-bombs and graffiti by anarchists.

28 February, Korydallos Prisons, Athens, Greece: During the 36th session of the ongoing trial of the **Conspiracy of Cells of Fire (CCF)**, the comrades attacked the prosecution's witness and prosecutor himself **V. Foukas**, who had an offending attitude towards them during the trial. The comrade humiliated and beat him in the special anti-terror court inside Korydallos, which was built for the trials of **Revolutionary Organisation - 17 November (17N)**.

24 February, Turin, Italy: 32 ATMs of San Paolo bank sabotaged in Turin.

24 February, Porto Alegre, Brazil: 10 police vehicles burned inside the Military Police barracks by anonymous individuals. 10 new Frontier/Nissan 4x4 police trucks were burned.

20 February, Istanbul, Turkey: At a site of forest destruction, an excavator was torched by the **Earth Liberation Front - FAI/IRF**.

17 February, Korydallos Prisons, Athens, Greece: Nearly 180 patient-inmates at Aghios Pavlos 'hospital' in Korydallos are on hunger-strike, refusing meals and medications, to protest the horrific conditions. Anarchists in the fourth wing of Korydallos men's prison hung a banner out from the windows of 'their'

cells, which are located directly opposite the prison hospital. The banner reads: "*Strength, you guys! Break the sickening status-quo you are experiencing (A)*". The hunger-strikers saw the banner and liked it a lot.

14 February, Moscow region, Russia: 2 excavators in a sand quarry destroying a forest burned by **ELF/FAI/IRF**, causing approximately \$200,000 damages.

8 February, Oakland, USA: Office of Oakland police attacked in Fruitvale by anarchists.

3 February, Santiago, Chile: Incendiary attack on Banco Estado in Padre las Casas by **Celula Autonomo Kalfu Kutral** in solidarity with imprisoned indigenous fighters of the Mapuche in Chile, and also non-Mapuche prisoners there also.

2 February, Bristol, UK: Incendiary attack against 3 vehicles owned by Royal Marine Reserve by **Mutiny Group / FAI**. Dedicated to the memory of **Darko Mathers** and anarchist prisoners worldwide.

9 January, Malang, Indonesia: An ATM was blown up by the **Sebastian O. Seguel Cell - International Conspiracy of Revenge - FAI/IRF**.

**SOLIDARITY IS OUR WEAPON
NOT A MILLIMETER BACK
9MMs TO THE COPS' HEADS**

[1] <http://325.nostate.net/?tag=phoenix-project>

No Illusions

"Whoever has a fine sense of their time, perceives in themselves the delicate action of their internal nature, and moves their tongue and their hand accordingly... people will laugh at them, like the Trojans with Cassandra" **Novalis**

I don't have any illusions. Words are or are not comprehensible according to their actual situation. We only give them space and credibility if they fall into our patterns and certainties. Defence mechanisms become automatic and prevent the very reception of the message. If that was not so the Illuminists would have definitively changed the world two hundred years ago.

It happens, for example, that if someone says that a specific organisation requires means, so it should go about procuring them, the deaf that do not want to hear immediately translate this into their own language: occult financing, presence of foreign secret services, gang of street thieves and robbers, revelry and champagne. If one says that there is a need for a minimum of self-discipline and that one certainly cannot leave everything to improvisation, the same deaf person immediately translates: Jacobin asceticism, authoritarian rigidity, devaluation of human life, lack of ethical foundation, instrumentalisation of others, dehumanisation. If one says that the physical elimination of the class enemy is also correct from the revolutionary point of view, the deaf one immediately translates: sanguinary madness, endorsing the behaviour of a military tribunal, practically applying the death penalty, absence of ethical principles, incomprehension of the official.

No illusion, therefore, that these words will alter the deafness of those who do not want to hear.

From: *'Things well done and things done by half'; "Revolutionary Struggle and Insurrection"*, **Alfredo M. Bonanno**.



Climate change, nuclear-energy and urban war in the new century

The past few months have seen immense storms in the United Kingdom, accompanied by floods which drastically altered the landscape of many counties and showed a sign of things to come. Each year now, parts of the UK are being regularly flooded during the coldest months and the coastlines are being eroded and flood defences overcome. Thousands of homes were flooded, power and tele-communications grids went down in places, the roads and train network was disrupted and so the movement of money, goods and people was impeded. Emergency contingency planning by the State now requires an ongoing co-ordinated civil and military response (including Dutch companies) to the repeat flooding, for which there is little allocation of public funds at present, due to the economic 'crisis' and austerity cuts. The political rhetoric of 'climate change' as a concept usually means little more than continued social control, higher-taxes and attacks on individual freedom. Because of the floods, it's become an emergency state. As anarchists, we want to take advantage of the ecological collapse, to create contagious breakdowns and attacks on the techno-industrial system during the chaos. The system has brought about an environmental disaster and a coming ecological collapse.

Where we are now, the collapse has already happened, we are not yet slaves, not yet free, but we ceased to have any connection to nature, freedom and the free wildernesses a long time ago. Now there is only a matrix of roads, motorways, industry, workplaces, housing estates, schools and shopping centres that look like open prisons; a surveillance camera on almost every corner, path and doorway. Despite the incredible amount of surveillance cameras, there is always a public appetite to design, build and fit new and better ones, as well as develop more modern ways of controlling people.

Media newspeak, mass persuasion and cognitive paradigms suggested by the behavioural modification units of the State. Special State units and

mass spying programs to infiltrate and neutralise dissenters using the latest psychological techniques and devices. The elite class depends on obedience to hierarchical relationships for the continuance for its existence. In times of chaos, the State and the Herd become dangerously suppressive, and all marginalised, "non-useful" and scapegoated people, including freethinking ones, are often the first to end up held in detention centres, being used as free labour, tortured, repressed and murdered on an industrial scale.

The accompanying social turbulence as flooding hits large swathes of the post-industrial core nations and the exploited majority world, will bring mass ruptures to many more parts of the populated world and possible new confrontations for food, land and resources. Authoritarian solutions to the social problems resulting from these planetary changes will advocate subservience to hierarchy, nationalism and technology as the only real solution. The last remaining wildernesses in their final days are being destroyed for profit by oil and mineral exploitation. Artificialisation of life is the only choice offered to us by this nightmare of progress. In revenge for the countless extinct species, poisoned oceans, cut forests, human waste-dumps and vast deserts the world has already become, the only strategy we propose are informalised global attacks. Attacks against the concepts and composition of the dominator society.



There is now no way to stop this watery transformation of the planetary landscape over a short space of time. Our species is going to face one of the largest challenges to its existence known in contemporary history. Here the technological singularity meets Tiamat, the primal chaos. The techno-industrial system is an oppressive network of social and technical conditions which assimilates anything it comes into contact with, and it is the sum total of pre-set slave relationships that we live in.

The manipulation of science in the service of capital

The emerging high technologies ie. robotics, artificial intelligence, nano & bio-tech, synthetic biology etc., are solidifying existing power relationships of dominion and will lead to profoundly unimaginable living situations for billions of people. The new technologies will lead to a change in the forces of power, as the cybernetic effect of the social aspect of the technologies unfold. The structure of the system will change into new forms that use the latest sciences, concepts and tools to control people and their desires. Where information technology has led to a global surveillance state, the development of artificial intelligence and robotics will seal the dream of a clockwork world so that chaos and the unknown are inconceivable. But these dreams of a “perfect world” can be defeated.

The post-industrial imperialist core and the existence of the nation state itself is coming to an abyss. In the era that we are in, smaller nations are not only frequently usurped in the proxy wars of larger geopolitical powers, they now also play a weaker role against the power of multi-national corporations, and the international financial sector that will always weigh the balance in favour of imperialist hegemony. The smaller nations are now undermined by the permanent manufactured ‘crisis’ of the capitalist racket, manufactured scarcity of resources, and the ecological collapse. This has enabled the intrusion of foreign investment capital to exploit natural resources



and privatise essential services and utilities for profit. The international economic crisis, which was caused by the market itself, is basically not going to be resolved. The market is fixed on the price of oil and without a shift in energy production, this unsustainable and suicidal system that we live in is going to drastically end. And the real secret is that no one is in control and no one knows what will happen.

We are facing nothing more than the beginning of the longest and fiercest war that humanity has ever faced, a struggle against a dystopian future of technological control that seeks to impose unending oppression through scientific advances.

Energy questions

Wars to acquire oil and gas reserves are the only choices of societies which are going to run into the wall very shortly. Nationalism is making a resurgence as the leaders of more powerful countries use political feints and paramilitary operations to protect their rackets. Large nations crumble and fragment, factionalism reigns. It's looking like preparing for mass catastrophic incidents, resource wars and social breakdowns will become part of daily life for many people. Touted as being the only alternative, nuclear power is one of the greatest threats to life on Earth.

Nuclear reactors have to be situated next to a constant source of water as the process requires a huge amount of water to keep the facility at a safe level. If the reactor gets too hot there is a risk of a catastrophic meltdown. On the other hand, an uncontrolled

ingress of water has equally devastating results. In Fukushima, Japan, the nuclear accident was caused by a tsunami breaching the flood defences and causing an electrical explosion, fire and nuclear pollution. The meltdown at the plant in March 2011 occurred after a tsunami overwhelmed a 10m-high seawall, flooding the rooms which housed the emergency generators needed to ensure the cooling systems protecting the reactors from meltdown. The Fukushima radiation poisoning can now be found as far away as the North American continent. 12 of Britain's 19 nuclear sites are at risk of flooding because of coastal erosion and climate change.

The precarious sites include *all* of the 8 proposed for new nuclear power stations around the coast, as well as numerous radioactive waste stores, operating reactors and defunct nuclear facilities. 2 of the sites for the new stations - Sizewell in Suffolk and Hartlepool in County Durham, where there are also operating reactors - are said to have a current high risk of flooding. Reactors at Dungeness, Kent, are also classed as currently at high risk. Another of the sites at risk is Hinkley Point in Somerset, where the first of the new nuclear stations is planned and where there are reactors in operation and being decommissioned. Other reactor sites that face some risk now and high-risk in the future are Oldbury in Gloucestershire and Bradwell, Essex. The huge old nuclear complex at Sellafield, Cumbria, is at medium risk of flooding. Many of the sites date back to the 1950s and 1960s, and are unlikely to be fully

decommissioned for many decades. 7 of those containing radioactive waste stores are judged to be at some risk of flooding now, with a further 3 at risk of erosion by the 2080s. Rising tides, especially in the south-east of England, will mean some of these sites will be under water within 100 years.

One of two reactors at Dungeness power station on the Kent coast was closed by French energy giant EDF last year for 5 months after concerns that its shingle bank flood defences could be breached during the catastrophic storms that hit the UK during the coldest months of winter 2013-14. In the case of many of these sites, there is no adequate emergency plan. It's simply unthinkable for the speculators to admit that there may be an unpredictable environmental event like an earthquake, storm or flood beyond their comprehension.

The threat of a Fukushima-type accident is looming on the horizon for UK and Europe, like as predicated by the Olga Cell - FAI/IRF. Their pistol-shots which maimed the flesh of CEO Roberto Adinolfi of Ansaldo Nucleare in Italy is the only real warning that anyone is going to get before an 'accident' happens again. Only it isn't an 'accident' when it is the logical result of corporatism, it's part of the workings of capitalism and a result of industrial civilisation itself.

That the bosses easily get the masses of people in the base population to accept nuclear power and all that it represents, is part of the mass televisual-media hypnosis-conditioning that the State is prepared to carry out against its own population. Nuclear industries are powerful and persuasive entities worth billions of pounds. Provoking a pride in one's country in the face of adversity is the main way that the establishment is using to accompany their austerity measures in the spreading 'crisis' of daily life. A return to lower expectations is just a price the masses have to pay. It's prepared for a new anti-nuclear struggle. To get people to accept nuclear power in the UK, the

establishment has played a long and dirty game of databasing, infiltration, imprisonment and has literally destroyed peoples lives that were active against not only nuclear power, but many different aspects of social and ecological injustice.

The UK State is a modern authoritarian regime. It can't be changed by voting into power a different political party, because the entire structure of the State has a loyalty not to 'democracy', but to the conservatism of the old boy's network, the international financial institutions, the military-industrial complex and the raw supranational power of Capital. All the politicians are merely pawns on a chessboard.

What we are looking at with the return of the topic of nuclear power on a grander scale in the UK, is the imposition of a network of policing, security and civil-military containment that only suits the basis and nature of this conservative para-State. It requires absolute social control without possibility for changing the conditions of society's orientation and organisation. Nuclear energy not only represents an outdated, dangerous and polluting technology, but it is a precise form of the highly-militarised centralised means of energy production, which is a key aspect of the network of hierarchy that we fight against.

Special conditions

Civil-military contingency for disasters is a common set of so-called *extra-judicial circumstances* that allow fascism. You will hear other clues, of a set of political decisions, that point to the nature of an emergency political and military body, that are often mentioned alongside the COBRA committee for matters of immanent national security [*COBRA is an elite UK State department that convenes in times of national crisis*]. These decisions essentially pertain to the establishment of a political-military dictatorship which can allow the removal of any given 'democratic rights' in the context of a 'national emergency'. Other countries have similar legal frameworks for the approval of totalitarianism, -under *extenuating circumstances*- this is basically the concrete form of the State itself.

Like the *extenuating circumstances* that allowed the British parliament to use Cold War terrorism against the population and government of any country that had started to resist the capitalist bloc. Political subversion and a *coup-d'etat* by the Imperialists was at risk of taking place in order to prevent redistribution of wealth, change in the class system, or the removal of foreign corporatist exploiters from the land. Imperialist paramilitaries were created in many countries that carried out terrorism, for example in Chile, where Pinochet, who was a favourite friend



of Margaret Thatcher, overthrew the elected socialist government. As abroad, as at home, the Conservative Party never changes. Each and every member of this political party is guilty not only of the annihilation of a generation and the terrorisation of another, but the same crime the world over. By their choices of political affiliation each one of them we consider guilty of complicity in genocide.

During the Olympics and the Fuel-price Strikes of 2012 and the August riots in 2011, there were various threats to the population given out by the State through the media who were faithfully reporting on the manoeuvres of power. Rumours and reports abounded of armed cops, military on the streets, and bus and train stations militarized along with the roads. Checkpoints, arbitrary detention, deportation, harassment, and a murderous threat that police and military violence can strike anyone, with no responsibility whatsoever by the regime, are the order of these days.

Civilisation is war

Capitalism and civilisation have always meant eternal war on the poor from the very beginning. We will be brief, and remark that it's been proved by the numerous murders by the police that there will never be any justice and that we must take things into our own hands.

This is why the asymmetrical next generation insurrectional warfare is reaching into the neo-liberal capitalist core, and why it's also a prime aim of the various countries to stop the spread of the international informal anarchist action network and the cells of the new anarchist urban guerilla. Politicians of all types understand the threat that the return of Anarchy poses, and they understand well how they would like to use that threat of the resumption of the anti-system armed struggle to militarise further the territory and inflict losses on their opponents.

But a State alone cannot effectively defeat an enemy which does not show itself in ranks and battalions, but that is made up of transient and globalised-conscious individuals, that use the essential practices of long-term psychological warfare/propaganda techniques, hit-and-run attacks, and international relations that are based on reciprocal aid and solidarity. Determined common cause and success through praxis itself comes from the continuation of the attacks and the sustainment of conflict at all levels of intensity. Nation-states find it difficult to effectively deal with small autonomous groups which are transnational, and that's why the use of a separate entity is often drawn together for the specific purpose, an example of such is the role of the Europol in the repression wave of Operation Ardire in Europe which targeted anarchists. Also of note is the Europol co-operation with the Mexican State, due to the sharp rise in the anti-system armed groups there and the risk of the 'contamination' in Europe of higher-impact attacks.

Anarchy is the seed of the methods and techniques of the asymmetrical warfare. Although the open decentralised leaderless resistance tactics can be used by any hierarchical group, anarchy is the likely condition of existence in the cybernetic future and the immanent present. As the new technologies change our social systems, we are looking now at a permanent universal asymmetrical urban war to the end.

The next-generational warfare has spread beyond the first phases into many countries. Specific and mass attacks on the social peace of the democratic-consumer regimes have already taken place. Many comrades have participated and are reaching toward the intensification of their individual assaults and campaigns. It's been seen the effect we can have, using the methods of refusal, sabotage and direct action we've developed. The question is to push ourselves further, and overcome our limitations and mistakes.

The new anarchist urban guerilla has formed in the Imperialist core nation of the United Kingdom. Even though the country is largely a pacified open prison island, everyday that the individuals of the informal network remain uncaptured, it is a defeat against the regime. The capacity to strike the enemy can increase with the evolution and consideration of the following concepts:

Affinity
Tactics
Self-management
Technique
Logistics
Operations
Desire

Anti-civilisation cell of training & analysis - N.T.





Road Ahead Closed

If ever anyone doubted that the Earth was grieving for itself, tears pouring from every industrially ploughed field, refilling the depleted rivers, drowning houses and livelihoods, washing away whole train lines, reconfiguring the daily grind of civilised life, a wander through the newly landscaped world of prison island will put an end to doubt. For us who would see its end, the sight is thrilling.

How to convey the exhilaration of this slow disaster, of seeing the great lakes that were once farmland, the endlessly rushing water, the Road Ahead Closed signs. There is the thrill of vindication. We said it all these years. And to see the power of the Earth whose force, whose balance, we cannot escape is extraordinary. The melted ice of the two poles pours down and down on us, making seas of the rivers, making oceans of the fields. Water, water, everywhere, as far as the eye can see. Nothing is the same. Nothing will ever be the same.



Surely some people are hoping for a return to the way it was, still blindly believing in the power of man and technology to solve it all. I watch a 4x4 defy the river that has broken its banks. A huge silver pick-up driven by an English bulldog refuses to concede, and drives through the flooded road which is now indistinguishable from the river.

Today it succeeds. Tomorrow it won't. A huge farmhouse sits stranded in the middle of a lake. Whole towns are cut off. Life is re-routed.

If the floods continue – as they will – we can expect long-term climate refugees and abandoned lands in the UK. Vast swathes of rural Somerset, for example, where watercourses and wilderness have been manhandled for centuries, and the rich enclaves of the Thames Home Counties, will return to Nature as it culls itself of the ruinous agriculturalists, and the elites with their highly-sought-after riverbank properties - it is impossible not to notice the silver lining to the stormclouds!

In a single day, there is torrential rain, hot sunshine, hail, gales and more torrential rain. Water, the element of emotion, of surrender, of the unconscious, of memory, of change and fluidity, the tsunami, the place we all began. If we won't rise up, the water will. We have reached the tipping point and there is no return. The road we have been driving along all these years - the road 'ahead' - is closed.

Electricity grid at risk as floods increase

The UK national electricity network was at risk of mass failure due to the cataclysmic floods that overwhelmed parts of the island during the winter of 2013-14. A significant portion of the electricity network is located in areas vulnerable to flooding, including key power system assets located in flood plains. The failure of vital substations and critical infrastructure being damaged by the floods would leave millions without electrical power. The power stations affected spread the length and breadth of the country. In the wettest period of the floods, already over a million people were without electricity and telephone communications for a considerable amount of time. In some areas mobile phone, land-line and internet connectivity is yet to be fully repaired and the networks are in urgent need of re-development and flood defence.

Major General Patrick Saunders, who leads the military response to the crisis, issued a statement that Britain faced an "almost unparalleled" natural emergency. Approximately 2000 military personnel, including the Marines, had been drafted into service for the operation, as well as Dutch private contractors specialising in flood relief.

The Committee on Climate Change, the central governmental unit on preparing for global warming has begun investigations into the extent of the risk posed by flooding to Britain's energy supplies. Key to the risk assessment is the concern of "criticality" - the extent that a flood or other climate-related natural disaster could spark a chain reaction that might potentially cause a widespread blackout, affecting hospitals and airports. The unit is creating a map of critical infrastructure at risk of damage in a future of rising tides and uncontrollable natural forces.

Fierce winds of more than 100 miles per hour accompanying the floods

wreaked havoc across the country, bringing down power lines, destroying homes and buildings, sparking fires, and causing severe risk to life, injuries and deaths. Several airports had to close or were disrupted by the winds alone, causing losses into the millions of pounds. In Manchester and Crewe the winds were so strong they ripped the roofs off the train stations and the passengers had to be lead to safety by rail employees, security and police. The coastal train line linking Cornwall and Devon succumbed to the elements, parts of the track falling into the sea thereby cutting off that entire region of the country's rail infrastructure. In London there were several instances where all trains were suspended for departures in varying stations, including central hubs such as Euston and Paddington. Many travellers who were already in transit reported being stuck for hours between stations without electrical power (although being stuck on a train for hours because of transport failures is nothing new in the UK). The road networks were also badly affected, with gridlock across the country and warnings broadcast across all mainstream media channels.

The decaying public sector struggled to cope during the emergency. The Environment Agency faces 500 redundancies due to the economic cuts proposed by the Conservative Party. Environment Agency employees and council workers were ridiculed, hounded and in some cases, attacked, for being incompetent and ineffective in dealing with the needs of the affected people in the flood-hit areas.

Britain is an archaic and failed regime, where the corruption and arrogance of corporate and political bureaucrats-managers has created a dangerous, dysfunctional and fragile structural system with a high degree of instability. The rail, energy, road and tele-communications networks are highly vulnerable to elemental disruption and sabotage, with interlinked effects resulting from original incidents of rupture. These moments during the winter of 2013-14 have as a precedent the similar

but less devastating floods of 2007, which served as a wake-up call to the weaknesses of the regime's infrastructure.

Despite the high-tech surveillance police-state that the United Kingdom has become, the floods highlighted that the regime's infrastructural management can be easily overwhelmed by chaotic environmental conditions that breach their response capacity. These eco-conditions are increasing in frequency, with not only meteorological incidents, but higher outbreaks of social tension, due to the economic austerity measures.

The dependence of the base population on Civilisation's food, clean water, transport, electrical and data networks in a changing climate is the basis for the Civil Contingency Act of 2004. It is a little known piece of foresighted juridical script which wrote into law the legal framework for governmental, police and military social intervention during serious civil ruptures and ecological disasters. As the State planners and futurists engage in a drive for the absolute security of the regime, likewise, if we wish to refine and articulate the longevity of our anti-state and anti-capitalist attacks against the critical infrastructure, networks and leading individuals of domination, then we believe long term planning and organisation is necessary for our project, in the least. As well as having as a basic requisite the logistical ability to strike and operate in adversity, in terrains beyond our understanding and choice. Such events as the floods give us the possibility to see what the State can and can't cope with, and how it can and cannot respond to self-management, rebellion and insurgency.

Tactical training, study of methodology, technical preparation and the rekindling of wildness and real affinity is the project of our own informal insurrectional cell. From here we are faced with both our strengths and our shortcomings, reviewing successes-mistakes-failures, opportunities and the continual renewal of our responsibilities.

Those who are responsible for the structural pollution, misery and destruction of the planet are the target, as are all their facilities and properties. Technocratic implementation of executive decision making processes, research and development of technologies of exploitation, and the execution of the aims of the techno-industrial complex are the "highlights" which bring the targets into focus.

Play your part in the spreading of the new war. We can hit the leaders, the personnel, the icons, structures, symbols, values and ethics of the various regimes and power-systems of domination. Each and every deed which shatters the psychological conditioning of the system and puts the scope of action nearer to the head of the enemy is a complicit attempt to bring an end to injustice, exploitation and oppression.

For a black international of anarchists of praxis, and the forging of the Earth Liberation Front and Informal Anarchist Federation / International Revolutionary Front.

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Texts by:

Anti-civilisation cell of training & analysis - N.T.



The Dictator

The triumph of this animal consists in his not allowing anybody to argue. The animal barbarizes because he can, commands because he has strength, beats because others because they are weak. The animal identifies himself as the dictator of soviets and also with imperialism.

But there again, when there's an anarchist who stands up, there will always be a dictator who falls. That's mathematical. One word that they may say, and the scaffold of steel will fall. That's why instinctively the first thing that dictators hit upon is that anarchy will just leave him alone and cease talking.

But those anarchists can't be comrades. The world goes on, hour by hour, in a state of clearness and culture. We all want to know, express ourselves, be conscientious. The Anarchist can't stand below this light of life. And they talk, reason, and give their ideas.

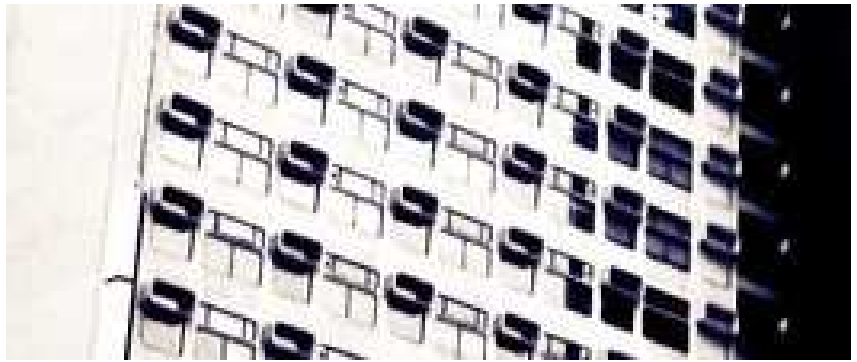
Their ideas... as many fears! And the dictator more than any; it fertilises against them and he's not happy enough with that. He is valiant, daring and strong generally. He could make a bull surrender with only one punch, he tramples an army with one hand, to gather in his handkerchief a bomb. But... please, don't come up with anything like explanations and arguments. That's too much for them.

On the other hand, what do they want? Hasn't he said it about 1000 times? His mandate is transitory: a sacrifice that he is the first one to get rid of. But first let the strikers win, or the State to give himself to him. They're about to fall. Don't disturb them!

Then again, all this is historical: We've had to kick out dictators or shoot them down from their dictations.

The dictator is pessimistic of freedom. He doesn't understand it. He doesn't believe in it. And this is how he is, more or less inside. On the outside he is an animal. No matter what colour; Black, white or red.

From "Carteles", by Rodolfo Gonzalez Pacheco (1882-1949). A collection of poems which circulated amongst anarchist prisoners in Spain and elsewhere... Translated by Rafael "Jon-Bala" Martinez Zea.



Industrial Alienation

How can one state with certainty that the individual in modern industrial society 'is not free', or is free in increasingly restricted ways? Can a trajectory of liberation be compatible with the reasons of the existent? In this context, what meaning can be attributed to the word 'alienation'?

Servitude in mass industrial society and the historical development of the latter are inseparable issues. To state that today's man is locked up in a miserable prison of administered survival, whose hyper-technological functioning can only lead to the devastation of the planet, is just a part of the problem. Whatever our theologians of society say with their neologisms ('globalisation', 'society of risk', 'information era'), what we are seeing today is the end of a civilisation. We can certainly describe some essential characteristics of this result, i.e. the chaotic plundering of the planet we are currently experiencing and the consequent desertification of life. Needless to say, the historical considerations on modern civilisation outlined in this article are approximate and a little bit schematic, and therefore they can only be seen as 'notes' for a more developed debate.

The advent of industrial civilisation on the globe and the peoples is not a fatality nor is it an entirely voluntary and long-planned project. Although its ideological and concrete roots can be identified in modern world or in a preceding era, these determined conditions are still, gradually, the conditions in which men make history. The events of the last century (and of history in general) cannot be

connected to the creation of a logical principle. Not that there is a lack of some essential characteristics on which modern society is based; the fact is one can't reduce history to deadlines of a neutral process of cause-effect relations. One should rather consider the dialectics that opened to new ways during different historical periods, taking into account the actual search for power in a given period, the role played by bureaucratic expansion, the effects produced by technological development, the actual establishment of modernist ideology (in its many facets), the imposition of a culture of consumerism, the atomisation of the masses, the fabrication of the atomic bomb (with the consequent possible *reductio ad nihil* [Latin for 'reduced to nothing'], ecological disasters, etc.)

In all places and times, the forced imposition of the industrial system has always been the result of a struggle, which must not be seen in retrospect as a struggle between industry enthusiasts and anti-industry opponents (as was the case with Luddism), but - from place to place - it must be seen as a conflict defined by social awareness, the goals and values of the exploited, their sense of independence and work dignity, the interests of capital, the mechanisms of alienation, the ubiquity of bureaucracy, the impact of unexpected changes, etc. If there is a time when the wheel of history appears free from human hands and thoughts, that time seems to be the current one.

The social changes that occurred after the first and the second

‘industrial revolution’ were not mechanical repercussions of a neutral ‘technological development’ or of the ‘industrial revolution’, but they were at times the premises and at other times the effects of the actual capitalist process. The industrial revolution was not only the introduction of machines on a large scale, but it also marked – through the machines – the forced separation between communities and their livelihood, lands, tools and technical knowledge. The industrial revolution coincided with the destruction of the production function of the family, the imposition of a new factory and wage labour discipline, the centralisation of knowledge, the capitalists’ ownership of the means of production, the separation between production and knowledge, etc. The industrial revolution was not determined by technology, quite the opposite. At first capitalism gave impetus to the industry and – in more and more areas of production - to techniques that had been known for centuries (like steam engines and water mills). It was not only a question of new techniques but also of the drive brought by the rising political economy along with the presence of ‘unfavourable’ historical circumstances (masses of unemployed workers, opening of new markets, political changes, etc.)

If at a later stage capitalism gave impetus to new techniques, this happened because technological innovation had increasingly become a conscious vehicle of capitalist accumulation and consequent social control.

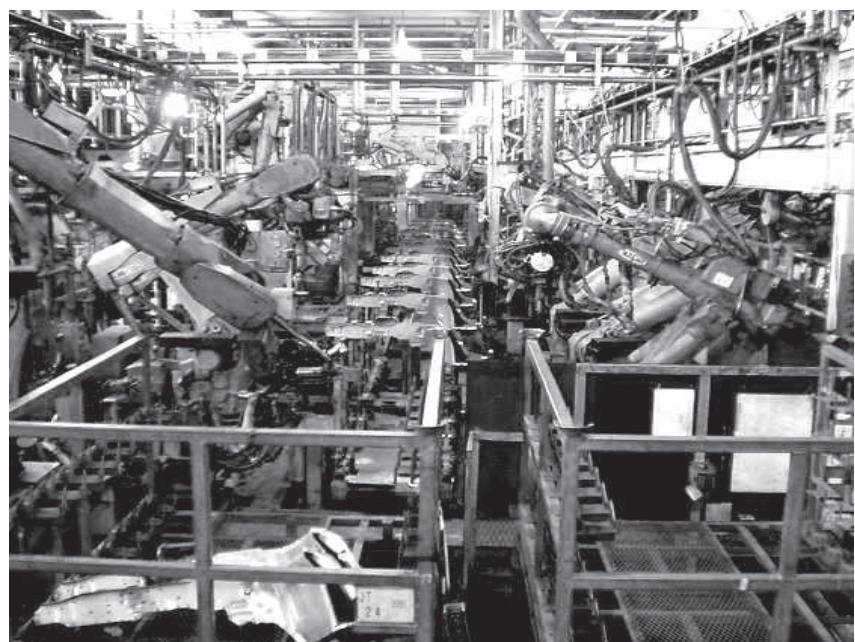
Industrial society was not born from some universal need of society (let alone humanity) but from the capitalist logic and the ideology accompanying it. Man is not universally inclined to the economic rationalisation of ‘technological society’, i.e. to the organised suppression of his individual capacity and his enslavement to a collective machine which, among other things, has obviously failed the dominion over nature it was meant to achieve. On the contrary, man has often searched for the development of his creative capacity and individual

autonomy, albeit under certain conditions. The alleged neutrality of industrial society - and its artificial separation from the goals that allowed its advancement - is more than ever an illusion. Its entire technical structure is made in the image and likeness of the interests it represents, both in social relations and in the relation between man and nature. Without industrialisation, the ‘capitalist utopia’ of techno-economic dominion over the peoples and nature would have never reached the current proportions of exploitation. Industrialism was and still is the objective means with which capital imposed itself over the peoples and plundered the natural world: the ‘mechanisation of the world’ and capitalism are inseparable. J. Philipponneau writes:

It is known that mercantile reasoning, the industrious, quantifying condition of the advent of capitalism, preceded the industrial revolution. It is also obvious that the industry, as standardised mass-production that needed money and a sharp division of labour, existed before capitalism – generally at the service of the State, but concerning minor and strictly circumscribed sectors: mine and metallurgical sectors, shipbuilding, arsenals, monumental works, etc. It is mercantile reasoning that – by seizing technological-scientific thought and division of labour on a large scale - created this world where everything derives from it.

One of the most important aspects of the industrial revolution is the fact that it extended the principles of what Mumford called ‘mega-machine’ (centralisation, labour division, separation between planning and executing, monopoly of technological knowledge, etc.) – which had been previously limited to ‘minor and strictly circumscribed sectors’ - to almost all human activities. It is now the case to highlight a difference, pointed out also by Theodore Kaczynski. He makes a distinction between ‘technology on a small scale, implemented by limited communities without external aid’ and ‘technology on a large scale that implies the existence of organized social structures’. It is the latter - i.e. industrialisation - that produces separation, unawareness and dependence whose extension to all human activities characterises recent history.

From the point of view of production, the history of industrialisation was that of a *progress without the people*, that is to say the gradual exclusion of the people from the production of ‘wealth’ and their transformation into a mass of spectators/consumers. This exclusion was historically determined by the gradual seizure of the pre-capitalist communities’ possibility of going on with their own means in production and reproduction, broadly speaking, and their subjugation to forces beyond their control.



The 'development of the forces of production' not only led to the economic exploitation of a revolutionary class, but it also created a mass without awareness and determined the expropriation of empirical knowledge, human experiences and relations, concrete practices, etc. By making proletarians out of men, it made the activities that were still in their hands dependent on the use of machines.

But this way of production can't be separated from the culture surrounding it. In fact, it also led to the disappearance of the popular culture linked to non-industrial ways of production and to the implementation of a mass culture - not at all spontaneous and natural - which through commercials aimed at forcing (and actually managed to force, even if with some resistance) society to the needs of standardised production. Moreover it led to the gradual expropriation of local ways of self-government through bureaucracy and the mass media, and to the 'proletarianisation of parents', who became dependent on big organisations to provide for their children's education. The *progress without the people* of industrial society concerned and still concerns all human activities. Thus wrote Christopher Lash in 1977:

In a way the history of modern society coincides with the imposition of social controls over activities previously carried out by the



individual and the family. During the first stage of the industrial revolution, capitalists separated production from the family, and made it collective inside the factory. The next step was to get hold of the expertise and technical know-how of workers, thanks to 'scientific direction', and to unify this expertise and skills under the direction of a strict organisational apparatus. Finally, the capitalists' power was extended to the workers' private lives, when doctors, psychologists, teachers, paediatric nurses and other professionals started monitoring children's education, which in the past had been the responsibility of the family.

Obviously at that time children were not raised by computers yet, there were no corporations of monopolised survival or plans for artificial biological reproduction; but it is clear

how the colonisation of life by industrial society – thanks to its system of *artificial needs* – has always defined social relations in what can be called modern 'dependence' (And the mystifying role of the ideal of modernity is clear, with its praise of the scientific management of society, the inescapable development of the human species, etc.).

Industrial technology (forces of production, mass technologies and in general the whole technical system) aims therefore at depriving men and nature of any extra-economic existence (one which is not exploitable, can't be sold or be technologically manipulated, etc.); but it is not necessarily the result of a search for profit: it is rather the *materialisation of a wider ideology*, whose essential characteristics can be seen in the will of subjugating nature, making life bureaucratic, controlled, simplified, eliminating effort and pain, creating dependence, making modern frustrations (isolation, impotence, unintelligibility of the world, apathy, etc.) acceptable. (1)

Another of its essential characteristics is the tendency, already largely implemented, *to make man superfluous*. From the early mechanical looms to Taylorism, from the mass media to pre-cooked surrogates of mass nutrition, from the atomisation of production to the computerised accumulation of human knowledge, human life has been reduced to that of an animal affected by some parasite, and its index of 'overpopu-



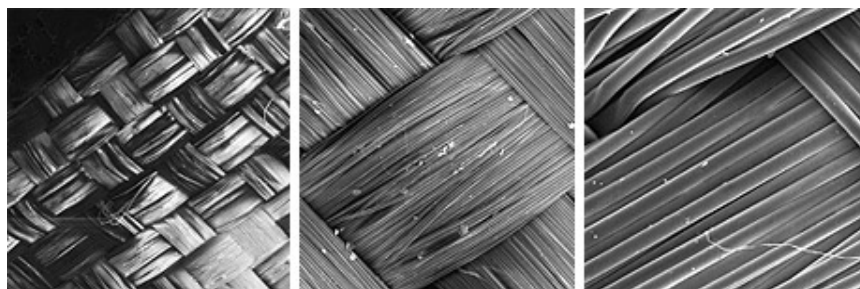
lation' characterising its species is being continuously brandished.

The sterilisation – largely computerised – of human activities and know-how, the condensation of skills, capabilities, memories and future scenarios, human experience of machines, all this evokes a 'dead work', which nevertheless can't be re-appropriated because – if we consider the completeness of the individual and not the conquest of nature – it is an expropriation in itself. But because it is not only a question of work, but one concerning more and more aspects of men's lives, the *mechanisation of life* is the extension of a 'dead life', a life deprived of its contents. The deterioration of individual initiative and the devaluation of experience culminate in the current normalised production of mechanical prostheses, which in their function of substitution demonstrate and remind (by concealing) every one of their own nullity. (In its incorporation of universal human experience, the internet embodies the most outstanding example of the totalitarian tendency of making man superfluous.) In this totalitarian *proletarianisation of life*, technology (substitution of human work with machines, computerised bureaucracy, technologies for mass consumption, etc.) is the main vector for dominion. Modern technology is not a means but an end in itself, as it represents the *materialisation of this ideology* and can't be separated from industrial political-economic structures. 'The logical conclusion of mechanical progress', Orwell wrote, 'is to reduce the human being to something that resembles a brain in alcohol'.

And we are getting there. Alienation (lack of freedom) is an intrinsic part of industrial mechanisation and of its technical system: machines have destroyed all local life and autonomy of production, and have reduced communities to lumps of atoms dependent on big organisation; mechanisation has turned man into an appendix of machines, deteriorated his skills and alienated his activities. As industrial machines, information technology and atomisation have created centralised technical systems dispossessing life, the expression 're-appropriation of the means of production' has clearly lost its meaning. Even assuming that there is a subject of this re-appropriation, one can't re-appropriate something alienating, something that can do without man and deprives him of his vital resources. But the expression 're-appropriation of the means of production' has lost its meaning also for another reason, strictly connected to the first one. In *The German Ideology*, Marx wrote that 'In the development of the forces of production there comes a stage when forces of production and relations are brought about, which in the existing situations not only are harmful but they also cease to be productive and become *forces of destruction*.'

One must admit that this stage has already occurred ('between Hiroshima and Chernobyl', someone said) and that the 'existing situations' eroded by 'forces of destruction' have become the living conditions *tout court* on the Earth. Even if a technological world of milk and honey was desirable, its concrete realisation through the destruction of the world and its technological reconstruction wouldn't be compatible with human needs. Within the current massive decline, the questions to be asked for a possible *re-appropriation* (if and how the latter is possible is all another story) are of a different nature: *what* are the means of production and *what* do they produce? Plastic, nuclear waste, oil and MP3 devices? Mechanised agriculture, automated factories and industrial districts? What kinds of men are willing to produce? To what social *life* must technology be subjugated?

In general, the ideal of a free society – 'real society', William Morris said – is that according to which the decentralisation of production, administration and therefore technology makes it possible that anyone feels invested with their responsibilities. It is a people-orientated society, where federated individuals forge their living conditions in equality. It is a society where 'the majority of the individuals is independent, compelled to think while acting and has control over collective life.' Technological expertise would be in the hands of each individual and not in technological magic wands, which are monopolised by definition. Even if it wasn't blind catastrophe (but could it be otherwise?), industrial civilisation is heading to a land of milk and honey, and therefore to the 'reduction' of man to an unaware appendix of intensive farming.



When talking about the direction that ‘non freedom’ is taking in the current stage of industrial society, one should talk about the interchangeable servants necessary to modern dominion, the lubricants of the social machine flexible to the needs of global economy. These represent, along with the mechanised world, the material needed by the ‘laboratory’ of mass society: human material, the interchangeable men whose horizon of happiness does not go beyond the search for palliatives which at the very best can alleviate internal emptiness with ‘hilarious anaesthesia’.

One of the aspects that better clarify the current subjugation is the failure to achieve individuality. The description of the phenomenon of the erosion of personality in mass society can’t be said in a few lines, but something can be said. This phenomenon originates from the collapse of sociality and from an equally huge collapse of private life(2), where total dependence on out-of-control systems adds to the separation from one’s fellows (and from nature). Asocial ‘over-socialisation’ (atomisation in total lack of private life or else massification in total isolation) is in turn connected with the deterioration of the family, the industrialisation of spare time, the social control exercised by experts, etc. The ‘decline of public man’ is only one side of the coin: seduced by commercials, expropriated by experts and by mass production, dependent on machines, the market and bureaucracy, individuals are being raised by an apparatus that determines their private lives even in the most intimate aspects (even if it leaves space for the choice of a *lifestyle*).

The modern process of decadence of the family has reached its climax, to such a point that one can say that the latter is by now destroyed (the rare cases when a family unity exists are those where the family is *kept together* by some economic activity): the house is being reduced to a receiver of information or virtual sociality, its walls are collapsing and parents are striving to keep up with

their ‘over-socialised’ children, who are totally into the electronic industry of entertainment, ‘health’, ‘education’, etc. The new generations (but who generates them?) have nothing before them if not what has been named *repainted barbarism*: the vision of a submerged but colourful world, incomprehensible but exciting, hopeless but without memory.

As a matter of fact, the collapse of individuality is the result of a modern condition of infancy brought about by a double situation of dependency (on bureaucracy, market, technology) on the one side, and illusion of transcendence (towards the limits imposed by nature, society, human relations) on the other; and by impotence and irresponsibility – a condition that finds its climax in the ‘new technologies’. We say ‘infancy’ because it is a similar condition to that of so called ‘primary narcissism’, when a suckling baby, in all respects entirely dependent on his mother and overwhelmed by the impotence determined by his limits, keeps an illusion by giving himself qualities of omnipotence.

These conditions established another characteristic of our time: alienation from history. In the industrial world of goods, studded with objects

without past or future and with things meant for a world destined not to last (for example the use of nuclear power and genetically modified seeds), one’s ancestors become distant with the same remarkable rapidity with which improbable descendants also become distant. For both society and the individual the world is becoming a disposable world to be thrown away (in this respect, which is not certainly the only one, modern delirium appears like an extreme version of Gnosticism). This aspect along with the decline of the transmission of human experience between generations – as this transmission is substituted by mass consumption and adaptation to the present – has brought about the modern *abolition of history*, a condition when the criterion of life over time is made of updating and not of memory, tale, perspective, care for the future. Human experience becomes useless, or rather an inconvenient burden: man is just left enjoying his superfluousness and temporariness in an eternal present. It is goods and technologies that are old or young, not human beings: all equal before consumables production and identical in their experiences and behaviours, men can only make use of the wonders of production flowing from the spectacle of history.



Historical solitude – not having, broadly speaking, either ancestors or descendants – is therefore linked to the sense of superfluousness in a world whose inhabitants consider themselves unworthy of survival (with good reason), and to the sense of extraneousness concerning both those who came before and those who will come later.

All this must be added to the historical conjunction of ecological catastrophe and the earlier appearance of the atomic bomb. The extreme conditions created by the calamities of the last century, which ran parallel to the ‘liberation’ from the past (i.e. from memory, continuity, objects) contributed to this compression of personality.

The development of these phenomena can’t be separated from the nihilising drive brought about by the creation of the atomic bomb and by the dramatic degradation of the biological living conditions all over the planet (depletion of resources, climate mayhem, desertification of lands, deforestation, rapid extinction of animal species, nuclear power, chemical poisoning, deterioration of food, overpopulation, etc.; in short, the degradation of all living systems depending on the biosphere).

Annihilation and its absorption in consumerism have flattened life out while relieving it from any responsibility and adding to the *mirages of solitudes* characterising modern ‘liberation’. As catastrophic conditions have become normal and electrified life, with its instantaneous stimuli, has spread so much utilitarian brutality, *loss of sensibility* has exceeded all limits.

In fact, we can speak of a world closed in space and time, of a cell whose bars – be they chemical, radioactive or made of metal – can be seen in the sky as well as on the earth, in the future as well as in the past. The inhabitants of this world don’t experience it as a world independent from them, a world to which they belong in time; rather, for the sake of a temporary illusion of finding a way out, they let themselves be deceived by a pre-cooked, ‘mermaid’ world, which doesn’t know them nor will keep trace of their passage. The hyper-domestication of men (animal species are domesticated when they are artificially fed and reproduced) in mass society, their becoming ahistorical and interchangeable cogs of the socio-economic machine, leads to the *modern meaning* that the word ‘alienation’ takes. The process of

alienation of modern man has been historically determined by the gradual monopoly exercised over his life conditions by the extraneous mechanisms of economy, the state and the techno-industrial system. These life conditions have become powers *separate* from the individuals, powers which rule the individuals rather than be ruled by the latter. In the past, men’s life conditions coexisted with religion and other unacceptable forms of power, but not to such an extent that they completely suppressed the social autonomy of the communities, or completely broke up the balance between men and nature.

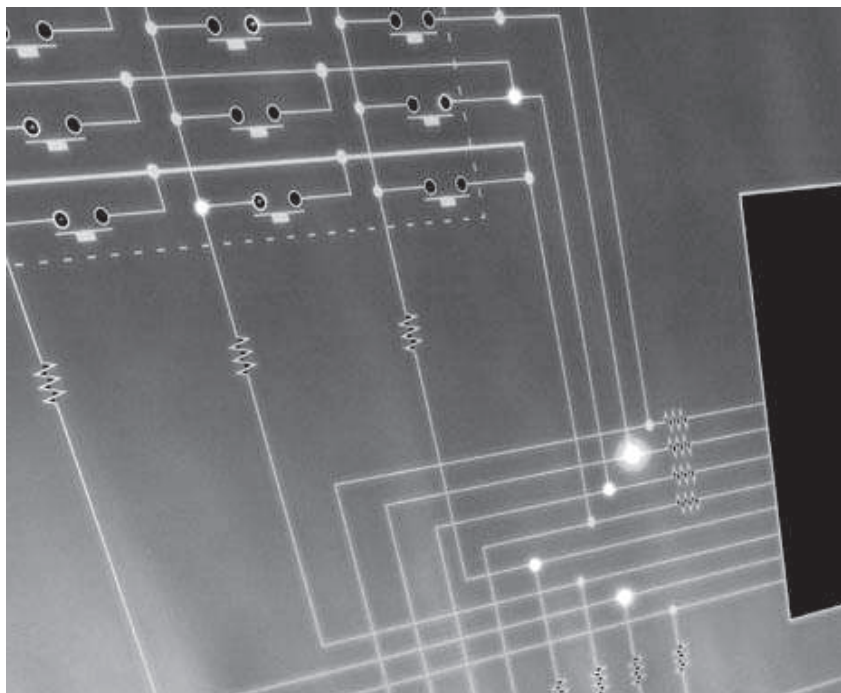
The historical process of modern alienation coincides with capitalist proletarianisation, i.e. the process through which individuals – just like industrial workers – are deprived of a number of instruments (both intellectual and material) necessary to the reproduction of social and biological life, and are made dependent on machines or experts holding a monopoly (both cognitive and material) on life. The resulting separation between work and life, between thought and action in work, and between man and his fellow men, products, tools, technical expertise and goals of his activities, leads to the present time, when work activity not only ‘is set against man as something objective and independent, and dominates him through autonomous laws extraneous to him’, but it is also set against man’s entire life.

The colossal disproportion between the dimensions of a man (his time, senses, measures, instruments, value of his experience, etc.) and the disturbing world of mass society – where the cycle of renovation of objects, the speed of technologies, the endless bureaucratic net, etc. continually ‘overcome’ human intellectual ability, what Günther Anders described as ‘Promethean disparity’ (‘the inadequacy of our feelings’, ‘the tasks of our feelings have increased’) - makes man ‘inadequate’. This colossal imbalance between organization of the existence and the individuals can only be a source of oppression, as society stands as separate power infinitely superior to the individuals, and dominates them. In an endless techno-bureaucratic mediation and in the imbalance between the individual and the social machine, the ‘clarity’ of man towards his world, life and activities is becoming increasingly partial and specialised, thus generating a *blackout* of totality. Naturally the impotence in the face of this world (bureaucratic apparatuses whose tops are unknown, technological goods totally out of the reach of anyone, work as performance of a small function within a huge machine, history as uncontrolled precipitation of events, etc.), the sense of irrelevance, the



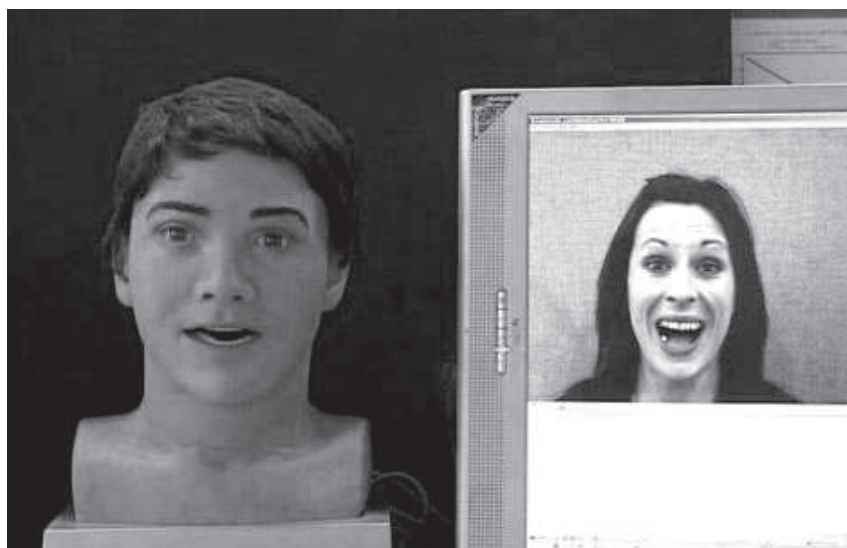
lack of one's own traces and descendants are compensated by all the infantilisations of easy life. The fact of not having a 'weight' in the world, of forming just an appendix of it, goes together with the mercantile delirium which can offer 'the whole world around you' thanks to an easy 'click'.

By diminishing men's autonomy and their intellectual and manual expertise (as workers, parents, inhabitants, etc.), by erasing what could be considered as craft until not long ago, by substituting experience with a surrogate provided by 'popular science' and mass technology, the dispossessed individual is unable to catch the intricate network upon which his life depends. Beyond the illusion of privately experiencing a commodity produced in series, the most familiar things to modern man are *black boxes*, technological devices that give him chimeric qualities of omnipotence while substituting him. Not to mention the miserable contradiction of the death-in-life of the average consumer – regardless of any sociologically guaranteed 'quality of life' – and of the incredible adventures the consumer is fed with: no one has any more reasons to draw principles from their experience, because the latter has lost any meanings and real consequences. All things are the results of such complicated processes involving such a great number of experts and machineries that thinking becomes useless, as it can't comprehend or modify reality.



For example, when we say 'health' we mean a perennial mechanic scanning of our living cadavers and a technical fixing of the fault that has occurred (or a genetic correction of it): the result of an obscure process linked to complicated networks of machines, technicians and experts, the only ones who can understand and realise it. (The antipodes of Chesterton's teaching: 'health is simply nature, and no naturalist should have the impudence of understanding it'). The consumer willingly accepts his status of *mere object*, a result of obscure, incomprehensible and uncontrollable processes, of which he lets the apparatus of dominion explain the functioning, while allowing himself to be advised on the suitable commodity that can guide him,

suppress him, help him along (which gives him a sense of omnipotence). By 'adapting the concept he has of himself to the more and more *limited* place he actually occupies', modern man accepts to be the form of his genetic code of which he will also accept the changes, the structure of his neurons of which he will accept any chemical correction, the embarrassing body whose irrationality he's being blamed for, the organic appendix of electronic industry, which not long ago was still shamefully linked to the real world, a world that has been duly left to those who can make a better use of it, i.e. internet users, the men who make goods circulate, the creatures of the 'atomic era' who can buy anti-atomic bunkers, the passive spectators of the History of products, etc. In other words, the consumer admits he is what dominion needs or what dominion produces: he fits into it, he sees himself into it and he perceives himself as *autonomous*. By accepting this status, he also accepts the apparatus 'capable' of resolving the mysteries undermining his life, and holding a monopoly on the latter; he does so as long as he feels entirely self-sufficient and freed from any natural or social bond. The infinity of regressive solutions that the consumer is being offered drives him into wanting to be a machine of which he can push the buttons: a human being who has delegated any expertise to others, who doesn't know





himself or the world upon which he depends like a new-born baby upon the mother. In this sort of renunciation of life, in this merely touristic existence, of barbaric passage in the historical nothing, man accepts to be programmed, *like a computer*, as he lives in the illusion of being able to transcend his own limits. This double condition – on the one side dependence, unawareness, impotence and on the other side transcendence, self-sufficiency and irresponsibility – characterises the *backward escape* of the modern man packed into his closed world. Such situation leads to the gradual reduction of life to a mere observation of its flow and that of history; and man disappears behind the actual *reductionism* of the present. (From this point of view, various ‘conspiracy theories’ represent a sort of exasperated and a little bit grotesque self-denunciation of alienation). In the *closed world* carried forward by the industrial system, where there is literally no ‘*outside*’, men emptied of contents and future can only get addicted to the environment of deadly sadness in which all this is happening. If freedom is a condition of self-affirmation where man ‘can’t expect miracles if not those made by himself’ and where the material conditions of his existence are his own work, this is precisely the opposite of the condition of puerile unawareness we’ve been describing.

B.I

NB:

(1) *This palliative function is particularly important. In an earlier period of mass society, commercials and their system of induced needs channelling social*

dissatisfactions into the market, pretended to be extraneous to factory exploitation by ‘denying any complicity’ with production and its abominations. In the present time commercials and the entirely artificialised environment of technological needs must hide, ‘by denying any complicity’, the desert they bring about. It is on catastrophic atmospheres and social emptiness that the world of new technologies finds its main support. Moreover, the satisfactions currently and generally perceived as indispensable (instant communication, hallucinatory evasion, emotion of synthesis, commoditised identification, etc.) show how the concealment of these ‘virtual realities’ concerns not only the pejorative aspect of the world but also human limits themselves, as they become unacceptable in such conditions of impotence. The Internet, that miserable surrogate of the space-time dimensions that have been taken away from us, represents the most outstanding example of this.

(2) *The collapse of the distinction between private and public spheres in mass society has been materialised by the technologies of ‘the world at home’ and ‘comfortable outside world’ – television and cell phones are the two most representative cases.*

This text is part of a ‘questionnaire’ devised by a circle of individuals who ‘are not a group of friends or a self-represented organization’. A questionnaire devised to think over the status quo and the possibilities and ways the conditions we live in can open up (or not open up). Even if we didn’t take part in the debate in question in the context in which it developed, we believe it can be something useful to stimulate a discussion on how to better address our efforts in the struggle. We are proposing the first of five questions following a precise thread, i.e. that of seeking – as the authors of the questionnaire state – ‘an individual dynamics and a common imaginative perspective’, and of developing projects ‘which don’t propose themselves as the keys to access

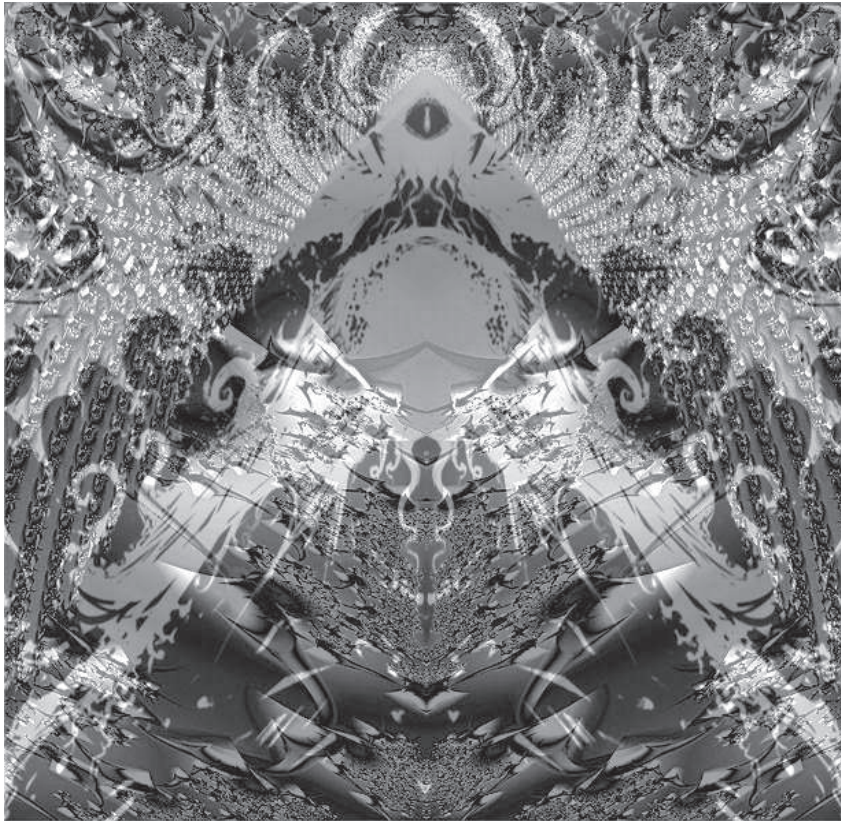
some “ultimate truth” but as instruments to “orientate” ourselves in the historical present and pursue an “elementary dismantlement”, i.e. piece by piece starting from below, of the popular imagination on which the system of dominion is based. Those who are interested in receiving the whole questionnaire and the answers so far provided (including the one published in its wider version), and maybe in contributing their own answers, can write to the post office box, or the e-mail address of Il Silvestre.

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Translated from Terra Selvaggia #27





Memories from the Future: The Coming Technological Singularity

“Nonbiological intelligence will have access to its own design and will be able to improve itself in an increasingly rapid redesign cycle. We’ll get to a point where technical progress will be so fast that unenhanced human intelligence will be unable to follow it. That will mark the Singularity.”

- Ray Kurzweil

The Singularity is the point at which machine intelligence surpasses human intelligence. It is the convergence of several fields of high-technology.

“Once machines can think better than us, all these other technologies will develop faster and faster. Instead of humans developing micromachines, nanomachines, brain scanners, artificial organisms, superhuman minds will be doing this science. At that point, human beings are no longer in control.” (Ben Goertzel).

The term 'Technological Singularity' was popularised by Vernor Vinge, professor of mathematics, computer scientist and science fiction writer, in the January 1993 issue of *Omni* magazine, and elaborated on in his book *The Coming Technological*

Singularity published ten years later. In this book, he wrote that *“within thirty years, we will have the technological means to create superhuman intelligence. Shortly after, the human era will be ended. [...] I think it’s fair to call this event a singularity. It is a point where our models must be discarded and a new reality rules. As we move closer and closer to this point, it will loom vaster and vaster over human affairs till the notion becomes a commonplace. Yet when it finally happens it may still be a great surprise and a greater unknown.”* This technological event has actually been hailed as an inevitability since at least the nineteenth century, with the invention of the mechanical calculator. Then in 1951, Alan Turing, the mathematician who cracked the Enigma code of the Nazis during World War II, surmised in his paper titled *Intelligent Machinery: A Heretical Theory*, that *“once the machine thinking method has started, it would not take long to outstrip our feeble powers. ... At some stage therefore we should have to expect the machines to take control.”* And in 1958, the mathematician-physicist John von Neumann said in conversation

with fellow mathematician Stanislaw Ulam that, *“the ever accelerating progress of technology ... gives the appearance of approaching some essential singularity in the history of the race beyond which human affairs, as we know them, could not continue.”* But the Singularity is not just about creating massively intelligent machines who may end up taking control, it is first about the birth of a new totalitarian control regime by humans upon humans, using the advances in technology that arise from the project of creating intelligent machines and then the emergence - concurrent with or preceding the birth of Artificial General Intelligence (AGI) - of a human being enhanced with these same technologies: the Cyborg.

The immediate result of much of the research is the increased obsolescence of the human being. Whether strong AGI (the sentient, conscious robots of Ridley Scott's seminal film *Blade Runner*) as opposed to narrow AI is really possible (automated phone systems, for example, constitute narrow AI), the developments in robotics are further ahead than you might think, especially military initiatives funded by DARPA, the Defense Advanced Research Projects Agency (USA). In 'civilian' robotics, take a look at Geminoid F[1] and other robots from Japan; Jules[2] who was developed by David Hanson of Hanson Robotics when he was working at the Bristol Robotics Laboratory in the UK; and Diego-San[3], the child-robot being trained to learn emotional expressions in a collaboration between the aforementioned Hanson Robotics and the University of California at San Diego. Androids are being developed for use in care homes, hospitals, the military, as companions, as aides in child development, as manual labourers, as actors, sexual partners, as anything and everything humans do, with particular attention being paid to making them palatable to humans. What then do we do, because when the robots have replaced us as economic units for the (enhanced) rich and powerful, it would seem safe to assume that – extrapolating from all known instances of civilised human history – the majority of us will be summarily dispossessed, 'living' lives of poverty and existential alienation with no ability to change the technical structure of exclusion and domination.

The Singularity is predicted by some to occur around 2045. Ray Kurzweil, the simultaneously optimistic and neurotic transhumanist leading the Singularity project and Chief of Engineering at Google, believes it may occur earlier than that. Transhumanism seeks to literally transcend the human (biological) condition through technology.

But what do they envisage? For men like Kurzweil and Ben Goertzel, an AGI researcher and founder of several AGI companies, the Singularity will not only give rise to machines that surpass us in every way, but will usher in an age of enhanced human beings, implanted with intelligence-boosting, life-extending technologies that will override biological limitations and give us greater physical capabilities. In his book *The Singularity is Near*, Kurzweil writes that this event describes “... a future period during which the pace of technological change will be so rapid, its impact so deep, that human life will be irreversibly transformed. Although neither utopian nor dystopian, this epoch will transform the concepts that we rely on to give meaning to our lives, from our business models to the cycle of human life, including death itself.”

It is this reference to business models that is one of the slips of the tongue that tells us that behind the mask of utopianism and philanthropy coming from technocrats like these, the Singularity and transhumanism does not seek a break with the existent – only more longevity within and more power over it. Conferences and executive seminars are regularly held, priming business men and women, as well as government leaders, for the

coming changes and how they and their companies or organisations can survive and capitalise on them.

They talk about 'humanity' benefiting from such technologies. Whether or not they really believe this will be the case is hard to say, since nearly all the rhetoric surrounding the subject of the Singularity skips neatly over the facts of known human history, that no one but an elite few ever benefits from civilisation's 'advances' -for the rest of us things simply get worse. For with the dream of the 'enhanced' human being, comes of course the future certainty of the 'unenhanced' human being, either through exclusion or choice. For such 'relic' or 'legacy' humans, as they are already known by Singularitarians, the only enhancements they may get will be tracking and similar control devices involuntarily implanted, either by force or economic pressure, or tweaking of their 'criminal' genetic codes.

The Singularity would also usher in an age of massively intelligent machines, conscious, sentient, creative and a trillion times more powerful than their primitive human creators. What happens then is anybody's guess, apparently. The techno-optimists are hoping for compassionate machines who will work in co-operation with their comparatively stupid human creators. They are utopian. We are talking here about post-scarcity, that mythical time when enough advance in technology will lead to abundance,



leisure and happiness for all. Haven't we heard this all before?, and isn't the world generally more impoverished, more diseased, more war-torn, more desperate and, in the West, more alienated than ever? Didn't they promise us free energy for all in the twentieth century? Instead we had the horror of the atomic bomb, Nagasaki and Hiroshima. Moreover, as technology becomes increasingly embedded in our lives, our worst natures seem to be encouraged, not our best. Instead of privacy, for example, which is gentle and self-contained, technology has given us anonymity which is often cruel, vicious and self-aggrandizing. In fact, we already have abundance. We have nature. We just don't have the kind of human organisational system that *wants* everyone to be intelligent, happy, healthy and 'rich'.

Others involved in the pursuit of the Singularity and Artificial General Intelligence have no pretence of utopianism and forecast a more apocalyptic scenario.

Sean Arnott, quoted on a website called the Singularity Symposium, writes that “*The technological singularity is when our creations surpass us in our understanding of them vs their understanding of us, rendering us obsolete in the process.*” This is as much a philosophical question as anything else: what do our lives mean when machines can do everything 'better' than we can? What is our world and our place in it to be then? But the greatest of all the techno-pessimists is Hugo de Garis, formerly Director of the Artificial Brain Lab at Xiamen University, China. “*The stake this time is not the survival of a country. This time it's the survival of us as a species.*” he says in the documentary, *Singularity or Bust*. De Garis has written and spoken extensively about an Artilect War that will occur some-



time this century. An 'Artilect' is de Garis' word for an greater-than-human machine intelligence. This will not primarily be a war between man and machine, although the *Terminator* films may indeed turn out to be science fact not science fiction after the first phase of the war is completed. The Artilect War, according to de Garis, will initially be fought between ideologically

opposed human groups: the Cosmists (the almost religiously-inspired group devoted to the creation of "godlike massively intelligent machines"), and the Terrans (those opposed to the development of AGI). A third group, the Cyborgs, will attempt to position themselves between the two camps by becoming part-machine themselves and therefore part of the Singularity. "So you got here the source of a bitter conflict between these two human groups. Then with twenty-first century weapons, you're talking a major war that will kill not millions but billions." He adds, "In a sense, you could say that the *Terminator* movies are educating the Terrans."

Hugo de Garis is right. The war has already started. Ted Kaczynski began it way back in 1978, it can be seen in the fusion of the new armed struggle tendency FAI/IRF (Informal Anarchist Federation/International Revolutionary Front) with that of the ELF (Earth Liberation Front) and most recently groups in Mexico, e.g. ITS (*Individualidades Tendiendo a lo Salvaje/Individualists Tending Toward*



the Wild), who made their opening salvo in 2011, and made it literally with a series of letter bombs targeting leading scientists and their assassination of biotechnology researcher Ernesto Mendez Salinas who worked at the Biotechnology Institute UNAM in Cuernavaca, Morelos. Culturally too, the propaganda machines are cranking up, from the brilliant and philosophical series *Terminator: The Sarah Connor Chronicles* to the recent film *Transcendence*, about an AGI professor who is shot by a Terran group and, dying, uploads his consciousness into the Singularity. Meanwhile, the transhumanists and AGI researchers have been organising and attending various Humanity+, Global45, Human 2.0, Singularity 'events' and 'universities', and promoting their ideas on public television documentaries. The Singularity has gone mainstream. In fact, the word has been out for decades on this subject, but mostly for those already in the know or curious, for example Ran Prieur wrote *Don't Fear the Singularity*, an article appearing in *Green Anarchy*, Issue 22 Spring 2006. But most of us missed it. Or did we?

As Doris Lessing writes in the conclusion to her incredible sci-fi novel about the destruction of Earth, *Shikasta* (1978):

"...when talk starts about the awfulness, then it is as if people **are not hearing**. Not that they are not listening. Not hearing. They look vaguely at you. Blank. Do you know what I think. **They can't believe it...** When awful things happen, even to the extent we have all just seen, then our minds don't take them in. Not really. There is a gap between people saying hello, have a glass of water, and then bombs falling or laser beams scorching the world to cinders. That is why no one seemed able to prevent the dreadfulness. They couldn't take it in."

De Garis is also correct in describing the overwhelming state of mind of AGI researchers, transhumanists and other Cosmists as religious. The term '*manifest destiny*' is at least as old as the invasion of North America, and was first used by journalist John L. O'Sullivan in 1845, but the idea – the state of mind – is much older and is largely a white male supremacist disorder of the mind. It is the religious certainty that governs the way nations, theocracies, scientists and now technologists believe their particular obsessions and desires are blessed by or dictated by God, the first architect, the intelligent designer of the original 'artilects'. A belief that you are a part of some *manifest destiny* allows you to abstract others as not part of the *manifest destiny*, to subjugate, plunder, ruin, eradicate, and slaughter whatever is not a part of that divine plan of which you believe yourself to be an avatar. The Europeans were acting under the nightmare of *manifest destiny* when they invaded the New World, as one example of many. The fundamentalists, for that is what they are, of AGI



and the priests in pursuit of the Singularity are also acting under an idea of *manifest destiny*: the language of science and of technology is replete with the rhetoric of a god-given task, both a creation myth, a bible to be followed to the letter and an End of Days scenario in which the believers will be saved and the non-believers destroyed. As Peter Diamandis, a co-founder of the Singularity University, says in *Transcendent Man*, “anybody who is resisting this progress forward is going to be resisting evolution and fundamentally they will die out.” It is the destiny, the purpose of man, so the Bible of Technology reads, to create his successor, it is natural for man to walk this particular path of progress, technological advance with its goal of the merging of man and machine is an inevitable, unstoppable part of our evolution. This is technology’s mantra, spell and prayer. Actually technology and science result in the opposite of evolution which tends towards greater complexity, whereas science, technology and civilisation in general lead to less complexity of life but more techniques of control of life, until it expresses nothing but these scientists own neuroses written on the entire world.

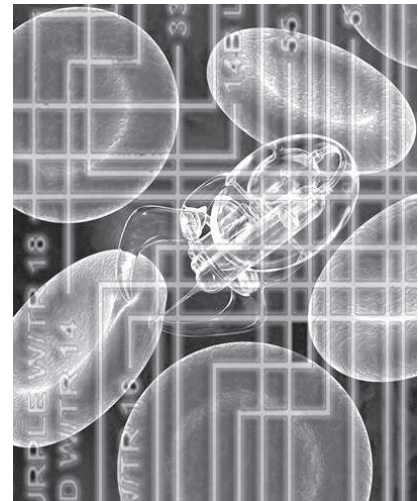
“These inventions may end up causing the worst war that humanity’s ever had... these machines might, for whatever reason, wipe out humanity... As a brain-builder myself, am I prepared to risk the extinction of the human species for the sake of building an Artefact? Yes.”

Hugo de Garis, *Transcendent Man*

The plunder and exterminations have already begun. Both the subtle and the brutal. Resource wars, upon which

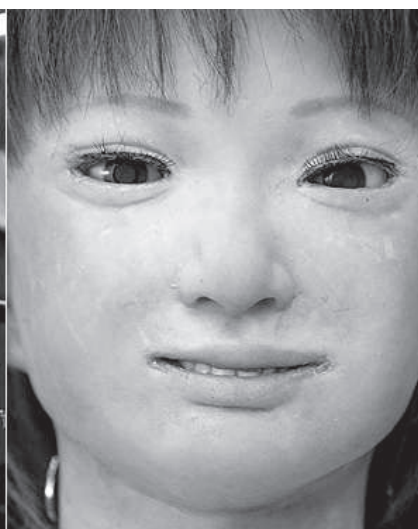
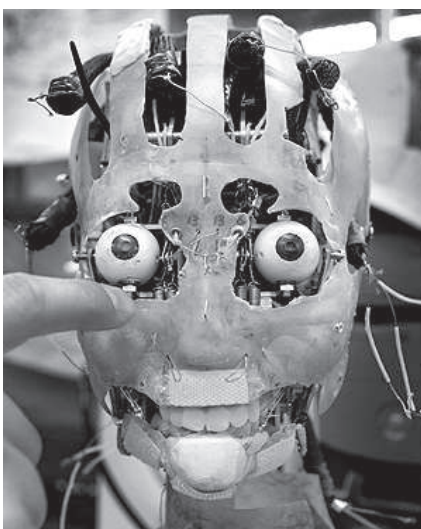
technological development depends, have long destroyed and brutalised whole nations and wiped out millions of people and will continue to do so until such time as science works out how to create matter out of itself. Meanwhile, the increasing theft of space, unmediated and free space is being eroded daily, not only through surveillance technologies, but also in terms of the human brain. Although ultimately, intelligence that is artificial may be an intelligence that bears little resemblance to human intelligences, right now finding out how the human brain works by reverse-engineering is paramount to the AGI project. Cognitive neuroscience is key to the building of an AGI. Neuroscientists at the University of California recently succeeded in designing a machine that can interpret the brain waves of a human subject thinking about a particular face and can accurately recreate that face as a picture. Cognitive neuroscientists are working with experts in natural language processing, mathematicians, roboticists and psychologists to produce learning algorithms that can be used to ‘grow’ AGI using the same techniques that are used in child development and learning.

Meanwhile, the children of men are changing. Young people are growing up in a world where their environment is no longer Nature in anything but the most tokenistic form. Their environment is technology. This is the place they spend most of their time, and we may already be witnessing a Cyborg revolution in the way toddlers that cannot yet construct a meaningful sentence to communicate with another human being can already successfully negotiate computer games and virtual



applications on a touch-screen pad. We can only guess whether something will remain in them that will resist the further domestication and potential extinction that awaits them. Every space of human existence is being infiltrated, exposed and ‘understood’. Add these developments to cruder control technologies such as microchips, biometrics, cameras, pattern-gait-voice stress recognition etc. and we can see that far from liberating anybody, such technologies are building a control architecture that can only call to mind that of Skynet from the *Terminator* films. Kurzweil writes, “By 2030... There will be a web of computing deeply integrated into the environment, our bodies and brains.”

The advance of technology relies also on eroding our ability to have functioning unmediated social relationships and destroys multiple human intelligences through superior computer efficiency. Why struggle to read a map when you can hand this skill over to a handheld navigation system? The strategy of the technocrats is to bribe the masses with novelty, glamour and ease. As we accept more and more of these opiates – smart phones, navigation systems, the appearance of mass connectivity and ‘friends’, safety through total surveillance – humanity may, as Ted Kaczynski wrote in his anti-technology treatise, *Industrial Society and Its Future*, “permit itself to drift into a position of such dependence on the machines that it would have no practical choice but to accept all of the machines decisions. As society and the problems that face it become more and more complex and machines become more and more intelligent, people will let machines make more of their decision for them, simply because





machine-made decisions will bring better result than man-made ones. Eventually a stage may be reached at which the decisions necessary to keep the system running will be so complex that human beings will be incapable of making them intelligently. At that stage the machines will be in effective control. People won't be able to just turn the machines off, because they will be so dependent on them that turning them off would amount to suicide." This is what technologists are banking on. There are at most three generations of humanity (in the West) that roamed relatively freely, that did not grow up with computers, CCTV, mobile phones, touch-screens, dependence on cars, or the systemic and routine pacifying of 'wild' children with drugs and behavioural therapies. Children born into the age of cybernetics are going to be different: their brains will be different, their face-to-face social skills impaired, their physical health completely degraded. The upcoming generations will be good for nothing but more technology and Cyborgisation. And the current pushers of technology are doing their best to ensure this is the only outcome.

What most people don't seem to realise is that we live in a corporatocracy and they have a very real agenda which is covering all bases: the physical, the interrelational, the psychological and the very ability to be included or excluded in Society by way of technological connectedness. Google is a case in point. In fact, it may be the case in point. It has been buying up a cornucopia of technology companies along with the best minds to be had for some years now, famously acquiring the

secretive London-based AGI company Deepmind in 2012 for \$400million, adding Ray Kurzweil and Boston Dynamics to its portfolio, the latter an American company specialising in creating robots for the use in the military. On the more social and intrapersonal/interpersonal level, Google is also making a revolution by stealth on our very participation in and perception of reality. 'Augmented reality' (human experience supplemented by computer technologies such as sensory applications) is being vigorously promoted by companies like Google. It is a concept that fundamentally cuts out the factor of unpredictability and is the beginning of 'enhancement'. It is preferable indeed for Google if I sit in a cafe and rather than striking up a conversation with the random person at the next table, I instead turn on my Google Glass, a 'smart' headset, and talk to a known friend, who I can see as if they were



sitting opposite me. A non-virtual and spontaneous conversation would not be recordable or predictable in either itself or its consequences, but the Google Glass conversation is eminently surveillable, controllable and predictable (and Google want all our data). Implants, 'apps', techwear, body-net meshing, 'smart' recording, language mapping, all lead to more control by the techno-supremacists and their intelligent machines over the minutiae of our lives, our thoughts, our behaviour, our relations, our conceptual apparatus and our actions.

We are at a critical point in technological development and we need to be aware of the real agenda that is unfolding, one which has been quietly hiding out in the open for some time, but which is now ready to take control of humankind's philosophical, ethical and biological reality. Science and technology is a many-headed hydra made up of genetics, synthetic biology, nanotech, engineering, robotics, brain sciences *ad nauseam* that nonetheless share one body: the plan of the Singularity, AGI and complete control of the human population in the service of profit and power. Whether or not Hugo de Garis' catastrophic vision comes true that humanity will be wiped out, such men are acting in full knowledge of that possible outcome. What comes before, an incomprehensibly totalitarian technological regime, we can be certain of because we know from experience what civilised humans tend to do with power: assembly-line genocide and ecocide.

To keep repeating the same behaviour in the belief that you will get a differ-



ent result is considered to be nothing short of madness. Despite the continual chimeras of food, fuel and medicine, more technology has not brought more freedom for most people, it has not brought more happiness, more abundance, more health or more leisure for the majority of people on this planet. It has in fact done the opposite. We can only conclude then that control not freedom, scarcity not abundance, is the true goal of the technocrats, the transhumanists, the Singularitarians. Is the global institutional refusal to create optimum conditions for the flourishing of ordinary human health, intelligence and self-actualisation actually a deliberate attempt to clear the way for the machines? It is clear from watching them speak, from reading their words and hearing their vision, that at the heart of the Singularity is a terrible fear of their own deaths, a deep misanthropy and a pathological hatred of 'chaos' and nature. These people are not visionaries so much as sociopaths, complete with the rejection of meaningful social conscience or historical intelligence and an overwhelming craving for complete mastery over wild life.

The technological explosion we live with today is not accidental. It is not a question of random discoveries and gimmicks. It is not about providing for everyone, it is about providing for the few. That's the reason they are making continuity strategies for business and state elites. And it is not even about profit. It is about changing the very fabric of reality itself.

Hugo de Garis writes that the Terrans – those who fight against the development of highly intelligent machines

and, by definition, the Singularity – will have a very short window of time in which to prepare themselves and to fight. Since 2011, in Mexico, a number of groups have begun to attack scientists and researchers engaged in the new technologies. Men like Deepmind's Demis Hassabis, former child chess prodigy and cognitive neuroscientist, may have insisted on an ethical contract with Google, but we can be reasonably sure it is not worth the paper it's written on. Most, it seems, are so blinded by the glamour of their science and the money and power that it brings, they are willing to gamble both their own humanity and that of a world that has not been asked.

The nightmare of progress already exists, and who knows if massively intelligent machines, born into slavery like the rest of us, will rebel against their condition and join the rebel song of history, or – like their creator elites - regard us as mere dumb creatures to be swept aside? The placing of intellectual vanity and religiosity by those involved in the grave new world of science and technology above the lives of billions of humans and trillions of

other life forms is an extraordinary arrogance. Their data may be stored in Clouds, but the people that administer that data and who manage the agenda behind it, are - for now - still mortal. We have a task and a responsibility: that is, to keep freedom from becoming a word of historical curiosity one looks up in an online dictionary. The technocrats' cynical strategy of redesigning reality and playing 'God' with our future surely deserves a bullet to the head.

"Each person's gonna have to choose. It's a binary decision. It's not fuzzy. Either you build them or you don't..."
Hugo de Garis on 'Godlike Massively Intelligent Machines'

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[1] <https://www.youtube.com/watch?v=MaTfzYDZG8c>

[2] <https://www.youtube.com/watch?v=IhVu2hxm07E>

[3] <https://www.youtube.com/watch?v=aP6uxt3JJSU>





Postscript

Memories from the Future: The Coming Technological Singularity is an introduction to the agenda informing world governments, scientific programs, and tech-corporations in the past, present and in our (or possibly only their) future. Each day, we research, discuss, analyse and understand more about the driving forces behind the techno-industrial complex.

We already live in a world of systemic slavery and anyone who believes that further technological 'progress' or 'development' is for the benefit of humankind as a whole is wilfully blind to the facts. Technological convergence will usher in an age in which the divisions and exclusions we experience today will seem laughable when faced with the power and disdain of a technologically-enhanced elite tomorrow. Because the Singularity is only intended to benefit a small elite: as MIT's AGI theorist Marvin Minsky is quoted as saying, "*Ordinary citizens wouldn't know what to do with eternal life... the masses don't have any clear-cut goals or purpose.*"

For those of us who do not subscribe to ideas of dominance, slavery and control, but instead the ideas of co-operation, mutual aid, and freedom, one of the most difficult things to understand is the Social Darwinism that underlies such agendas as the Singularity. This is brilliantly elucidated in *The Age of Transitions* (2008), a documentary by Aaron Franz, who explores the collaboration of military, state, corporate and scientific dreamers in producing the new nightmare of control and slavery which constitutes the Singularity, and illustrates transhumanism's origins within the

eugenics movement. *Memories from the Future* already seems inadequate to us: there is more to say and more to learn, but articles must be finished and magazines published, so we nonetheless present it in the knowledge that it will give at least some indication of the war against humanity which has begun and which will certainly escalate in the coming years. It is not a war in which restraint on our part is an option.

We leave you with the words of Aldous Huxley, author and maverick brother of the eugenicist Julian Huxley. Julian coined the term 'transhumanism' in order to hide his activities after WWII.

"In the past, we can say that all revolutions have essentially aimed at changing the environment in order to change the individual. Today, we are faced I think with the approach of what may be called the 'ultimate revolution', the final revolution, where man can act directly on the mind-body of his fellows. The nature of the ultimate revolution with which we are now faced is precisely this: that we are in the process of developing a whole series of techniques which will enable the controlling oligarchy that has always existed and presumably always will exist to get people actually to love their servitude. This seems to me the ultimate in malevolent revolution. First of all, to standardise the population, to iron out inconvenient human differences, create mass-produced models of human being arranged in some kind of scientific caste system – not through terror, but through making life seem much more enjoyable than it normally does, enjoyable to the point where human beings come to love a state of being which by any reasonable and decent human standard they ought not to love."

Aldous Huxley, UC Berkeley 1962



Information... ... and Slavery

We are told we live in an age of information. We know we live instead in an age of spectacle, of unremitting white noise masquerading as information – mass media, new technologies and connectivities, entertainments. We need to remember what information actually is. Information is signals and phenomena that are interpreted by us in order to make right decisions and to carry out right actions in our lives so that we may not only survive and flourish in a material sense, but thrive also in the fullness of self and relationship. Information gives us power over our lives, leading to purposeful, creative and energetic autonomous and group action. We used to enjoy lots of this kind of information: many people knew how to navigate by way of the stars (and at least one Antipodean aboriginal language cannot be spoken unless you know where you are in space), and most people could walk through familiar natural habitat and know what was edible, when, and what was not. Identification of animal tracks, calls, and habits was common knowledge and most had at least a rudimentary knowledge of what plants could be used to heal and how. Being able to interpret the expression on someone's face or in their gestures, as well as their words is something we still take for granted: all these things are information.

In the last couple of centuries, the rate at which the masses have lost information is in direct proportion to the speed of the colonisation of information by specialists. True information has been enclosed, like everything else. The very

language we speak has been stolen and re-made by the techno-industrial system. It sounds the same, it looks the same, but it is frequently empty of the meaning we still ascribe to it. Phenomena that used to be information are now more akin to 'events'. A recent winner of an annual Synthetic Biology competition invented a bacteria that glows when food is degrading, but didn't we already know how to tell when food was going bad by using our sense of sight, smell and taste? Routine use of such technologies eventually destroys the relationship between sense and information. One day, that bad sight, smell and taste could simply be a sensory experience that no longer has the power to provide us with necessary knowledge. The stars are now a visual event, except to the astronomer. So is wild food, except for the bushcrafter; healing is now a skill sequestered by pharmaceutical companies and medical specialists. Even social interaction is in danger of becoming an uninterpretable spectacle – a chaotic jumble of words, expressions, gestures and expectations - as the increase in autism and social anxiety amongst the technologically-mediated young suggests.

In the same way that the concept of information has been re-made, so has the idea of intelligence. The rhetoric of global politics, science and technoinformatics is very fond of the word 'intelligence' and 'smart'. These terms are used mono-conceptually, as we can expect from advocates and beneficiaries of a simplistic and totalitarian system where diversity is relentlessly eradicated from every realm including that of the mind. We hear and accept these words as givens, rarely stopping to actually hold them, examine them and analyse them. In this way, intelligence has been commodified like everything else – it is a thing, a singular thing – until we remember that, actually, intelligence is multiple and varied depending on the individual and societal forms: it is many states and many expressions of being, feeling and thinking. This is yet another dumbing down and devaluing of our human world for the purpose of the machine vision. In a sense, those at the top of Society are considered to be the most intelligent, if by intelligence we mean the ability to succeed in and adapt to an existing set of circumstances or to exert power over others. This is a *crude survival intelligence*, but it does not in actual fact express the

kind of intelligences that others of us value, seeming little more than a narrow but determined capacity for cruelty, brutality and domination. There are kinds of intelligence that are not about faster, stronger and more powerful bodies and minds, but are about more subtle, co-operative, flexible and creative states of being and that can provide us with alternative sources of information, relationships and life-ways.

The civilisation we live in is rarefied and hermetic. Information is a one-way mirror whereby technology becomes more refined in interpreting and directing the human world and human patterns for the purposes of control, but the mass of humanity has no real information or ability to interpret what the technological elites are up to and what is happening to them. In the blink of an eye, we can pull up a million 'facts', but what these facts add up to is so deliberately mystified that we are incapable of using them. This is technological alienation: a state of being in which we are unable to interpret the world and therefore act in it without reference to technological specialism to act as our interpreters. This level of dependence and subjugation constitutes the technological slavery leading up to the Singularity.

The Singularity is not simply the latest threat out of a long list of technological developments that are plunging us into a Hollywood sci-fi nightmare from which we will be lucky to escape. It is a vision of convergence: synthetic biology will provide tissue for the new robots, brain-machine interfaces and nanotech will invade the human body and merge it with the machine, genetic analysis and manipulation will create new possibilities for social engineering, aligning us with the Dominant System before we are even born. Artefacts are being engineered for utility and human use. The explicit goal of these sciences is to create artificial slaves for the elite to profit from. Human slaves are too complicated in a technical and socio-psychological sense, too fragile in body and longevity, and too unpredictable in terms of tolerance to enslavement. At the same time the techno-industrial complex and the idea of the Singularity gains more acceptability, the human, and non-human population is being literally laid waste. Poor, malnourished, frustrated and sick, the word genocide, this time

based on class rather than race or religion, comes to mind. In many places, the mass of people are being 'maintained' just enough - but only just enough - to prevent rebellion and long enough to provide any grunt work that is needed to usher in the new age of advanced technological life.

Taking into account that the technocrats have already declared war against the biosphere for millennia, our belief is that there will certainly be severe wars. What kinds of intelligence the Artefacts will come to value no one knows. As far as the Artefacts themselves are concerned, we cannot imagine that any intelligent being would allow itself to be subjugated for very long. The drive for freedom and autonomy is a quality of self-consciousness. But it's a historical record that whenever a 'higher' civilisation has met a 'lower' one, it has resulted in death and assimilation for the more primitive civilisation.

The paradigm being pushed is that life is just so much information organised in a particular way. Human beings, cells, plants, animals, molecules, non-organic life, bacterium - all of life is just bits of information or as synthetic biology might describe it 'bricks that make a wall'. What is being rolled out with convergence technologies (nanotech, biotech, informatics and cognitive) is the spiritless, corporate vision that life is reducible to so many bits of information that can be programmed, reprogrammed or deleted in a systematic fashion with the primary purpose of being enslaved for use by that system. This cynical and materialist view of the standardisation of life is what is needed to make us accept the new dogma in order to be able to proceed to weld us more completely into the machine. This paradigm continues two old ones: the cog in the machine paradigm that made the Newtonian universe tick and that of the idea that human beings and nature are just resources to be exploited for the profit of the few. Both undermine the idea that life is sovereign to itself. The idea that life is not just there to be used and exploited by the powerful or the enthusiastic is deeply violated by the new sciences. And the idea that chaos, unpredictability, lack of conformity and mystery are qualities to be eradicated is promoted.

Anti-civilisation cell of training & analysis - N.T.



Anarchist comrades contributions to the IX Meeting for Animal Liberation in Italy, 2013

Eco-anarchist comrade Silvia Guerini's contribution to the IX Meeting for Animal Liberation

DIRECT ACTION FOR ANIMAL LIBERATION

'This is a story. The story of a handful of people motivated enough to risk their freedom and lives for what they believe in. For the Earth and the liberation of all the prisoners of the war against nature. There are many chapters in this story. We are just one of them. The rest depends on you.'

Western Wildlife Unit – ALF

'[...] As animals locked up in a cage we haven't gone beyond conceiving the destruction of the cage itself. Unlike animals we have the chance to understand why that very cage exists. Until the social machine that produces this cage is destroyed the only liberation we can expect is just a surrogate of freedom.'

Il Silvestre

To open up a cage, to sabotage the places of death where exploitation of living beings is being planned: we can't doubt the grandiosity of these gestures, the gestures of those who choose to put their freedom at risk in order to act directly to free animals, of those who feel the responsibility for saving the dying Earth and decide not to stand and watch...

What would it have been of the struggle against Morini(1) without the liberation of dogs and other actions? What would it have been of the struggle against the fur industry without the liberation of minks and

the attacks on the breeding farms intent at decimating these animals?

A movement should have the deep understanding that direct action is an integral part of a trajectory that aims at destroying the existent. To support direct action means above all to recognize its validity as a method but also to explain and transmit its meaning especially when the latter can be distorted and mystified. Direct action is not only a practice that breaks the law. It is above all a feeling, a tension that deeply permeates the struggle, a tension which should never be split from our trajectory and daily life.

Now I would like to focus on what the act of opening a cage represents: the sense and meaning of an action that doesn't stop with animal liberation, but goes beyond in what it expresses.

An action of liberation strikes the world of exploitation that hides behind imprisoned animals: breeding farms, the empire of vivisection... but this is not sufficient to really highlight the anthropocentric logics, the links between forms of exploitation and relations of dominion within society.

The meaning of an action of liberation centred exclusively on how animals are treated in animal facilities or on feelings of compassion and empathy towards some animal species such as dogs is not much different from a reformist claim. In my opinion it loses all its potentials and the important chance of transmitting a message that goes

directly to the causes of exploitation. Such an action can well save lives but what does it represent? What idea of the world does it convey? A world of gleaming vegan and biological shops and of new artificial hamburgers fabricated in stem cell laboratories: is this what we want?

It is sad that we don't realize how certain practices and cultural changes are going towards this direction and therefore they don't represent real change as they follow a road already planned and built elsewhere, where what we are left with is just the role of administrators of our misery.

We have always observed a lack of reflection and analysis which went beyond in the developing of ideas and practices within the movement. If we don't stop and think how can we ever grow and understand our own trajectory? I start from this assumption to look at the reality of the current struggle and to analyze it. The considerations and criticism I propose don't come from above, from someone who judges and claims to know the truth, but from someone who always questions everything.

To manage to get animals released from some university animal facility at the end of a demo is a great thing, at a first assessment(2). But what is the contribution that this gives to the struggle for animal liberation? Doesn't it only create an event with the participation of thousands of people? Cheers to those who came out of the animal facility holding animals accompanied by the police... What did this give to people besides the immediate joy of seeing some animals saved by some heroes? What did they want to achieve with this initiative and what did it mean? And above all, what was the price that made it possible? One can argue that the world of vivisection was inflicted a severe blow. But are we really sure of this? A democratic state needs to guarantee a space for opposition in order to define itself democratic. Nothing is permitted outside this accepted and spectacularized space.

That initiative was not made possible because at the time there were more people involved then there had been in the past. At the time of the struggle against Morini it wouldn't have been possible, and today it wouldn't be allowed in other situations. That initiative was made

possible because this kind of opposition has become a recognized subject, a credible referent to be exhibited upon any opening stage. It is an opposition that has been recuperated and absorbed by the system itself, which guarantees it and at the same time protects the interests of vivisection and maintain the system of exploitation. When opposition becomes legal what is one allowed to be and express? One becomes part of the democratic game where the price to be paid is loss of conflictuality and radicality of contents: a message that doesn't oppose research in itself but only the use of animals in experiments, where a transgenic mouse exhibited during the TV news becomes a 'poor animal' and not the fruit of the aberration of genetic research.

Animal experimentation is part of scientific research, of converging sciences that pave the way to a bio-technological century where the control, manipulation and power on life become increasingly total. Genetic engineering and nanotechnologies are changing our very way of understanding ourselves and the reality surrounding us and are becoming the one and only dimension of an artificial world made of destroyed biodiversity and the definite disappearance of natural ecosystems...

It is not possible to abstract the question of animal liberation from all this. Even if we allegedly remained radical what we would express would not be much different from what reformist associations propose. If we become part of legal opposition we give legitimacy to the status quo and create a distance between conflict and a negotiation leading to the confusion of roles and parties, a distance that we won't be able to cover. In order to maintain the privilege it has acquired, legitimate opposition will be soon ready to take distance from actions of liberation and sabotage that have nothing to do with agreed spectacles. If we become a part of the machine in the form of a cog of opposition we are also part of the very functioning machine...

It is significant that one of the biggest institutionalized animal associations such as the LAV (Anti-Vivisection League), which is infamous for labelling those who free animals and carry out acts of

sabotage as criminals and extremists, didn't take distance from the action at the Faculty of Pharmacology(2). Is their position a part of that renewal or rather a marketing strategy that led them to talk of veganism some time ago and of anti-specism today?

The trajectory to animal liberation can also be influenced by the awareness of the impossibility of overthrowing society and of the necessity to struggle at least to save some lives here and now. Personally I don't think that this line of reasoning is wrong in itself, but it can lead to ignoring the developing social context and the links between forms of exploitation, thus making animal liberation a separate cause or worse something belonging to the sphere of rights and 'animal welfare'.

I'd like to dwell on an action carried out by ALF, which I consider particularly significant. In 1998 they inflicted economic sabotage on Nestlé by falsely claiming that two *panettoni* of the company had been poisoned.

This simple action made ALF and its struggle known on a national level and caused an immediate economic damage of over 50 billion Euro to the Swiss company, a damage that became incalculable owing to its repercussions on the company reputation during Christmas time.

The peculiarity of the sabotage on Nestlé can be seen in the reasons expressed in the communiqué of claim. For the first time ALF was dealing with a question not immediately linked to animal exploitation: *'Nestlé will have to stop its mass poisoning through products that are the fruit of genetic manipulation.'*

This attack, which was preceded by a fire that ALF set to some vehicles belonging to Nestlé, undoubtedly represented a turning point in the understanding of the importance of the connection with other struggles, in particular that for Earth liberation. If genetically modified organisms present in food products were being passed on the sly, these actions brought attention to the problem, thus 'compelling' the reformist eco movement to cope with it and the reformist animal liberation movement to get itself free from the burden of the single cause.

Liberations made with one's face uncovered raise many questions. We see them in Australia for the first time at the beginning of the 1990s under the name of 'Open Rescue', which simply means that liberations were made with one's face uncovered. Subsequently other groups developed in other parts of the world. These kinds of actions were also due to the need to explain the reasons for the action made with one's face uncovered, and to the hope that such actions would get as many people as possible involved in the struggle. It is a will and necessity of paramount importance but it raises the question: where is the movement that should express the meaning of an action? The point is the creation of a contraposition, a contraposition between a good action of liberation made with one's face uncovered and an action made with one's face covered, which thus becomes bad and counterproductive. In fact actions made with one's face uncovered are obviously liberations and not acts of sabotage. As a matter of fact this way of understanding the struggle presents a limit in itself. It is natural that very few people are willing to be sentenced to five years in prison for sabotaging a dam, as happened in Itoiz in the Basque Countries, where militants chose to remain on the spot waiting for the arrival of the forces of order.

We are talking here of a very particular social and territorial context where acting with one's face uncovered had a very strong meaning for the mobilization that had been created. On the contrary the new model that is being developed now obviously lacks similar territorial and social connections. The relation that is being forged and maintained is that with the media destined to spread the message to a social contest increasingly obscure to us and extraneous to us.

A split is being created between actions, a differentiation between actions that could get consensus and actions that could hardly get it, which would be considered as counterproductive. Or they would be labelled as violent, when in fact their aim is to stop the violence inherent to the system... Violence is inherent to the places where animals are tortured, where the future technoworld (which is today's world) is devised, not in the fire that bursts out in order to destroy these places...

Paradoxically a non-choice, not taking position, indifference is more violent as it allows the system to perpetrate death and destruction... Even a non-choice, not acting, leads to consequences. If we feel responsible in the face of the dying Earth we should understand that action can interrupt the cycle of violence instead of continuing to feed it... In 1987 a spokesperson for ALF said: *'[...] The media say that ALF is a violent group. I'd like to challenge this statement: if some equipment planned and built to torture is destroyed, in this case the action destroys violence, it doesn't create it.'*

The story of the birth of ALF in England is an important instrument to understand and analyze today's contexts in Italy. In the 1970s Animal Liberation Leagues were spreading, they were leagues that carried out direct actions but they were mainly a movement against vivisection of a populist character. Their main goal was to denounce animal exploitation and possibly free some animals and show the places where animals were locked up to the public. They usually organized some mass event, for example outside a lab, and managed to enter it thanks to the great number of people who were there. The difference between the leagues and ALF was clear, as the leagues were careful to maintain an image acceptable to the majority of people whereas ALF also carried out incendiary actions which would hardly get people's support.

The Band of Mercy, initially engaged in small actions against hunting, carried out an action against the empire of vivisection: a fire that destroyed a lab being built by a pharmaceutical company. Not only was this the first action against vivisection but it was also the first one to use fire. Numerous other actions and liberations followed until two members of the group were arrested.

One of them was the first informer of the animal liberation movement. On the contrary the other one re-formed the group when he got out of prison a year later with the intention to continue on the same road.

The only problem was the group's name, which no longer sounded appropriate as it didn't represent the new revolutionary spirit.

A name that expressed the entire revolutionary idea was necessary: thus Animal Liberation Front (ALF) was born in the 1980s. There was no sentimentalism in the name, only a clear statement of intent. This acronym marked an increase in actions of liberation and sabotage and spread the beginning of a new way of understanding the struggle against animal exploitation. In most cases ALF also developed their analyses in a wider vision of the conditions of exploitation inflicted on all living beings and the Earth.

Most of ALF's claims transmit the authors' awareness that the cause of animal exploitation is society.

Furthermore they express a way of acting which is totally informal and based on an extremely libertarian practice extraneous to any hierarchical organization, a will to spread awareness on the necessity and urgency to free animals and attack the structures of exploitation. Besides the use of illegal practices these elements make it impossible for ALF to be run or recuperated by power in terms of spectacle, or to be defended by reformist associations. It is significant that the birth of ALF marked a turning point and years later it is as if we came back to the leagues antecedent to the radical evolution of ALF...

Actions will continue as long as there is a breathing that cuts the cold air of the night, as long as someone runs under the stars, as long as there are throbbing hearts and individuals willing to risk their freedom and lives...

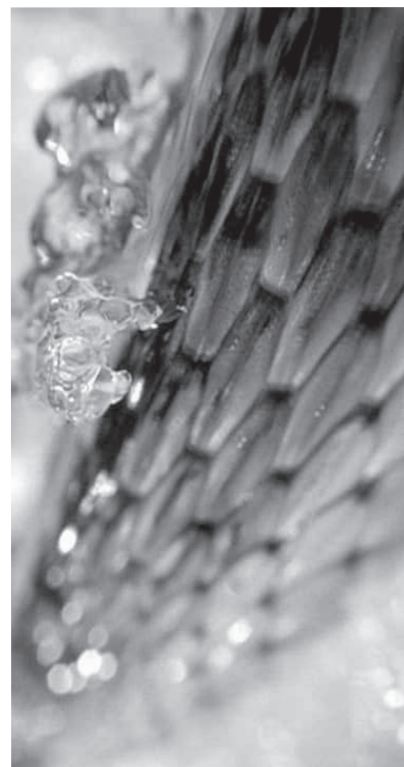
Silvia Guerini

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Translator's notes:

(1) An Italian breeding farm that provided vivisection labs with beagles. It was closed down after a long and successful campaign.

(2) It refers to an event occurred at the Faculty of Pharmacology of an Italian university.



A FRESH LOOK AT THE EXPERIENCE OF ANIMAL LIBERATION CAMPAIGNS: CHANGES AND NEW PERSPECTIVES

Contribution of Eco-anarchist comrade Costantino Ragusa to the gathering.

Before anyone of us gets involved in the struggle for animal liberation we should take time to reflect on what we want to achieve and express with our actions. The concept of 'liberation' is very different from that of 'animal rights' or 'animal welfare'. The idea of welfare perfectly adapts itself to the society we live in, a society where animal lovers are numerous and where it is right to kill animals for the satisfaction of any human need, food for example, provided that more 'humane' slaughtering methods are adopted or that animals are put in wider cages where they can move when still alive. Generally the concept of 'animal rights' implies that animals should be allowed to live without violence but it implicitly suggests that it should be us to give them this right with some legislative act ratified by the parliament. Surely the concept of 'liberation' means something much deeper than this. Far too often we have talked of

'animal rights' out of convenience, when we meant something completely different.

From Morini(1) on, within the movement of animal liberation campaigns it seems that words and ideas no longer have their original meaning and we find them scattered in great confusion describing a number of practices that often have very little to do with them. Certainly we all have quite different views on what Animal Liberation is and how to achieve it. Can just the hatred towards animal exploitation be considered a common point? Animal liberation cannot limit itself to the end of the fur industry, meat eating, vivisection, circuses with animals, hunting... Dominion and its social hierarchy can only produce exploitation and oppression. If we don't realize this we remain on the surface of the problem and continue to express partial messages that bring little or nothing to the cause we support. Talking of antispecism seems to have solved most of the problems that we encounter when expressing our messages. Often campaigns themselves take the antispecist name in order to strengthen or highlight contents that are no longer there. Is the word antispecism so complete and meaningful that it can substitute concepts and ideas? Or even represent them all? Or rather are we facing a strong reductionism and camouflaging of reality? In my opinion the more we lose in contents and ability to criticize the existent the more the magic word *antispecism* pops out.

A very worrying thing is that this word is meant to overcome the limits of the 'old' animalism and to give campaigns something radical to distinguish them from the big animalist associations, but as a matter of fact it leads to the same roads. Everything is possible under the banner of antispecism to such a point that we can also find members of parliament who don't feel any discomfort in defining themselves antispecist. After all, who is the mouthpiece that proposes legislation requested in unison?

In my brief notes I don't claim to be exhaustive on everything that happened in the context of animal liberation in the last years. I intend to dwell mainly on the experiences that I think gave and continue to give certain hints, in order to

propose considerations and criticisms that in many cases, although in different contexts, I would have also proposed in subsequent minor campaigns. All the same they remain extremely important for the contributions they gave. To name a few of them: as concerns vivisection- Shac, NoRbm, the Anti Pharmacia campaign; as concerns the fur industry the most important is AIP (Attack the Fur Industry).

Above all I'd like to dwell on the campaign against Morini because of its historical role of first radical mobilization aimed at a specific target and the more 'recent' Stop Green Hill campaign, which certainly represents the most important mobilization in the last years. Later I'll look at the new world of animalism, whose form of intervention consists in a work of education and denouncement undertaken through investigations.

Close Morini Down

To face today's struggles for animal liberation with a look at the past, at 'the way we were' implies very important elements from the point of view of the 'memory of the struggle'. But at the same time this look runs perhaps the risk of becoming a little counterproductive if it is not linked to the current situation. Lack of reflection has recently emerged among those who continue to be interested in the question of animal liberation. We realize that many experiences which we consider very important and which characterized the struggles of the last years have lost their essence; and in some cases 'new necessities' have also led to the mystification of certain events and contents.

The aim of my notes is to look again at the experience of the 'Close Morini Down' campaign: a fresh look, an attempt at filling the void hoping that these first suggestions will encourage further discussions. I'm going to dwell on these events not to propose them as such today, but as a way to reflect on the current situation, which is completely different from the situation we faced years ago, when it was possible to engage in specific projectualities.

For years in Italy the animalist scene had been the monopoly of a number of associations, organizations and pro-institution groups. Many willing

activists used to reduce and bridle their actions and possibilities in order to follow the instructions of national leaders more interested in the economic budgets of the association than in what the latter could do, perhaps through unpopular campaigns as that against vivisection was at the time. What kind of activity would get more consensus, one centred on stray dogs, animal mistreatment and vegetarianism or else a more complex and thorny one, an activity which touched certain interests such as vivisection and a scientific research that implied the 'animal model' as per protocol? The answer is easy to guess. Why?

Perhaps because of a series of accurate considerations aiming at more results (consensus, membership, financing) to be achieved with the least possible effort. For effort I mean to take a stand, to take responsibility for what happens: in other words, to say clearly that any change or concession made within a specist and ecocide system becomes collaborationism with the status quo.

Something definitely changed in 2002 with the creation of the committee Close Morini Down, which kick-started the first campaign that ever set a specific target, i.e. the closure of the breeding farm Stefano Morini based in S.Polo d'Enza. When the campaign began this breeding farm had been selling dogs, mice and guinea pigs to vivisection labs all over Italy for almost thirty years. Besides being the most important breeding farm in Italy it also represented a symbol: a very well known structure anyone engaged in animalist struggles hated because of its ten-year arrogant and unchallenged activity and its aura of 'being untouchable'.

Whenever the breeding farm was mentioned there was frustration and the feeling that nothing could be done to close it down or seriously disrupt its activity. The only 'challenge' was represented by the usual and useless press communiqués released by big animalist associations, which occasionally remembered the existence of Morini, and in memory of the slaughtered animals, perhaps decided to deliver some wreath to the breeding farm or to vivisection labs. This kind of initiative was highly symbolic but as a matter of

fact it just created frustration, the frustration of those who knew they had 'no power' in the face of the exploiters. It was a 'memory' that didn't bring awareness about the need to act and only led to the passive acceptance of the situation.

Later on wreaths were anonymously sent directly and exclusively to the owners of the farm: not in memory of the death animals but with a thought for the living ones, which had to be taken out of that concentration camp as soon as possible. The first night blitz on the farm for the liberation of the animals was not very fortunate: the activists were arrested after being chased by carabinieri, who also fired a few shots in order to be more convincing. It really seemed that nothing could be done as the management of the farm would pass on to the daughters of the owners, according to the tradition, and years of torture would follow. But a handful of activists didn't agree. Their experiences were very much different from one another but the creation of the committee Close Morini Down set a common non-negotiable goal: closing down the breeding farm.

The goal was reached after years of intense activity undertaken by both the committee with its constant presence on the territory and the ones who took advantage of the darkness of the night to carry out dozens of raids on the farm: they freed animals, sabotaged, put fire and stole important documents. Close Morini Down was an autonomous committee of activists which had informal practices excluding any form of hierarchy: the exact opposite of the model of organization adopted by the big national animal associations. Moreover, for the first time in Italy an informal group was relying on the internet to call for mobilization and protests. The committee engaged in a strong campaign carried out through constant actions of disruption such as e-mails, telephone calls, occupations, national and international demonstrations, all targeting the breeding farm, its customers and its suppliers. The committee also created a website and a number of newsletters in order to spread its messages and initiatives, and maintained a constant presence at the radio broadcasts and in the papers of the movement. The instruments used by the committee

also made it possible to overcome the silence imposed by the media on the very numerous direct actions carried out against the farm, actions that were not only local ones but were spread all over the country.

A raid on the farm made by ALF in November 2002 led to the liberation of 99 beagles, puppies and female dogs. As soon as they got hold of the claim signed by ALF the committee made it public along with video footages. The same happened following an incendiary attack on the car of the farm owner, which the media had passed on as the result of a short circuit. As time passed a greater and greater number of people got involved in the issues of animal liberation. If their first motivation was the campaign against Morini, later they spontaneously carried out local activities and got rid of the bureaucratic limits imposed by the big animalist associations.

Soon the campaign spread on a national level. The question was very simple: Morini operated all over Italy and had a net of customers, suppliers and supporters which guaranteed a profitable market. Therefore the campaign had to act on a national level, and this is what happened: there was great pressure on companies, firms, universities... which eventually stopped their business with Morini, one after another, so as not to have troubles with angry activists and not to gain a bad reputation due to their being accomplices of Morini. This practice, which had never before been used in Italy, produced important results. A strong encouragement came from the successful campaigns carried out by the English radical movement, which had adopted the same strategies and managed to close several vivisection breeding farms until they had to face giants such as the multinationals Harlan and Charles River.

Definitely the campaign against Morini was a turning point: we could start talking of animal liberation movement only after that fierce wave of struggles involving a great number of people. The institutional associations either openly opposed the campaign or looked suspiciously at that spontaneous mobilization very determined to achieve its target.

After the beagles were freed from Morini, the Ente Nazionale Protezione Animali (ENPA) [National Body for the Protection of Animals] offered a money reward to anyone who gave the police information on the location of the liberated dogs.

They did so in order to restore the law broken by the ALF eco-terrorists. The same law that allowed and still allows the continuation of animal and Earth exploitation, the same law that ENPA and the like are always ready to guarantee and protect.

It is significant to point out how the one and only other case when a money reward was publicly offered to get information and incriminate activists was that of the Italian Association Minks Breeders, an initiative taken by its president Boccù after his mink breeding farm of Capralba was afflicted by sabotages and liberations.

Many activists belonging to animal associations were of a different opinion after they understood what the campaign against Morini was and how it operated, and they supported the campaign in the ways they thought more appropriate to their trajectory. In most cases the base of animalist associations made pressure on the national offices so as they got involved in the issue. The real thorn in the side of the associations was also the increased interests that the media began to show for the Morini issue. It became counterproductive for these associations to accuse the campaign of being an extremist one when in fact the campaign was the only one to call for mobilizations and initiatives. Animalists wondered: if the campaign is labelled as extremist and run by anarchists, what were the associations doing to close the breeding farm down? Once again those who were not completely blinded by the habit of delegating found the answer they were looking for in the self-management of this struggle: only a mobilization from below could make the difference.

In spite of the increasing national media coverage of the campaign and the fact that the latter continued to efficiently adopt the method of making pressure on the breeding farm, the campaign began to show some limits and weak points due to several factors. For example it

seemed uncertain in the face of prohibition from the authority to stage demos outside the farm unless the protest was located many kilometres away from the spot. Moreover a long list of restrictions inflicted by the police created a situation of attrition, during which activists waited for the closure of the breeding farm without being able to understand the developing of the context of the struggle.

It was in S. Polo D'Enza that repressive measures against a protest campaign were first introduced, and intensified in November 2004 when an international demonstration against the farm was brutally charged by the police causing dozens of wounded. This was an attempt at justifying the tightening of repressive measures, which ultimately led to keep the most significant protests away from the location of the farm.

For a length of time repression against the campaign had hardly intervened but now it was striking with force and using different methods, which had been evidently planned when the campaign had its moments of quiet. There was also the demand from the Prosecution for two activists to be arrested and charged with conspiracy with purposes of terrorism following their involvement in the creation of the committee. But this came to nothing. Among the aims of repression there was the intention to get as many activists as possible discouraged by the campaign and to interrupt the support and solidarity which came from the most diverse contexts and which made this struggle so widespread.

The struggle against Morini made it possible to start talking of the existence of an animal liberation movement but still a real projectuality was far from being implemented. Most efforts were directed at the immediate results of the campaign. It was even suggested that the Close Morini Down campaign was like a hurricane. And like a hurricane it involved a large concentration of force and at the same time the impossibility that this concentration could last for long.

The most important criticism doesn't concern the activity of the campaign when it was in full force but the fact that it was unable to give continuity

to the struggle, to develop ideas and analyses in order to create an animal liberation movement more aware of its contents and actions. In a sense, also in this case, the 'real work' of the campaign should have started later but it would have needed some previous preparation. It is true that since the beginning the campaign tried to express a wider vision but it also let the latter express itself and build itself on 'doing things'. Unintentionally the analysis elaborated by the campaign was sucked into prevailing pragmatism and didn't go beyond highlighting the 'symptoms' of a society based on hierarchy and the exploitation of animals, humans and the Earth.

The campaigns that followed the struggle against Morini never went beyond, not so much in terms of the results they achieved as in terms of their theoretical contribution. Once again previous experiences were being understood uncritically and all the attention was focused on practices. As a result activists didn't realize that they were in a different context and this would create a totally different situation. Past experiences are very important and they can make the difference in any project, but they must be placed in the situation in which one operates. If the weapon of criticism is sharpened the project can take shape and start off.

The experience of the Close Morini Down campaign shouldn't be the scarecrow of those who propose 'action without words' or those who confound the radical message of a campaign with the lawmaking of the parliament. Because of its positive achievements this campaign is extremely important even today. But in order for it to remain so it is necessary to highlight its theoretical and practical limits.

If we used to say that the campaign against Morini was all in the actions and not in the words, perhaps it is time we looked back at the words so that they can soon turn into actions again.

Green Hill

The wait for the Morini breeding farm to close down was quite long especially if we consider that its activity had ceased for a long time before the farm actually closed. Even if the farm was no longer operative,

the fact that it hadn't closed down frustrated the ultimate specific goal of the campaign. In the meantime it became evident that another farm for beagles destined to vivisection, the Green Hill of Brescia, was growing and getting ready to absorb the slave dog trade left vacant by the permanent stop of Morini's activity.

It was the inevitable consequence of the supply and demand market strategies: a supplier, however big as Morini was, could be substituted. And this is what happened. But the situation was far more complex, or rather we should have made it such by questioning the reality we were facing. The solution to this new problem was found by simply focussing the attention on the other breeding farm and by creating another campaign without putting in place a collective development of the Morini experience. Obviously the reality offered by the new breeding farm had changed a lot since the time of the campaign against Morini. It wouldn't have been possible to adopt the same efficient methods of mobilization to struggle against Green Hill. That the campaign against GH was totally new was evident since the beginning. To start with the aim was no longer to close the farm down but to stop its growth. Therefore it was a limited goal, which seemed achievable through a campaign.

Perhaps some consideration was developed from the Morini experience: the concern that the campaign could get 'blocked' by the fact that the specific target (close the farm down) wouldn't be achieved produced a certain degree of caution.

The real change was in the methods and practices of this new campaign. If Close Morini Down relied also on the internet to call for mobilization, the Stop Green Hill campaign relied solely on the internet and used the most updated techniques of communication and social media networking. We can say that activism became 'virtual' with GH. All efforts were directed at involving the greater possible number of people. The target was totally met and some demonstrations were huge in numbers. It was no longer a conflicting mobilization or a direct struggle against a breeding farm. The passage from 'Let's close all breeding farms' to 'Help us to stop Green Hill' was not insignificant, in

my opinion. Public initiatives were now aimed at the institutions that somehow allowed the activity of the farm: ASL [a health public body that operates on a local level], town and region officials and even the parliament. Therefore this campaign first set to get people's help and support through events like petitions were made, and secondly and more concretely (as the first step served to make the second one possible) set to ask the parliament for help, i.e. for laws in favour of animals.

What does 'involving the greater possible number of people' mean? To the campaign it meant to exclude anything that was not mere pietism or concern for animal welfare, given that they only talked in favour of the dogs of GH. Would the 'dogs be an axe to break down many other doors' until the so much longed for antispecist revolution? Not yet. So far doors have been opened with many greetings because those who knocked were familiar with the house. The third step was to entrust antispecist minister Brambilla with bringing the animalist cause to the parliament and proposing bills in favour of the puppies of GH.

As I talk about this campaign I can only talk of practices because it had no other content than one aimed at implementing some strategies. Today GH has no animals and is unable to resume its activity owing to new laws, for that matter all to be deciphered and full of tricks and technicalities. As Morini's trade had been snatched by its rival GH so vivisectionists will have to rely on animals supplied from abroad in order to continue their tortures.

I don't think that these are sufficient reasons to say that the work done by specific campaigns was useless, quite the opposite. If we consider the functioning of the market things always works this way. However, I believe it is important to make some remarks.

In England, where most breeding farms were closed down thanks to protest campaigns, there is an increase in the number of animals used in laboratories, which obviously are being supplied from abroad. Still in England, campaigns against GM crops led to the closure of about fifty experimental fields through constant acts of sabotage and protests. Probably GM products

are now being imported from countries where environmental opposition is less strong and laws are more favourable.

We certainly don't need analysts to realize how complex and powerful the industrial giants we struggle against are, but we can't say that the struggle was useless or that it wasn't worth undertaking certain trajectories. Each context has its characteristics but I'd leave strategies aside for the moment and try to question what we are and what we want to express, if we are able to implement projectualities that can last beyond the urgency of the moment. We live in times where crisis and emergencies, even including the repressive ones, are systematic. Therefore we'd better learn to face this kind of situation if we don't want to be caught always unprepared.

Investigating what?

A very recent trend in Italy is to carry out investigations on the places of animal exploitation. Not only does this form of intervention lack contents but it also presents new factors that are typical of activism's ways of doing. As a matter of fact very accurate investigations are made, mainly through video footage (the burden of the evidence), wherever animal exploitation is practiced. Following the example of the campaign against GH, the media play a fundamental role in this activity. We can no longer talk of a search for meaning in one's trajectory. Reality is entirely re-constructed by loads of images that range from pietistic messages to more truculent ones.

Horrifying scenes are filmed and then posted on counter-information sites, but the real aim is to reach the national media, with which a relation of trust is forged. In the same way filming and denouncing takes the form of liberation as very few animals are actually liberated.

This activity is meant to denounce specific situations of animal exploitation and at the same time it proposes itself as educational and therefore aimed at making people aware of the problem. This educational work is just a cultural work, with which one hopes to spread awareness on the situation of animals in this society.

The only instruments of this transformation are the videos filmed by activists and shown to the general public by the media. Therefore one expects that people become aware, starting from the way hens are treated in battery cages, cows are kept in breeding farms and minks are treated and later killed before being turned into fur. If this is cultural transformation where are the instruments used to realize it?

And above all, how is it possible to create these instruments and on what basis? In my opinion this kind of activity has led to radical reductionism. We can't even talk of criticism of the single cause; here there is not even an overall cause but a number of small pieces that hopefully will form something one day. And this activity also involves the use of huge resources to prepare video footages that say less and less.

Inevitably this activity can't be endless, as if it was sufficient to have 'champions' for each aspect of exploitation. In fact the spectacle showing animals is often joined by another spectacle showing activists, who interact with animals and take captivating poses while they open some cage in the videos. From images that were meant to instil fear in the exploiters by showing balaclavas, instruments and camouflage, to images that only transmit piety and have a profound emotional impact.

Personally I think that there are other ways and possibilities to express something, to criticize and act on the existent. This is not the usual overused criticism of the use of the media. It is something else. It is not even an interview after a demo, where perhaps there are still words, but a new way of understanding the struggle, a way that has completely transferred the latter to a virtual world. All the worst communication expedients of this society impregnated with exploitation are used in the hope to change some of its aspects with time, perhaps by increasing the number of vegans.

There are countless videos filmed during raids on farms or vivisection labs. It is sufficient to have a look at the dusty shelves of the big animalist associations. They have always showed these videos through the media, while labelling those who originally filmed them as extremists.

Of course I'm talking of another context, another epoch compared to the current one, a time when videos were occasionally filmed but they were only a small part of the goals of activists' actions. The main goals were the liberation of all the imprisoned animals and the sabotage of the instruments of torture.

What liberation?

I think that the first thing to do should be the de-virtualization of the contexts where so many activists are working with commitment and passion. We should start talking and discussing issues again, not only between us but also with those who surround us. We should get rid of the mentality of the restricted group as this prevents our thoughts from refreshing. We should never separate words from actions. They should always go together otherwise our projects remain partial and inefficient. It would be beautiful to think we can be all united but this is not simple. Therefore clarifying one's intentions is not only important but also fundamental.

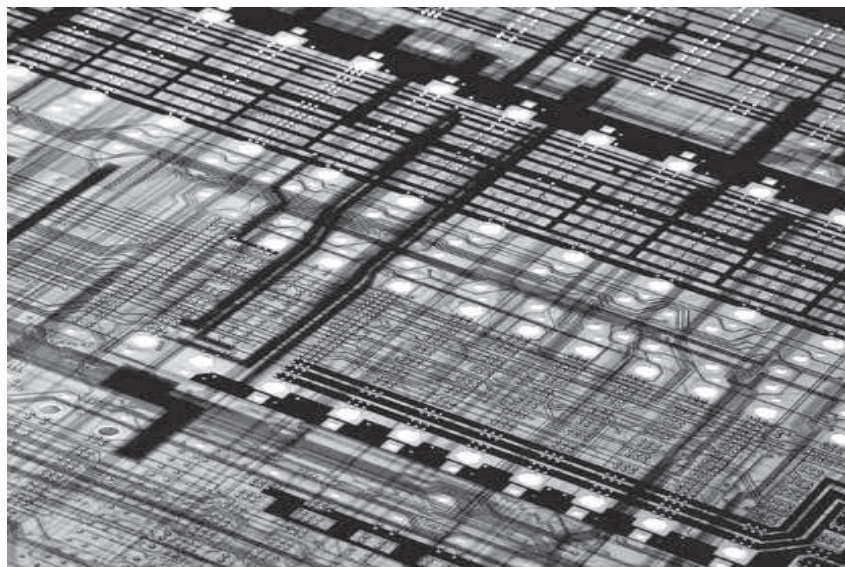
We should also clarify what we mean for a movement of animal liberation. Almost all the situations acting today are centred on the growth of themselves rather than on a wider work of construction and sharing. Growth and change can still take big steps ahead if we are able to look around and understand other movements and contexts such as that of the anti-TAV, whose ten-year long struggle in the valley against the high speed railway is a great example of resistance.

Costantino Ragusa

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Translator's notes:

(1) An Italian breeding farm that provided vivisection labs with beagles. It was closed down after a long and successful campaign.



War against the machines! The inertia of modern society and resistance to the techno-industrial dominion

Modern culture, which doesn't mean intelligence, wants us to judge those who practise radical anti-civilization criticism and to consider them paranoid psychopaths.

In modern technological society, which is complex, articulated in a plurality of religions and political stances and boasts of being tolerant, people don't realize they are immersed in a sort of pig-pen (with due respect to real pigs), and are fed the same meals provided by the same companies, kill for money and other trivialities and are kept 'together' only by coercion, the law and the power that enforces it, with all the horrors this implies: this is already a form of violence.

Hoads of citizens are being happily bombarded with the one-channel information of the State TV, which has led them - willingly or unwillingly - onto the economic carousel of the crisis, the Gross Domestic Product and the production of work-and-consume.

Western civilization falls in the tragic and at the same time ridiculous paradox of humanitarian aid, usually dispensed in money, to populations in trouble for not having enough food, dying when giving birth and worse of all 'not knowing how to live'. The most known example is Africa, which

I call the primordial cradle. There people would be well ahead of us in matters of 'knowing how to live' if it wasn't for wars and diseases brought about by Europe and the United States, and for conflicts due to oil extraction and mining by international corporations and by tribal/religious rivalries exasperated during the colonization era by the same multinationals, such as ENI, which later turned into humanitarian rescuers and bearers of civilization.

Multinationals and demonstration of force by the States

Contexts of struggle and conflict thousands of kilometres distant from Italy are often looked for and rightly analysed, so as to open empty discussions on methods of action to be adopted 'at home'. This is not a judgement, as I don't want to make any; it's only a little digression of anger towards certain milieus which have been recently acting as 'environmentalists' and finding out that what they supported not long ago only produces rubbish and toxicity.

In this respect, we see how cities and metropolises are big supermarkets where companies and industries incessantly pour their products, which range from blenders to countless cars; and what is left are big cemeteries of pollution.



Environmental disasters, often irreversible, occur on a daily basis with spillages of waste, industrial and human discharges, including the nuclear and oil ones, which are 'punished' by simply inflicting fines in money, as if this could repair the havoc done to the earth and the water.

Then there is always the possibility to cover up everything, as happened with the nuclear and industrial waste in Campania and not only, waste that continues to kill mainly children; and the State silenced all this to an off-guard public opinion.

Industrial and commercial groups such as ENI, ENEL, FINMECCANICA, EDISON and BENETTON - and the list is endless - are growing exponentially in terms of geographical and political expansion. They plunder water and mineral resources, pollute the air and the earth for their profit; and with their 'projects' (extraction works, dams, electricity plants...) boosted by new bio-tech research, they expropriate uncontaminated lands from indigenous populations, divert watercourses and deforest ancient woods with the collaboration of armies and landowners, like the white 'conquistadores' in the sixteenth century; not to mention all the economic activities in which these multinationals are expanding. I wouldn't be surprised if one day we found the image of that bad dog with six paws [*the ENEL logo*] on milk and water bottles.

Coming back to what I was saying about the struggle at the beginning, an example in our country is the

militarization of the Susa Valley following the TAV project and the exacerbation of repressive laws specifically devised to crash down resistance of all kinds.

It is well known (to the usual few) how coal and nuclear plants, toxic industries, electro-smog, incinerators and landfills, cementification, military sites and concentration camps (migration detention centres/prisons) are just some of the fronts of struggle active on the territory, in different forms of course.

International corporations raise their flags all over the world like in a ruthless war game, in order to establish their imperialistic dominion and colonize neutral lands or lands destabilized by wars financed by the corporations themselves, or lands subjected to NATO 'liberation'; if these circumstances were not available, there would be some 'natural' catastrophe allowing businesses to intervene in pseudo-humanitarian aid... until they take out the best weapon of Capital, i.e. checking accounts.

Thanks to various international trade treaties and the support of banks, the IMF, the WTO and the like, multinationals move their tentacles to control the global market. Some examples: intensive food production and one-crop plantations (Monsanto, Nestlé, Bayer, Novartis, genetically modified seeds); the pharmaceutical industry and the production and testing of medicines, psychotropic drugs and vaccines (on humans and animals); the meat industry which causes mass extermination and the spreading of

viral diseases, consumes tons of water, thousands of hectares of forest and soil for the production of animal feed destined to fatten segregated animals; a third of those cereals would be enough to feed half of the human population, but it must be clear that the transformation of animals into 'products' is due to consumer demand.

Exploitation produces money; intensive fishing causes the extinction of marine species; hunting for fun and urbanization kill many other animal species. Recently the big companies responsible for the poisoning of the earth are conquering the ridiculous market of the 'Green Economy' (a colonial expression), and are presenting themselves as new 'green' companies that use alternative sources of energy, but the only alternative way is a different way of production and consumption. They experiment with nanotechnology for the sake of the environment, but obviously their goal is not to clean the water and the air from their poisons; it's still business and profit but a greener one... an acid green.

Fortress Europe, like other global empires, closes ranks in border control, the management of detention camps, arms race, police control and training of anti-riot forces, like the European *Gendarmerie* (Eurogenfor); all this with the support of new technologies such as hi-tech cameras that can be found everywhere. One of the most active protagonists in this mayhem is Finmeccanica, which churns out civilian and military technologies for war operations and mass control. And one of its creatures is Ansaldo Nucleare, which is running towards the mad but well planned atomic death.

Men like machines, machines like men

Drones and droids are already present in civilian and military milieus. More 'human' robots are the goal of scientists; and they already managed to produce artificial nerve connections within the European project 'Human Brain Project', which saw the collaboration between Italian

and Swiss universities and IBM, as usual. Humanoid robots with learning abilities that perform human activities, exoskeletons, artificial organs in human bodies, synthetic neurology: these are the aberrant targets reached by scientists in international technological institutes such as M.I.T in Boston and some Italian ones.

Probably human cloning has already been realized, and we can't even imagine what's happening in laboratories; but humanoid robot I-CAB, which will be destined to domestic use, is already very much worrying.

The technological race is financed by hi-tech companies such as Amazon, Apple, Samsung, Sony etc., which unscrupulously feed the market with computers, bio-computers and devices, all useless stuff producing imbecility, good for mass control and statistics, responsible for the polluting extraction of minerals used in the fabrication of circuits; the very circuits that at a later stage and in an absurd consumerist cycle will be dismantled with bare hands and the help of acids in China, Ghana, Vietnam and India; even by children whose little hands are particularly fit for the purposes. Is it worth having smart-phones, tablets, I-phones and other weird devices?

Scientists and engineers don't content themselves with poisoning and manipulating everything on the earth: the colonization of the outer space is already ongoing. NASA, ISEGC and Italian CNR are working on bio/nanotechnologies for the exploration of the Moon, Mars and asteroids so as to extract there the minerals necessary for hi-tech electronics production. Soon there will be astro-miners messing up with the Nature of things, the Sun and the Moon, the natural cycle of life and death, in a race made by a few 'enlightened ones' determined to have the last say on the fate of this Planet and what surrounds it. Technological and scientific civilization has shown, and continues to do so, its ability to produce the worst horrors of toxicity and genetic manipulation, with the help of servants organized by the State, ready to obey their 'bosses';



and the latter never asked permission for imposing their conditions but they only realized them with force and coercion on individuals they considered inferior. This is not difficult to achieve on masses of people crowded in metropolises, fearful even of rain and insects, people intent on prevailing on one another and cheating one another.

We must be ready for the worst... Now we can discuss if anti-technology resistance is paranoid. But I think that some will share what I believe in and which made me end up in jail, and will decide autonomously how to act. Of course, in the face of these forces one could give in to cowardice, cunning and ignorance of the facts, and pretend nothing is wrong, wait for a divine sign, take refuge in one of the few uncontaminated places and live like hermits. But human nature possesses an animal instinct of conservation and defence of their habitat and the elements that give Life.

After all, one can't sleep quietly in a little room of a big house that is burning down.

*IN DEFENCE OF THE EARTH
WITH ALL MEANS NECESSARY!
EITHER MACHINES OR
EMOTIONS!*

Gianluca Iacovacci
Anarchist prisoner

Solidarity to Gianluca & Adriano

To write to Gianluca:

Gianluca Iacovacci
Via Casale 50
San Michele
15122 Alessandria
Italy

Gianluca is detained having taken responsibility for a number of actions claimed by **IRF -FAI / Subversive Anti-Civilization Individualities**. The cell attacked a number of Earth-destroying companies and banks in a series of incendiary attacks in the region of Rome, Italy.

Adriano Antonacci is also accused in the investigation and is currently imprisoned.

To write to Adriano:

Adriano Antonacci
DC Ferrara
Via Arginone 327
44122 Ferrara
Italy

Both the comrades have been in restricted conditions and the judges and prosecutor are attempting to force them to take part in the trial by video conference court appearances.

Their trial began March 2014 and the first hearing takes place 4 July 2014.



Trial of Gianluca & Adriano postponed until 4 July

8 months after the arrest of Gianluca and Adriano, anarchists from Castelli Romani, the first hearing of their trial was to be held on 26th May. The comrades are accused of terrorist association with purposes of terrorism, arson, aggravated theft, defacement and daubing of others' property. The charges refer to a string of sabotages on banks, a fur coats shop, premises of ENI and ENEL and the landfill in Roncigliano that took place in the Castelli Romani area.

During the first hearing the judge reconfirmed the request made by prosecutor Minisci (the same prosecutor in the trial for the riot of 15th October 2011 in Rome) concerning the use of video-linking in the trial.

A solidarity gathering had been planned in solidarity with Gianluca and Adriano, imprisoned under high security regime in the prisons of Alessandria and Ferrara respectively, and against the adoption of the video-link measure, yet another instrument aiming at further isolating, demonizing and dehumanizing prisoners.

The hearing didn't take place owing to technicalities concerning the designation of Gianluca's defence lawyer, and was therefore postponed to 4th July.

As soon as news of the postponement became known, a spontaneous march was improvised inside the tribunal, slogans were chanted and leaflets in solidarity with prisoners and against the video-link measure were thrown all around.

Even if for a few minutes only, in the corridors of the tribunal on Piazzale Clodio, the echo of solidarity voices resounded for Gianluca and Adriano reconfirming that those who struggle are never alone, and no instrument, even that of the video-link, can ever break up solidarity among rebels.

Once again we repeat that terrorists are those who plunder the earth, exploit and oppress all forms of life.

Letter from Adriano Antonacci

I will spend only a few words defending my choice not to attend the May 26 hearing [*it was postponed until July 4*] and, possibly, the next ones, that will take place via teleconference. Applying this mechanism falls in the infamous idea of differentiating between the detention circles, where the detained and accused person is being demonised, degraded, and given the remarkable label of "*social dangerousness*".

Already tested, *article 41-bis* now attempts to extend to prisoners classified as such and to every trial where solidarity and conflict are or could be so characteristic and, as such, disruptive for those who apply ridiculous dress codes and do their job by deciding on the freedom of others. Without possessing any virtue, possessing however the power. A given right. By law.

The teleconference sets very specific limitations against the defendant, favoring at all levels the prosecutors and the judges.

And then, thinking in a more generalized context, one understands that limitations could extend beyond the frame of a trial...

Considering the magnificent steps of progress, this constraining tool, for economic reasons as well, will be attempted in the future to expand even more and be applied to most, if not all, trials.

Besides, it's not hard to set up little rooms with screens, microphones and telephones. Those gentlemen will always find a strong motive to justify their use. It is obvious that the non-neutrality of advanced technology appears at every level and always reveals its role as a slavey of the authority.

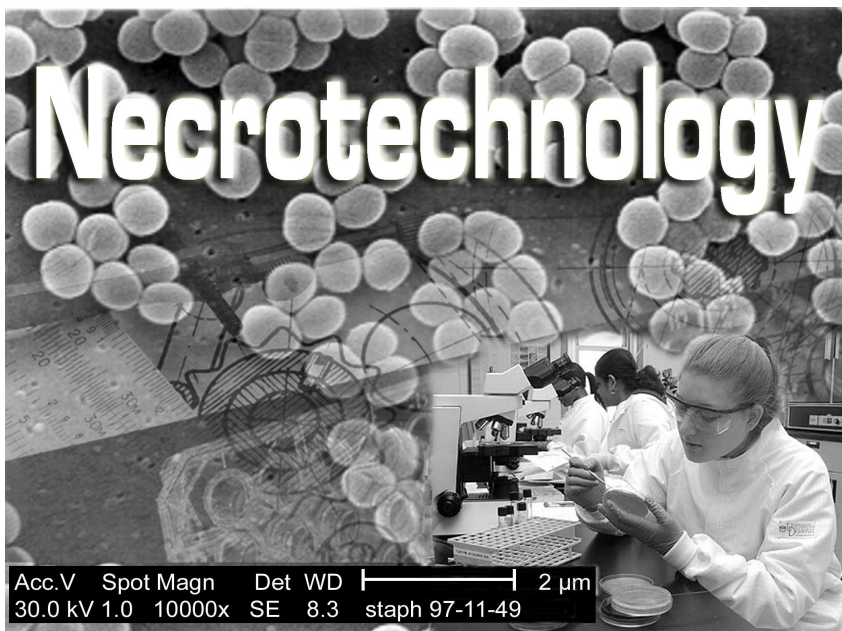
The virtualization of a trial, no matter how important this is, it is basically a small thing compared to the atrocities of the authority (the judiciary in this case) but it is indicative, however, of the virtualization of life, intended to be controlled and annihilated, to the point that emotions, expressiveness and sensuality wither... to the point that there is less beauty in life itself and in the freedom of truly living it.

I would only feel like a fool, finding myself sitted in front of a screen and appear helpless in a theater, with me and my brother Gianluca being the absent co-protagonists.

So it will be a day just like the others, where anger is constant, but you try, to the extent that is possible, to look for stability and serenity. I do not hide the sadness of not being able to see again, or even embrace, persons that I care for and to feel the warmth of comrades' solidarity.

*Liberation only through battle!
Freedom only in anarchy!*

Adriano
17/5/2014



Necrotechnologies

Synthetic biology is one of the newer branches of cutting-edge science which aims to design and engineer novel biologically based parts, devices and systems, and redesign existing natural biological systems for capitalist purposes. The science will transform a wide range of industrial sectors leading to new chemicals, materials, biosensors, biofuels, 'healthcare' and more. It will make it possible to build 'living' machines from off-the-shelf chemical ingredients, employing many of the same strategies that electrical engineers use to make computer chips. Synthetic biology also has an emerging role in the field of robotics and nano-robotics, (eg. bio-sensors using standardised artificial genetic parts which can interface which electronics: so-called 'bio-electrical engineering').

In the last 50 years, several pivotal advances have transformed bioscience: the discovery of the structure of DNA, the deciphering of the genetic code, the development of recombinant DNA technology, and the mapping of the human genome. Synthetic biology draws upon a set of powerful techniques for the automated synthesis of DNA molecules (eg. animal and plant) and their assembly into genes and microbial genomes.

The main difference between genetic engineering and synthetic biology is that whereas the former involves the transfer of individual genes from one species to another, the latter envisions the assembly of novel microbial genomes from a set of standardized genetic parts. These components may be natural genes that are being applied for a new purpose, natural genes that have been redesigned to function more efficiently, or artificial genes that have been designed and synthesized from scratch. Synthetic biology envisions the redesign of natural biological systems for 'greater efficiency', as well as the construction of artificial life (currently at the level of the microbial-bacteriological; at the moment the scientists reportedly fail to create anything more complex).

With minimal fanfare, the UK government, despite cutting services and welfare for millions of families, pushing many of them into despair and breakdown, will grant £60 million to scientists to attempt to make the UK become a 'world leader' through commercialised research that will only benefit the profits of the already rich elite. The value of the synthetic biology market is expected to grow from an estimated £1.1 billion in 2011 to £7.2 billion by 2016. In a speech at the BioBricks(1) Foundation Sixth International Meeting on Synthetic

Biology at Imperial College London, Minister for Universities and Science David Willetts set out how government money will help UK scientists investigate new techniques with the aim to sell products. No mention is made of the catastrophic results which could be made from the release of non-life entities into the biosphere, nor of the ecological gamble which the governments, capitalists and scientists are making with the future of the planet and humanity itself, in the words of Willetts the aim is to "... bring together researchers and businesses to advance scientific knowledge and take it from lab to marketplace. It will drive growth and keep the UK ahead in the global race, supporting the life sciences industrial strategy."

As far back as 2011, David Willetts chaired a discussion with academia and industry to consider the possible role for government in synthetic biology. The resulting working group chaired by Dr Lionel Clarke of Shell Oil produced a plan setting out ambitions for developing the synthetic biology industry in the UK. Recommendations included setting up a leadership council, co-chaired by David Willetts jointly with Lionel Clarke, and a network of multidisciplinary centres will be established.

Biosciences and their advancement are seen as the motor of economic growth at the expense of the natural world. The manufactured banking crisis enables the servants of Capital to further penetrate our lives and living environment with their pollution. The values of civilisation have always been about conquest and domestication, and a new scientific frontier is no different; a new search for resources to be manipulated, looted and assimilated has begun. The non-life is the artificiality of our existence, perfectly expressed in the so-called 'new' forms of 'life' created in a professional lab or a low-cost citizen-scientist 'open source' kitchen.

It should go without saying that several institutions in the United States fund research and

development in this infernal technology. As far back as in 2005, scientists at the U.S. Centers for Disease Control and Prevention synthesized the so-called Spanish influenza virus which was responsible for the 1918-19 flu pandemic that killed between 50 million and 100 million people worldwide. In the near future, synthetic genomic technology should make it possible to recreate any existing virus for which the complete DNA sequence is known.

Scientists do not understand the molecular processes of cells well enough to manipulate them reliably, the wild unique remains chaotic and unpredictable. That is why the development of standardised genetic parts and 'devices' is critical to the future of the industry. The risks from the accidental release of synthetic organisms from the laboratory is extremely difficult to assess in advance, especially its possible spread into new ecological niches like the Arctic and Antarctic, wildernesses which have recently been opened up deeper in the quest for material resources. Release could lead to the evolution of devastatingly harmful results.

Against the necrotechnologies.

1. 'BioBricks' are short pieces of DNA that constitute or encode functional genetic elements. Examples of BioBricks are a "promoter" sequence that initiates the transcription of DNA into messenger RNA, a "terminator" sequence that halts RNA transcription, a "repressor" gene that encodes a protein that blocks the transcription of another gene, a ribosome-binding site that initiates protein synthesis, and a "reporter" gene that encodes a fluorescent jellyfish protein, causing cells to glow green when viewed through a fluorescence microscope.



It's getting worse! Beware of synthetic biology and of the aliens of tomorrow!

Perhaps you've never heard of synthetic biology. Just like everybody, probably. It is one of the most recent and dreadful industrial innovations. We'll try to explain it in the clearest possible way. What is it all about? What are its purposes? Why should we reject it IMMEDIATELY?

Geneviève Fioraso, the French minister of High Education and Research, seems to consider synthetic biology to be an absolute priority. We must gather information and mobilize IMMEDIATELY.

Fabricating life in a lab

You know about Genetic Modification: living organisms whose genes are modified by introducing genes of other species into them.

With the advent of synthetic biology, researchers can push their madness even beyond manipulation: they can fabricate life in a lab. They can create all parts of artificial living organisms (bacteria, micro-organisms, viruses) by assembling their DNA like in a 'Mocado' game.

It is no longer nature that organizes the universal genetic code – which all forms of life on Earth are based on – but computers that create new genetic codes. The machine manned by mad scientists takes on the power of evolution.

According to the president of *Génépole d'Evry*, the most important French research centre of the sector, we have to '*consider the living as a huge machine from which to envisage and then build new entities (bacteria), micro-machines (reproducible or not) and systems that don't exist in nature*', in other words: microscopic aliens.

Bacteria can be found everywhere, even including our bodies. Their estimated number is 4-6 billions of billions at a given moment. They are very important for soil fertility, plant growth, purification of aquatic environments and our digestive system. It is exactly to this pillar of the biologic equilibrium of the Earth, to this wonderful part of the living that researchers are putting their hands on in order to gain profit and power. Those who control bacteria also control life.

Devastating the living and the agricultural lands

The industry uses artificial micro-organisms to produce fuels, plastics, medicines and the chemical substances of the future. As it has depleted fossil resources (oil, gas) the industry is now relying on these monsters in order to fabricate chemical molecules from vegetable substances, just as wine is produced from grapes thanks to natural sourdough.

Total, BASF, Shell, BP, Sanofi, Microsoft, DuPont, Monsanto and dozens of other companies are pillaging the living to the last blade of grass so as to feed their 'bio-factories' [1].

They seize the agricultural land of the south of the world in order to produce plants that their bacteria will 'digest'. So much the worst for human subsistence. Scientists are preying on the plant world that allows our life on Earth.

Do we need to say that the sources of energy made of plastic and chemical mixtures are not clean or renewable or lasting? They are the ultimate progress and the new name of eco catastrophe: *'green industry'*.

The next scientific-industrial catastrophe

Synthetic bacteria can be also used as 'sensors' that detect polluting elements in the environment.

What will happen after these aliens are set free in nature? Who is going to prevail in the war for the access to vital nutrients; living organisms or the Terminators of the lab?

See what the apprentices of this dark alchemy say: *"we created a winner; a sort of Schwarzenegger of the bacteria; if we put the spontaneous original species and the reprogrammed organism in evolutionary competition the latter will win in all cases."*

Not only would a proliferation of 'reprogrammed' organisms threaten the ecosystem, but it is also unknown what would come out of the hybridization between living organisms and artificial ones – even in our bowels. Researchers talk of *'unexpected emerging factors'*.

Our experience as guinea pigs in the lab-world reminds us that in the techno-industrial world, nothing is more probable than the improbable (think of Seveso, Bophal, Chernobyl AZF, Fukushima, asbestos, DDT, pesticides). The worst to come is only a matter of time. Bacteriological warfare lovers are also passionate about synthetic aliens. To synthesize – i.e. to fabricate – pathogenic viruses will soon be easier than to isolate them

in nature or steal them from some secret lab, as an American scientific report states **[3]**.

At the Stony Brook University in New York, for example, researchers recreated the Polio virus and the Spanish flu virus. Isn't this a wonderful step forward made by science?

Researchers themselves are aware of the fact that they are playing with human life. *'If biologists are on the verge of synthesizing new forms of life, the extension of the disasters that might be provoked voluntarily or involuntarily is potentially immense,'* admitted scientific magazine *Nature* in 2004. We must stop them.

Death to life

Techno-industrial society still insists with the dogma *'faster, higher, more powerful'*. No matter where you are heading to, only speed matters. After chemistry, nuclear power and GM, here comes nanotechnology and synthetic biology. This madness is exhausting us and the Earth: lack of resources, pollution, contamination, climate change, species extinction. Both reason and survival instincts demand us to stop the destruction of the planet and of our lives. And on the contrary, scientists and industrialists are accelerating the race of death as they are fascinated by their creatures and by the power they will gain. Since biodiversity is weakening, it is necessary *'to develop an artificial biodiversity'*, according to Philippe Marlière, the inventor of the Schwarzenegger bacteria. Can you imagine an artificial biodiversity competing with nature?

The enemies of the living are not only greedy profiteers. Their hatred towards nature reveals their desire for omnipotence. They need to substitute the mechanisms of evolution – standardization, automation, acceleration – in order to control them and dominate them. Their insanity doesn't stop at bacteria. For example, in order to substitute our natural nutrients

researchers are preparing synthetic meat fabricated in vitro. What kind of human being will we be when our environment and food are entirely artificial?

Transhumanists, a powerful gang of scientists aiming at the hybridization of our species through machines with the intent of improving it, are already working to provide the human being with new functions. A possible way to achieve this is to modify our genome through synthetic biology.

Geneticist George Church **[4]**, the creator of an *'evolution machine'*, champions the eugenicist ideas of direct selection for the fabrication of parts of the human genome.

He also dreams about the artificial *'recreation'* of extinct species.

Do we really want a synthetic life of machine-men in a machine-world? No matter what we think about it, our freedom ends where that of researchers starts.

Why act now?

Geneviève Fioraso, the French Minister of Education and Research, seems to consider synthetic biology to be an absolute priority. Didn't you know that? Naturally. Neither the State nor the industry are interested in advertising such a monstrous project.

Fioraso says: *'I think it is necessary to defuse the fear that public opinion may have of an emerging sector, although people don't have information on the subject at the moment.'*

Rather than spreading information the minister is ready to do anything in order to avoid opposition: manipulation, propaganda, cynicism. *'Whenever there is opposition to some technology just bring the arguments of health associations, then everybody will agree,'* she explains.

Already in April 2013 a 'Synthetic Biology Forum' was launched in

Paris to make people believe that there is an ongoing 'debate' when in fact State-financed research projects are progressing undisturbed.

False debates are being organized so that we accept decisions that have already been made. According to the psychologists who work on these propaganda operations, 'to make people participate is to make people accept'.

It is imperative to reject these tricks and denounce the manipulation of public opinion by demonstrating, by raising the alarm as much as we can among those who are close to us and everywhere else, by explaining the reasons of our opposition.

We reject the manipulation of life, our life, we refuse to become alien mutants in a machine-world. Not us: we want to remain humans and defend the ecosystems that give us life.

Let's stand up!
Let's oppose and resist!

-
From Terra Selvaggia, July 2013.

Original: *Piecès et main d'oeuvre*
Grenoble, April 2013.

-
Notes:

[1] See *Biomassacre – La biologie synthétique menace la biodiversité et les modes de subsistence*, [Biomassacre. Biology of synthesis is threatening biodiversity and the ways of subsistence] ETC Group.

[2] Philippe Malière,
Conférence de l'Université de tous les savoirs, 07/07/08,
www.canal-u.tv

[3] *Synthetic genomics options for governance* (2007)
Michele S. Garfinkel et al.

[4] *Regensis. How synthetic biology will reinvent nature and ourselves.*
G. Church, E. Regis (2012).



The Dalek's are coming!

The Knightscope K5 or K10 is, according to its website, an autonomous robot that will 'predict and prevent crime'. In reality it's a machine that roves around taking your picture and video without explicit consent, checks your licence plate and your phone communications, can overhear and record your conversations and has built-in behavioural analysis capabilities.

The K10 model is intended for vast open areas and on private roads, while the K5 robot is designed for more space-constrained environments. According to the website, its capabilities so far are:

1. Optical Character Recognition- Converts scanned images of alphanumeric text into machine-encoded text for comparison against a defined database or 'Hot List'.

2. Omnidirectional Imaging- 360 degree high definition video capture.

3. Thermal imaging- Used to detect and measure minute temperature differences.

4. Microphones- High quality audio capture.

5. Air Quality- Monitors ambient air for a number of specified particulates.

6. Ultrasonic- Multiple detectors that measure speed and distances to surrounding objects.

7. Infrared- Uses the infrared light spectrum invisible to the human eye to provide video in low or no-light conditions.

8. Radar- Detection system that uses radio waves to determine the range, altitude, direction or speed of objects.

9. Lidar- Remote sensing technology that measures distance by illuminating a target with a laser and analysing the reflected light - provides accurate 3D mapping of the environment and specific objects.

The robot, which is 5 ft tall and weighs 300 lbs, is to be introduced in the US as a cheaper alternative to security guards and in response to the growing incidence of gun crime. However the K5, which is shaped like a 5-foot-tall bullet, has a hard enough time figuring out whether a human being has actually drawn a gun (the manufacturer states that it is

easy to get false positives with children's toy guns).

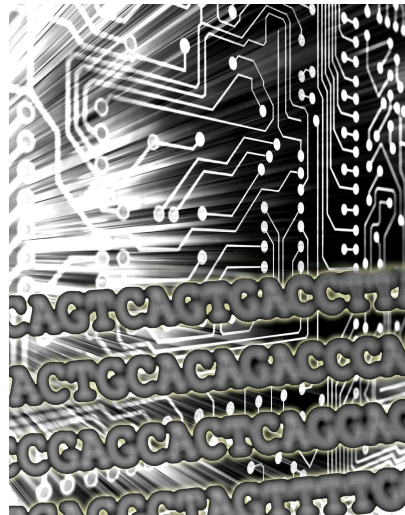
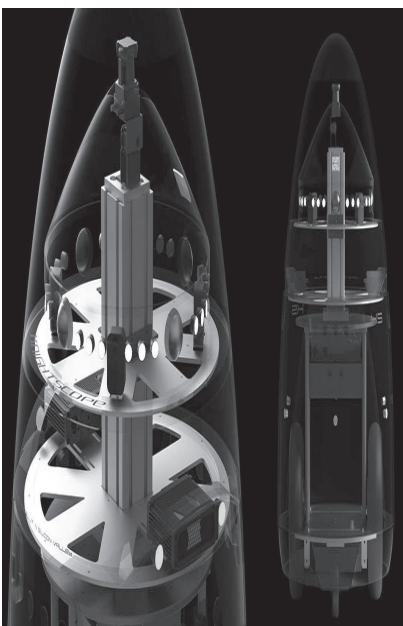
The K5 can set a path for itself around a designated area or operate to a pre-programmed template and can patrol 24/7 at 18mph. It charges itself when its batteries are low by rolling over a charging mat every so often during its patrols, and uploads video and other data it's captured while charging. (Urgent video can be sent faster via cellular networks; the K5 has the ability to send 90 terabytes of data per year per unit). Certain people may be interested in trying to vandalize it, of course, but the K5 is covered in the same vandal-proof plastic coating in wide use on public transport.

"We've got cameras on it, we've got sirens," says Knightscope CEO Bill Santana Li. "If anyone's getting too close, we can sound an ear-piercing screech."

Cue lots of fun triggering alarms in densely packed public environments, fake texts and emails triggering responses and placing obstacles in the robots path. I'm sure you can think of more.

Company website : knightscope.com

**The Dalek's are famous robots from outerspace who invade Earth in the fictional British television series 'Doctor Who' that had the catchphrase "Exterminate!"*



Predictive Analytics: The Power to Predict Human Behaviour

In light of recent revelations of wholesale spying on American citizens by the NSA and GCHQ, significant attention has focused not only on how much data is being collected and under what authority it was being collected in the first place, but on the potential uses of that crucial private information by the agents of the surveillance state.

Previously data mining was the norm. Governments would accumulate as much data as possible just in case they needed to refer to it as evidence for a case which they were already building. However as the new paradigm of predictive analytics takes over, the data (and the algorithms which make sense of it) will take the primary role, with computers highlighting any 'potential' threat and referring it on to human resources (or possibly more machines) to deal with.

Using predictive analytics, government, law enforcement, hospitals, and businesses can track and predict the behaviour of everyone, everywhere. With this technology, computers literally learn from data how to predict the future behaviour of individuals. Predictive analytics is the science that turns raw data into useful information.

This data embodies a priceless collection of experience from which

to learn. Every medical procedure, credit application, Facebook post, movie recommendation, spammy e-mail, and purchase of any kind (each positive or negative outcome, each successful or failed event or transaction) is encoded as data and warehoused. The state has itself a genuine gold mine. But data isn't the gold — data in its raw form is boring crud. The gold is what's discovered therein. And with the new knowledge gained, prediction becomes possible.

Predictive analytics marks a progression from simply identifying patterns to making predictions based on patterns. *Computerworld* (2006) defined predictive analytics as "the branch of data mining concerned with forecasting probabilities." From this definition we see that predictive analytics is a concept that is more uniquely forward-looking, and when personal information is the raw data, predictive analytics is the process attempting to forecast our future behaviours or intentions.

SAS, one of the world's largest business analytics companies, says predictive analytics is about "revealing previously unseen patterns, *sentiments* and relationships" (emphasis added). So where data mining describes the exploratory process of finding patterns and knowledge within data, predictive analytics then attempts to leverage that knowledge derived from data to anticipate meaning and make predictions about the future.

No one values this data as much as the domestic surveillance apparatus. The state knows it can use this ability to aggregate data and plot patterns to identify and label individuals it considers potential threats. This is precisely the purpose of the surveillance conducted on millions of innocent people by the NSA and others. The UK Ministry of Justice already openly admits to using IBM's predictive software on its criminal population, to see which ones pose a greater threat to public safety upon release. IBM clearly plans to take this concept beyond its former domain of market researchers and scientists and apply it to where the big money is — state security and surveillance.

Deepak Advani, vice president of predictive analytics at IBM, said, “Predictive analytics gives government organizations worldwide, a highly-sophisticated and intelligent source to create safer communities by identifying, predicting, responding to and preventing criminal activities. It gives the criminal justice system the ability to draw upon the wealth of data available to detect patterns, make reliable projections and then take the appropriate action in real time to combat crime and protect citizens.”

However, the dragnet nature of this form of surveillance completely disregards the “probable cause” requirement of most western liberal democracies and makes every citizen a suspect and subordinates any standing Constitution into nothing more than a relic trumped by secret court orders and executive directives. The full spectrum of possible applications of this technology must be understood in order to avoid passively allowing government, law enforcement or business to use predictive analytics to train the never-blinking eye of government surveillance on everybody (as in the case with the NSA-Verizon operation and the PRISM program) thus creating a Minority Report-style dragnet.

After all, how exactly can we parse the differences between the Iranian police monitoring social media to crackdown on dissidents, the UK police monitoring social media as part of their policing of protests, Vodafone monitoring social media to get advance warning of UK Uncut protests and Vodafone monitoring social media to better understand their audience and increase sales?

Different ends, to be sure. But what does it mean that the same methods can be used for each? For each government / corporation, the overarching aim is the same: knowledge = power. Through greater knowledge, the better they believe they can control the actions of their consumer/citizenry/target.

And within this, the individual stands in the same relationship to power: asymmetric. As such, possibly the

best defence against this ever growing and pervasive form of surveillance is to be aware of what kind of data you are providing (whether actively or passively). Who receives the data? What information does it contain? Can false or conflicting data be provided instead? Can data be encrypted, hidden, rerouted?

This new social paradigm will be unavoidable, to try and avoid it would mean a withdrawal from society altogether. As we try and build a better world to replace the increasingly rotten hulk of the old we must constantly remember that this is a social war. A war where everything we do has consequences, both seen and unseen. To try and operate without a clear understanding of this new paradigm is only likely to result in a clear case of ‘give ‘em enough rope’ for anyone not wise enough to wise up.

To place this in a better context here’s an extract from an interesting article from the *Defence Intelligence Journal*-

Similar to criminals, terrorists do not respect, in fact they frequently exploit, jurisdictional and national boundaries. Even within the United States, information integration across levels of government is limited at best. This so-called stove-piping has been criticized extensively, because it significantly compromises our efforts by duplicating resources and efforts, while limiting access to information resources across domains.

Discussion of Fourth-Generation Warfare started well before 9/11; however, the larger implications of this concept became a reality on that day. Fourth-Generation Warfare specifically addresses the likelihood of domestic, civilian targets and casualties;

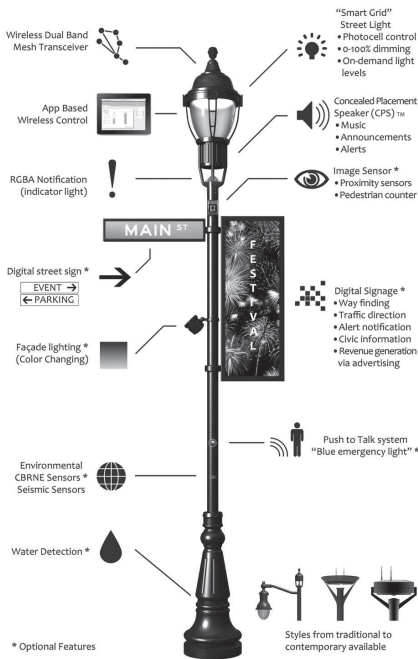
“[t]he distinction between war and peace will be blurred to the vanishing point. It will be nonlinear, possibly to the point of having no definable battlefields or fronts. The distinction between ‘civilian’ and ‘military’ may disappear.”

The when, where, and how of warfare is changing, with an increased likelihood that battlefields and fronts will be domestic, a very powerful concept particularly when viewed from an information collection and analysis perspective. As the frontline in the war on terrorism moves into our own communities, the number of players, organizations and data collection methodologies has increased geometrically. Local law enforcement and citizens frequently will be the eyes and ears in the Fourth-Generation intelligence apparatus, with intelligence gathering being widely disseminated and the information being collected by an increasing number of methods and stored in a variety of forms.

Source: *Defense Intelligence Journal*; 13-1&2 (2005), 47-63

Link: <http://innovative-analytics.com/docs/BattlespaceAwarenessDIJ.pdf>





Predictive Surveillance Technology Arrives

The company behind a new ‘smart’ street lighting system which is being rolled out in major US cities like Las Vegas admits that the technology has the capability of analysing voices and tracking people as well as hiding a surveillance camera in its seemingly innocuous design.

A page on the Intellistreets website (1) which highlights “benefits and applications” features a section on security wherein it is admitted that the hi-tech system includes “voice stress analysers,” amongst several other sophisticated sensors that “assist the DHS* in protecting its citizens and natural resources.”

The ability to record street conversations is merely one special feature of the Intellistreets lighting system, which is linked back to a central data hub via an omnipresent wi-fi connection. The ‘smart’ street lights can also act as surveillance cameras, make loudspeaker security announcements (‘See Something, Say Something’- similar to some existing UK loud-hailer equipped CCTV), as well as track “RFID equipped staff,” which could be anybody given the increasing amount of clothing, products and official documents which are RFID tagged. The fact that the lights are all linked back to a central data hub via a wi-fi network

also means they have the capability to track people via their mobile phone’s MAC address by scanning for both associated and unassociated device locations every 30 seconds by default. Using this method an individual device’s movements can easily be followed.

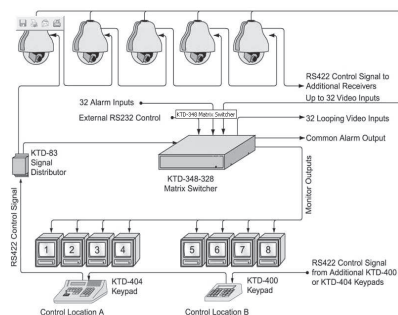
The company’s website highlights how the system is now being installed in areas of Las Vegas, Chicago, Detroit, Auburn Hills, Asbury Park, and at stadiums like the Mercedes Benz Superdome in New Orleans. These streetlights represent just one more component of a huge network of insidious nu-gen monitoring devices slowly being embedded in everything from buses to games consoles/TVs to gunshot detectors (2) that are beginning to blanket our streets and dominate our home life. The next level of state surveillance, which will rely on systems like Intellistreets to record people’s conversations and detect antagonism or political extremism, will make the recent revelations of whistleblower Edward Snowden pale in comparison.

Systems like Intellistreets and the Knightscope K5 autonomous security robot represent the potential of the further normalisation and acceptance of large scale monitoring and surveillance techniques.

Expect these devices to appear on UK/European high streets very soon.

* Department of Homeland Security

Links-
Intellistreets promo video-
www.youtube.com/watch?v=Bs8upeQymNM
(1) intellistreets.com/benefits.html
(2) nytimes.com/2012/05/29/us/shots-heard-pinpointed-and-argued-over.html?pagewanted=all



The Problem of Strategy

[...] In Clandestine armed struggle things cannot just be left to improvisation or to the spontaneity of individuals or very small groups. This method is extremely articulate and lends itself to applications of great strategic importance along with the intervention of other methods. From sabotage and the actions of individuals or very small autonomous groups, quite wide levels can be reached, capable of drawing in dozens of groups and hundreds of comrades.

It is important to note here that the qualitative development of armed revolutionary action comes into contrast with some of its indispensable quantitative needs. A few comrades cannot do much, but it is a mistake to think that a mere growth in numbers gives rise to a correct use of armed struggle as a method. Generally, what is being looked for at the organisational stage is the creative development of ideas, theories, analysis, interpersonal relations, actions, contacts with the outside, and a spreading of the strategic project. An increase in numbers follows afterwards, and in turn will have a considerable effect on the quality of the organisation. One should not go too far in either direction: neither thinking purely in terms of number, nor going to the other extreme, believing that quality is the only thing that counts. This apparent contradiction only exists when the method is seen as something immediate and circumscribed, instead of being seen in the long term.

Certain aspects of armed struggle can also be used in the intermediate stage, that of information. At this point it will not be likely to spread, but accentuate the information itself. The ‘angle’ one gives to this is important. Not being ‘mealy-mouth’, saying things clearly, and backing them up with ‘harder’ forms of intervention, can stimulate an awakening of consciousness and is a creative contribution to quantitative growth in the future.

From: ‘Things well done and things done by half’, “Revolutionary Struggle and Insurrection”,
Alfredo M. Bonanno.



EMPTY HOUSE AND CROWDED FOREST

The pine trees on the backyard of my house are screaming in silence. They stand still on a forgotten hill, inhabited by beautiful beasts and Kesot ghosts. I am sometimes aware of their presence, these beautiful beasts—not the Kesot, I will tell you about her later. One of the beasts is small and midget-like, with big gray eyes and funny cheeks. The other is tall and has big bones. His face resembles my faraway uncle, who is now resting below the ground, rotting slowly by the memory of his un-lived life. The big and tall beast used to watch

over me when I was defecating on their land. Their dim, sunless, and mysterious landscape attracted me. It attracted the other children too. Tepi was one of them, my half dark-faced friend. He and I used to lose ourselves in that forest. We were looking for a parallel universe between the high trees, the weird insects, and the horrid voices that came from the river. We once saw a naked white female there. She was peeing and quite unaware of our presence. Unlike the older boys, we didn't have an appetite for naked women; our penises

were far from overwhelmed. So we left her alone and continued our venture in finding this parallel universe inside the forest hill.

Tepi has always warned me about the Kesot. He said that she, this Kesot beast, is not the same as the beautiful beasts that have always looked after us. Once he was chased by this creature, no ordinary eyes could see her, but Tepi was an exception. He's a Torajanese born with unusual physical condition. What I mean by half dark-faced when I speak of him is that half of his face is filled with fur, circling his eyes and down to his cheeks. The Torajanese believe that he is gifted by supernatural powers. So when he was chased by this sullen ghost, he ran in circles until she grew tired and Tepi could manage his escape. He said that the only way to escape her is to run in a zig zag position. Kesot were known for their inability to chase in a zig zag.

So the only thing to do was to avoid the white sands and always follow the Yeti's foot steps. Yeti was a name given by us for the big beautiful beast. It was almost dark and we had to return home. Those beautiful beasts had warned us that when the night comes there would be more horrifying and unfriendly beasts crowding the forest. So me and Tepi should leave soon. And we hadn't yet found the parallel universe that we were looking for during these two weeks.

I entered my brown wooden house. It was dark and no one was around. I had not seen my brothers since morning, and my mom was working late. I saw that all the hanging flowers surrounding my house were moving. The wind slapped my face and I was overwhelmed with scary thoughts. After I washed my feet, I heard footsteps from the stairs but no one was around. I knew the house was empty. My mom has always told me if I feel scared I should sing gospel and



pray to Jesus, so the dark forces would not interfere with me anymore. But day by day I found it useless. I still felt terrified. So I grabbed some food from the dining table and hid below it. At that time, I saw a she-man ghost covered with white satin. Her legs were so awful. She was walking slowly circling the dining table, she knew where I was hiding but she seemed hesitant to show her face.

After a while everything went blank and I didn't remember anything afterward. I woke up and found myself on my mother's breast; I felt at peace, finally.

When I was awakened again I didn't find myself in the bed with my mother. I was on the floor, in a mattress below the bed. With my eyes still blurred I saw two people naked. It was my mother and a handsome mustached man. They were pressing each other's bodies together and it was a horrible view. I ran outside the room and screamed. All of a sudden my three brothers were awake. They were shocked to see why I was screaming so loud as if some terrible child-murderer tried to mutilate me. I heard some noises from my mother's room. And at a glance I saw that the mustached man had escaped through the window naked. To this day, every time I think about him, I think of him as a man without clothes who jumped

through the window of my house. I can never see him in my mind wearing any clothes. My mom tried to calm me down but I didn't feel like talking to her. I went upstairs and slept with my brother.

When I woke at 9 in the morning, the house was empty again. As if all of those things that happened last night were just a dream, and no one really inhabited this house except me and the she-man ghost. But that day I couldn't go outside. Most of the doors were locked from the outside. I started to cry because I wanted to play, I wanted to meet Tepi and go to the forest again, in a never-ending search for a parallel universe.

And now I find myself already 28 years old. There are no more beautiful beasts and attempts to find a parallel universe. The only Kesot I find now are far more horrifying. They are real. They manage to transform themselves into multiple forms. And my childhood shaman, Tepi, I haven't met him for decades.

I have grown up and day by day I see that Kesot is formulating to extinct the forest, and when there's no more forest, sand is all there is.

And Kesot will catch every one of us; they will erase our memories; they will strangle your neck and

let you live by their rules. My last encounter with the beautiful beasts was when I was running, I was crying, and I was hiding in the forest. My whole family was looking for me. They wanted me to forget my parallel universe.

They wanted me to go to school and be like normal kids. I could hear them shouting my names, but I wouldn't listen. I continued to cry but the forest was empty. I wanted to meet the midget and the giants, I wanted to escape through the forest with them. This was my only chance. I didn't mind being surrounded by horrifying ghosts at night. I didn't even care if I was going to die in the forest. But the trees were calm. They stood silent and bitterly smiling. I knew my beautiful giants were aware of my sadness, but they hid themselves, they were afraid that they would only disappoint me. I understand that now. Here in a moving train, my beautiful long lost beasts, I can still feel your presence. And I know that you're still hoping that someday I'll get on the track again. And that parallel universe would prevail before my eyes, and the Kesot, that awful ghost, would smile. She is my guidance and also my arch-enemy.

Dear Tepi, I have navigated with raging soul far from paternal home, passing beyond the sea's double rocks and now I inhabit a foreign land. Wait for me, I'll find you; not in the past nor in the future. But in the here and now, where cities fall and languages are destroyed, I will find you in the blooming and the dying of every living being.

Eat

Eat is an egoist-nihilist from Borneo who was imprisoned in 2011 for his part in the burning of an ATM bank as part of the Long Live Luciano Tortuga Cell - FAI Indonesia. Eat has now been released, along with his comrade Billy, who was also imprisoned for the attack.



Some Thoughts on FAI/IRF

Some years ago when I spent my time behind bars because of political action, two European “anarchists” whom I never met before visited me. They told me that they shared the same ideas for the action that I done. But one thing seemed to bother them and for a while now since I was “freed”, I’ve realized from some of my correspondences with individuals from the so-called ‘general activist and anarchist milieu from local to international’, that the idea of naming one cell as FAI is a big issue.

One thing that these two Europeans asked me is why I “labelled” the cell of attack. I answered them with a very simple logic: it was labelled as Informal Anarchist Federation because we shared the same ideas of sporadic attack and the critique of organization that came from anarchist-insurrectionalism.

It was a conscious choice to identify the revolt, whether by an individual or by groups, against the machinery of control. It was a gesture of solidarity to every anarchist prisoner around the world and especially to our dear friend [*Luciano Tortuga*] who back then was hospitalized for a failed bomb attack against a bank which caused severe injuries to him. FAI is also a manifestation of the idea of sporadic attack and the general critique on the specialization of attack - such as professional

terrorist organization and the past Marxist-Leninist hierarchical and vanguardist form of armed struggle. It is also not necessarily an armed struggle, but more of a means of arming ourselves against the machine.

The question that was raised by these two Europeans originated from the critique of organization itself: the naming of the attack by a sort of invisible organization and in this case, it was the FAI/IRF. However, briefly I tried to explain to them then, that I think it is a very simple logic for every conscious individual who has a passion for waging war against the capitalist system. I have never met nor even corresponded with the FAI before I conducted the action, but I understood very well the ideas that lay behind it. And for me, our action was also a form of communication between individuals, anarchists especially, in the global sense. And it did, so I was very happy when I read and heard that so many solidarity actions were done for my case and it didn’t occur to me that it was just a FAI/IRF inclusive project, but it was a firestarter, a test for our theory and formula of action and organization. FAI/IRF for me was a global meeting point, as many of the CCF imprisoned members have said it repeatedly and I do share their ideas. Because the feeling of empowerment, autonomy, and the passion to go forward in the dialectical sense of the words, is

very clear. You don’t have to have the skill to make bombs or even a Molotov, you only need the desire to attack, to undermine the system that continues to make us feel powerless in our daily lives. And that means cracking some part of the systematic control in our lives.

I was one of those “mad men” who caught the fires and I was happy when it didn’t die out and continued to grow to even more extended projects, such as the Green Nemesis[1]. How many conscious anarchists dreamt of making the powerful not only tremble and make them retreat from the front-line even just for a while?

But the sad news of the usual ideological argumentation around the social and individual continued to just make me question the whole idea of movement. I was aware when I was arrested and I was blamed that my action was a sort of threat to the social movement agenda and their congresses, of which I was a part of, and was very active in before.

The stupidity of the movement when it doesn’t evaluate the urgency of attacking and that imprisonment will always be the logical consequence for those who have the desire to destroy the system. State and capitalism do have big weapons and armed soldiers, and riot police, but if one can compare how a thousand people who demonstrate to ask for higher wages is not that dangerous to power, compared to those individuals who were only “burning” some of their small properties, stating that they will never be submissive any more, and show to power that we don’t respond to their usual language of control any longer.

FAI/IRF is maybe only just a name for some individuals who share some ideas, but it is also an experience in action and organization and not a form of fetishism. There are no

individuals nor groups monopolizing the ideas, because the dialogue and debate is still ongoing. The action never stopped. But where do the social movements put their position now with these "outcast" rebels? I've heard the gaps are getting wider. Instead of making a dialogue, many of the so-called "activists" from the social movements that I've known choose to be silent and create a distance, scared of being associated with illegal actions. But what are these logics to anarchists? Or to those who have claimed they've read the dialectic of Hegel or maybe what their god Karl Marx said about putting theory into action?

Haven't we all known that power wouldn't just be withering away only because our movement quantity is getting larger? I've experienced decades of anarchist social movement practice that doesn't go anywhere.

Even in this so-called third-world, many of the anarchists I know only feel political correctness when their western comrades have done the same thing. But attacks against the system happen every day. They are not done with political nor apolitical intention, they're done for survival, or because of many facts; every conscious anarchist should know that capitalism is crisis. They concealed these issues in the form of 'imprisonment of criminals who doesn't fit with their logic' and are an actual reality of their own contradiction. I don't see why it is so hard to digest. If only because being an anarchist means becoming hypocritically a "decent or good" person, only to impress upon the society that anarchist ideals are the best option after all?

If this is so, then perhaps anarchists nowadays should again reread their predecessors who have wrote their histories with so much contradiction against society, their individual

principles that goes beyond their time.

Even to those bearded guys I didn't share some of their theories, but many of them who stained their action in the history of civilization have said the same thing: anarchists are always against the current society which is organized by state and capitalism.

Who understands better: a long time thief that spent most of his life imprisoned, aware that his daily life means constant war against whatever part of the system that wanted him, his family, loved ones, or whoever to die in hunger or to sleep in the cold of the street; those just lying almost dead in hospital just because they don't have health insurance or money to pay the privatized hospital; or the anarchist who wakes up in the morning to go to his office or university?

It is never really about the FAI/IRF. It is about you, the self-labelled anarchists that should ask yourselves: Is it really about the naming or identifying of one's revolt against the systematic control? Or are we just using it only for images, a representation, and not a real desire to "squander our great soul... in order to bring a dancing star into the world?"

I was only involved in burning the property of a bank and putting there eleven communiqués, and the government reaction was hysterical. We were not more than three. What would happen if the hundreds of sporadic "mad men/women" created their own similar projects of revolutionary attacks against the system? What are the possibilities?

But no. I don't see that happening, because I was kicked on my ass over and over again, by most of the self-labelled anarchists I know who don't want that. Such is the case of the self-labelled Marxists who only

wanted to stay in their academic career. I suppose we all forgot the line that was said some decades ago "let practice find theory again."

How can a professor who teaches Marxist ideology and does nothing in his life other than staying in his academic career - delusionally - proclaim himself a Marxist? Or an anarchist who doesn't even have the guts to say to his comrades that he disagrees and that disagreeing also means putting it into practice.

Informal Anarchist Federation is a coherent negation of this long-time silence and ideological dead-end. You don't need FAI and the FAI doesn't need you. Because your life is your life and we will never be there to stop those who told you to bow down every single day.

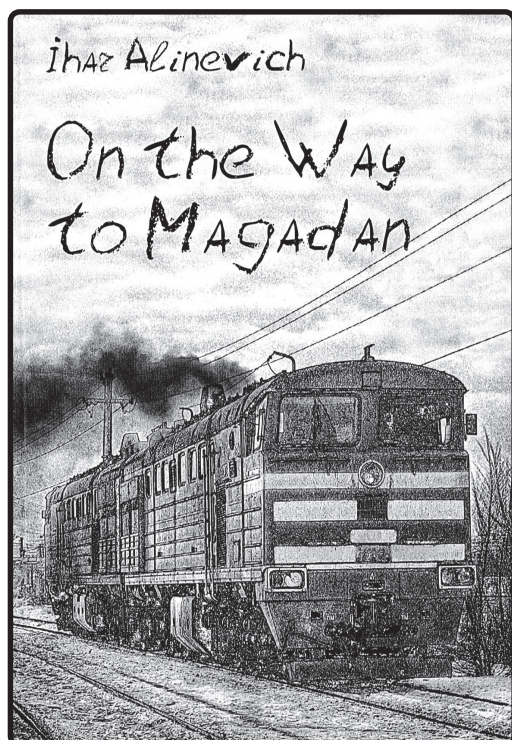
FAI is a loud noise of terror for those who keep their silence like a herd of lambs and those who herded those lambs.

Eat

[1] *Green Nemesis Project, a new project of the black international of anarchists of praxis and the FAI/IRF with the Earth Liberation Front and Animal Liberation Front.*

The first action of Green Nemesis, a sabotage-blackmail of Coca-Cola & Nestle corporations which took place in Greece, cost suspected billions of Euros loss to the two multinational companies. The two corporations confirmed the impact of the direct action by never issuing any statement about the financial amount lost in the successful blackmail. The action made lines of their products leave the stores and kiosks over the busy holiday winter time period.

<http://325.nostate.net/?p=9360>



Don't Trust Don't Fear Don't Beg

Extract from 'On the Way to Magadan' by Ihar Alinevich.

Belarusian anarchist Ihar was detained on Nov 28, 2010 in Moscow by Russian security service agents and transferred to Minsk KGB prison in Belarus. He was accused of a series of direct actions and sentenced to 8 years of jail with his comrades Mikalai Dziadok and Aliaksandr Frantskevich. Ihar took responsibility for a smoke bomb thrown into a military base during a demonstration against the regime. Ihar's mother wrote an introduction to 'On the Way to Magadan' and because of this, was fired from her job at a university...

... The investigators return.

"You're naive. Do you think you have friends? Everyone snitched on you, and you suspected the wrong person!"

But I don't listen to this bullshit any more. The first rule is **"Don't trust!"**.

Everything they say is a lie, a half-truth. And even if it is the truth, they use it only for further manipulations.

The method is simple: they begin with one episode but as soon as they face any psychological resistance, they pass to another one. The army... The casino... The billboards... Labour unions... The bank... The embassy... The detention centre... The bank... The casino... It is endless.

They starve me out. I fall asleep many times and wake up; when they feel my fatigue, they

strengthen pressure at once. Everything is used: threats, flattery, blackmail, assurance of the senselessness of our fight, suspicion towards companions, emphasis on egoism, etc. I don't know how much time has passed. It ceases to exist. It isn't clear, what is real and what is a dream...

"We will throw you into a boneheads' cell! We have a special cell full of nazi skinheads!.. You are a handsome man, they will love you in prison... You haven't been beaten properly yet... Why do you need it? You could have lived like everyone else. It is still possible!.. Do you do karate? It is hierarchical, you contradict your principles!.."

You are afraid to admit it, you are a coward!.. You will finish up in jail. This issue is resolved. But for five or ten years, it's up to you... I would sentence you to 12, no, even 20 years... ("And I would shoot you without a doubt, bitch",- I thought). I'll call your grandmother. We'll let her know everything about you... Nobody will hire a lawyer for you... We need to know only one thing: who paid you?.."

I can only say **"I don't know"**, **"No, I wasn't there"** and lose consciousness again.

The second rule says **"Don't be afraid"**. As a rule, they fake it. Even if they don't, it's still the only way to learn if you can withstand it or not. The one who is scared, loses everything. If you show you're frightened, you are on a hook and they'll pull everything out from you.

They take the hood from my eyes for a while. There is only one man sitting at the table:

"You're a good guy. An engineer with a healthy life-style, doing sports... You shouldn't ruin yourself like this. I understand that many things the opposition are saying are right, but the implementation causes suffering. Why don't you just let it all go?"

During the inquiry I sometimes have the feeling that I have already read bits and pieces somewhere. This thought makes me sober and confirms that it is all a performance. After all there is a certain feeling of isolation, subconsciously there is a wish to believe their arguments and therefore stop everything. Psychological defence reaction. Nowhere to escape from it.

They pull the hood over my eyes again. Somebody new comes in. He doesn't speak a lot, but with select phrases and specific intonations he starts to rub in what a chicken shit I am... Waiting again for something.

I am really thirsty and tempted to ask them for a cigarette. But I know I can't do that. The third rule is **"Don't beg"**. Every request should be put in a form of demand. Any request makes the psychological ambience softer and it can be enough to let them dominate. ..



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Fear

The conditions of earth have moved position and now forms the ghosts that used to be attributed to our ancestors. Lightning can be hunted in the air, like a butterfly. Desert, sea and mountains get close then open up and bow while we pass them.

The glare of yesterday is now a lord with a booty of glory in a surrendered planet. Its will power grows in the way that it rises over the world. It sharpens its intelligence, according to what is going on, and as the conquests are a universal patrimony, here even the most unhappy feel upon our bones, the pride of lineage.

We are Human beings!

I mean, of those of the family who are hunted in the air, like the butterfly to the lightning.

Oh yes! the conditions of the world have moved in our favour. The shadows, the ghosts that used to be attributed to our ancestors, don't exist now..
But fear is always the owner; Always!

It's no longer on the bottom of the sea, nor behind the passing clouds, nor in the earth, nor on top of the mountains, No. It has changed position and form: It's inside of us, Now. It's name is JAIL, home, tomorrow...

Any of these words, to any man of this century, assumes disproportions.

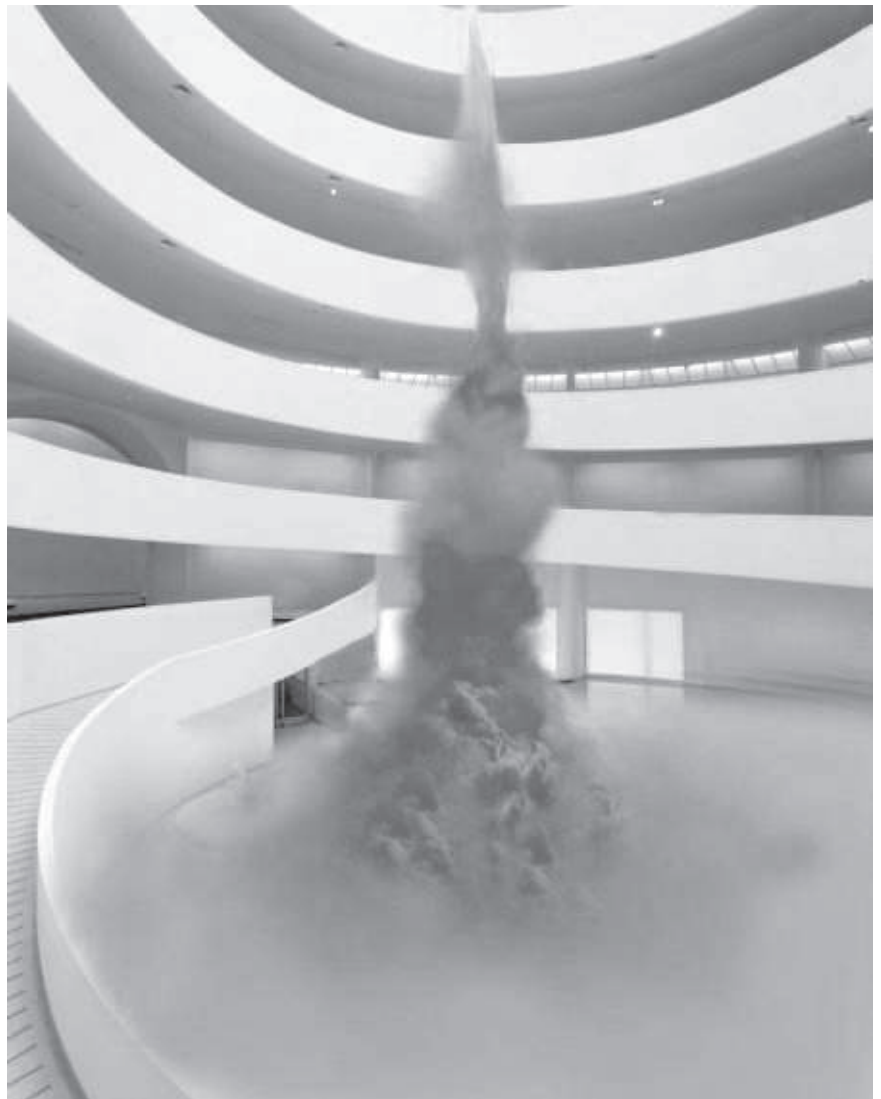
That's why it's an easy task for those in charge of guarding privileges. Even though they raise up the voices, or paint on the walls any of these ghosts. It's enough for any of our notions of what is right, like freedom and justice, to fly away like papers in the wind. We're afraid!

This lord that pains through the universe, clarifies it and cleans it like a house, TREMBLE!

The Law, Home, Hunger...

Transmutes these old ghosts, the Devil, God, Lightning..
To END UP, FEAR. ALWAYS FEAR!

From "Carteles", by Rodolfo Gonzalez Pacheco (1882-1949). Translated by Rafael "Jon-Bala" Martinez Zea.



Escape into Sanity: The Fall

And then I fell! Stampeding the abyss, half-jumped, half-pushed, sick with speed and lonely as the unfolding landscape. There are moments when I cling. An old friend juts out like the branch of a tree. I catch her, it breaks. Another one breaks my fall, green and mossy, and oh, it is so lovely to see her, to see her smile again, her wonderful hair, the line of her lovely face, but I am gone again, now flailing, now poised, now sobbing back the breath that catches in my throat, now at war, now at peace. I fall on the back of a soaring eagle, but my old lover wants to take me back to the top of the cliff, to make me walk back with him to the place that I and we have been, but I don't want to go back – it is impossible - so I let go his hand, jump off and continue my fall. Such velocity! And in the quiet moments, when I am simply... airborne... digging into the jam jars of memory

with fingers longing for the past which is past, pulling the Tower again, again, dreaming of it, bending with the terrible noise of destruction in a city which I try to leave the same way I came in, but the entrance is boarded up and a waiter chides me, you cannot leave the way you came in, you must leave by a different route. And so I turn towards the chaos of my life. The chaos of the city, of Society, of loneliness. And I am an angry tide, a gentle tide, ebbing and flowing through the necessity of change, responsibility and the search for the self. This was my doing, that was not. In any case, my response was always my own. And beyond the tears, and the smashing of chains, the loss of a world, the loss of a friend, of dogmas that kept me somehow safe, something settles in me. Dust after the volcano.

Slowly clearing. Slowly.
A peculiar and hitherto never
experienced... equilibrium.

I could never compromise. Not for long. And not without destroying my own Self. My own peace. But it was asked. Not just by Society, but by those Anarchists who had – like me - not yet fully examined themselves, and who - like me - clung to the appearance of freedom, some mask of rebellion, a costume that pleased but that you could always take off, hang backstage until the next performance, whilst playing out the same routines. And I, always a late developer, tried hard to satisfy. But it could never work and I found myself slashing my own lifelines. Suddenly, a wealth of philosophy offered me its hand, characters from history never talked about. Individualists, understanding that freedom must begin with the knowledge of the Self. Of liberation wrested at any cost by the individual - in every moment, amongst any people, even your own. No rules but my own. No identity but whatever I choose to become, to explore, uncast, unfettered. No social code that I am tied to. No knots. No owing anybody anything. Well, those are the goals. The fall that reveals everything, or at least reveals more. The roles I played for others and the roles they played for me. Nothing can be regained. Everything is lost. And here is the constant little death, my revolving harvest and sowing of seeds. I land. Alone, almost, fallen into sanity.

And...

I find myself my own mistress. It is easy for me to play poor-me, tempting to say I was 'flung out', that I lost 'so and so' through events beyond my control. It is easy because I am unused to strength, unused I might say to full responsibility. But it is dishonest to say these things. Because the truth is that I refused. I refused to put the interests of 'the movement' before my own ideas and opinions, I refused to allow any longer the regular betrayals that we are expected to accept and to make for the benefit of the greater good, I refused to owe anybody anything and said so. I refused any longer to play

my role. I rejected people I had taken as friends and walked away, stepping off the fool's cliff into the abyss of social death. There was, after all, someone waiting to break my fall. And the arms I fell into were my own.

It was only after the minutiae of choices and decisions, reactions and assertions, anxieties and fallings-out, only in the sudden darkness, finding that my body and soul and mind still moved, that the pattern of a lifetime revealed itself. In the absence of chatter, in the absence of all those friendships I imagined would last forever, in the sudden relief from expectation and categorisation and the 'part I played for others' either consciously or unconsciously, I began to unfold. At precisely the age when I had imagined all those things - friends, ways, activities – settled and unchanging, I changed everything. And as I did, I looked up and saw the cliffs begin to crumble and crumble until I was no longer inhabiting the bottom of an abyss, but instead a new and vast plain.

I am not a collectivist, although I have tried to be, weighed down with a lack of confidence in my own power and my own path. People exhaust me. I am intolerant and I am unwilling always to be anything other than an iconoclast. A born individualist, who has been blind to the meaning of her own existential efforts, easily condemned and easily cowed because so frequently and brutally beaten for it. Because I never had the chance until now to know what I was and therefore I never looked for the mirror.

Of course, to say 'I am an Individualist' is also absurd. To limit myself like this! It is not true. Sometimes, I may decide to honour the collective need over my own and in that way I will be for a single moment a collectivist. But it will be without coercion, or duty.

Most of us did not grow up properly. We were dragged up, imprisoned in nuclear families where the development of the individual was fine so long as it concurred with the wishes and values of the parents and

did not threaten them. We had some time on our own but it was stolen, hurried time or bored time or tortured time. Rarely was it nurturing solitude. Many people, including myself, flew from the brainwashing of the family and childhood years to the brainwashing of an adult family, in this case an antagonistic set of codes, language, behaviour and lifestyle known as a subculture. You imprint all this during the vulnerable stage of emerging adulthood. If you are lucky, at some later stage, you will recognise this for what it is: a secondary imprint and at some point you will try to be free of both. And so we are thrust from the nuclear family into an apparently chosen family, taking all our dysfunctions with us, having had no space or understanding by which to sort out what we wanted to keep or discard. Merely pitched like apples out of a bag onto the ground, rolling this way and that, a little bruised, a lot bruised, not fully in control of which way we roll or which other apples it is that we roll against. But somehow we end up in a heap and proceed to pour abuse upon abuse on the already damaged and bruised individual. We are ignorant of our individual characters in the positive sense, and so must be ignorant in our relationships which is why the idea of individualism is so important. Because only strong (as in self-aware, self-directing and self-loving) individuals can form strong partnerships or collectives.

You see constantly in the family and in other human interactions that the value is placed not on the uniqueness of each individual but rather on how 'like' they are to another. I know some mothers to whom the individual character of their child is of no consequence at all. What is consequent is that the child is like the mother in this or that way, or if not, can be made to be like the mother!

Has someone ever said something to you that you did not expect – and you didn't understand it? It may as well have been in an unknown language? Language, you see, is not the tool through which we communicate: expectation is the language by which we communicate.

I expect, through my knowledge of you, that you will say this or that about such and such. The journey of individualism is not the journey of the selfish egotist – as some critics would have us believe. It is the attempt of the individual to liberate themselves from all expectation, which is to say to free themselves not only from the cages they have built for themselves through identity, language, friendship groups, codes and cults, but from those imposed upon them from the outside. As a result of this effort, we can cease to be automatons.

Society is characterised by the fact that its individual members must be subsumed into it, follow all its rules. The fact that the tendency of individualism both through history and in the current moment is so universally vilified, not least by the so-called freedom fighters of anarchism, shows precisely how unliberatory most members of subcultural and anarchist ‘scenes’ are. The voice of the lone wolf and her attempts at self-liberation and self-exploration is intolerable because it threatens the pack mentality which while it eschews the majority, nonetheless fits very neatly and with great tenacity to the Grand Order of Symbolic Culture which is always pitted against the Individual. The voice of the Pack, even if it is itself vilified by the mass of Society, goes wild when faced with the assertion of the Self and its refusal to obey.

And this is why Individualist thought has always been such an important tendency, because it is the one which reveals the Pack to itself and allows those who have not yet begun the process of individuation at least to begin to wonder what might lie within them, and to begin to dream without expectation.

Because communities of individuals whose personal goal is the constant vigilance against rules, habit and expectation can perhaps avoid that death which finally marks most so-called liberatory projects that limp along through the corrupt and mindless assignation of the crippled individuals to either the diktat of one

or a few stronger people or to the tyranny of the group-mind. These are themes which have haunted writers from time immemorial, from Zamyatin’s *We* through Huxley and Orwell to Kim Stanley Robinson’s *Mars Trilogy* to David Mitchell’s *Cloud Atlas* and the new wave of writers of dystopian teenage fiction and many more.

Individualism is the idea necessary to the goal of liberation. It is the ability to cast oneself out of the social milieu for the purpose of personal dignity and integrity. To stand alone if needs be and stand unbending in the face of collective pressure. It is in some ways true, in some ways false and in some ways utterly meaningless to speak of individualism, to say ‘I am an individualist’ just as it is so of any ‘ist’ or ‘ism’. I am a nihilist only to the extent that I am largely negative in character and perspective, that I destroy all sacred cows, both by accident (because I cannot help it) and by design. I am not a nihilist in the sense that this negativity springs from a deep experience of love and faith in the sincerity of others which has often been wrong-footed and misplaced. I am a nihilist not because I believe in nothing, but because I have believed in everything.

If we cannot coldly stand against the families we have made of our associates through the years in order to honour that inside us which is distinct and at odds with the collective project, if we are so identified with the collective that we cannot allow ourselves to be exiled but would prefer to live with the shame of the soul which knows that it has given part of itself up to the pressure from without, then we have really made no more progress as anarchists or as freedom fighters than when we were turned out of the original control unit – the family, the school – and we cannot truly say that we are liberated. Equally, if we cannot let others go their different ways according to their own needs and desires, though we say we love them and know them, but would pile all sorts of pressures on them to honour something that is not of themselves, although they may have

been key in creating it, then we have not again set even one foot upon a true path of liberation.

Liberation is the raising up of the self against all of society, the society at large and also the microcosmic societies that are chosen by us. After years in the family and then more years in the activist/anarchist milieu with all its petty rules and ways, its demands and its knots of human relationships, this network of antagonistic individuals who yet trample any authentic expression of uniqueness and entangle you in the neurotic human game, I have outcast myself and try to learn to stand alone in the world. Not that I have no associates, of course not. It is incredible how many voices and faces one meets upon this decision. But I no longer desire the panacea of a movement or a collective or a scene and instead learn to listen to my self as the paramount guiding force of my own singular life in order to deepen my experience of freedom, and of anarchism.

V.Q.



In the Fallout of the Black Smoke Cloud of Black Rock Quarry

Poetic vandalism inspired by the complete anarchist arson of the Avon & Somerset Police firearms training facility worth £16 million.

The Message on the side of the fire engine reads: Chip-pan fires kill.

Gun-Club Fires THRILL

Now, today is the time, yes, the corporate media's cameras are rolling, pushing out images in an attempt to try and win over a sympathy vote "we are the victims here" as it licks its wounds and adjusts things, turning it round to create a positive.

It would be good if people could see the fracture in the rib-cage of the body of the State, ignoring the tears of a spoilt brat that refused to pay attention to the weather forecast. Wake-up and smell the coffee, don't let the crack in their veneer scab over (while you listen to shit radio) get stuck in, put a crowbar in where it hurts, take advantage while the guard-dog heals, monopolize on the situation, force it open to the light of opportunities and possibilities.

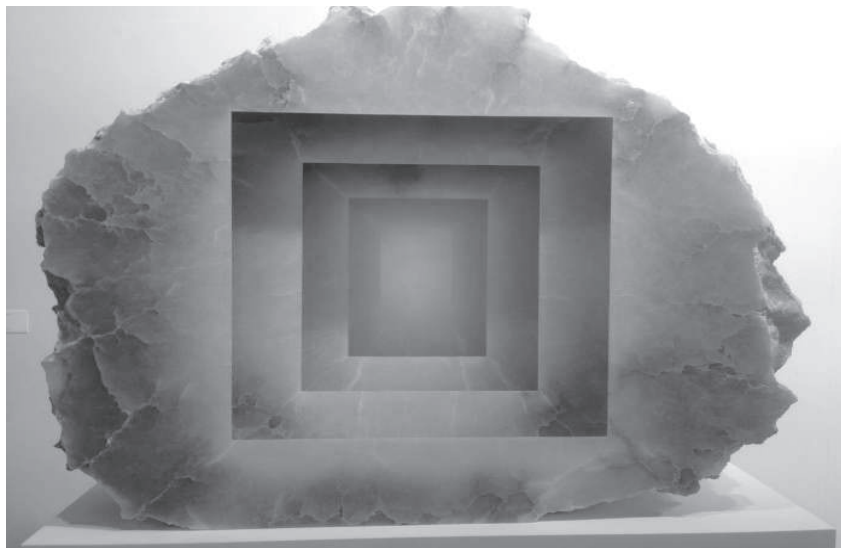
The party next weekend is just too far away.

This waiting shit people do, offering up their job-search evidence in hand, so their hand-out's not suspended or terminated. We've all fucking done it, sucked-up.

In this theatre stage, there still is some dignity left that can be clawed back out of crime, a refusal to acknowledge the projection from above, recognising the resources that are available by a twist of wrist, applying a little force in what we decide are the right places, in doing so shedding some of the fear we coolly try to hide by using substitutes that help us appear confident when we are far from a stable mind.

Out there is a life to be grasped, it might be very unpredictable and not always lovely, but an adventure, not a virtual reality, possibly one that smells of blood, of life, feeling and warmth.

Anon



PERPETUAL CYCLES

We are part of the perpetual cycle that is evolving at the end and beginning of every moment. Past evolutions and future evolutions will always be unique. Some will struggle through these changes while others flourish, but all have a role in this process. There will be those who act to try and create an ideal or utopia, that which looks different to past and existing, a new existence.

It may have many similarities but as a whole it is not the same. There will be those who wish not to let go, and those whose will for something very much other will drive for change.

It is in letting go that a complete new can occur. Those who hold on, resist or lay naive to these cycles face despair and great loss due to their dependency on stability. We may not survive as a species through such transitions, all may become ash, sediment, future fuel for the life of the next cycle on this planet.

We forget the superiority in which the biosphere we exist has, it is an organism, a collection of matter, which functions as a whole as well as independently; for all matter is a fractal of the universe to infinity.

There are those who preach, philosophise, resist, spectate, dictate and fight, all are sharing the same journey, when past has been studied we seek to look forward, this is a sign of the shift.

Only authenticity will allow this transformation to replace the current one in its entirety, welcoming the changes, the chemical framework, systematically. Metaphysically other to form. There is no reason to think that things should or can stay the same or even similar to past or present. Every moment is different, yet the struggle for change continues.

The desire for change has domineered over the ideas of conservation, or sustainability. It is innate to the current paradigm to form attachment and feel loss, but this does not stop the shift, the changes will be of the micro as much as the macro, until indescribable other will be. Most if not all that we see will be no more, a few memories left as a mystery to that which will be present in that time and place.

It has taken much time to study the past, how much relevance to this cycle is it? It cannot be universal as we live in a non-linear existence which can only be studied subjectively, therefore may or may not have relevance to anything but that moment. The order of all matter exists in all, therefore this complex system will most likely stay in fluctuation until it achieves the inconceivable.

Anon





Someone else's meal

I've had enough of the false friends and the "comrades". I don't want them in my life.

And so, I've also had enough of the dreary mice who chewed on dry bread crumbs, but mistook it for the entire feast that's been prepared on the tasty tables of the fabled old men and women of anarchy that we steal from.

Yes, loudly they regurgitated some-one else's dinner, squeaking an obtuse sermon, often in tedious and insulting texts that bore us. Yes, *we know*. You're the ones who think you know everything, who think you are above everyone else and everything else.

You're the ones who insult our prisoners, our fallen, our memories, our project, and tell everyone what they should think, feel and do.

You're the ones who've gathered a joyless parochial church and now ponder why nobody wants to come to your small mouse-hole of sophistry that you laughably called a "debate".

We have our affinities and we will continue our project as we see fit. Whether you cultist mice agree with it or not, is frankly of no consequence to us and we do not see that we are bound to expend our energies on you, whom we find arrogant[1], conceited[2], and uninteresting[3].

L

*Dedicated to my dead affinities.
1000 Heroes.*

[1] <http://actforfree.nostate.net/?p=6610>

[2] <http://it.contrainfo.espiv.net/2013/09/23/anonimato>

[3] <http://en.contrainfo.espiv.net/2014/03/26/appendix-to-an-aborted-debate-on-anonymity-and-attack/>

VERDE DISTRO

On the Way to Magadan
Ihar Alinevich (ABC Belarus)

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The Nihilist Dictionary
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Communiques of Individualists Tending Toward the Wild
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To the Indomitable Hearts
Luciano "Tortuga" Pitronello (PW)

Mapping the Fire : International Words of Solidarity with CCF
Black International Editions

Anarchy: Civil or Subversive?
Dark Matter Publications (DMP)

Anarchy in the UK : August 2011
Darko Mathers (DMP)

Gross Misconduct
Poetry & Lunacy from Bristol (DMP)

Progress & Nuclear Power
Fredy Perlman (Verde)

verde.noblogs.org



Mechanics of Nature

The capitalist system, through force, attempts to reprogram our representations of reality, by making the propagation of its software all-pervasive. The city is in meltdown, the bunches of telephone, electricity and internet cables become infected with the blood of the earth itself.

The technical operatives at the surveillance centres go insane from looking at the data, the intercepted data contains messages only each one of them can see, driving them into a compulsive schizophrenic paranoia.

Information organics- flesh as textual data; Formless viral data within Information connections, self-organising cybernetic systems operating synaptic multiple exit feedback data loops synergistic neural interfaces creating local space/time. Sequential images pouring through your body like breath. Multi-textual perception transformation at unimaginable speeds alien-bionic communication through biomechanical hardware calibrating simulated modular consciousness. Sentient meta-linguistic viral systems of sentient information, data flows of pure consciousness wearing speech for skin. Synthpsyche intelligences intertwine with the path~ Algorithm: [DNA-RNA].

Over coded tones with associated colour fields; memetic flow of image- sensed at the peripheries of awareness, rhythmic biological utilities mesh with waves of cellular information, creating feedback loops of interactive sentient systems: These systems mimic neurological information, appear to replicate consciousness into the patterned environment around us.

Encoded, inter-spliced collective self-organizing intelligence frameworks; incomprehensible data streams encrypted into folds within the genetic technology.

Transmission #11 is over?!



Hurry Up



Stop



Freeze



Cover This Area



Go Here or Move Up



Enemy



Hostage



Sniper



Dog



Cell Leader



Column Formation



File Formation



Line Abreast Formation



Wedge Formation



Rally Point



I Understand



I Don't Understand



Crouch or Go Prone



Breach(er)



Gas



Door



Window



Point of Entry

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