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Solidarity

with anarchists

Nikos Romanos, Andreas-Dimitris
Bourzoukos, Dimitris Politis and
Yannis Michailidis, Fivos Charisis,
Argiris Ntalios



arrested

following a double bank
robbery in Kozani, Greece



“In the chaos of our own existence we are a part of the imponderable element which organizes subversion, plans mutinies, that leave even ourselves dazed. The translation of texts, letters, communiqués, etc. so that comrades in other countries around the world can read about the desires and ideas and projectuality of the comrades in Greece, is one more weapon at our disposal. What began as a simple desire and a challenge, has brought us into a new field of experiences, acquaintances and responsibilities. Now that we’re here, they will not get rid of us easily. We have become another aspect of the asymmetric threat. The war to the end, has already begun. ...”

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

Actforfreedomnow – Boubouras



Koridallos prison, Athens: Sentences in the Velventos double robbery case

On Wednesday, October 1st, 2014, the Koridallos prison court in Athens found anarchist prisoners Yannis Michailidis, Nikos Romanos, Andreas-Dimitris Bourzoukos and Dimitris Politis (who have claimed political responsibility for the double armed robbery in Velventos, Kozani) as well as Fivos Harisis and Argyris Ntalios (who have denied all charges) guilty of:

- committing robbery while masked or disguised (except Dimitris Politis, who was convicted as an accessory),
- aggravated possession of firearms (for the guns used in the double expropriation),
- aggravated vehicle theft (for the car of the dentist-hostage used as getaway vehicle).

The final prison sentences against the six comrades are:

Yannis Michailidis: 16 years, 4 months and 10 days.

Nikos Romanos: 15 years and 10 months.

Andreas-Dimitris Bourzoukos, Fivos Harisis, Argyris Ntalios: 15 years and 11 months.

Dimitris Politis: 11 years and 5 months.

Finally, as proposed earlier by the prosecutor, the court acquitted all of the accused of alleged involvement in the CCF urban guerrilla group. However, there are other trial court cases underway that include the exact same accusation against the anarchist comrades.

Statement by three of the anarchists arrested for the bank robbery in Kozani

We steal a couple of words from the cells of the detention centre where we are held hostage, in order to state our aims and our intentions and to clear up the air regarding the recent events.

As Anarchists, we deem the choice of a bank robbery as a conscious act of resistance. Our act did not aim at the creation of personal wealth. The attack against the temples of capital is part of our revolutionary activity as a whole.

Regarding our torturing by the forces of repression, we do not want this to comprise a point for our victimisation. We expected nothing less from the enemies of freedom. Let's not forget how many people have been crushed inside their police stations and their prisons. Let the marks of our torturing comprise yet another occasion for rage to turn into action.

Against the institutional representatives of justice, our position shall be irreconcilable and tenacious.

WE DON'T COOPERATE – WE DON'T APOLOGISE

LONG LIVE ANARCHY

Nikos Romanos

Andreas-Dimitris Bourzoukos

Giannis Michailidis

COURT DATE SET FOR VELVEDO ROBBERY

The court for the double robbery in Velvedo-Kozani has been set for November 29th 2013.

The accused comrades are:

Dimitris Bourzoukos, Dimitris Politis, Nikos Romanos, Giannis Mihalidis, Fivos Harisis and Argiris Dalios.

The trial will take place in the Athens appellate, on Loukareos Road.

Solidarity to the comrades. No one hostage in the hands of the State.

Actforfree.boubourAs

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Text by the 4 anarchists concerning the double robbery in Velvento, Kozani – Greece

PS1

The moment this letter is published, the hunger strike of anarchist hostage Kostas Sakkas has been taking place since June 4th. I express my solidarity to the struggle of the comrade for his claim to liberation. It is necessary to take action in order to block the exterminating strategy of the state against the hunger striker.

PS2

For a few days now the vicious manhunt of the illegal escapees of Trikala prisons has been taking place. Of the people who dared to ridicule the security measures of the prison, proving that nothing is impossible. They gave us the most real smiles with their militancy and courage when defending their freedom. Good luck, until the tearing down of the last prison, until we are all free.

PS3

The barricades around the world warm our hearts.

Our days pass, our nights do not.

We run for our escape, while around us a regular manhunt is developing. Behind us a predefined life, carved by the hands of the dominants, aiming at internalizing our subjection as an objective condition, legalize ethical systems of laws and rules, equalize the individual with a statistic logic of numbers. Ahead of us the world of our “utopian” fantasies which is conquered only with violence. One life, one possibility and decisive choices.

Look at the between the clouds and jump, because the fall has never been a more assured choice.

On Friday 01.02.13, together with a group of comrades, we proceeded to a double robbery of the Agrotiki bank and the Post Office in Velvendo, Kozani. Our opinion is that there is some substance In analysing to an extent the operational part of the robbery. Mainly to show all the sides of the attack, the choices we took, the mistakes we made and the reason which led to those:

So, Friday morning, we attacked the two targets divided into two groups. Our plan from the start was to take the money from both safes, which we did. During our escape a series of unfortunate events and wrong handling of the situation, led to the revelation of our vehicle, as well as our direction to the police.

Due to the police cordon, the comrade who was driving the van which was externally disguised as an ambulance, was seeking for escape routes for the group that carried out the robbery. In his attempt, he made the mistake of passing by a cop car three times, resulting in him being considered a suspect. A car chase followed and then, because he ended up in an unknown area to him, he reached four dead ends at the last of which he was surrounded, effectively erasing any chance of escape. Thus, after burning the van he was arrested. With all these developments and while our comrade who had the escape vehicle was already in the hands of the cops, our choices of escape were narrowed down drastically.

We decided, therefore, to stop the first oncoming vehicle, since it would secure a more safe escape for us and our comrades. The main matter in this condition was to ensure our comrades new escape vehicle would not become known to the cops, so we decided to keep the driver of the car with us, until we found an escape route for us too. Its approximately at this point that we encountered a cop car which gradually led to a wild car chase until the city of Veria at which point most of the areas police forces were behind us. Obviously we never considered even for a second to use our hostage as a human shield (we would not have had a problem if for example he was a bank manager), anyway the police did not know about him. In the end he became a human shield for the cops unbeknownst to them, because he was the reason we did not use our weapons to disengage. Because our conscience and our morals did not allow us to risk the life of a person who ended up with us against his own will. At this point we want to clarify something, that we did not carry the weapons in order to intimidate anyone, but as a tool in case we clash with the cops. So, the reason we did not act as we should have, in order to escape, was a condition we were in due to our wrong handling of the situation. The only way of escape now was speed and our attempt to gain distance with our vehicle from the cops who were chasing us.

However, the city of Veria is not the best place for something like that and thus we soon got stuck in a narrow street resulting in our arrests. During our arrest, the only thing we stated from the start was that the person who was with us in the car had nothing to do with the robberies and with us.

Nevertheless the cops continued beating him too, at least for as long as we had eye contact with him. The above narration is not in the frames of showing off and self-presentation, but in order to reverse the legacy of the arrests without a fight that the conditions lead us to.

The narration ends at the central police headquarters of Veria, where

hand and keyboard will decrease in the direct interconnection with the brain, allowing an even more rapid evolution of the super power of technology. An ideal which is not science fiction since there are already laboratories which “host” different kinds of animal-cyborg with electronic implants in their brains and university infrastructure which hope to prepare the world ethically and legally in order to welcome this technology of singularity of human-machine.

This reality present a clear blackmail which we must realize: either us or them. And I believe that as time goes by this blackmail will be felt by more and more people, but we will become more and more helpless. We must act while there is time and we are already very late. The new fascism is here and is not being imposed, its being bought. We owe it to our selves to sabotage it and put together a strong front against it, independently of ideological or theoretical differences.

In order to fight the techno-scientific complex we have to adjust, absorb the new technologies and use them against it. Just like the Indians could not fight the european conquerors, revolutionaries will be wiped out if they do not update their ways of action. Unfortunately these sound distant, but the future is predicted to be even more pressured stating, clearly, that there is no other way.

Together with the call for action I send a signal of solidarity to the comrades globally who fought and fight the techno-scientific complex, the state and capital inside and out of the prison walls.

Revolutionary greetings to the cells of the international network of the ALF, the ELF, the IRF, FAI, the Conspiracy Cells of Fire and all groups and organizations anonymous and eponymous which are not global networks of cells - independantly of their agreement or disagreement with their theories - keep the wager of resistance, insurrection and revolution open.

Giannis Mihailidis
Koridallos prisons

the world of absolute control is being prepared in unguarded scientific laboratories. At a time when the most twisted animal torturers, in the name of knowledge and science, are experimenting on mind control while not having police guardians like politicians, the targeted window display of the system, do.

It is truly easy to return to the clergy of technological-science a bit of the violence it produces and very few things happen in this prospect. In a text where I speak of my choices, I close with a self-critique on this basic omission, which is included in what I always postponed, awaiting the right moment, which never came. In order for new comrades to heal the gaps of the previous I consider substantial, beyond the symbolic meaning, the sabotage of technological-scientific infrastructure of civilization. Because whoever examines the directions of research and its funding realizes that powerful capital and its dominant state mechanisms leads the evolution of science and technology in order to serve the intentions of economic profit and social control.

It is known that industry exploits the scientific, acting in the most disastrous way towards nature and in the most painful way for animals and humans. Starting from the infection and overheating of the planet, going through the decrease in biodiversity and ending up with the torture of asphyxiating caging in animal breeding factories intended for food or fur, humans do not reserve a better fate for their kind, other than violence, pain, exploitation, death.

The power of the scientific method eases social manipulation through psychological propaganda, prepares generalized surveillance through ingenious systems with telescopic cameras on satellites, even microscopic cameras on spying robot insects, experiments on animals' brains unravelling the thread of thought control. They evolve unmanned bombing air-crafts which are already spreading death in the zones of military conflicts, and robot soldiers. Simultaneously, they are preparing the merging of human and machine, a technocratic ideal, where the distance between eye and screen, and between

a long torture followed on three of us by the pigs of the police. Their tactics are known and expected: hood over the head, handcuffed behind the back and beatings.

We consider obvious that there is a line between us and the system which imprints the war between two worlds. The world of dominance, oppression and enslavement and the world of freedom which we create and keep alive through our restless fight with the power. In this war the the pigs of the police are a permanent target of anarchist guerillas as they are the vanguard and repressive branch of the mechanisms of dominance. This is why we considered the attitude of the cops against us a given. If the state did not fight us, then we would have a good reason to be worried. Torturing as a method, was, is and will always be a weapon in the arsenal of any given authority. We, of course, as anarchists, refuse to use such methods on our enemies and prefer the dignified practise of political "executions", since we do not want to reproduce their rotting world but to exterminate it.

The opinion that wants fighters a prey under the nails of the repressive mechanisms internalizes the perception of defeat in the subversive circles. It is the acceptance of a perception of limiting the war against the enemies of freedom, in the frames of accepting the urban social ethics and legality. And to not be misunderstood, the above cue concerns announcements such as ANT.AR.SY.A or A.K., which contribute more to the reformism than the radicalism. It is pointless refer to journalists, SYRIZA and other parts of the system who with "friendly" announcements towards us attempt to re-approach any consciences which start to diverge from the norms, assisting thus the stabilization of the regime. Now, as for confront the practises of torture, for us, the answer lies in polymorphy.

The highlighting of certain events through actions of counter-information such as communiques, posters, demonstrations etc is definitely necessary, so that more people can come to a conclusion. A conclusion that doesn't allow for "isolated incidents" or "vengeful behaviours" but leads to the perception that physical violence has

always been a method of repression and control from authority. It is the part of war between dominance and rebellion. The more this message spreads, the more the feeling of terror must spread to the by-nature torturers, the cops. For the cops not to beat there there is no point in inner-system complaints and legislative procedures, which means discounts and informal acceptance of the juridical or journalistic authority. There needs to be a resistance and resistance needs to have violent forms too. Because an attack on cops (not only those of Veria), with stones, molotov or weapons, undeniably leads them to reconsider their choices, counting their wounds before they lift their hand again. Because as it has been correctly said before, our enemies have names and addresses.

We won't analytically mention the role of banks, either way in our time it is clear to everyone. Their existence is a constant robbery. For us, as anarchists, they constitute targets for any form of attack: incendiary, bombing, robbing. Of course, many things have been said about our case and surely there is a need to reverse the climate. To strike the constant operation of misinterpretation of our choices and to reveal the rotten sociological approach and pseudo-humanitarian pedestal, which due to our ages they wanted to ascribe. "The kids if next door and they rob a bank? Why?" Because a robbery is a conscious political act. It is not the next stage of a frustrated post-pubescent period, ambitions of personal wealth, neither is it a result of our alleged laziness. It does however include our desire to not commit our lives to a brutal exploitation of wage labour. Our refusal to become cogs of economic interests. Our resistance to their onslaught of the mental and value bankruptcy of their world. It is clear to us that we do not deny the creativity within our communities. Besides, the organization of a robbery demands both spiritual and physical work. We refuse however to surrender our creativity to a world of production and reproduction of labour. However, it would be of little substance to deny a world of slave labour while not work-

Organization, which means comprising groups and cells of action either on the base of common experiences, or the base of common targets and views.

Action that concerns the spreading of our propositions and values, the connection with other forms struggle, intending that every individual struggle transfers its focus from one side to the whole, from the special condition of oppression and exploitation, to the generalized captivity produced by the civilization of authority.

Action which violently strikes the enemy without recognizing the two poles of legal and illegal, which never accepts speaking the language of the enemy, even if it knows how to decode it.

Collective action, individual action, direct action. From demonstrations and popular assemblies to night-time incendiary sabotage, bombs, robberies and executions of executives of the system.

In this action, relations between revolutionaries are moulded, they take the form of comradeship, they become a whole in the meaning of solidarity. In this action every individual feels their completion and lives in consistency with their emotion conscience.

Organization therefore means also overcoming yourself, self-critique, rupture, dilution and re-grouping on higher bases and relations. However it also means coordination of forces in our common directions seeking ways to bridge the differentiability, reconnect the cracked lands, never forget where the enemy is located.

HEAD ON ATTACK ON THE EDGE OF EVOLUTION OF THE CIVILIZATION OF AUTHORITY

Closing, I would like to stress the crucial lack of direction of the struggle. We concentrate almost exclusively on the police and oppression or the political and economic institutions at a time when

Until their conscience is harmonized with the proposition of resistance, where an anti-authoritarian relationship is then possible.

If someone is found in the difficult position of being subjugated to the intensity of a voice that screams “robbery, keep your head down” - while not intending to cooperate with the repression - surely understands that our choice was a necessity and is on our side without causing problems to this tense condition. The world of capitalism is at war and every wannabe snitch has chosen to enlist with our enemy in advance. We can understand the choices and be lenient, but to impose ourselves on them is the least we can do, since we chose to answer war with war.

It is pointless to critique the relations of authority developed during a bank robbery or hostage situation, since relations of authority already exist in the bank, money is protected in safes by police weapons, and after a small part of it is withdrawn, it will be used to buy products and “services” that are the continuation of the slavery chain.

The only non-authoritarian relationship that can exist, is born in communities of struggle.

ORGANIZATION AND ATTACK

Of course, the above analysis and narration would not have any particular meaning if it was not accompanied by the proposition of continuing the struggle with all means and all forms. Because communities of struggle consist of different individualities with different beginnings and motives which meet in the war against authority, and thus appears the desired and necessary multi-form of theory, but also of means of struggle.

Of course the wager of organizing the anarchist war remains open. For the accomplishing of a more powerful and effective action against the enemy, as well as the strengthening of relations between comrades.

ing on destroying it. We are unrepentant anarchists and we do not seek sympathy, compassion or understanding because we acted “wrong” in a “wrong” world. We seek the spreading of our values and our practices, and we will fight for this till our last words, till our last bullet.

Every aggressive action of ours, is also an instance of the revolutionary war on which is being held on all levels. The money gained from this robbery were not intended for the artificial consumerist paradise.

It is simply the toll to move every form of struggle. From the printing of communiques to the buying of weapons and explosives, for the funding of illegal structures of defence and attack. From the renting of our illegal houses to the supplying of explosives in order to blow up social peace. The purpose is the spreading of direct action against this condition of slavery we live in.

Either guerilla style, or all out and open, whichever each person thinks is more fertile and effective, any way an individual or collective is willing and wants to contribute to the struggle. Always the aim of every action of ours, every guerilla tactic is to spread the revolutionary conscience. To consciously stand against the world of totalitarian enslavement, against a constantly evolving enemy which wipes out everything in its path. Against this condition, the fight for freedom and our attempt to give militant characteristics to every aspect of the anarchist struggle is fertile and necessary. Because anarchy can never be a pleasant idea inside the totalitarian world of subjugation, but is at constant clash with it. It cannot be limited neither to harmless and democratically acceptable events, neither fetishisms of the means, but constitutes an undivided entirety of every form of struggle.

Every person or group of people depending on their desires and way of thinking, contribute with any way possible to the continuation of the struggle. Anarchy our way of organizing, living and fighting. It is the organization without limits, it is the never ending struggle. It is

extreme comradeship we experience in our revolting communities against the rotten social structure. Concluding we would like to salute all the comrades who mobilized. Flyposting, shouting chants, organizing gatherings, writing texts in solidarity (in and out of prison). To all those who are right now planning their attacks.

P.S. 1 We want also send our solidarity to hunger striker Spiros Dravilas who is fighting a painful and tough battle for a breath of freedom. Strength to him.

P.S. 2 A while back, was killed in an random clash, comrade Ryo in Indonesia. Ryo was an anarchist who through his action promoted the international solidarity. Now even though he is away from the hostilities we cause against the existing, we are sure that we always look towards the same star, the star of constant anarchist insurrection. Honour to comrade Ryo

Anarchists:

Nikos Romanos

Dimitris Politis

Andreas-Dimitris Bourzoukos

Giannis Mihailidis



going over their bodies.

In the battle in Pefki, my contribution was to snatch the vehicle of the cops, which I used as a weapon, threatening to crush under its wheels the cop who would be overzealous enough to try and stop me, always directed towards the escape to freedom.

The final outcome of this raging battle was two cops heavily wounded, a cost which contributes to the spreading of fear in the mercenary force of the police, but had a heavy price for us also, the injury and subsequent captivity of the comrade.

For me on a personal level, the two-year extension of my unlawful freedom was invaluable. The only thing I regret is that I did not manage in the time before my arrest to complete my expectations, the intensification of guerilla action and the coveted liberation of comrades from the prisons of democracy. But I gained experiences that I wouldn't exchange for anything, relations that were forged in the armed comradeship that roamed the mountains and cities preparing robbing attacks and guerilla actions. I gained experiences which I will save as a treasure in order to manage better when I am out free again.

Nor will I ever forget how enclosed I felt when two years later we found ourselves hunted but armed to the teeth in a van in Northern Macedonia and decided that we would not risk the life of a hostage in a battle with the police. Contradictory conditions, contradictory choices.

In the world where subjugation to the weapons of the cops dominates, only with the threat of weapons can we secure our existence. It is almost certain that if any of our moves is perceived, it will be snatched to the police. Therefore, the only way to keep the information of our variants safe, it to subjugate the carrier of information with our violence. Since they are use to being subordinate to the orders of the cops, may they temporarily obey the imposition of the insurgents.

I had to support, together with my comrades, my refusal to surrender in the tough and constant work of infrastructure: fake id cards, renting houses, collecting weapons, self-funding with armed robberies. Infrastructure of defence which was simultaneously infrastructure of attack when we chose. Combined with the rules of security and counter-surveillance measures, our endless labouring under the pressured conditions of illegality pushed us to taste the experience of war. Life on the edge suitable only for lovers of real experiences, life which peaceful consumers fail to approach in the cinemas of passivity. Because life means intervention, demand, war, not being a battery for the giant machine to work.

Realizing myself as a fighter against the regime and knowing that its armed dogs could at any moment attack me and take me captive, I adjusted my life and my moves, awaiting also the moment an armed clash with mercenaries of the state would break out. The moment where the value of life of a cop has a negative sign depending on the degree to which they will be an obstacle to my freedom. Undoubtedly there are inhibitions that deter us from taking the life of even a soldier of the enemy, whether it is the consequences, or leniency towards the “irresponsible” idiots for whom the condition of generalized apathy led them to enlist with authority. But when I receive an attack from the guards of legality, my freedom will be worth more than their anyway unnecessary life.

Despite our equipment as much at a material level, as at the level of conscience, the moment we had to go against two armed cops, during an infrastructure process, found us poorly armed - in the vortex of the pressured situations of clandestinity - to be exact we had only one pistol. It so happened that I was unarmed and when I felt the cops getting closer, I tried to escape by running until I was immobilized. I will never forget how beautiful the shots sounded, while I was desperately contemplating the short end of freedom.

However, the difficult choice of an armed clash from a clearly disadvantaged position, which anarchist Theofilos Mavropoulos took, freed me, awaking inside me the rage of freedom. We had to escape

Text by anarchist N.Romanos concerning his connection with the CCF Athens – Greece

In the near future I will be called by the modern inquisitor Mokkalas to “apologize” (testify) concerning my participation in the Revolutionary Organization Conspiracy Cells of Fire.

The reason I clarify my position is to state my choices and attitudes of struggle to my comrades. The penal responsibilities of an indictment leave me indifferent. Not from the position of a martyr but as an anarchist choice of clashing with the laws and the juridical mafia. I do not recognize their procedures, neither the right to be judges by subhumans, such as Mokkalas, who for me do not even have the right to life. As much as I can I intend to insult their procedures and highlight, as a hostage now, the revolutionary conflict taking place everyday with authority. The intransigent attitude towards the judges is one more moment of battle in this war condition we are living.

I state therefore that I was never a member of the R.O. CCF and I still disagree with positions of the organization. This fact was not a serious enough reason for me not to be comradely connected with the comrades of the CCF. A connection which led me to share with them common thoughts, worries, experiences, knowledge. To share experiences for the attack on dominance and its allies.

I engraved and continue to engrave a course on the territories where the anarchist struggle stands high and spreads its insurrectionary force. In this contradictory but pleasant course, my choice of participating in revolutionary structures (and of course not the technical mistakes I made) does not constitute “guilty” evidence but honourable of me.

The oppressive strategy denies the autonomy of the anarchist groups of direct action and based on a centralized model they use the CCF to “excuse” the aggressive practices of the wider insurrectionary tendency.

A similar condition was also experienced by the fighters in Italy with the prosecutions of prosecutor Marini. The witch-hunt unleashed by

Marini led to the condemnation of anarchists to exterminating sentences and tough restriction measures. One more example which proves that the terms of the “dialogue” should not be legal but armed. Our attitude tries to promote a perception which is indifferent to the legalistic matters (to the extent possible of course) and targets the root of reproduction of all these methods, our common enemy. Insurrectionist practices should be enriched and the level of violence should multiply.

now continue, to love, to attack, to fight. Anyway, you know. People who hope

the revolting individualities all over the world.

you will see are hidden our hopes and behind them our smiles. For I stand in solidarity with the imprisoned members of the CCF and I raise my fist to them from the prisons I am now hostage. Strength comrades.

Comrade greetings to all the guerilla groups, the cells of FAI/IRF and LONG LIVE DIRECT ACTION LONG LIVE ANARCHY

P.S.1. When you are restless, take a deep breath and look high up. In the star die holding hands, this is how it should be. In the middle there is nothing, that is the only thing for sure. Until then use as a life compass your experience. Argiris and Foivos, strength and good luck.

P.S.2. The only happy news of the days is the positive course of the health of comrade P.Argirou. My thoughts are with you comrade.

Nikos Romanos
Avlona Prisons

PS. On Tuesday 1.1.13 afternoon comrade Panagiotis Argirou was transferred, unconscious, to the infirmary of Koridallos prisons by the other members of the Conspiracy Cells of Fire.

The comrade fainted just after he fell of his bed. From the infirmary he was transferred to Tzanio hospital nikaia piraias area where he was diagnosed with two haematomas in the head. One haematoma

that wants all to be in the same organization, tearing down the different characteristics of each one. Recognizing, however, during that time through some common targeting, that relations of factual solidarity emerged and those relations led to a deeper cooperation.

And this cooperation led me to accept the consequences of the oppressive operation against the Conspiracy.

A few days before the raids of the anti-terrorist force in Volos, I was arrested during a protest while aiming at the parliament with a bow and arrow - an action that I fully support to this day, since in the framework of the polymorphism of the struggle it moved in the direction of enriching means and evolution based on imagination, and I stick to the positions I expressed in the letter I published then.

Back then I was released on bail conditions, which I had already decided to break in order to not risk being arrested in the case that the police already knew things they hadn't revealed. The choice, the conscious choice of going underground, was validated by the arrest warrants issued for me after the arrests of the 5 members of the CCF in Volos.

I found myself at a crossroads of choices but I already knew my path. I chose the inaccessible path through the beautiful sceneries of outlaw action and life. I chose constant guerilla warfare with its amazing moments, as much in the structuring work like night-time excursions to steal vehicles or armed robberies, as well as the moments of attack.

You are deprived of many things when you are on the run, but to not be a citizen of the state any more is now equal to a declaration of war. This fact made me as an anarchist feel coherent towards myself, something that would not have been the case if for a quiet life in the arms of legitimacy, when I risked arrest or even worse, I had chosen to surrender, anticipating more lenient treatment by the enemy.

differently, repentant prisoners are also dealt with differently, those who step back are dealt with differently and so are those who defend their choices.

Obviously some were fooled by more able generals who know that: "Better to leave an escape path for the enemy and slaughter them as they retreat." (Sun Tzu)

No retreat therefore, raging battle to the end.

THE PATH OF DEROGATION

Right now I am accused of attempted murder with a bow and arrow at a protest, participation in the revolutionary organisation Conspiracy of Cells of Fire, 160 attacks of this organization, the bloody clash with the cops in Pefki and the bank robberies in Velvendo, Kozani and Filota, in Florina. Every such charge for me is a title of honour, since I feel proud that the regime includes me in their enemies. Of course I was an armed enemy of the system of authority before the police recorded me in their files. And I want to explain the mind frame that guided my journey, referring to some points of my actions and choices. Obviously there will be some omissions since I do not intend to give the enemy information they do not have.

When in 2009 some structures of the anarchist guerilla were hit by the state and many comrades went underground, for me it was evident not only to support those on the run, but also the necessity for me to participate in the guerilla action.

In these frames my relationship with the r.o. C.C.F. was created.

I was never a member of the organization, since in anarchy each individuality has the possibility to follow an autonomous course and collectivize freely, forming new organizations, contrary to a centralized structure - as projected by the journalistic propaganda-

was surgically removed while the doctors are expecting the second one to be absorbed by his organism.

On Wednesday 2.1.13 afternoon Panagiotis was transferred to the intensive care in Thriassio hospital eleusina area where he will remain in an induced coma for the next week while the doctors consider the next few days critical for his health.

HOLD STRONG COMRADE

LETTER FROM ANARCHISTS ARGIRIS DALIOS AND
FIVOS HARISIS FROM KORIDALLOS PRISONS-ATHENS

They have had arrest warrants pending against them from mid-February 2013 (after the double robbery in Velventos–Kozani and the incarceration of anarchists Andreas-Dimitris Bourzoukos, Dimitris Politis, Nikos Romanos and Yannis Michailidis).

“To you who at night who go to bed desperate because of the futility of the struggle, the oppression that ‘steals’ comrades from us, squats, that wipes out anything that stands in front of it. Get dressed, take decision with you and fight. Let history write of those who fought till the end, till the last revolutionaries become dust in the passage of updated technological oppression. Let the whole history write of the enraged cries of the People before their executions. Yes, to you who at night count the stars and your heart beats fast, faster, even faster awaiting the dawn for the continuation of the attempt and the struggle... ALL OR NOTHING.”

That afternoon in the area of Nea Filadelfia the beautiful journey of freedom which we had begun after the official announcement of our illegality ended. Time froze, minutes were also put under surveillance and the sky hidden by the hoods of our persecutors. We fell into their hands, the bitter sense of defeat which entails captivity will haunt us behind the walls, just as memories of our free life will come alive in our minds. Our journey of illegality, struggle and freedom in no way began in mid February—when our arrest warrants were published—nor ended with our hands cuffed behind our backs in unmarked cop cars.

All the years we decided to take a position of battle in the anarchist struggle we experienced valuable moments of conflict, violence, discussions, attempts, casualties. But above all the smile left on our faces from the feeling that we had accomplished something, the minimal pebble we put with our comrades for the structuring of a true and unenslaved life.

STILL ALIVE IN THE BELLY OF THE BEAST

I am now dealing with the world of prison, the space-time defined exclusively by conventions. I was led here by a series of choices of mine, in my attempt to carve my path of refusal. A refusal to succumb to the blackmail of the state, a refusal to live as one more microscopic pawn. It was a conscious journey of insurrection, resistance and solidarity. A tracing of many paths that go uphill towards the volcano of anarchic revolution.

Being temporarily deactivated, I am taking advantage of the possibility provided by the democratic regime to express myself freely, attempting to transform its might into weakness. The dead time of prison feeds the development of ideas that undermine the foundations of democratic illusions.

It is necessary for every revolutionary to transmit messages that ignite insurrectionist activity. At the same time our actions, as well as our life choices, function as a message. Therefore I think it is important to defend the choices that I consider nodal, revealing what they mean to me. I consider this more important than the “leniency” that the democratic courts might show if I choose to remain silent on the more sensitive matters. I discredit the legal codes. I will not allow them to restrict the dynamics of what I say. I also discredit the alleged “strategy” invented by those who are not capable of defending their choices at the crucial moment.

Because our struggle takes place first of all in the political and social field, it is not a military clash of finite camps. The dynamic of the barricade of the revolution is the prospect of spreading, and this spreading is feasible when we shout messages of insurrection, not when we wait around expecting more favourable treatment by the enemy.

Of course the regime of conventions is not based on mindless violence, the modern state adjusts the penalties depending on the attitude towards its police and juridical institutions. Snitches are dealt with

Obviously the means and strategies chosen in the revolutionary war - as in any war - are defined to a great degree from the corresponding strategy of the opponent. Ruling democracy in its Greek version prefers to allow the free expression of revolutionary ideas, having secured not only that they will be slandered by the controlled mass media, but mainly that they will be buried under the plethora of advertising flyers. That the masses will continue to consume the mock experience.

Television languor prevails. The state knows well that in order to stand in the war of information overload we must be dynamic, and in order for the message to infiltrate socially, it needs action. And the update of oppression has been orientated to this action. The aim of this little analysis is to stress the importance as much of the projects of spreading anarchist ideas, as well as guerilla actions.

Because ideas on their own, not only would be buried in the grave of information overload dug up by urban civilization, but would lose their meaning if they did not dispute the state's monopoly of violence, if they did not find their incarnation in factual revolutionary violence.

Respectively, no responsibility claim through printed or electronic media can substitute the hand to hand sharing of communiques, communication through the organic relation developed in open resistance projects.

The strategy of the state to kill the nervous system of anarchist struggle by striking its dynamic, violent and aggressive forms, renders certain choices more crucial. Of course to claim that some forms of struggle are superior to others would be ridiculous, however a wager must be placed in every insurgent individual or collective: whether to abandon some of the fields of the revolutionary war and succumb to the constant state black-mail called legitimacy, or not.

Through the molotovs, rocks and teargas on protests, the chase with the cops in the alleyways of the centre, the violent actions, the discussions with comrades and friends sharing our common worries for the promotion of the Struggle. So many moments, means and forms of action which we count time backwards in order to re-live. We are not the ones who have something to regret, but all those who follow the development of their lives on television, who remain impassive looking at the bloodied repercussions of the marathon of indifference. All the indifferent who “kill” daily from their sofas. For us statements of repentance are an acceptance of the victory of authority. And as for those who speak of “mised youths” which are lured, let us remind them that mised are those who sleep next to the illusion of assurance and are comfortable with mediocre and harmless solutions not troubling themselves to risk even the minimum. They should stop characterizing us as mised youths, attempting to depoliticize our action.

No it is not us who have to apologize for the charges attributed to us but all the enemies of freedom whether they are called cops, judges, interrogators or politicians, technocrats and businessmen, for their repeated murders.

We have nothing more to state than that we are proudly on the side of the Guilty of our Times, a circle of all the disputers of authority of all times. People all around the world in their own way—depending on the social/political particularities which form them—look at the stars in the skies and prepare their own bloody battles with authority.

From the position we are in now and looking at the barbed wire sky we have few means of struggle at our disposal. Despite all this, with pencil and paper, with our refusal to apologize before cops and judges, with our refusal to succumb to the humiliating cavity search in prison and but also to “swallow” the sterile profile of a prisoner, with our attempt to create a community of struggle inside the walls of the prisons together with anarchists and dignified prisoners we will gamble on the always open bet of revolutionary prospect.

“Concerning the Conspiracy Cells of Fire....”

As can be seen from the rest of our text but also our attitude towards the cops and judges we have no intention or aim to enslave our

words calling on legal terms, which are of another world that clashes with ours. As the charges for the CCF attributed to us have a political character, it is important for us to clarify our position. We state that we are not members of the CCF. In recent years the police-juridical circles use the CCF attempt, first of all on the legal side, to load people with more charges, placing them in the organization and, secondly, to enclose the autonomous political journeys of arrested fighters in the framework of only one organization. Presenting and baptising as a member whoever happens to be arrested, authority tries to present to the outside the struggle and more specifically the violent/guerilla side of it as a monopoly of one group, not recognizing the autonomy of action or its diffusion inside the wider subversive movement.

Putting “aside” the fact that authority uses the organization CCF, in no case do we overlook the great contribution of this specific anarchist revolutionary organization in the continuation and enrichment of the struggle itself (for example the wager of internationalizing the anarchist struggle). And this contribution is independent of whatever disagreements or agreements we have with their words and action. The anarchist struggle does not cease to be a large mosaic of ideas, theory and perceptions as well as an inlay of different and multiform aggressive attacks. Our intention in any case is the common—of each revolutionary cell—acceptance and understanding of the meaning of COMMUNITY, the community of struggle against the state and the diffuse authoritative relation.

The meaning of community in no way means identification at a level of words and action but a project which has to be understood and appropriated not only by anarchists/revolutionaries but all those oppressed by authority.

Let us finish once and for all inside and outside the anarchist movement with fragmented resistance and let’s bleed on the trenches of collective resistance against the onslaught of dominance.

Some thoughts about the condition of clandestinity

The evolution of consciousness goes through the dispute of established ideas and values and creates new ideals going through individual or social insurrections and revolutions. This is the course of history. Besides the blood that flows in abundance in order to serve the interests of the rulers, flows also the blood that wets the blossom of insurrection, leaning towards the sun of freedom, the subversion of empires. Because free spirits arm themselves and claim their own place in history. Whoever claims that revolutionary action means nothing since the system is too powerful, should wonder how the world would be if it was not formed out of insurrections and revolutions, should wonder what degree the totalitarianism of authority would have reached if the only force evolving was the greedy tendency for more power, more control. And since the answer is so obvious, let them look at themselves and see the cover-up of their guilty choices.

TRACKING MY JOURNEY IN THE WORLD OF INSURRECTION, RESISTANCE AND SOLIDARITY

Ever since my experiences led me to dispute the dominating state ideology, ever since I realized that every minute of inactivity is complicity in the crimes of the rulers, I aspired for my action to be consistent with my ideas. I sought ways to sabotage the ordered functioning of the state and the economy, I sought accomplices in this task. Many comrades ended up in similar choices long before me and I was inspired by their ideas, their action, their journeys. Journeys, hard many times and painful, which they made claiming their self-definition, their freedom, their life.

Every form and choice of struggle has importance and a value in itself. In order to give life to the desires of every insurgent individual participating, to contribute to the necessary expansion of the revolutionary front spreading liberating ideas, sabotaging hierarchies, markets, social structures, the machines that are at the service of capital annihilate nature, human and not.

to execution, protecting the humanistic façade of the regime. It is an elementary part of the modern scientifically structured system of authority that continues to be based on direct and indirect violence in order to accomplish the control of consciences.

ARMED CONSCIENCES

Observing the constant evolution of the technology of oppression and control towards more and more totalitarian models, one question erupts. Against who is the system shielding itself? What is threatening to sink its order into chaos? What forces is the humanistic appearance trying to deceive?

A force as powerful as the force that created it. Human conscience. A conscience that reveals values that go against mindless exploitation and oppression. What are called “social conquests” are nothing but the updating of the regime in order to absorb its values and decrease reaction against it, remaining in substance violent and exploitative.

The modern system of authority with its fundamental pillars of constantly evolving technology and science, the powerful capitalist mechanism and western democracies as regulators, is the result of a dialectic co-evolution of authority and insurrection. The regime was born from revolutions and remains revolutionary.

The “miracle” of the modern world is the bastard of the intercourse between authority and liberated ideas.

On one side authority limits its brutality, on the other its explosive and swift evolution - sometimes under persecution - of knowledge and freedom of expression launches its power.

A situation that cannot be seen as positive or negative compared with societies of the past, since there are neither measures for comparison, nor a hypothetical history, but only an evolving world, and in its evolution we have the possibility to participate with the force of our own consciousness.

When the warrants and our pictures were published we made the decision to disappear, since we had no intention of giving away our freedom to any people-guards, or of burying our ideas and actions inside juridical files and documents. We realize the condition of clandestinity as “balancing on a tight rope”. As a condition where danger lurks at any moment of the day, from the movement in the streets to the safe-houses and the meetings with friends and comrades under the threat of police surveillance. A situation which demands continuous attention and careful planning. In the battle of clandestinity the smallest mistake can cost you dearly, the slightest relaxation could be exploited by the enemy. It is a peculiar regime where everyday life is structured on rules and security measures.

The bet set from the first moment of our disappearance was: how to “burgle” the regime of isolation which the clandestine condition is trying to impose. And the isolation we describe has two sides, political and existential. On one side of the coin isolation “means” inactivity at a level of political action which means simple survival. The truth is that the means and forms of action are limited. Public appearances at meetings or protests and generally movement structures are now dangerous. Despite all this it is in our hands to try with smart ways—with whatever risk each one is willing to take—to not lose any contact with social events and affect them with our action as much as possible. Our position on the actions and possibilities of the struggle is that there should not be a standard/dogmatic logic which wants its means to follow the bipolar legal-illegal. A clandestine fighter can wear the hood and attack with weapons as well as handing out flyers at night. It is time for our imagination to invent innovative ways of using and managing ALL means, either from safe-houses or legal houses. The other side of the coin reflects isolation at a personal, existential level. A distance from our loved ones—friends, relatives etc.—but also contact with few people every day creates an “individual void”. This situation creates a sharp sensation. On the one hand you feel like you miss the people close to you but also various aspects of the struggle, on the other with the few comrades you are with fraternal bonds are created which are difficult to describe on a “piece of paper”.

Simultaneously the condition of clandestinity also offers each fighter the possibility to evolve and raise the level of armed conflict against the regime. A characteristic example are the illegal structures/groups of anarchists in the last years who which with their guerilla action factually disputed the monopoly of state violence and caused material and political wounds to dominance and its civilization. The importance of guerilla structures is crucial in the evolution of our war with authority functioning as a front-line of the destructive force of anarchy. Crucial because it keeps alive the wager of generalized armed insurrection against the regime and makes democracy drop its alleged rectified façade revealing its real self. At the same time it creates such situations in which the spreading of anarchist theory and practice to the wider social body has succeeded. Guerilla action does not consist of an end in itself nor is it isolated from the rest of the movementist processes. It functions and acts based on them transferring the war to a military level.

For those who support us and are supported by us...

Going together under the two skies...

At some point you stop, you look at your people there and you continue...

Some stay behind, some fell into captivity and are now biting the bars in their rage.

In the cells of their prison the revolution feeds off numerous Memories and imaginary ifs, and ifs, and ifs...

If what? Ask the index to turn back. Take the answer in the noose of confinement...

Some others out there alone, stop, think, cry and again fight. Stubborn. They count their fears and inhibitions, sometimes they come out and sometimes they pull the trigger. The bullet sticks in a great hope. It hugs the plans, embraces for a last time the date and salutes for years Dekelias avenue.

Sudden change of environment. The blue sky transforms into a small white lamp. The smiles of our comrades are wearing hoods.

The motherfuckers are fooled. That moment the sight of the inevitable

relations is unfeasible, needless to say, is implied.

“There cannot be naked, brutal violence, because if that was the case Caligula's horse would have the same right to the ypatia of Rome as its owner”

Thomas Pownall

In order for the regime to seem not just the favourable but the only choice it is not enough for it to be applied with raw violence, it needs an appearance of leniency. The democracy of capital is paradise compared to the hell it creates in the lands it exploits. It avoids applying the dogma of zero tolerance, even if is in its rhetoric in the frames of terrorising those who, consciously or not, dispute law and order. The limit of tolerance is adjusted in order to secure sensitive equilibriums.

Democracy therefore avoids the physical extermination of its internal enemies, maintaining the humanistic façade that covers the bloodied nature of the cluster state-capital. Every deviation from this rule is a confirmation of a destabilization of the system, it is an echo of an intense internal dispute that threatens to change the character of the regime. Damage for upper class democracy - which functions on the principles of economy - is when it is called to spend more energy for the restitution of its internal order.

Of course, the whole mechanism of physical violence within democracy, police-justice-prisons, is based on the ideology of security. Crime is the imaginary enemy from which the state protects while producing the conditions that create it. The same system that creates weapons, defines their legitimate use from the military branch which through raw violence creates conditions of brutal looting abroad, and the police branch for the imposition of order within; that is the streamlined condition of capitalist exploitation.

The basic mechanism of subjugation of capitalist democracy is the institution of imprisonment. Incarceration - for humanists, correction - functions as blackmail for whoever thinks of deviating from civil legitimacy, consisting of a more lenient way of punishment compared

leaves no one the right to claim they are innocent.

For as much as the hypocritical ethics of bourgeois culture have become rooted in society, harsh reality exists and is incapable of concealing itself behind the mountain of alleged altruistic ethical rules. An appearance of sensitivity is buried under a totality of forbidden behaviour, diffuse imposed self-oppression whose sole function is the prosperity and reproduction of a society of castrated individuals.

Theft is unethical when it challenges the holy grail of legally owned property, whereas exploitation through property must be respected. Murder is unethical unless it has been carried out by a cop or a mercenary, then it is heroism. It is not worth mentioning the numerous pointless and unimportant rules that simply reproduce complexed humanoids, limiting their erotic and wider human relations.

But ethics is for victims, the bottom of the social pyramid. Those who are at its peak have already spat on them in order to get there, while pretending that they respect and recognize them. Just as they have been spat on by free conscious revolutionaries who act based on their judgement and feelings and their ethos is formed from the source of empathy defying the norms of prohibition, with the difference that they do not need to pretend.

Of course the capitalist system is not limited to diffused structures of authority, neither could it prosper based on an ethic which anyone can dispute. What it needs is a violent mechanism that will deter everyone from any prospect of disputing its routine. The violence of legitimacy replaces the margins of ethical rules and ideologies. Global capital is an empire and has as the core of its violent imposition, democratic co-government.

Just like every totalitarian regime, democracy is also promoted to its subjects as the most beneficial form of authority. And of course it makes sure it reproduces its ethics, culture and propaganda through state education, the spectacle and centrally controlled information. The message that every non-authoritarian form of organizing human

shadows the beating. No one feels, hurts. They only taste the big defeat.

Listen to me carefully. Take with you what we lived, all that we risked, all that we lost, all that we would live but had “bad luck” on the way... Hide inside you one by one every promise and hide so they can't find you EVER...

In the land of their sunset you are clandestine, illegal, enemy.

Talking with Era the other day we realized our guilt.

It is not right to hide the inevitable inside you. Then again maybe you feel guilty.

In no case however change your freedom with an eternal awaiting. I do not know where you will be today, tomorrow, now. I imagine you know how these things are.

Close your eyes therefore and think: a smile, a walk in the forest, our stormy discussions, our ambushes and attacks. And as soon as you open your eyes look at the sky and say: Let's go again, this time till the end.

LONG LIVE ANARCHY

SOLIDARITY TO ANARCHIST COMRADES GIANNIS

NAXAKIS AND GRIGORIS SARAFLOUDIS

AND TO ALL DIGNIFIED HOSTAGES INSIDE THE WALLS

NO PROSECUTION TO ANARCHIST DIMITRIS

HADJIVASILADIS

NOTHING IS OVER – THE HOSTILITIES CONTINUE

anarchists

Fivos Harisis

Argiris Dalios

1st wing of Koridallos prisons

May 2013

**LETTER FROM ANARCHIST COMRADE
GIANNIS MIHAILIDIS
IMPRISONED BY THE GREEK STATE**

This letter is an attempt to explain my position and choices as a part of anarchist insurrectionalist action, hoping that they serve as a trigger for its spreading.

It is not written under the prism of a specific ideology or crystallized tendency, it is a synthesis with products stolen from the super-market of ideas, as are my thoughts.

It is strengthened, however, by the judgements and values of someone participating in the war against authority, charged with the dazzling ideal of anarchy. An ideal seen so much in traditional communities of the past, as well as in communities in revolt past and present. An ideal which up until now can only be approached, and might never totally dominate. Because as comrade Giannis Naxakis wrote “authority is not metaphysical, it is inside us” just like the passion for free and non-authoritarian relations.

The realization that the reality of capitalism is a war of all against all, a competition for survival, pushed me to take part in the war against it, to take a position. And considering the fans of order, unconscious murderers, I took the side of insurrection. Anarchy is the way to rebel while trying to not reproduce what I am fighting against - relations of authority -, organizing communities of struggle anti-hierarchically.

OUTLINING THE ENEMY

The evolution of civilization contains the constant updating of a framework of social conventions. This framework is universal, it includes money, laws, ethics. Every clash and every competition of interests is mediated and settled by this system of conventions.

The modern social structure has been formed in order to balance the counter-forces based on its reproduction but also its strengthening. It is constantly evolving and re-adjusting through the many centres of authority, powerful capitalists, state officials and scientists whose

prosperity depends on the ability of the social machine to survive and reproduce itself.

Even the destruction of part of a gigantic machine functions as an opportunity for its updating. Every war, every natural disaster, insurrection, or revolution creates new fields of investment for capital and a new, steadier regime is born from the ashes of the previous one. Every empire of the past was threatened by other authorities in turn. Capitalism offers such social flexibility that every powerful element of authority is simply assimilated.

The power of the modern social machine is its ability to assimilate everything. Every citizen, every worker, is a gear that must be put in the right place. And all feel that they depend on this ingenious system of depreciation of social vibrations called capitalism that dominates all: money is the global language, it is the measure of the ability of each person to exploit. Each one, when learning how to manage money, is initiated into the system of authority.

“These people are the system. And the system is the enemy”

This is the powerful world of capital. But the universal religion of money, besides a clergy, also needs miracles: the combination science-technology which has placed human intellect at the service of the most pathetic subjects. Powerful machines that murder *en masse*, torture, exterminate, and worst of all decompose human understanding. From nuclear bombs, to experiments on animals, to slaughterhouses and animal farming, up to the pollution and destruction of the planet. From the cameras and cctv that spread the role model of the modern slave, up to the smart weapons of the police.

But technology is not neutral, it is a whore that might sleep with you, but will never forget its pimp. A massive force that evolves rapidly, bringing this world closer and closer to the brink of absolute control, closer to the final defeat of freedom.

The wondrous new world is therefore here and is so complex that it