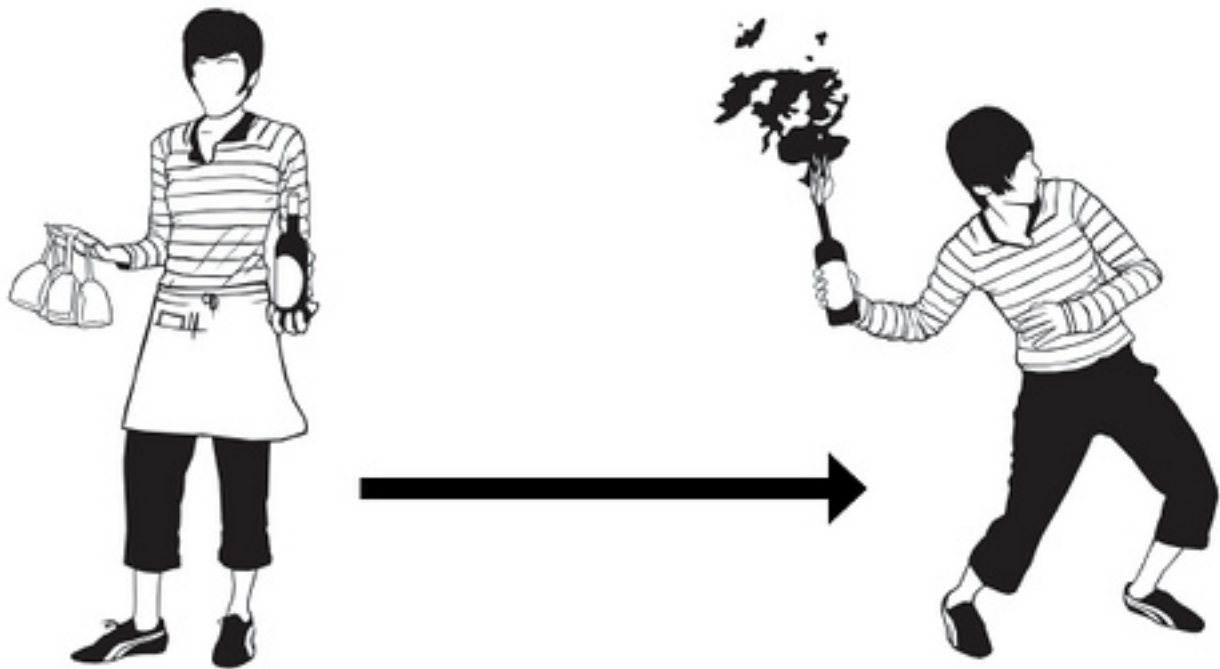


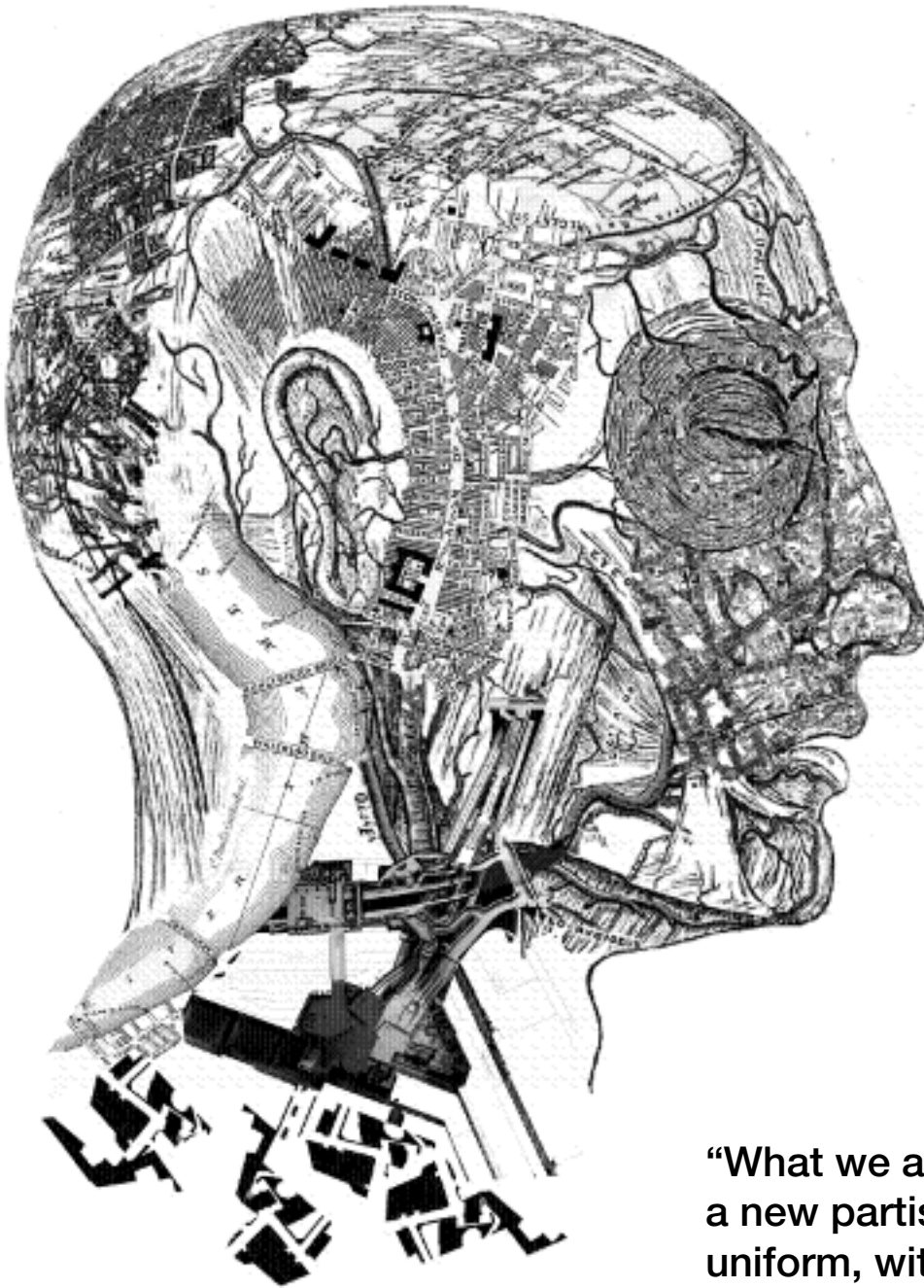
# FIRE TO THE PRISONS

AN INSURRECTIONARY ANARCHIST QUARTERLY

"Revolt needs everything. Papers and Books, Arms and Explosives, Reflection and Swearing, Poison, Daggers and Arson.  
The only question is: How to Combine Them"

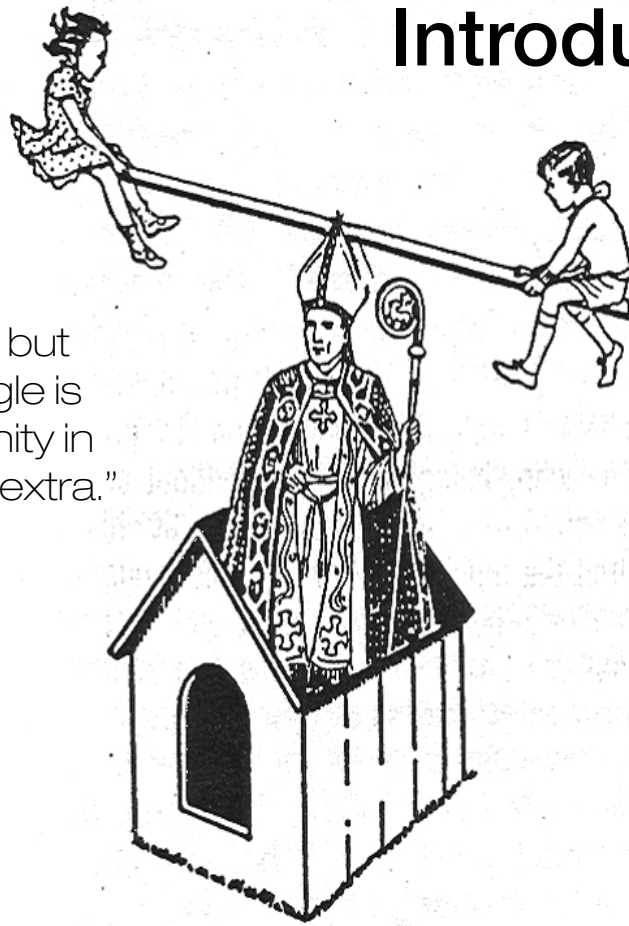


ISSUE FIVE  
WINTER 2009



“What we are talking about is a new war, a new partisan war. Without front nor uniform, without army nor decisive battle. A guerilla whose focus unfold away from the commercial flows although plugged into them. We’re talking about a war full of latency. That’s got time. A war of position. Which is waged where we are. In the name of no one. In the name of our own existence, which has no name.”

# Introduction



“It is not us they must remember, but their struggle, because the struggle is theirs. We are simply an opportunity in that struggle. We are something extra.”

What can come out of reading this?  
What do we want with this magazine?  
We ask ourselves the same question.

We are not a journalist publication. We are not media. This is a biased source of poorly articulated animosity against the world as we know it. This magazine is intended to provoke, inspire, and persuade, like all propaganda. The actions we report on are all real. The articles you read are all written by real people. We report without the permission of the state or the mainstream- this writing is not declared legitimate by the forces that determine legitimacy.

As anarchists we hope that this publication will help to comfort others against all forms of domination, whether they are aware of the pervading forces that dominate and exploit, or not. We hope to provide an inspiring compilation of resistance to help connect isolated hearts to a global borderless “we”, in a struggle of “us” verse “them”. We are insurrectionists looking to destroy the imposed game of survival we experience everyday, without complying with any of its rules. We look to communicate to those who steal when hungry, push back when thrown on the ground, and to every kid who keyed cop cars in middle school, or every friend who spit before co-operating with the principal, the boss, or the police. We are not educated, nor do we cater to the expectations of academia. We are only interested in communicating feelings we know many feel. Feelings of love, of rage, of sadness, and of yearning. A feeling motivated by experiences that remind us of who and what it is we really care about, and what it is that prevents us from such a care’s returning embrace.

We fear that the reader will be alienated and pass us off as extremists, or uneducated. We fear that our mediocre editing and angst filled polemics will confuse some. But this is all we have. Our education is our experience and we will not fear the judgment of some, for fear is the biggest obstacle in our way, fear is the origin of what prevents us from a reality of possibility over limitation.

We’ve heard mixed reviews, some favorable, some confused, and some just angry with this publication. But this is all we have. This is our word. We can only hope that the so called “deviants” who smirk when reading reports of struggle, who cry when reading reports of repression, or who really think when reading rants of critique and proposals for attack, will continue to find comfort in this work..

This magazine is distributed in prisons, radical circles, bookstores, and who knows where else throughout the world. We are constantly growing as individuals, so growth and transition will continue to be expressed as each new issue comes out. This publication was first intended to be something like a large flyer related to supporting prisoners through a “revolutionary solidarity”. A revolutionary solidarity that lies in a type of support that expresses a continued liveliness in our struggle’s resistance, when the state tries to silence us by imprisoning some our comrades. We realized the need for a publication to not only describe the cases of political prisoners, but also to report on resistance that was provoked due to state attempts to silence them.

Some have accused a tendency of exclusion in the content, arguing that it is not aligned with the interests of all. We want to explain that we promote a revolutionary solidarity that transcends all political identity. We are not another forum for sub-culture and aesthetic. We are another “poor” attempt to provide an organized account of a “them” and of an “us”. The “them” being the ruling classes, gods, institutions, and systems of control. The “us” being all discontent that looks to bring about their downfall. We use the term anarchist but our struggle is not limited to the assumptions of such an identity. We use the term to communicate that our struggle is made OUR struggle by its inability to tolerate any limitation.

We abhor the current order and respond with actions of discontent to the that which mediates our everyday lives. These are the origins of our word anarchist and we wish to provide a direction for these feelings, as such direction has helped us to understand our desires and surroundings over the years.

This magazine is a gamble like all publications thrown into the modern world of ideas. We do not know who will read this, who will like this, who will be inspired by this, or whether or not were wasting our time. But we know that this was compiled, that some did read this, and that the tensions reported here were heard of all over the world. We seek a world without coercion, without control, without mediation. We yearn for such a world, and we propose for an attack on all that prevents us from this reality.

Against all governing forces. Against all as we know it.

-Fire to the Prisons

# TABLE OF DISCONTENTS

"Radical theory is the attempt to understand the complex system of relationships which is society, how it reproduces itself and the individual as a part of itself, and how one can begin to undermine its control and take back one's life in order to become a self-creative individual. It has no place in either the ivory tower of the academy or that of the mindless ideological (re)activism. It is rather an integral part of an active insurgence against society."

-Feral Faun

A Struggle with No Solution: pg. 1  
Excerpts from Against the Logic of Submission: pg. 2  
Insurrection in Greece; Solidarity Abroad: pg. 3-10  
A Warning to those who have Stolen Our Word: pg. 11  
Proposition 8: An Opportunity for Tension: pg. 12  
We Will Cast Our Vote as We Cast the Stone!: pg. 13  
Execution in the Metro; Riot in the Streets: On the Riots in Oakland: pg. 14-17  
A Brief Chronology of Native Confrontation: pg. 18-19  
A Solidarity without Prejudice: pg. 20  
The Real Struggle Against Fascism is in the Prisons: pg. 21  
Half of the Greek Prison Population to be Released!?: pg. 22-23  
A Chronology of North American Prisoner Resistance: pg. 24-25  
Pandamonium Spreads: pg. 25  
Arrests Continue Months After RNC Riots: pg. 26-28  
A Brief List of Miscellaneous Resistance: pg. 29-31  
On Sabotage as One of the Fine Arts: pg. 31-32  
Prisoner Updates: pg. 33-38  
The Tarnac 9 and The Coming Insurrection: pg. 39-40  
Give Up Activism!: pg. 41-43  
A Dedication to Fallen Comrades: pg. 44  
Fire to the Prisons Distribution Page: pg. 45  
Links and Further Research: pg. 46-47



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# A STRUGGLE WITH NO SOLUTION

"If we are to escape this miserable existence, our revolt must be precisely against social reality in its totality. Realism within this context becomes acceptance. Today when one speaks sincerely of revolution—of striving to overturn the present reality in order to open the possibility of concrete, self-determined human activity and individual freedom—one is being unrealistic, even utopian. But can anything less put an end to the present misery?"

When one criticizes something they generally find legitimacy in their analysis by a visualized solution providing contrary evidence to their frustration. Most people are frustrated with their jobs, with the police, most people feel pained by the suffering inherent in stratification, but due to an inability to envision any sort of "rational" solution/alternative, they choose to accept the circumstances and restrain any potential for a growth in such contemplation. Being so far from a context of daily life free from compromise and constraint it is inevitable that a halt in imagination and a fear of intellectual transcendence may arise when questioning the pillars of discontent. But why is rationality so sacred to accepted analysis, why must there be a solution with opposition, rationality in feeling, or evidence to frustration. Why must our desires for the destruction of the present be so restrained to the standardized politics of the current?

The left has never appealed to me because they are a political force in society. The left, like the right, is built on solutions and goals that can only be discovered by means of political standard and a seizure of centralized power. When one experiences an intuition to inherently distrust all formal power, or even more so, to want the destruction of all power, political parties looking to exercise its ideologies through the seizing of power, become an enemy of the heart.

Many social scientists have tried to articulate word for word the perfect society, or imagine the most precise program to maneuver the "free-est" society. But one must realize that all these programs seek to simply re-appropriate power, as opposed to destroy it. One must realize that all these proposals do nothing to help us in the exploration of our own subjectivity. We, the frustrated, we do know that we don't like the current. Whether or not we can fulfill the academic standard, whether or not our vocabulary caters to the judgment of monotonous philosophy, our desires provide the source, and there is no reason that we should ever question ourselves as explorers of possibility and enemies of this forced reality.

To determine a post-society is to propose a destiny for all life. It is to determine a standard and outline for the desire all feel to be free, when no outline could ever be big enough to encompass freedom. Moments when law is of no concern and we freely express our animosity to that which prevents us from exercising an individual/communal reality of possibility, is the only formal maneuver I propose to open doors that close us off from this unknown state. We do not know freedom. The liberal civilizations of the west experience the spectacle of freedom (at the forced subservience of the "inferior" societies). The deceiving matrix that weighs freedom out based on the more or less amount of choices the state allow you. But if there is ever a force to fabricate or allow our choices, the same force can take them away. Obviously if we do not comply with the everyday life we are provided with, there is prison to take us away from it, and increase the misery to re-assure the spectacle of freedom needing to be something achieved through compromise and constraint. What I would hope you can take from this is that if there is ever a system in place determining our everyday lives, whether it is of the left or right, the do-gooders, or the bad-doers, a system of constraint is in place. It is set up and dependent on a mass compliance. Social programs, politics, and so on, create formalized consequences for the outcomes of our desires, preventing us from living in a context of true free-will. What I propose is a struggle with no solution. A struggle of our desires vs. everything that makes up the prevention of them. We are frustrated with our everyday life not because we know that without the police and work, without the current reality, things will be better, but just because we don't like them and know that we will experience more satisfaction if they were destroyed or dead. Why respond to a society accepted because of a systematic fear based constraint, with fear? Why can't we look to live life outside of the current realm completely? And why to escape this system must we be so concerned with mapping out the perfect exit route to the perfect place?

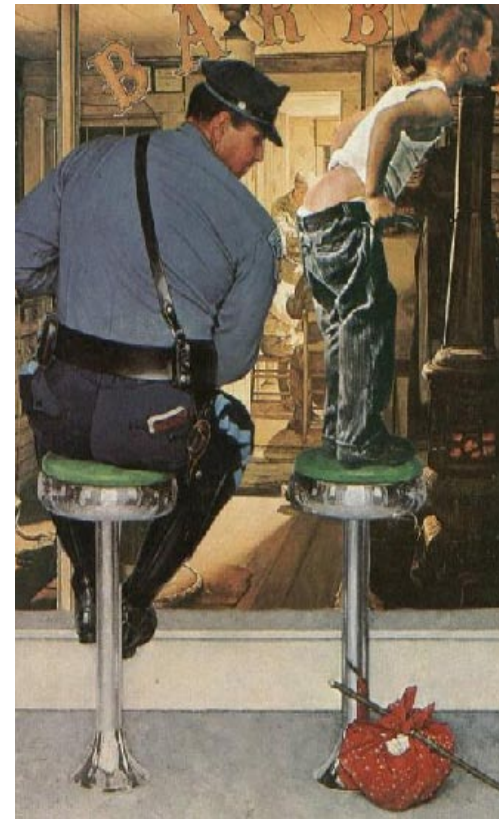
We do not know what the clashes between constraint and all desires enemy to it will bring, but we recognize a bonding opportunity for many, in hating it. We are not do-gooders looking to make the world a "better" place. Our world and our visions of something else are without ability to compare because no bridge will be left between the new and old world. If we leave the classroom, the internet screen, the book, and look to our experience, we will see the simplicity of such open proposals and aims. All around the world people fight the police, people burn vital infrastructure providing the material bases for our foreign produced everyday lives. All around the world when moments of free seeking rage laced affinity are discovered in spontaneous social moments, the comfortable are made uncomfortable, the lines are drawn, and the shit that haunts our surroundings with limitation, is violently attacked.

I know what can prevent me from existing and what prevents me from experiencing. I know what looks to seize every part of life, my sustenance, my relations, my surroundings. Everyday I witness an all encompassing system of constraint. I use terms like the state, industry, capital, patriarchy and more, to understand how it is played out, to pinpoint how domination forces the dominated to comply with it's trajectory. If there is nothing else, if I'm wrong, if this is freedom, then let me endure the consequences of feeling liberation in the sole attempts of attacking that which I must be liberated from, for I present no solution, only a curiosity in something beyond the current, and a desire for the destruction of all that tries to liquidate such an interest.



## HATRED

Having made the decision to refuse to simply live as this society demands, to submit to the existence it imposes on us, we have put ourselves into a position of being in permanent conflict with the social order. This conflict will manifest in many different situations, evoking the intense passions of the strongwilled. Just as we demand of our loves and our friendships a fullness and intensity that this society seeks to suppress, we want to bring all of ourselves to our conflicts as well, particularly our conflict with this society aimed at its destruction, so that we struggle with all the strength necessary to accomplishing our aim. It is in this light, as anarchists, that we would best understand the place of hatred. The present social order seeks to rationalize everything. It finds passion dangerous and destructive since such intensity of feeling is, after all, opposed to the cold logic of power and profit. There is no place in this society for passionate reason or the reasonable focusing of passion. When the efficient functioning of the machine is the highest social value, both passion and living, human reason are detrimental to society. Cold rationality based on a mechanistic view of reality is necessary for upholding such a value. In this light, the campaigns against “hate” promoted not only by every progressive and reformist, but also by the institutions of power which are the basis of the social inequalities (when I refer to equality and inequality in this article, I am not referring to “equality of rights” which is a legal abstraction, but to the concrete differences in access to that which is necessary in order to determine the conditions of one’s life) that incorporate bigotry into the very structure of this society, make sense on several levels. By focusing the attempts to battle bigotry onto the passions of individuals, the structures of domination blind many well-meaning people to the bigotry that has been built into the institutions of this society, that is a necessary aspect of its method of exploitation. Thus, the method for fighting bigotry takes a two-fold path: trying to change the hearts of racist, sexist and homophobic individuals and promoting legislation against an undesirable passion. Not only is the necessity for a revolution to destroy a social order founded on institutional bigotry and structural inequality forgotten; the state and the various institutions through which it exercises power are strengthened so that the can suppress “hate”. Furthermore, though bigotry in a rationalized form is useful to the efficient functioning of the social machine, an individual passion of too much intensity, even when funneled into the channels of bigotry, presents a threat to the efficient functioning of the social order. It is unpredictable, a potential point for the breakdown of control. Thus, it must necessarily be suppressed and only permitted to express itself in the channels that have been carefully constructed by the rulers of this society. But one of the aspects of this emphasis on “hate”—an individual passion—rather than on institutional inequalities that is most useful to the state is that it permits those in power—and their media lapdogs—to equate the irrational and bigoted hatred of white supremacists and gay-bashers with the reasonable hatred that the exploited who have risen in revolt feel for the masters of this society and their lackeys. Thus, the suppression of hatred serves the interest of social control and upholds the institutions of power and, hence, the institutional inequality necessary to its functioning. Those of us who desire the destruction of power, the end of exploitation and domination, cannot let ourselves succumb to the rationalizations of the progressives, which only serve the interests of the rulers of the present. Having chosen to refuse our exploitation and domination, to take our lives as our own in struggle against the miserable reality that has been imposed on us, we inevitably confront an array of individuals, institutions and structures that stand in our way, actively opposing us—the state, capital, the rulers of this order and their loyal guard dogs, the various systems and institutions of control and exploitation. These are our enemies and it is only reasonable that we would hate them. It is the hatred of the slave for the master—or, more accurately, the hatred of the escaped slave for the laws, the cops, the “good citizens”, the courts and the institutions that seek to hunt her down and return him to the master. And as with the passions of our loves and friendships, this passionate hatred is also to be cultivated and made our own, its energy focused and directed into the development of our projects of revolt and destruction. Desiring to be the creators of our own lives and relations, to live in a world in which all that imprisons our desires and suppresses our dreams has disappeared, we have an immense task before us: the destruction of the present social order. Hatred of the enemy—of the ruling order and all who willfully uphold it—is a tempestuous passion that can provide an energy for this task that we would do well to embrace. Anarchist insurrectionaries have a way of viewing life and a revolutionary project through which to focus this energy, so as to aim it with intelligence and strength. The logic of submission demands the suppression of all passions and their channeling into sentimentalized consumerism or rationalized ideologies of bigotry. The intelligence of revolt embraces all passions, finding in them not only mighty weapons for the battle against this order, but also the wonder and joy of a life lived to the full.



## PASSIONATE FRIENDSHIP

We live in a world in which the majority of encounters and interactions involve work and commodity exchange. In other words, the dominant forms of relating are economic, based on the domination of survival over life. In such a world, it is no surprise that the concept of friendship no longer has much value. Today, neither the daily interactions of one’s “communities” (these strange, disconnected “communities” of family, school, work) nor the chance encounters (at the market, on the bus, at some public event) have much chance of sparking a real and intense interest in another, an impassioned curiosity to discover who they are what we might be able to create with them. The common thread that runs through these not so varied interactions and encounters is that they originate in the operations of domination and exploitation, in the social order that immiserates our lives and to which most people grudgingly submit. The sorts of relationships most likely to spring from such a situation are those that reflect the humiliation and social impoverishment inherent in it. Based on the necessity to escape the isolation of a crowded, but atomized society, a generalized “friendliness” that is slightly more than mere politeness (since it permits harmless, light mockery and safe, substanceless flirtation) develops. On the basis of this generalized “friendliness”, it is possible to meet some individuals with whom to commiserate more closely—people with whom to share a beer at the pub, go to football games or rock shows or rent a movie... And these are one’s friends. It really is no wonder then that what is called friendship today so often seems to be nothing more than the camaraderie of mutual humiliation and disrespectful toleration. When all we really have in common is our shared exploitation and enslavement to commodity consumption and our differences mainly lie in our social identities, themselves largely defined by our jobs, the commodities we buy and our uses to those who rule us, there is really very little to spark pride, joy, won-

der and passion in our so-called friendships. If the deep loneliness of massified, commodified society draws us to others, what little our impoverished beings have to offer each other soon leads to resentment. Thus, interactions between friends at this time seem to be mostly dominated by comic mockery and various forms of one-upmanship. While such forms of play may indeed be amusing as part of a strong relationship based on real mutual pleasure, when it becomes the main way of relating, surely something is lacking. Some of us refuse to accept the impositions of exploitation and domination. We strive to create our own lives and in the process of create our live and in the process create relationships that escape the logic of submission to proletarianization and commodity consumption. By our own will, we redefine our commonalities and our differences, clarifying them through the alchemy of struggle and revolt, basing them on our own passions and desires. This makes the form that friendship tends to take in this society completely unpalatable: to simply tolerate another out of loneliness and call this one friend—how pathetic! Starting from that sense of pride that moved us to rebel, that point of selfish dignity that will not tolerate further humiliation, we seek to build our friendships upon the greatness we discover in each other—joy, passion, wonder sparked both by what we share in common and by how we differ. Why should we expect less of friendship than we do of erotic love? Why do we expect so little of both? Rebellion sparks fire in the hearts of those who rise up, and this fire calls for relationships that burn: loves, friendships, and, yes, even hatreds that reflect the intensity of rebellion. The greatest insult we can give another human being is to merely tolerate them, so let us pursue friendships with the same intensity with which we pursue love, blurring the boundaries between them, creating our own fierce and beautiful ways of relating free of that logic of submission to mediocrity imposed by the state and capital.



# INSURRECTION IN GREECE

"We are in Civil War: With the fascists, the bankers, the state, the media wishing to see an obedient society. There are no excuses, yet they once again try to use conspiracy theories to calm spirits down. The rage that had accumulated had to be expressed and should not, by any means, end. Throughout the world we are making headlines, it was about time that people uprising everywhere. The generation of the poor, the unemployed, the partially employed, the homeless, the migrants, the youth, is the generation that will smash every display window and will wake up the obedient citizens from their sleep of the ephemeral American dream. Don't watch the news, consciousness is born in the streets. When the youth is murdered, the old people should not sleep. Goodbye Alexandros, may your blood be the last of an innocent to run."

-Association of employees of the suburb of Agios Dimitrios in Athens

If you've read any of the last few issues of *Fire to the Prisons* or if you stay up to date with anarchist resistance around the world you are more than aware of the inspiring ruthlessness of the Greek anarchist struggle. People are murdered everyday and everywhere around the world by the police. In the states we generally only hear of the more extreme "executioner" style killings, i.e. Sean Belle of NYC and Oscar Grant of Oakland (discussed later in this issue) or when it happens to be a friend or family member of someone wealthy or famous. After these incidents are reported to the general public, we are taught to in response, just hope that the officer will face repercussions, or expect the cop to face sentencing and imprisonment by the same system that sanctioned their actions; pretty stupid.

On December 6th in the autonomous neighborhood of Exarchia located in Athens, Greece, a 15 year old anarchist youth named Alexandros Grigoropoulos was shot dead by a police officer. The officer claimed the shot was not intentional (although video footage and public account suggests that it was) and provoked by a gang of anarchist youth throwing rocks. Alexis, in particular, was allegedly reported to be throwing a petrol bomb. Exarchia is known to be home to the Universities in Athens which the police up until now (raids have been planned by the police) have not been able to enter, helping to maintain a well defended space to store individuals and equipment for insurrectionary endeavors. The police know not to enter the neighborhood, for they will only be victim to popular contempt by all who reside within. They were obviously looking to provoke because in that neighborhood, their repulsive presence is considered provoking. Cops have been known to be beaten and stripped of their clothes for passing out parking tickets. The shooting of one of the neighborhood's own of course led to much more.

Initially upon reading a news clip of the incident, our editors were saddened, but also de-sensitized given the common occurrence of police behavior. However, the next morning when we looked at BBC's web site, we were delighted to find beautiful images of riot and unrest across the country. We also saw that anarchists in Athens had created news sources for their side of the "civil war" going on across the country.

How do we even begin, there was an insurrection! Athens, Thessaloniki, and Patras were burning with rage. The rural, the urban, the islands were enraged by the murder and informally, but collectively, attacking the stability of the state. Everyone including, students, anarchists, immigrants were out of work and in the streets attacking the police, burning their stations, looting expensive dept. stores, shoplifting on massive levels, destroying government property, and in Athens, burning the Greek parliament's Christmas tree (the equivalent of the NYC Macys Christmas tree) to the ground, twice. Before writing this article we've been reviewing all the action reports surrounding the events. They are too broad to list out because the insurrection was so large, so generalized. We watched the events unfold like a movie. We felt so far from the experience but also so envious and curious of what would happen next. Each day, news of riot and massive unrest persisted. The lines were drawn across the country. Media could only talk to the frightened rich or repugnant fascists. No one else would give them the answers they wanted. Too many wanted the media and the system they work for destroyed, for they were of the same circuitry responsible for Alex's death. There were no police stations to work out of in Athens for too many of them were burnt down. The police were overwhelmed. They had to work with fascists. They even ran out of tear gas, and had to order more from Israel. People didn't know what to expect, but they knew not to stop.

The funeral for Alexis was on the 9th and halted the unrest only temporarily out of respect for the family and the need to mourn a fallen comrade and murdered youth. As soon as the funeral was concluded riots resumed just a few blocs from the funeral, and all across the country. Television stations were occupied forcing the news to send one message, "stop watching television, everyone to the streets". We tried to look at Greek anarchist sources online but there were no updates. The one we trusted most simply said, "16 year old anarchist murdered by cops, everyone to the streets!" There is not enough space in this issue to report every account of resistance mentioned in the news. However we have included a compilation of essays describing the events and an interview with someone so inspired by the events they immediately jumped on a plane and headed straight to Greece. We also wanted to report on international actions that were inspired by the events and declared in solidarity with the unrest. For the wave that hit Greece was not restrained to its borders. The wave of insurrection that hit Greece displayed a feeling that is erupting in riot and attack across the world. This was not simply a youth riot over unemployment as the media claims, marginalizing the unrest, it was a materialized desire for something else, a common and accessible feeling, yearning for something else, that was generalized in its most intense form. As we write this article riots continue, but Universities are being raided and state and fascist repression is escalating. Police are falsely accusing anarchists of shooting or throwing grenades at them in attempts to rationalize the states use of violence and other tactics for repression. However, the social war that erupted in Greece will never end. While things may be calming down or not reported on it will always exist in Greece and everywhere as long as the state and all constraint continue to plague our everyday lives.

(an interview with a foreigner who attended the Greek insurrection during moments of its peak)

Before getting into any analysis, we want to know first and foremost, what did experiencing an insurrection as someone used to the stagnancy of “american” style unrest feel like?

The experience was amazing. Although, the struggle in Greece is far more active than in the States, I was constantly reminded by the Greek comrades that this was a special and unexpected moment for everyone. The uprising extended to spheres of life and sections of society that are not usually marked as “political,” and you could feel the most mundane

aspects of existence becoming invigorated with a new energy. During my stay in Athens, a quiet walk down the street sparked extremely intense emotions, because it was impossible not to feel the insurrection changing every relationship between people and a world that was becoming their own.

Why did you feel the need to travel across the world to experience such moments?

As an insurrectionist, I feel the need to go where the insurrection is. Nah, but on the real, of course there were certain “selfish” riot fetishist motivations in my decision to go to Greece and I think that’s a perfect motivation. I would be wary of anyone who expounded some sort of moral duty as justification for a decision like the one in question.

So, I was sitting in a fucking cubicle, constantly refreshing my browser to find new internet pictures of cops being immolated in Athens, all the while hoping my coworkers didn’t notice the crotch area

of my jeans was becoming increasingly love-juice soaked with each mouse click. I could honestly see no reason why I would stay confined in my freezing office/cell when I could be building barricades in a far warmer climate. Now, looking back on my time there, it’s clear to me that if I would have never left for Greece, then I would have never had all the beautiful experiences I talked briefly about in the previous question. These wonderful moments provided all the reason, argumentum ad consequentiam, for my trip.

Although clearly many have been inspired around the world and in the States by the Greek unrest (Hence, the massive amount of resistance in solidarity with Greece’s insurrection internationally), some feel disempowered by the lacking circumstances that cater to insurrectionary moments in their everyday lives. How do you explain the popular support for the unrest helping to create insurrectionary moments like of those you experienced in Greece, more specifically, the general support for the intensive and ruthless violence conducted against the state and other forces and symbols of control?

The hatred for authority and the state that permeates most of modern Greek culture is one of the principle explanations for the popular support. In Greece, self-organized and autonomous action against the state and capital do occur without the supposedly helpful or more frequently harmful intervention from the left, unions, NGOs, or any supposed revolutionary organization. People, who don’t explicitly identify with any revolutionary credo, were responsible for many of the brilliant actions that happened in the past few weeks. Regular folks occupied town halls and called for the immediate eviction of any police from their towns and neighborhoods. High school students organized their own demonstrations that almost always ended in violent clashes with the police. In a Rom neighborhood, a burning car was rammed into a police station. During the first few days of the rioting, many of the immigrants living in Exarchia burned banks and destroyed property side by side with the anarchists. During my visit, a police officer was stripped and beaten in a quiet middle class neighborhood for simply handing out parking tickets.

Although these outstanding actions seem to be a response to a presently outstanding situation, it’s important to recognize that this same sentiment remains constant in more quotidian circumstances. Small acts of defiance are not the exception, but the rule in Greece. It’s rare to find anyone paying to ride the subway. Large segments of the population refuse to pay taxes. There have been waves of autonomous struggles against state sponsored poisoning of the environment. Even what we would deem minor issues are met with resistance. For example, it has been impossible for authorities to enforce a smoking ban on public trains despite a huge campaign. A Greek friend described to me an exhausting lecture given by a train conductor to passengers almost pleading with them not to smoke on board. My friend told me that literally seconds after the conductor turned his/her back, a group of elderly women lit up their cigarettes in unison. The Greeks are almost perpetually giving the middle finger to any kind of badge or uniform they encounter.





Secondly, the fact that modern Greek history can only be understood when taking into consideration a narrative of revolutionary struggle is of equal importance to explaining the popular support for the uprising. Unlike the States, the struggles against the brutal regimes of the past are still a part of the collective memory in Greece, and continue to influence the popular outlook. The guerrillas that fought the fascists in the 1940s and Polytechnic uprising of 1973 continue to shape the Greek consciousness.

In the '90s, an extensive political poll concluded that a large portion of the Greek population believed that the armed struggle group November 17 was best suited to run the country.

The Communist Party, that split almost in half during my visit due to their ridiculous party line that foreign provocateurs were responsible for the rioting, is Greece's third largest political party. Without a doubt, the CP is everything terrible and anything but revolutionary, but I think the size of the party is a good indicator that left-wing politics—as shitty as they are— and the term “revolution” —for the CP is clearly an empty signifier— are still on the table in Greece. The age restrictions somehow imposed on radical politics don't apply to the same extent in Greece as they do in the States. It's commonplace to see people as young as 14 or as old as 60 participating in the same violent demonstration. Also, many of the anarchists I met had grandparents that were communist guerrillas, parents who were part of the uprising in the '70s, or came from anarchist families.



“REVOLUTIONARY CONDITIONS WILL NOT FALL OUT OF THE SKY ON TO OUR LAPS, WE HAVE TO REACH UP AND RIP THEM FROM THE SKY OR LIVE A LIFE OF PERPETUAL MISERY. FLESH AND BLOOD PEOPLE, WHO LOVE AND HATE, WHO EAT, SLEEP AND SHIT, CAN CREATE SOCIAL REVOLUTION BECAUSE WE ARE CAPABLE OF FAR MORE THAN IS OBLIGATED TO US IN THIS WORLD SUFFOCATED BY EXPLOITATION.”

Although Greece has been fetishized to the indulgence of anarchists in the first world who have very little to no relationship with an everyday life connection with resistance, we recognize that Greece is not a fairy tale land, it is a first world industrial nation state, and the unrest's significance was created by individuals and communities responsible for taking the risk. What can we take from this to the States and places similar?

Without mincing any words, the anarchist milieu in Greece is far more advanced than ours in the States. So, I believe, the easiest example for American anarchists to follow from the Greeks requires us to work on ourselves. To become revolutionaries concerned with revolution. For example, interest and understanding of revolutionary theory and history aren't reserved to specialized minority within the Greek anarchists. Literally, every anarchist I met during my stay was able to discuss revolutionary thought with depth and clarity. A quick glance at the communiques produced during the insurrection proves that the Greeks are miles ahead of us in terms of theory.

Although, simply picking up a book is a necessary measure we need to take more seriously, for the revolutionary, understanding cannot be reached in an abstract vacuum and therefore, this step is not by itself sufficient for strengthening our milieu. Action must be inseparable from theoretical reflection and only then can disengaged speculation be replaced by strategy. With this principle kept in mind, it becomes clear as to why the Greeks are able to develop and foster tactics that exceed our present ability. There is a clear subversive element existent in their actions that is antagonistic towards the social relationships anarchists aim to destroy. All the extraneous shit that hinders American anarchists isn't even on the table in Greece. Instead of shallow bike activism, Greek anarchists dismantle the ticket machines and surveillance cameras in the metro. Collective looting of supermarkets is practiced rather than soup kitchens and dumpster diving. As opposed to working with or in a non-profit to help combat ICE raids on immigrants, they physically fight alongside immigrants that are attacked by police agencies. Directly confronting these manifestations of power constitute the Greek anarchists as a revolutionary force remarkably different from the alternative subculture we have here. I am absolutely certain that the wealth of these conflictual tactics combined into one of the principle forces that motored the insurrection. It may be premature for us to organize something like frequent mass looting but we can still find ways to directly combat the relations we oppose like capitalist distribution of goods. If we want to see anything in the States happen like what is going on in Greece, we need to begin developing tactics are specific to our current situation but are nonetheless shaped by the same confrontational nature.

Also, within our milieu, it will serve us well to try and recreate the solidarity that ties together the anarchists in Greece. For the Greeks, revolutionary solidarity is not a concept reserved for email salutations but the lived foundation of every relationship between comrades. In response to a comrade imprisoned by the state, solidarity can only be expressed through an attack against our common class enemy. While in Greece, I heard stories of the wildest solidarity actions like, for example, comrades shutting down most of Thessaloniki during a trial of three anarchists. For that matter, it's important to recognize that Alexi's murder did not only spark the insurrection because

he was a 15 years old but also because, despite what has been reported by the bourgeoisie media, he was an anarchist. American revolutionaries should follow suit and let the ruling class know that when they fuck with one of us we'll tear their whole world apart. The escalation of the class conflict is the only way to respond to state repression and this is how the Greeks movement was able to overcome the death camps for the communist guerrillas and the tanks that crushed the students in the Polytechnic. Struggle should open up space for a more intensified struggle, and this logic has forced the Greek state into a corner where they have to suck it up and, to some extent, tolerate the amazing actions we read about on infoshop.

The attack component of revolutionary solidarity implies, what I believe to be the more profound truth, that we are accomplices united in a social war against structures of power. It's common to see the Greek comrades hugging and kissing each other with an affection I've never seen here in America. Whether old friends or newly arrived internationals, I never saw the Greeks act with the suspicions and pretensions so prevalent here in the States. I think it's no coincidence that the same selfless generosity that shocked George Orwell in revolutionary Spain surprised me in insurrectionary Greece.

Lastly, it is also necessary to discover methods to spread the subversive practices we develop throughout the social terrain, although this to me seems far more difficult and will require considerable amount of experimentation on our part. As I touched on in the previous answer, those who don't explicitly consider themselves revolutionaries were equally, if not, likely more responsible for furthering the insurrection. The Greek people were already equipped with a host of actions they could employ against government without the help of anarchists or any other guidance. Americans are not apt to take action on their own behalf, especially without the approval of some sort of mediator. Revolutionaries in the States need to actively change these state of affairs.

One thing that was continually made apparent to me in Greece was that the general acceptance for these predisposed behaviors did not appear out of thin air nor did insurrection. Revolutionary conditions will not fall out of the sky on to our laps, we have to reach up and rip them from the sky or live a life of perpetual misery. Flesh and blood people, who love and hate, who eat, sleep and shit, can create social revolution because we are capable of far more than is obligated to us in this world suffocated by exploitation.

# EXCERPTS OF EXPERIENCES FROM THE INSIDE...

This blog acted as an inside source providing information of resistance, and accounts of the experience within the insurrection in Greece during its peak December days, and continues to do so today. Many more writings and actions are reported on this site, and we encourage you to check it out yourself by visiting the website. These excerpts were chosen because they helped to inspire us when we were frustrated with how to report on Greece.

Visit:

[www.occupiedlondon.org/blog](http://www.occupiedlondon.org/blog)

## ACCOUNT OF INTERACTION WITH CLOSE FRIEND OF ALEXANDROS, A WEEK AFTER THE RIOTING -ANONYMOUS

“Last night, I met a friend of Alexandros’ who was sitting close to him when he was assassinated. Standing there silently, listening to him describe the moments of the assassination (for the n-th time I imagine) I couldn’t help but think: How many years did this kid grow over these seven days? Listening to him explain exactly how the cop is now attempting to cover up the story, how the ricocheting scenario can’t possibly stand... Seeing him argue how we need to change our tactics to take our struggle forward. Joking with us about the incapacity of the indymedia servers to hold the incoming traffic in the first days of the revolt. How many years did he grow? I can’t help but think; they took 15 years from Alexandros, but years

and years of life were transplanted into all of us who are here now. In these days of revolt, normality and normal time have been suspended - finally giving us ample time in which to live and grow. For this reason, as for a million others, there is simply no way back now: time can’t move backward, what we have lived cannot be un-lived. “Remember this”, I heard the old man telling his grandson at the spontaneous mural for Alexandros at the spot of his assassination. “Remember that it is always authority killing the people, it is always the powerful who kill the powerless”. The kid will never forget this week, none of us will. This is the longest week of our lives.”

## DESCRIBING A CONFUSION OF DIRECTION, BUT A NEED TO PREVENT ALL NORMALCY FROM REOCCURRING -ANONYMOUS

If I do not burn  
If you do not burn  
If we do not burn  
How will darkness come to  
light?  
(Nazim Hikmet, “Like Kerem”)

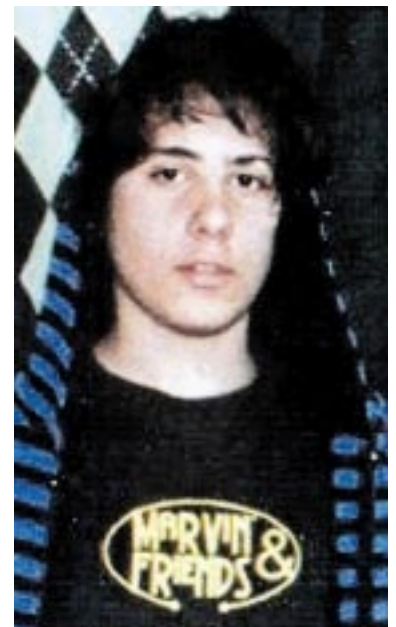
Clenching fear in their teeth the dogs howl: Return to normality – the fools’ feast is over. The philologists of assimilation have already started digging up their cut-sharp caresses: “We are ready to forget, to understand, to exchange the promiscuity of these few days, but now behave or we shall bring over our sociologists, our anthropologists, our psychiatrists! Like good fathers we have tolerated with restraint your emotional eruption – now look at how desks, offices and shop windows gape empty! The time has come for a return, and whoever refuses this holy duty shall be hit hard, shall be sociologised, shall be psychiatrised. An injunction hovers over the city: “Are you at your post?” Democracy, social harmony, national unity and all the other big hearths stinking of death have already stretched out their morbid arms.

Tomorrow dawns a day when nothing is certain. And what could be more liberating than this after so many long years of certainty? A bullet was able to interrupt the brutal sequence all those identical days. The assassination of a 15 year old boy was the moment when a displacement took place strong enough to bring the world upside down. A displacement from the seeing through of yet another day, to the point that so many

think simultaneously: “That was it, not one step further, all must change and we will change it”. The revenge for the death of Alex, has become the revenge for every day that we are forced to wake up in this world. And what seemed so hard proved to be so simple.

This is what has happened, what we have. If something scares us is the return to normality. For in the destroyed and pillaged streets of our cities of light we see not only the obvious results of our rage, but the possibility of starting to live. We have no longer anything to do than to install ourselves in this possibility transforming it into a living experience: by grounding on the field of everyday life, our creativity, our power to materialise our desires, our power not to contemplate but to construct the real. This is our vital space.

## All the rest is death.



MURDERED 16 YEAR OLD ANARCHIST COMRADE; ALEXANDROS GRIGOROPOULOS



# AN ANALYSIS OF THE UNREST FROM THE INSIDE

Up against the wall motherfuckers!  
We've come for what's ours...  
(Monday, December 15, 2008)  
-Anonymous

In these days of rage, spectacle as a power-relation, as a relation that imprints memory onto objects and bodies, is faced with a diffuse counter-power which deterritorialises impressions allowing them to wonder away from the tyranny of the image and into the field of the senses. Senses are always felt antagonistically (they are always acted against something) – but under the current conditions they are driven towards an increasingly acute and radical polarization.

Against the supposedly peaceful caricatures of bourgeois media (“violence is unacceptable always, everywhere”), we can only cachinnate: their rule, the rule of gentle spirits and consent, of dialogue and harmony is nothing but a well calculated pleasure in beastliness: a promised carnage. The democratic regime in its peaceful façade doesn’t kill an Alex every day, precisely because it kills thousands of Ahmets, Fatimas, JorJes, Jin Tiaos and Benajirs: because it assassinates systematically, structurally and without remorse the entirety of the third world, that is the global proletariat. It is in this way, through this calm everyday slaughter, that the idea of freedom is born: freedom not as a supposedly panhuman good, nor as a natural right for all, but as the war cry of the damned, as the premise of civil war.

The history of the legal order and the bourgeois class brainwashes us with an image of gradual and stable progress of humanity within which violence stands as a sorry exception stemming from the economically, emotionally and culturally underdeveloped. Yet all of us who have been crushed between school desks, behind offices, in factories, know only too well that history is nothing but a succession of bestial acts installed upon a morbid system of rules. The cardinals of normality weep for the law that was violated from the bullet of the pig Korkoneas (the killer cop). But who doesn’t know that the force of the law is merely the force of the powerful? That it is law itself that allows for violence to be exercised on violence? The law is void from end to bitter end; it contains no meaning, no target other than the coded power of imposition.

At the same time, the dialectic of the left tries to codify conflict, battle and war, with the logic of the synthesis of opposites. In this way it constructs an order; a pacified condition within which everything has its proper little place. Yet, the destiny of conflict is not synthesis – as the destiny of war is not peace. Social insurrection comprises the condensation and explosion of thousands of negations, yet it does not contain even in a single one of its atoms, nor in a single one of its moments its own negation, its own end. This always comes heavy and gloomy like a certainty from the institutions of mediation and normalization, from the left promising voting rights at 16, disarmament but preservation of the pigs, a welfare state, etc. Those, in other words, who wish to capitalise political gains upon the wounds of others. The sweetness of their compromise drips with blood.

Social anti-violence cannot be held accountable for what it does not assume: it is destructive from end to end. If the struggles of modernity have anything to teach us, it is not their sad adhesion upon the subject (class, party, group) but their systematic anti-dialectical process: the act of destruction does not necessarily ought to carry a dimension of creation. In other words, the destruction of the old world and the creation of a new comprise two discrete but continuous processes. The issue then is which methods of destruction of the given can be developed in different points and moments of the insurrection. Which methods cannot only preserve the level and the extent of the insurrection, but contribute to its qualitative upgrading. The attacks on police stations, the clashes and roadblocks, the barricades and street battles now comprise an everyday and socialized phenomenon in the metropolis and beyond. And they have contributed to a partial deregulation of the circle of production and consumption. And yet, they still comprise in a partial targeting of the enemy; direct and obvious to all, yet entrapped in one and only dimension of the attack against dominant social relations. However, the process of production and circulation of goods in itself, in other words, the capital-relation, is only indirectly hit by the mobilizations. A spectre hovers over the city torched: the indefinite wild general strike.

The global capitalist crisis has denied the bosses their most dynamic, most extorting response to the insurrection: “We offer you everything, for ever, while all they can offer is an uncertain present”. With one firm collapsing after the other, capitalism and its state are no longer in a position to offer anything other than worse days to come, tightened financial conditions, sacks, suspension of pensions, welfare cuts, crush of free education. Contrarily, in just seven days, the insurgents have proved in practice what they can do: to turn the city into a battlefield, to create enclaves of communes across the urban fabric, to abandon individuality and their pathetic security, seeking the composition of their collective power and the total destruction of this murderous system.

At this historical conjuncture of crisis, rage and the dismissal of institutions at which we finally stand, the only thing that can convert the systemic deregulation into a social revolution is the total rejection of work. When street fighting will be taking place in streets dark from the strike of the Electricity Company; when clashes will be taking place amidst tons of uncollected rubbish, when trolley-buses will be closing streets, blocking off the cops, when the striking teacher will be lighting up his revolted pupil’s molotov cocktail, then we will be finally able to say: “Ruffians, the days of your society are numbered; we weighted its joys and its justices and we found them all too short”. This, today, is no longer a mere fantasy but a concrete ability in everyone’s hand: the ability to act concretely on the concrete. The ability to charge the skies.

If all of these, namely the extension of the conflict into the sphere of production-circulation, with sabotages and wild strikes seem premature, it might just be because we haven’t quite realized how fast does power decomposes, how fast confrontational practices and counter-power forms of organizing are socially diffused: from high school students pelting police stations with stones, to municipal employees and neighbors occupying town halls. The revolution does not take place with prayers towards and piety for historical conditions. It occurs by seizing whatever opportunity of insurrection in every aspect of the social; by transforming every reluctant gesture of condemnation of the cops into a definite strike to the foundations of this system.

OFF THE PIGS!

As we mentioned throughout this issue, everything here is not an end. All actions provoke more actions, more importantly right now as tensions provoking this resistance is something more and more are feeling. Anarchist or not, a wave of contempt for the state and all its appendages is flaring in the streets around the world. May these actions inspire you to embrace such a contempt and such an inspiration. May these reports not become part of history, but an opener for the future to come.

## US SOLIDARITY ACTIONS (AS OF NEW YEARS 2009) WITH GREECE

Visit the Social Rupture Blog to Stay Up to Date with More as they Come:

[www.socialrupture.blogspot.com](http://www.socialrupture.blogspot.com)

### New York City, December 11th: Greek Consulate Attacked

Several windows were smashed at the Greek consulate in NYC last night, along with graffiti reading "Alex was here," "Murderer" and a circle A. This action took place the night before a scheduled solidarity demonstration at the same location.

The demonstration the next day was met with a severe police presence. Were assuming this was due to their attempts to turn the night before into a serial action, committed by this fabricated media opportunity, known as the "bicycle bomber", also accused of bombing a military recruiting center in Times Sq., the Mexican consulate a year after the death of a murdered comrade to the global anarchist community, Brad Will, and throwing make shift grenades at the British consulate one year before. No one has been caught for any of these actions, but the state has been known to use these bicycle conducted actions as an opportunity to harass anarchists in the NYC area, and abroad. There is no hero, there is only anonymous individuals who create resistance, anonymously.

"Nothing is missing, everything is here: once again, everyone, adventurism gets the goods.

Athens on fire-so are our hearts!

This is global social war!"

-From the reporter of this article

### Olympia, Washington, Week of December 11th: Olympia Demo with Greece

50 people gathered in Sylvester Park in downtown Olympia. From there a march started which snaked throughout the city, with hundreds of pamphlets about what is happening in Greece being distributed to an increasingly sympathetic community. At the head of the march was a banner which read: SOLIDARITY WITH GREEK UNREST-RESISTANCE IS GLOBAL, flanked by drawings of two molotov cocktails. In the rear of the march was a sound system blasting electronic music.

Upwards of fifty people were there, dressed in black and holding black flags. Two bike cops ineptly followed the march, as did several cruisers from the overtaxed and despised Olympia Police Department.

While the march was moving, people informed passersby about the murder of Alex in Athens and the murder of Jose Ramirez-Jimenez by the Olympia Police Department. After making several loops of the downtown area, the march suddenly ran backwards, overrunning the bike cops and cruisers and sprinting joyously down 4th Avenue. Someone threw a rock at the US Bank window but it did not hit the glass. A Bank of America had its windows smashed out during the sprinting after a bag of rocks appeared from nowhere. Afterward, people informed the spectators that this was done in solidarity with the Chicago factory occupation because of the banks involvement in closing the factory. One person was arrested in a parking lot for "not sitting down fast enough." This person did not do anything and will more than likely be released tonight and later have their charges dropped. There are currently people at the jail waiting for him to be released. Revolt is everywhere. Solidarity is not an abstract idea nor is it something easy. Solidarity means attack; constant, unrelenting attack. We must be brave and take risks. That is the only way anything will materialize. From Athens to Olympia, we are all fighting the same fight. Keep it up, those of you who are fighting.

Athens burns...and with it...so do our hearts.

Love forever

Don't stop.

### Santa Cruz, California December 11th: Banks and ATMs Attacked

Communiqué claiming the action:

"Last night rocks were thrown through the windows of 2 Bank of Americas and another ATM location. We did this because the uprising of our comrades in Greece, England, Moscow and elsewhere will not go without a response. People here are killed by cops, screwed by banks, and we will revolt with just as much fury. These and the outbreaks in Europe show that it is simple for us to respond in the most direct way to the forces of repression in order for them to fall. We chose Bank of America because of their exemplary demonstration of capitalism's principles (sic). Funding toxic coal projects, selling out workers, in bed with the government... Rather than many banks who worship money over people, we chose to stick it to one bank that worships money more than people. After all, it is a bank. But we'll be back.

-Anarchists"

### Olympia, Washington, December 13th: Mormon Church Attacked in Solidarity with Sexiness of Greek Rioters

Communiqué claiming the action:

"We paid another visit to the bigots over at the Mormon Church. We covered their building with messages in spray paint, such things as "there is no sin in your desire", "love who you want to love and love how you please", "sex is fun! It's not shameful", "queer and trans insurrection" and many, many, many, many others. We also left them a surprise, it's a pretty big one, we think they'll notice it within a few days.

The Mormons are an atrocious bunch and, well, it just felt amazing to fuck up their holy place, especially on an early Sunday morning with the snowflakes glistening in the street lamps. They have been so active in suppressing their flocks sexual urges through instilling bankrupt ideas of morality and shame, we hope that a few people read that and went home to commit loving acts of sodomy.

We're also pretty fucking fed up with the way those Mormons have been giving us queer and trans people so much shit, they treat us like we're some sort of plague that they need to quarantine before it spreads. When actually this plague is something innate in us as humans, you can't quarantine us, cause we already exist inside of everyone. We are desire, we are freedom, we are acting on urges and possibilities, we are passion, we are a break from the routine, from the expected, from the drudgery, we are the nibble on your earlobe, the sex in the forest or the kiss under the stars. We are sexy, sexy, anarchists.

Around the world people are breaking away from their dreary slumber, rejecting the tediousness of their boring lives and finding meaning in attacking systems of misery. Let this be a call out for more actions, bigger ones, and bigger still. We want nothing from their world to stand, we want to create our own world, where everything is possible and everything is permitted.

We did this in solidarity with those sexy Greek rioters we've been hearing so much about. Damn, those kids really know how to turn us on, they get us all warm inside on these cold winter nights. We wish we could grab a few of those Greeks by the balaclava and just... well you know...

More attacks to cum.

-An underground cell of Bash Back!"

### Boston, Massachusetts, Week of January 13th: Consulate Hit with Red Paint

Communiqué claiming the action:

"On the shadow of midnight on Sunday, red paint was thrown at the Greek Embassy in Boston. Now, just like in Greece, they have blood on their hands.

The present Social Insurrection in Greece is a reminder to all of us that another world is not only possible, but is present in the struggle for the decolonization of everyday life. With the day of international solidarity this Saturday, people will be showing support for what is happening in the streets and buildings of Greece. Yet, along with solidarity, people need to take to the streets like our comrades in Greece and fight the same battle that they are because wherever there is capitalism there is oppression.

With the recession hitting home everywhere, as corporations are getting bailed out and families are having trouble putting food on the table and finding jobs, the struggle is everywhere, not just in Greece.

LONG LIVE THE OCCUPATIONS!

RHYMING WITH COBBLE STONES AND PETROL BOMBS – POETRY IS IN THE STREETS!"



**New York City, December 18th: Spontaneous Demonstration in Solidarity with Greek Unrest disrupts the Normalcy of Manhattan's Nightlife**

A group of 40-50 individuals assembled shortly after 9 PM in Tompkins Square Park in Manhattan's Lower East Side; carrying banners they took to the streets marching north on Avenue A., the site of the well known Tompkins Square Park riots of 1989. The group began chanting anti-police slogans, as well as anti-capitalist chants. Fliers were handed out talking about the Greek revolt as well as problems here like police brutality, the economic crisis and gentrification. As the crowd made its way west construction materials and newspaper boxes were dragged into the streets making blockades. At this point Anarchist graffiti was painted on the walls and a yuppie condo was defaced. Allegedly a couple of luxury cars had their windows broken. Marchers chanted "From New York to Greece, Fuck the Police"

**Fort Collins, Colorado, December 18th: Bank Windows Smashed**

Communiqué claiming the action:

"A Wells-Fargo bank in Fort Collins, Colorado had a window smashed last night. This action was in solidarity with the social insurrection in Greece and with immigrants and prisoners everywhere. It was also done as direct action against capitalism. Not only is Wells-Fargo one of the major institutions of capitalism, it also invests in the Geo Group, a corporation that builds and operates ICE prisons and the US prison camp at Guantanamo. In the shattering of the bank window, we hear the voice of resistance. Give fuel to the fire!"

**Tacoma, Washington, December 20th: Gas Stations Attacked on Day of Solidarity with Greece**

Communiqué claiming the action:

"Early on the morning of the 20th, in memory of the 15 year old hero Alexandros Grigoropoulos and all those murdered by the police and other defenders of this false and rotting order, and in memory of our own lives, fuel hoses were slashed, pump consoles were destroyed, and the message "walk to work and murder your boss" was left at two Shell stations and two Chevron stations in Tacoma. This announcement was also sent to the News Tribune, the Seattle Times and PI, and also the Puyallup Herald. The attacks were a very small contribution to the targeted mayhem we hope to see engulf this world. Fighting the forever war from Athens to Hilltop, For the development of a high-intensity conflict against everything, -Some anonymous comrades "

**San Francisco, California December 20th: Bank Attacked**

Communiqué claiming the action:

"In solidarity with Greek unrest and the declared global day of action against the state (Dec. 20th), we paid a visit to the yuppie West Portal branch of Bank of America. Anarchists and anti-capitalists took to the streets earlier in the evening to protest police brutality, only to be harassed, beaten up, and arrested. The police violence was legitimized by "public safety" propaganda. We don't buy it. The only people hurt in the Westfield Mall incident were the victims of the pigs, who are responsible for perpetrating nothing but a culture of violence. This action was in solidarity with those brave comrades.

Bank of America obviously has a distorted view of how their participation in the capitalist system affects folks around the world, so we thought we'd give them something else to look at.

Tomorrow they'll have a great view of the poor's rage embodied in a spider-webbed window, not to mention a fractured picture of that mansion across the street epitomizing gentrification.

THE POOR ARE TAKING ACTION

THE RICH WILL PUSH BUT WE WON'T BUDGE

THE POLICE WILL HARASS BUT WE WILL FIGHT BACK

This unrest is not unprecedented nor is it isolated. We fight for all desires to surface, for the earth and for each other.

We welcome collapse. More so, we advocate unity in the most dire sense of the word. Now more than ever, we must find the balance between destruction and creation. We cannot have one without the other.

Love forever,  
Anonymous comrades."

**San Francisco, December 20th: Mob Attack on Mall**

Brief article describing the events:

A band of demonstrators, many wearing black masks, stormed a bustling San Francisco mall Saturday evening, throwing garbage cans and foliage, and damaging crystal merchandise at one kiosk. An estimated 50 to 75 people were involved in the disruption at Westfield San Francisco Centre, police said. The disruption began around 6:30 p.m. as holiday shoppers crowded the mall on the last Saturday before Christmas. Some protesters threw food, police said. Others tried to toss a large planter onto the food court below. According to mall

management, the protesters were part of a “Solidarity with Greek Uprising” demonstration, which began in the Mission District earlier in the afternoon. An international day of action was called on Saturday to protest the death of a young man in Greece in early December. A police source said five or six protesters were arrested for misdemeanor vandalism.

### **Portland, Oregon, Night of December 20th: Spontaneous Night on the town Walk leads to Destruction**

40 people or so marched through downtown Portland streets on a very snowy Saturday night in solidarity with the insurrection in Greece and against state repression everywhere. Chants of “from Portland to Greece, these are our streets!” and “rain or snow the police must go!” were met with cheers by many of the people who were downtown during the blizzard, some even joined the march with their own chants of “Fuck the Police!” The march encountered only one cop who was laughed off when he asked “who is the leader?”, a window was smashed at a large department store, and circle A’s appeared on doors and buildings in the wake of the march.

### **Kansas City, Missouri December 20th: Mexican Consulate Attacked**

Communiqué claiming the action:

”Late Saturday night we visited the Mexican consulate at 16th and Baltimore in downtown Kansas City, Missouri. We did so to pay our respects to all those murdered by the state: in Greece, Mexico, the United States -- everywhere. We used bricks, paint, and stealth. We are enraged by the slaying of our comrades in Mexico and in Greece. We don’t forgive and we don’t forget. We attack. Tonight was only practice. One day we’ll take this to the streets in broad daylight, KCPD -- and we will reduce the property you that currently “protect” to ashes. The fires of rebellion will engulf everything that stands for and maintains our domination. We’re getting ready. You will be no match for our courage and our rage. Solidarity with all who revolt! Viva Oaxaca y Chiapas! Burn Greece burn! “

### **St. Louis, Missouri, December 20th: Demonstration in Solidarity with Greece leads to Confrontations with Police**

Article describing the events:

“On Saturday December 20th, about 30-40 people gathered in the University City’s Delmar Loop district, an area that is mostly a busy yuppie financial district but seems to be a melting pot for all walks of life, also the location of the most recent fatal shooting of a cop. As people gathered, a small business owner saw masked people gathering about in the cold night and reminded us that we we’re on his property and once we abandon the role of isolated atomized individuals then the property is no longer available for us to use. So the solidarity march began. On the sidewalks we began, a small group walking amongst the freezing and surprisingly empty streets heading eastward. Some handed out flyers stating why we we’re there, making connections to the situation in Greece, and the violence of the economy which is not going away. With loud chants of “From St. Louis to Greece - fuck the police!” filling the quiet air, busboys and waiters/ waitresses came out from restaurants giving a positive reaction to what we were doing. As we ended the end of the strip of the loop flyers were tossed into the air and scattered about by the high winds, then we turned around and got in the street. Not long after getting in the street did the police confront us. Then it all escalated quickly. A scuffle broke out, some were arrested, some were unarrested, a cop got hit in the shoulder with a metal pole. The police threatened to arrest everyone, only 6 arrests were made. It all happened within 20 minutes, and somehow a bank window a few blocks down was busted before the night was over. It must be noted that FOX NEWS turned up, got a hold of one of our flyers, and in their initial first 2 broadcasts, read a few quotes from the flyers on air: “DEATH TO THE POLICE AND THE CLASS THAT HOLDS THEIR LEASHES!” “DEATH TO THE WORLD OF WAGE SLAVERY AND WORK!” These problems aren’t going away, and the resistance in Greece doesn’t seem to be dying down anytime soon, in fact, as we can see - it is spreading. Things are getting worse without even the false promises that they will get better, so we might as well create the world we want, we can lash out individually or we can try to collectivize revolt and make it uncontrollable. Here and elsewhere, this is only a beginning. “

### **Oshkosh, Wisconsin: December 20th, Bank Attacked**

Just after midnight, the beginning of Saturday, December 20th, in Oshkosh, WI; a Chase Bank was attacked by some glue and some paint. Burn Greece; Burn Prisons; Burn the States.

Poem claiming the action:

“Walking down the street with some paint and some glue wished to see about some banks troubles

if there was anything they could do.

When they walked near they found the capitalists were filled with fear.

So they decided to, with Christmas cheer, cover the motherfuckers windows and glue up their locks.

So the bankers would be safe from the public bashing back.”

### **Milwaukee, Wisconsin: Week of December 20th: Graffiti on Symbols of Wealth and Power discovered all across the city communicating a solidarity with Greek Unrest.**

Article describing the Vandalism:

“Just strolling around town yesterday, this humble observer saw condos, developments, city buildings, and even some hummers that had been redecorated and dedicated to the social uprising happening in Greece.

One building read, “No Control”, another “the Social War is Everywhere”. One piece of graffiti read “Alex was here”, undoubtedly making reference to the teenage anarchist murdered by Greek Police. Most importantly, was the newly built condominium that read “From Milwaukee to Greece, Fuck the Police”.

These sentiments were found just as other cities throughout the world are reporting on their expressions of solidarity with our comrades in Greece. They echo the logic articulated over the past two weeks - that logic of attack. Our friends in Greece demonstrated this logic when one of theirs was murdered. And we, in turn, are expressing it for them.

What becomes clear, is that resistance to power is everywhere. Milwaukee, Minneapolis, New York, Santa Cruz, Modesto, Chicago, Michigan, San Francisco, Tacoma, Olympia, North Carolina, Denver - We are many and strong!

May this only be the beginning.”



# A WARNING TO THOSE WHO HAVE STOLEN OUR WORD

A CALL OUT TO ANARCHISTS; TO DRAW THE  
LINES AND DEEPEN OUR PROPER AFFINITIES

It's not a case of in-fighting or immaturity, it's a case of legitimate division, this is a call out for distinction. For almost ten years, which is many of my young life, I've been dedicating my attention, resources, and commitment to provoking agitation and trying to stimulate a desire for insurrection, and a vision of satisfaction with our everyday lives. More recently, either in response to our alleged post-9/11 era, or a "post-globalization" anarchist "movement," I have noticed a distasteful transition in the norm when appointing certain behavior and thinking as anarchist (or anarcho whatever the fuck). The word "anarchist" communicates a desire or vision for the destruction of all constraint. A word that has been, and remains to be used as an identifier for the most incendiary and deep feelings of frustration we feel in our everyday lives.

Neglecting the different factions of anarchy that have come out of arguments collectively discussed in perceiving what is or is not dominating. It has always at least been indispensable to the anarchist identity to accept nothing else but the utter destruction and abandonment of all rituals, institutions, and appendages of domination, and no other response or recognition of these institutions was anarchist. For some, an understanding of this word remains. But in some of my more recent experiences where I've found myself in particular sub-cultural gatherings, I found our fire breathing desires behind such a term being stolen. I discovered this word I use to communicate my desires socially to be mis-used and disgraced, refined into a new type of veiled liberalism or lacking politic hiding itself in the aesthetic of an "anarchist sub-culture".

Single issued politics: picking and choosing which oppression to prioritize, which company to pick, which community to organize, neglecting the totalistic nature of our current context. Voting: allowing ourselves to be deceived by the ritualistic political spectacles we are provided with by the elite, giving us a false sense of empowerment, all the while disgracing our struggle against all governing forces as one of compromise and faith in our enemy's games of deception. Even pacifism: a first world ideology more then encouraged by Hollywood's presentation of dissent, a strategy of comfort, a strategy of insincerity, a strategy of resistance condoned by our enemy. A tactless tactic that serves the state, limits our resistance, prevents our struggle from becoming a threat, and making us look like a bunch of fucking hippies!?

The anarchist is no longer thought of as an unknown face and body, wearing only black, or well dressed for disguise, carrying only a desire for destruction and freedom. Thoughts of the anarchist now assume an inaccessible identity of whiteness, student sincerity (you know the kind that lasts for 4 years), sub-cultural obsession, and a fabricated guilt that tokenizes other struggles one knows nothing of in their everyday lives, due to a pathetic sense of comfort that doesn't allow for any recognition of the struggle we all experience in our everyday lives. One who self-appoints oppressions because they are too blind and comfortable to see that it is everywhere. One who writes songs, many just don't want to hear, calling it their "activism", discussing and glorifying other people's experiences they are too scared to risk experiencing themselves. Singing or talking about them so much its almost like they experience it too.

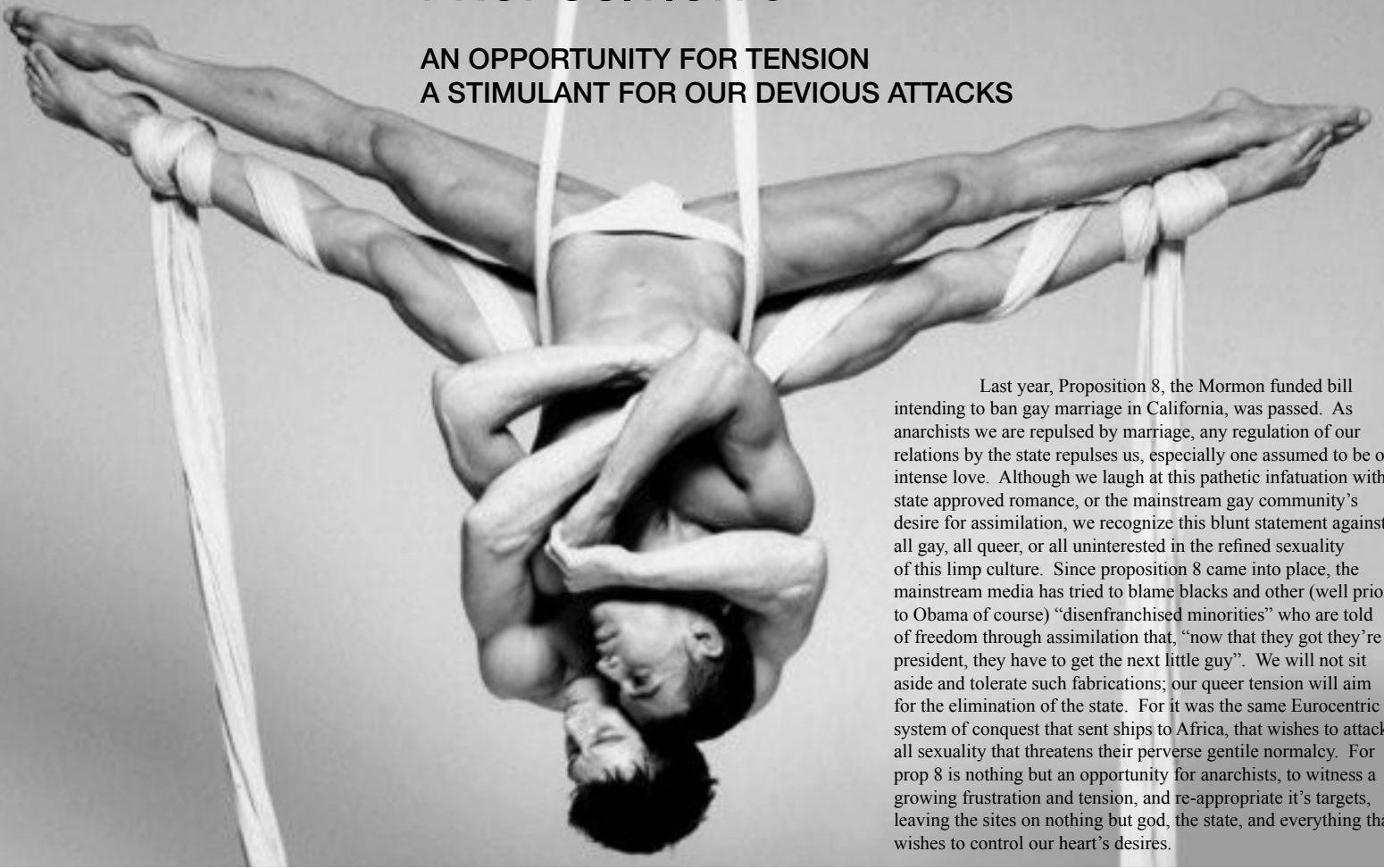
We've had enough with the evidence to this image. I will not tolerate another identity assimilating my word. A bicycle helps me to get around for cheaper, but it is not me. It is not a threat. Student privileges may help some to access more resources for resistance, but student activism does nothing but limit our revolt from ever being generalized. We the anarchists look to confront all those who act as evidence to this false image. We want your money to fund our destruction, we want your independent media only for the occasional recognition of our real struggle, only because no one else will show us the light of day. We know where you will be when crisis presents itself, when shit hits the fan, when riotous moments draw the lines, and our communities become orgies of destruction. You will be on the sidewalk taking pictures of us, using us and our word as a source for your identity and hobby. You will be the snitches and find new friends, our word is all we have, compromise and betrayal is never of an option. Our desires are of no choice, because they are our lives. We are angrier then you. We are tougher then you. We are the real motherfucking deal. As you comply with the political curriculums of your sub-culture, we will assert our chaotic trajectory of life over survival and determination over destiny. We know what your about. We know of your walls, between the personal and the political, between your heart and your mind, we know that you can find warmth in this cold world, when we will forever refuse any blankets.

We, "the anarchists", we, the enemies of domination, look for attack now, for nothing else should be assumed of such a desire. You, the assimilators, the ones offended by this piece, the traitors to our word, you choose to remain positive and concerned only with our enemy's acceptance of us. Constantly struggling with your white confusion, your inability to relate with those you intend to "organize". Constantly looking for an affinity of aesthetic and hobby while we yearn for a solidarity of rage, of accessible and instinctual animosity for all that disrupts our content. You are robbed charity workers. You are two faced diplomats. You are co-op employees serving the health of the ruling class. You like your job. We don't organize, we link up. We realize the potential of our solidarity and coordinate such an affinity with others who share our boiling blood. We felt the isolation of immigrants in Italy and Greece, and attacked the pillars of detention. We felt the rage of indigenous nations over plundered land across Canada, and let the air in to each bank that funded such modern attempts of assimilation and development, every night.

We "the anarchists", bombed consulates and police headquarters in Uruguay and Chile when we felt the starvation for freedom Mapuche prisoners slowly died for. We voice our solidarity in a writing of action not compromise. We look for an organization of self-determination, not neo-vanguardism. You who are consumed by the spectacle of dissent, looking at climate change, scarcity, or which social inequity is trendy enough to confront, knowing that each campaign will do nothing to confront the origin all these dominating forces, only to confront with activist deception and ritual, your selfish guilt as a member of the comfortable. We warn you here. Keep your sub-culture. Keep your tacky aesthetics. Keep your fetishized bicycles, your insincere hygiene, your comfort of all kind. But do not use our word. As we organize ourselves, as we share our accessible desires with the world's discontent, we tell you to stay the fuck away with your rhetoric and deception. May our word be embraced by all who know of its inherent suggestions. May our word be expressed to our enemies in the form of fire, rocks, bricks, bombs, and bullets. For all constraint and mediation stands in our way, because we are anarchists, and nothing else is up to par.

# PROPOSITION 8

## AN OPPORTUNITY FOR TENSION A STIMULANT FOR OUR DEVIANT ATTACKS



Last year, Proposition 8, the Mormon funded bill intending to ban gay marriage in California, was passed. As anarchists we are repulsed by marriage, any regulation of our relations by the state repulses us, especially one assumed to be of intense love. Although we laugh at this pathetic infatuation with state approved romance, or the mainstream gay community's desire for assimilation, we recognize this blunt statement against all gay, all queer, or all uninterested in the refined sexuality of this limp culture. Since proposition 8 came into place, the mainstream media has tried to blame blacks and other (well prior to Obama of course) "disenfranchised minorities" who are told of freedom through assimilation that, "now that they got they're president, they have to get the next little guy". We will not sit aside and tolerate such fabrications; our queer tension will aim for the elimination of the state. For it was the same Eurocentric system of conquest that sent ships to Africa, that wishes to attack all sexuality that threatens their perverse gentile normalcy. For prop 8 is nothing but an opportunity for anarchists, to witness a growing frustration and tension, and re-appropriate it's targets, leaving the sites on nothing but god, the state, and everything that wishes to control our heart's desires.

“We cum sin upon your churches through our manifested contempt for your conquest of monotony!”

**Lansing, MI: Bash Back Attacks God (Nov. 9th)**

[www.bashbacknews.wordpress.com](http://www.bashbacknews.wordpress.com)

Communiqué claiming the action:

“The Mount Hope Church is a deplorable, anti-queer mega-church in Lansing, Michigan. The church works to institutionalize trans-phobia and homophobia through several repulsive projects including organized “ex-gay” conferences and so-called “hell houses”, which depict queers, transies and womyn who seek abortions in hell. Mt. Hope is dedicated to the repression of queers in Michigan and beyond. Bash Back! ain't down with that. And so on Sunday November 9th, about thirty radical queers from Lansing, Chicago, Memphis and Milwaukee disrupted the church's most well-attended sermon. At noon, a small group of folks dressed in pink and black, equipped with a megaphone, black flags, picket signs and an upside-down pink cross began demonstrating outside the church. The group was extremely loud and wildly offensive. The demonstration drew a majority of Mount Hope's security staff outside to watch them. Meanwhile, with the guards pre-occupied by the distraction, over a dozen queers had put on their Sunday-best and infiltrated the church's congregation. At the signal that the guards had been lured outside, the infiltrators sprung into action. A group stood up, declared themselves fags, and began screaming loudly. Upon hearing the loud interruption, other affinity groups went into action. A team that had been hiding under the pews in the closed-off balcony dropped a banner and pulled back the curtains to reveal “IT'S OKAY TO BE GAY! BASH BACK!”. Another group threw over a thousand fliers to the entirety of the congregation. The fire alarm was pulled. Queers began making out in front of the pastor. And within a matter of minutes, everyone had evaded the guards and made their escapes. Bash Back! operatives, still hidden among the congregation observed a person screaming that Satan had come to Mount Hope, that the end was here, that the queers were everywhere. She then began speaking tongues. The dumbfounded pastor, after regaining his composure, went on to speak of the decadent, depraved wolves that menace his flock of sheep. Let it be known: So long as bigots kill us in the streets, this pack of wolves will continue to BASH BACK!”

**Layton, UT: More Attacks On Mormon Churches (Week of Nov. 14th)**

The windows of two more LDS ward houses have been shattered - the latest in a string of seven buildings targeted by vandals across the Wasatch Front since Saturday. Windows & large sheets of glass on the front doors of four different church buildings had been shattered by BB gun-wielding vandals over the weekend. A glass door at a ward house was shattered over the weekend, as well as a window at a home a couple blocks from that church. On Tuesday, two more cities reported virtually identical incidents at LDS Church-owned property. A rock was thrown through a South Ogden building near 5800 Skyline Drive, and someone used a BB gun or airsoft gun to shoot out the front window of a Sandy building near 11570 S. Wasatch Blvd.

The LDS Church has seen a lot of backlash for its support of the proposition, which won the statewide vote and banned same-sex marriage in California.

**Olympia, WA: Bash Back! Attacks Mormon Church (Week of Nov. 18th)**

Communiqué Claiming the action:

“Last night, under the veil of fog, we visited the Church of Latter Day Saints. We left their locks glued with anarchist messages scrawled in spray paint over their boring veneer. We did this to show our solidarity with all who are resisting heterosexism everywhere, hopefully to spur them into action; and also because we are angry at the amount of money and propaganda that the Mormon church pumped into the homophobic Proposition 8 campaign. From their disgusting commercials to their despicable sermons to those gross lawn signs, we are sick of this parade of bigotry. The Church has to pay. We as anarchists are opposed to marriage but we see that this blatantly anti-gay act as a threat to all us gay, lesbian, transgendered and queer folk. The Proposition 8 campaign was used as a medium to instill homophobic fear into the population of California so as to squash queer culture, it is dangerous to let these actions go unchecked and not confronted. Liberating our sexual fantasies and desires is dangerous to this rigid system, because free people enjoying themselves in a plethora of ways sexually will eventually want to enjoy themselves in other areas of life too, capitalism doesn't want sexually liberated people because they ask too many questions and may not show up to work on time (or at all). The Mormon church (just like most churches) is a cesspool of filth. It is a breeding ground for oppression of all sorts and needs to be confronted, attacked, subverted and destroyed. The church reinforces sexism, transphobia, homophobia, racism, capitalism, and leaves it's members emotionally wounded and unable to engage in critical thinking. The Mormon church teaches us to hate our bodies, not to trust ourselves or our desires. This ends up deforming us as healthy sexual and communal beings. This is unacceptable. This is a few reasons why an affinity group of the Olympia, Washington Chapter of Bash Back! decided to attack their church with glue and paint. Let this be a warning to the Mormon church, dissolve completely or be destroyed. The choice is yours.

-Bash Back Olympia!”



## WE WILL CAST OUR VOTE! AS WE CAST THE STONE!



Some may confuse us as being political. With this, many expect us to discuss Obama, this new spectacle of freedom in the free world. We have nothing new to say. Police murders continue, the global market continues, and we are still constrained to the tragedy of our mediated everyday lives. Nothing has changed, nothing will change. “Bigger cages, longer chains” is our response to proclamations of hope, as the 1968 Paris graffiti mentions. We lose hope in this hope and we fear successful deception with the coming political transition. Obama does nothing to satisfy our discontent. “One black man is president, while one million are in jail”. To determine this as a success for “people of color” is just as deceiving as expecting new opportunities for a new world order. The United States government is an occupation on stolen land. It is not native to this hemisphere; rather, it is of Eurocentric origin, of white supremacy and colonial heritage. White supremacy is inherent to this system. Using Obama as a symbol of Black freedom, is the same as using casinos as a reason for indigenous forgiveness. Obama is a democrat who happens to be partially black, that is it. May the following actions inspire a popular resistance to the false hope of the Obama era. May we destroy it all without compromise, without patience, without hope for it ever being able to grant us what we want!

### **Modesto, CA: Republican Headquarters Attacked (Nov. 3rd, 2008)**

Communiqué claiming the action:

“In Halloween night the Republican storefront in Modesto was attacked. Two railroad spikes were thrown through the window. As about eight workers waited outside their place of work a black clad figure walked by. It took one spike to weaken the window, and one more to drop it. Nobody gave chase. Its time we take the power we want. To show that Obama nor McCain will ever have our interest at heart. We interject the new ballot. The ballot that demands to be counted in monetary damage. We are everywhere. We are sick of you. Children go hungry while you rot in decadence. Feel threatened, be afraid, because you make us feel that way every time one of your cops rolls down our streets, every time that bright spotlight hits our face. The war is on. We love all of you who are also resisting in Tacoma, Santa Cruz, Minneapolis, Indiana and everywhere else. May the moon stay behind the clouds and streetlights stay dim. We will win.”

### **Kansas City, MO: Democratic Headquarters Attacked, Nov. 3rd**

The democratic HQ in Kansas City had its windows smashed for the second time in a week. The two bricks this time had messages such as “social war” and “false hope” written on them. They were thrown through the glass door at the office. No one was caught.

### **Woodland, CA: Republican Headquarters Attacked November 3rd.**

After months of sign stealing, threatening calls, and misc. harassment to the County Republican Party Headquarters; on the day before the election, vandals used a found flower pot to break the front windows of the offices. The office was without a window until after the elections. There has been no information as to whether anyone was caught.

### **A Celebration on Election Night: (Nov. 4th)**

**Milwaukee, WI: Cop Car Shot At With Slingshots on Election Night**  
**Some on election night choose to cast their vote elsewhere.**

Communiqué claiming the action:

“One Milwaukee police officer abruptly woke from a nap on election night when a handful of troublemakers shot rocks at his car with slingshots. The officer, who had been caught sleeping on the job, seemed terrified and bewildered as the bandits escaped gleefully into the night. We’ll be back, sir.”



# Execution in the Metro; Riot in the Streets

If it wasn't for Oscar Grant being shot from behind while he was on the ground with his hands behind his back, if it wasn't for the fact that he was unarmed or stopped for petty fighting on the metro and later killed for it, would the riots that came afterwards have even occurred? Without the video footage of the shooting and crowd of witnesses across the tracks, would anyone other than the family and friends have known of his death at all- or even acted on it?

In the early hours of January 1st, BART (Bay Area Rapid Transit) police shot and killed a 22 year old man, Oscar Grant, on the platform of the Fruitvale BART station in Oakland. Witnesses report that Grant was "lying on his stomach with his hands out in a non-threatening position when he was shot". Police have confirmed Grant was unarmed and have suggested the shooting was an accident. Grant lived in Hayward, CA, just south of Oakland, and leaves behind a 4-year-old daughter.

The officer who killed him was named Johannes Mehserle. On January 7th a memorial service was held for Oscar, that same afternoon the same filthy pig who killed Oscar, in order to evade an interview with the police internal affairs (not that they would have done anything worthy of being considered anything) resigned. A week later, Johannes was arrested on a fugitive warrant charge while hiding in Nevada. Late afternoon/early evening a demonstration in solidarity with Oscar's death, and all other police conducted murders in Oakland and abroad, was held at the same metro station Oscar was executed at. After 2 hours the crowd grew to over a thousand people. From the station hundreds of protesters marched up International Blvd. towards downtown Oakland. As the crowd passed the Lake Merritt BART area, there was a brief confrontation where a police car was attacked and a dumpster lit on fire. Within minutes, riot police arrived and shot tear gas into the crowd. The protest continued into the night as dozens of protesters took over and blocked the intersection of 14th and Broadway for over an hour with chants of "We are Oscar Grant." A line of riot police then moved in to push the crowd out of the intersection and down 14th Street toward Lake Merritt. They ran down 14th where dozens of car windows were broken and an SUV was set on fire. Police forces charged toward the group a few blocks later, and as protesters dispersed, windows were broken at a McDonald's and barricades were set up across the city.

More demonstrations are planned in the weeks to come (as we write this), so we ask you to please stay up to date with this as much as possible for we hope that the riots in Oakland will be as broad and global as the state's murders. We include below an insurrectionary analysis and description of the events in Oakland followed by links to stay up to date with the situation and a few of the solidarity actions conducted with this current insurrectionary momentum and rage felt across the Bay Area as we go into printing. We've also included information on where to stay up to date with supporting arrestees from recent and upcoming events. May the wave of tension and unrest in Oakland turn into a tsunami upon the state, in return for our fallen comrades and loved ones, in return for our lives it holds captive.

**A Letter to Oakland Regarding the First Day of Rioting and Resistance to Come:  
(Author Unknown)**

Dear Oakland,

The night of January 7th we were with you, you were with me, when we saw a glimpse of the future: we smiled and embraced as we lit fires, stomped in windows, destroyed real estate, both big and small business as usual. We shared tips on makeshift face masks, we rested together on the sidewalk to catch a breath, we reminded ourselves to “stay calm! don’t run!” when the cops gassed us or when they did their sorry shuffle: charging a little, pushing a little, running a little. We disbanded and came back together time and time again and realized we could make the city into anything we wanted.

We flew through the night, always outrunning the twin monstrosity of police and liberal politics-- both who call for passivity-- staying close to familiar faces, but always defending a stranger. Here we write this letter even while we know that where our words so often fail, only our fires emerge victorious. But let this letter be a word of encouragement. Let this letter be comfort in the courtroom when you stare up back at the judge, when they call you a criminal. We do not silently watch as they disappear us into their prison dungeons, their service industries, or when they feel free to wave guns at us and shoot us. Let this word be with you.

The early morning of January 1st was no accident, just as the fire lit night of January 7th was no accident. There are those who left early on the 7th who decry destruction and only want the specificity, the precision of a planned action with a planned target. They don’t know that our plan was to rebuild our humanity and that the target was the city. They expose us to their legitimacy litmus. They are afraid of our wild ambitions, they have a smug disdain for our free humanity, they are torn between their boring critiques of capitalism and how they don’t want to think we’re mongrels-- but in their

hearts, they do. We see them all the time: little conquistador Napoleons who want to mastermind a charge and lead a loud megaphone chant. Don’t let them guilt or shame you-- if it helps, let this word be with you.

They do not know that our power does not have to look like neighborhoods of small businesses that cater to the middle road, businesses that employ us to work unending hours for them, all the while suspecting of us one perversion or another. Not now, or not ever, but especially not now when we live in a world where no one bats an eye when they kill us, imprison us, humiliate us each day. There is no human rights delegation to our daily lives-- there are only capitalist gate keeper service agencies and liberals who think they know what’s good for everyone. No flashy car, no Obama/Biden bumper sticker, no “mom and pop” can prevent us or sell us the betrayal of our own experiences. We don’t grieve for a car window, or a nail salon, or liquor store, just as we don’t grieve for a McDonalds or a bank. We grieve that we are choked each day and we celebrate that just past the tear gas we finally caught a breath of reality. We finally found humanity, together.

It’s cause to walk with a lighter step this week, to burn this memory into our histories, to remake our dreams for the future. We are reminded of what’s possible: to be tender and patient with one another, and save our rage and distrust for those who destroy us.

A heartfelt congratulations to you.

No business as usual, not ever, always towards humanity.

**“We live a life of fear, tonight we want them to be afraid”**

-anonymous woman interviewed during the Oakland riots



These riots and the actions in affinity with them, are not limited to the newsclips here. Please stay up to date with this tension, as it grows:

<http://www.indybay.org/>

**The following is a brief chronology of actions that happened in solidarity with Oscar Grant, and the riots that followed.**

**Jan. 7th. (Night of the Riots) Bank Attacked**

Communiqué claiming the action:

“Last week, after Oakland was rioting and the pigs were combing the streets looking for anyone to harass and arrest, we struck at the Bank of the West on Telegraph Ave. in Berkeley.

The pigs were no where in sight as our bricks crashed through the glass windows guarding the bank.

We attacked this symbol of capital in solidarity with our sisters and brothers in Oakland who rioted after the murder of Oscar Grant. Our struggles must be our own. We might fight not only the police but also those who would turn our power that we have created on the streets into their political machines. Solidarity means attack.

-Anonymous autonomists”

**Jan. 7th : Bart Station Locks Glued: Solidarity action for Oscar Grant and the Greek rioters.**

Communiqué claiming the action:

“Today, a BART police car received damage via super glued locks. Two BART ticket machines were also super glued.  
For Oscar Grant.  
Towards social war and for general sabotage.  
For earth, animal, and human liberation,  
Some Autonomous Individuals”

**Jan. 8th: Ashby Bart Station Attacked**

Communiqué claiming the action:

“Last night at 3:00 a.m. we attacked the police station across the street from Ashby BART. All of its front windows were smashed out with bricks. If the pigs think they can keep getting away with murder; they’ve got another thing coming. May this small action help to fuel the fires of the uprising spawned by the most recent murder at the hands of the armed thugs of capital. On January 1st, 22 year old Oscar Grant was executed by Officer Johannes Mehserle of the BART police in plain view of a number of people while he was laying face down on the ground with his hands behind his back and reportedly handcuffed. Had his death not been captured on film and viewed by millions of people, this would undoubtedly be covered up and justified like the countless others murdered by the pigs in this country every year. Unfortunately for officer Mehserle, this cold blooded execution inspired hundreds of people to fight back against the pigs and the fucked up system they attempt to protect. We wanted to let everyone know how easy this was to pull off in case you find yourself walking the streets at night and need some ideas how to safely take file your complaint against the pigs. With gloved hands we grabbed some bricks from the neighborhood around the corner. We approached out of view of any cameras, as to not leave them with any identifying images. Pulling on our masks, we casually approached when no cars were driving by and spent a total of 15 seconds hurling the bricks through their thick plate glass windows. We quickly got off the main street and disappeared into the night. This communiqué was written so our attack would not go unreported and was originally posted from a public computer to a web site that does not store IP information. Smash things up in the night! Don’t get caught!”  
From Athens to the East Bay – the fire of rebellion is spreading.

This is only the beginning.

**Jan. 8th: Bart Station Attacked:**

“In memory of Oscar Grant and all who are murdered at the cold hands of the police. In the early hours of Thursday morning, all the windows of the North Berkeley BART station were smashed in and the name of Oscar Grant was scrawled across the walls. This action was taken out in response to the murder of Oscar Grant by BART police and in solidarity with the riots that have been taking place in Oakland. Our hope is that this action will inspire others to rise up against this atrocious police state in which we live. This action was very easy to carry out and took no more than a few minutes to get done. We approached the BART station fully masked and carried stones, bricks, and spray paint in our gloved hands. We painted first as to not make much noise, and did so in block letters to not reveal any personal handwriting. We spent no more than 20 seconds smashing in the glass windows and then vanished into the night. In action you see not only our obvious rage, but our chance to begin life and liberation. This is not just revenge for the death of Oscar Grant, but for all of us who suffer at the brutal hands of the cops everyday. This is revenge for every morning we are forced to wake up to this oppressive system. Solidarity means attack. Don’t get caught.  
From the East Bay to Greece - WE ARE EVERYWHERE!”

**Catholic Church Attacked in Olympia, WA: January 12th:**

Communiqué claiming the action:

“Fight Back. Late last night I paid a visit to the Catholic Church. I super-glued every single one of their locks and smashed up a few windows. I’m sure everyone who’s ever committed an act of sabotage knows how amazing that feeling is. If you don’t, you should really just try it for yourself. I am just fed up with the atrocities committed by the Church and it’s time to make them suffer for all the misery they have imposed on the world: The witch killings, the genocide of the indigenous, the negation of the body, slavery, the wars of conquest, the destruction of the wild, their complicity in the Nazi holocaust, and everything else they’ve ever done. I’m sick of it and I’m not going to take it anymore. Now they’ve called for a peace after Oscar Grant’s murder in Oakland, saying he was in a better place now (away from his girlfriend and child) and then had the nerve to denounce the following riots. The Church are murderers, they killed every single culture whose path they’ve crossed and now they’re calling for peace? Fuck that, I want war. Christianity needs to be burnt at the stake. All this action took was stolen super-glue, a bicycle, a face mask, some gloves and a hammer. I approached the building at night through the side entrance, left my bike near the road by some trees and then put a tooth pick into a lock and then squirted in the glue (so as to help the glue stick better) and repeated this five more times. Then I got out the hammer and smashed a few windows, ran to my bike and rode back home. On the ride home I threw away the super-glue containers in a dumpster. This action is in solidarity to the rioters in Oakland and Greece, Bash Back!, native warriors Still resisting the church and the 2010 Olympic Games and whoever burned down Sarah Palin’s church.  
Smash Things Up in the Night!  
~A Renegade Angel”

**January 12th: ATMs smashed in Oakland**

Communiqué claiming the action:

“Last night we smashed 2 ATMs at 20th and Broadway in solidarity with the rebels who lit up Oakland on Wednesday night, and as a reminder to everyone else that this is about class, not just race or a specific instance of police violence.

We are all involved in a class conflict which politics cannot contain. Police violence doesn’t happen in a vacuum; it happens because there is a capitalist economy based on property and the circulation of commodities, which the police defend and enforce on behalf of the rich. For the rest of us - the exploited and excluded classes - riots and sabotage will be the weapons we use.

The one upside to the world being colonized by the state/capital system is that there are targets everywhere, so conspire with your friends! We are free only when we revolt; we won’t be truly free until we totally destroy the current system. Pull back the iron curtain of law and order, and nurture the capacities of rebellious community... Breaking things at night is somewhere to start.

A word on ATM attacks: we highly recommend these based on the relatively high monetary damage it causes to financial institutions for how incredibly easy they are to carry out. Just make sure to use a hammer with a heavier head than your typical nail-driving hammer and hopefully you can get done more than we did!

Social war is 24-7-365!  
Solidarity means attack!

With love in our hearts and fire in our eyes,  
Anarchists”

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“When riot is no option, we turn to the shadows of the night to keep its momentum ALIVE”

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**Anonymous Letter Regarding Second demonstration in San Francisco on January 11th:**

“Tonight, we took the struggle against police violence to the heart of capital, rampaging along the major corridors of a bustling financial district. When there is discord in the hood, there will be no calm in the metropolis. At the demonstration’s commencement, a panic ensued amongst downtown businesses. Store owners asked patrons to leave, pulled down riot gates to insulate commodities from the surging crowd, and locked their doors. It’s obvious the news of Oakland’s events is still fresh on everyone’s mind. There were police as far as the eye could see, the seemingly endless contingent of officers walking alongside the small march spanned nearly its entire length. Police motorcycles sped through traffic, and their vehicles were so abundant that they slowed rush hour Market Street traffic to a halt. The march was almost entirely surrounded, and nearly outnumbered. There is no doubt that the SFPD was prepared for a riot. This preparation proved worthless when a group of participants decided to run full speed along the side streets of downtown, pulling trash cans and newspaper boxes into oncoming traffic, destroying prominent advertisements, spray-painting corporate facades, and lighting fires. No arrests happened. Perhaps it was more slapstick comedy than militant insurrection; masked youths running over luxury cars much to the dismay of their confused drivers and yuppies desperately diving out of the way of the oncoming mob. But make no mistake; we are dedicated to the struggle against state repression. There was no organization behind tonight’s demonstration, no front groups, no self-appointed leaders, no spokesperson, no tired ass community activists, and definitely no march organizer in tears over destroyed property (seriously, fuck that dude). There was a call posted online and a few dozen fliers handed out on the street one sunny afternoon. Anyone can organize this type of event. The confused and uncomfortable looks of downtown businessmen were priceless: tonight the conflict came to their doorstep. They’d be wise to consider this a warning. See you on Wednesday\*

- That dude running over the BMW”

\*Demonstration planned for January 14th

The Wednesday demonstration this “dude” is referring to was held in Oakland on the 14th. This demonstration led to a 50 person break-away march through the downtown streets of Oakland. The march began when riot police attacked the splinter group. They responded by smashing the windows of Wells Fargo (the bank), the bus stop, and then split into smaller groups rampaging across the city. Luxury cars were attacked, corporate stores like T-Mobile and Subway had their windows broken, and barricades were set up in the streets to slow cops and further mayhem. It’s almost ironically frustrating to report on the situation in Oakland as we go into printing, so much is happening, and it seems like it will continue to do so, therefore we have to keep adding little reports such as these.



# On Supporting Oakland Riot Arrestees, Oscar Grant, and staying up to date with resistance to come:

Contributed by a support group for Oscar Grant’s family and Oakland riot Arrestees:

On the night of January 7th, during a night of collective rage over the police murder of Oscar Grant III and after an inspiring spirit of militant solidarity between various groups of urban youth took over downtown Oakland, over a hundred people were arrested and brought up on trumped-up charges. Three of those arrested are being charged with felonies, among those JR Valrey, Minister of Information for the Prisoners of Conscience Committee, and a longtime voice of support for Black Liberation political prisoners still held in California’s jails after more than 30 years. While photographing the uprising JR was violently tackled and arrested by Oakland P.D. and charged with felony arson. The police also confiscated JR’s camera which possibly contained pictures of further police brutality that night. It is imperative that Anarchists and Autonomists support those arrested in the Oakland Uprising with whatever support they can manage. Arrestees included not only Bay Area radicals but scores of urban youth of color motivated by a sense of their own agency to confront the daily misery of life in Oakland. It is important to note, that although various groups chose to direct their rage at business large and small, local and foreign, and the cars of the urban elite, no violence was perpetrated by protesters on others that night and nearly three weeks after the execution of

Oscar Grant III there have been no black on black murders in Oakland, no small feat in a city that last year witnessed no less than 150 homicides. The spirit of rebellion has taken over Oakland and while the heads of state, white and black, celebrate their consolidation of Power in the swamps of Washington DC, the youth have demanded that nothing here ever remain the same.

If you are interested in donating money for legal defense and potential fines for those charged you may contact the Oscar Grant Movement Arrestees Support Committee at ogmasc@gmail.com.

Those interested in raising money to buy JR Valrey new camera equipment and to ensure that one of the last remaining militant Black Liberation newspapers is able to continue operations can contact JR directly at www.SFBayView.com. You can also donate by calling the Bay View at (415) 671-0789 or you can mail your donation to SF Bay View, 4917 Third St., San Francisco CA 94124.

Folks living in or near Oakland are also asked to come out to the next court date for arrested protestors at the Wiley M. Manuel Courthouse, 661 Washington St. in downtown Oakland on February 6th at 9 AM and pack the courtroom to offer support and demand that District Attorney Tom drop all charges.

# NATIVE CONFRONTATION TO CAPITAL'S GLOBAL CONQUEST



"Indigenous struggles are in direct response to domination's need to spread. Historical Babylon has progressed into its current modern global state. Assimilation, colonization, and conquest are all among this progression. Native confrontation is of the same tension that we yearn for all of society to feel. Block all development, resist all imposition, kill all missionaries and spiritual murderers, destroy all expansion of this cancerous global market!"

## Early October

Earlier this month, police and military forces in Mexico were used against families in the indigenous town of Xoxocotla. Currently, there are reports of at least 70 people missing, of whom only 20 have been officially 'arrested.' See the video below for footage taken during the attack.

"Long known for their effective community organizing and for their willingness to show solidarity with other social movements," notes a detailed report by Gregory Berger, residents of the town had set up a series of blockades along the Alpuyecá-Jojutla highway, to show solidarity with teachers who have been on strike in the state of Morelos for the past 2 months. Lasting for 11 days, on October 8th, Morelos Governor Marco Adame moved to put an end to the blockades. A small group of police were sent to the blockade, which was briefly opened, then closed again, trapping the police between barricades for several hours, and released only when between 500 to 1000 members of the Mexican army threatened to "attack the town" if they were not released.

## Oct. 7th

Families from the Algonquin community of Barriere Lake set up a blockade on highway 117 in northern Québec, Canada to demand that the Federal and Québec governments uphold the agreements they signed with the community, and for Canada to appoint an observer to witness a leadership re-selection in the community, and then respects its outcome. Half way through the day, the Sûreté du Québec's anti-riot squad was called in to break up the blockade. They were said to overrun the families, launching tear gas, one of which hit a child in the chest. Nine people, including an elder, a pregnant woman, and two minors, were arrested. Updates and further information can be found at their website, [barrierelakesolidarity.blogspot.com](http://barrierelakesolidarity.blogspot.com)

## Oct. 13th

Communiqué:

In an attempt to cause a shitload of economic damage to the infrastructure of the CP rail main-line, we cut down two telephone poles across the tracks just to the north of their main inter-modal yard outside Toronto. A pile of fallen trees was ignited with gasoline across the tracks, and we molotov'd one of those weird grey box things that look pretty important and are full of electrical shit. We also tied copper wire across the tracks to signal the blockage so no one would get hurt. That was way more exciting than a turkey dinner! It's mad cool that all you people been bringing the ruckus all over the country to mess with the Olympics and its Spirit Train business. That exhibition of nationalism and colonization has got all the rich motherfuckers greasin' the pockets of development tycoons. Sure this shit's been loomin' round all our hoods for a while, but you throw in the Olympic Games and crackers like Bob Rennie can't get enough. This spectacle is quickening the pace of yet another yuppie takeover. It aint gonna stop if we ask it nicely; it didn't before the Olympics and sure won't after! For us the Spirit Train is every train, they're all spreading "Olympic spirit", or more like the spirit of capitalism: construction materials, military equipment, useless consumer products, tourists... Fuck it all. Every ride on the rails is a ride for the same invasion that's been goin on since the railway was built to colonize this whole place. This rail system has been developed and is utilized to serve our exploiters and enemies. As long as the exploiters exist, infrastructure will always be their weapon. So we wanna destroy it all... their railway, highways, cameras, telecommunications, it's all serving the masters and their police. We're not interested in expressing our dissatisfaction at a symbolic part of the problem. We want to actually dismantle the whole system and hit these cracker-ass-capitalists where it hurts. It's not just the Spirit Train; it's every train, the tracks and the social structure they maintain! This is solidarity with all the comrades raisin' hell wherever they live. Keep the struggle burning locally, and your solidarity reaches globally. This chaos was for the warriors everywhere who are still facing charges for their involvement in acts of resistance quite like this one. It don't matter how hard they come down on us cause there are too many of us waiting to explode. Let's show'em what we can do and aim for our actual objective!

Every train- stopped, every track- untied, every jail- destroyed!

## October 11th and 16th

Two bombing attacks on Canadian pipelines threatening native land occurred in Canada. There were two separate explosions directed at the pipeline, owned by Calgary-based EnCana corporation. The native group most affected by the pipeline, the Kelly Lake Cree Nation, explicitly does not claim the bombing publicly out of concern of escalated state repression. A letter sent out prior to the detonation of the first bomb read in part: "We will not negotiate with terrorists, which you are as you keep on endangering our families with crazy expansion of deadly gas wells in our homelands."

## Oct. 25th

In Australia, an all-white jury has found Aboriginal man Lex Wotton 'guilty' for his alleged role in the 2004 Palm Island uprising. Sick of the commonplace racism and injustice, on November 26, 2004, an estimated 400 people, many of them youths, rose up after they learned that Cameron Doomadgee, now known as Mulrunji, sustained multiple injuries, akin to a plane crash, before dying alone in a jail cell. Mulrunji was arrested less than two hours earlier for being a 'public nuisance'. The group proceeded to set fire to the courthouse, police station and police barracks on the Island. In total, 28 indigenous people were arrested and charged with various offenses - the vast majority of whom were granted bail the following week. Lex Wotton, however, was singled out as being the single driving force behind the uprising. Lex initially pleaded guilty for taking part, but after seeing everyone getting released he changed his plea to not guilty.

More regarding murdered comrade who provoked the resistance: <http://www.myspace.com/mulrunji>

## October 17th

In an attempt to protect the Jurueña river in western Brazil, an estimated 120 members of the Enawene Nawe tribe occupied the construction site of a hydroelectric dam on October 13, and then burned it to the ground.

“They came armed with axes and pieces of wood, banished the employees and later set fire to everything,” said Frederico Muller, a coordinator working at the site. At least 12 trucks were destroyed, along with a number of offices and housing units. All told, Muller suggests that there was at least a million dollars in damages. Reporting on the action, Survival International says that right now, there are 77 dams slated for construction along the river. “The Enawene Nawe say [these dams] will pollute the water and stop the fish [from] reaching their spawning grounds.” The Enawene Nawe see this as a major threat because the relatively isolated tribe depends on fish for survival. They are one of a few tribes in the world that do not hunt or eat red meat. Fish also plays a crucial role in their customs and traditions... They say that if the fish get sick and die, then so will they.

## Nov. 7th

More than a dozen Tyendinaga Mohawks in southern Ontario, Canada are facing arrest for opposing an expensive new police station, paid for in part by the Federal Government of Canada, and for demanding the closure of a second landfill that is believed to be destroying and contaminating local water sources. An estimated 80 per cent of the community’s water wells are currently contaminated. A total of 27 criminal charges have been laid, all of which are said to be in connection to a set of protests that were held on October 27 and 29.

For background and more information, please head over to the Support Committee website, [www.ocap.ca/supportmt/](http://www.ocap.ca/supportmt/).

## Nov. 8th

Communiqué: In the early hours of Saturday November 8th [2008] I paid a visit to the Royal Bank on Cook St. in Victoria, BC. The locks were glued, ATMs were disabled and painted, and anti-2010 and anarchist slogans were painted on the property. The Royal Bank (RBC) was targeted because of its role as a major corporate sponsor of the 2010 Winter Olympic Games, as well as the fact that the CEO of RBC, Gordon M. Nixon, chairs the Canadian Council of Chief Executives (CCCE), a key group of corporate elites behind such damaging initiatives as the Security and Prosperity Partnership (SPP). RBC was also targeted because it is also a bank, an institution at the root of society which perpetuates systems of capitalism, exploitation and silencing. May these sparks add to the growing flames.

## Nov. 15th

A group of more than 500 villagers set up roadblocks in Orissa’s Puri district in India to protest the construction of “Dev Sanskrati Vishwavidyalaya” (Divine Culture University) a project funded by the company Vedanta Resources. The villagers are angry that the institution, which will apparently establish “a Cultural Renaissance” in India, is situated on agricultural land that the Orissa government ‘acquired’ without the people’s consent. The government then donated the land to the Vedanta company for free. Following the protest a company official stated that, “in view of the violent situation... we have stopped the work of the university and intend to resume the construction work soon.” Find out more info at: <http://nazaronline.net>

## Nov. 22nd

Communiqué: On Saturday November 22, the RBC on Cook St. in Victoria, BC was attacked. We smashed a window and shut off the gas to the building. This was done because RBC is a major sponsor of the 2010 games. No Olympics on Stolen Native Land. SHUTDOWN 2010!

## Dec. 13th

Communiqué: On Saturday the 13th December a group of anarchists smashed the windows of the RBC at Hastings and Nanaimo. We took the slogan from Greece “SOLIDARITY MEANS ATTACK” to heart. Against domination in all its forms from Olympic development and police murder on Coast Salish territories (Vancouver) to their equivalent in Greece and the world over.

## Dec. 18th

Communiqué: As the Organs of Resistance of the Mapuche Communities of Lleu Lleu, we communicate to our People and to public opinion the following:

## (AS REPORTED IN OCTOBER 17TH’S NEWSCLIP)



1. At 21 hours, on December 18, an attack was made against a camp of Forestal Mininco SA., located in the large estate of Ranquilwe, at the river of lake Lleu Lleu.
2. This action was made by a column of 20 weichafe (warriors) with shotguns, slingshots and witrwe (Mapuche slings), harassing forestal guards and burning the surrounding pine forest, in an action that lasted 3 hours, without injuries or arrests in the retreat.
3. This action was realized in support of the process of lands repossession of the Community of Ranquilwe, for the reconstruction of our Wallmapuche (Mapuche Territory) and in rejection of the negotiations between Forestal, the CONADI (National Corporation of Indigenous Development) and some leaders of said community.

Finally, we make a strong call to the communities that are in struggle to maintain unity and to not be influenced by the intervention of divisionary agents and pseudo-fighters, that dignity is not for sale, that blood and the land has no price, that we aren’t Chileans, that we are Mapuche and that we can never forget this.

FORESTRY COMPANIES OUT OF MAPUCHE TERRITORY!!!

For the memory of Lemun and Catrileo. Not a minute of Silence, nor of surrender. An entire life for struggle and construction.

Órganos de Resistencia de Lleu Lleu C.A.M. (Organs of Resistance of Lleu Lleu C.A.M. - Coordinadora Arauco Malleco)

## Week of Dec. 20th

A little over two weeks ago, more than 3,000 villagers raided the North Mara open pit gold mine in Tanzania, destroying an estimated \$7 million worth of mining equipment owned by Barrick Gold.

“The immediate cause of the civilian uprising was the killing of a young man named Mang’weina Mwitwa Mang’weina. Human rights lawyer Tundu Lissu, who represents many of the villagers, explains that Mang’weina and some friends were engaged in an argument with Barrick security when one of the guards shot Mang’weina, who was unarmed at the time. This incident caused an uproar within the community, which immediately took up stones, overpowered mine security (who then fled), and attacked the mine, setting fire to millions worth of equipment,” describes Sakura Saunders, an editor for protestbarrick.net. “Mang’weina himself is a part of the legacy of the North Mara mine. He was one of the thousands of unemployed locals in the area, angry over the mine’s recent history of forced displacement, loss of livelihoods, human rights abuses and ongoing repression. He is the seventh person killed at the hands of mine security since July 2005, when the killing of a local boy sparked a similar uprising that resulted in the destruction of mine equipment and the subsequent detention of over 200 villagers,” continues Saunders.

## Jan. 5th

Two bombs exploded nearly simultaneously around midnight in front of public buildings in Santiago, Chile, but no injuries were reported, Chilean police said Monday. A spokesman for the Carabineros militarized police force told Efe that a previously unknown anarchist group took responsibility for the bombings, which caused some damage. The anarchist group said in an e-mail sent to various media outlets that the bombs were intended to mark the first anniversary of the death of mapuche Indian activist Matias Catrileo, who was shot in the back during a clash with police.

Catrileo died on Jan. 3, 2008, while trying to occupy a ranch with several other activists in La Araucanía, a region located some 670 kilometers (416 miles) south of Santiago, when police opened fire on them. The first bomb went off at 11:00 p.m. Sunday outside a prison bureau office in Santiago Centro, causing structural damage and shattering some windows, Carabineros spokesmen said. A second bomb exploded outside a police court in Providencia about 20 minutes later.

# ALL PRISONERS ARE POLITICAL

Death to the Prison Reality, both in its deceiving common everyday life, and in its most frank form!

The following articles are related to supporting all prisoners, those referred to as political, and those referred to as social. For they are among the same situation, among the same conflict with this system of constraint. In some weird way, due to all the content we already have on Greece, we almost feel a bit awkward that we are including an in-depth article here as well regarding something happening in Greek prisons. We feel that it provides a very inspiring account of prisoner organizing against the state that needs to be included in this issue. We hope these words inspire anyone in any cell this periodical somehow made it into, or reached the hearts of someone also appalled by the prison culture we live within, and help to fuel your resistance against it, to louden the volume on our screams outside the prisons, so our comrades, social or political, will hear our cry of solidarity.

## SOLIDARITY WITHOUT PREJUDICE -John Bowden\*

Should a decision to politically support and build campaigns on behalf of particular prisoners who are engaged in a struggle against the prison system be wholly contingent upon the type of offence that preceded their imprisonment? Are some prisoners, no matter how politicised they've become whilst in prison and committed to the struggle, unworthy and undeserving of support because of lifestyles, forms of behaviour and criminal activity engaged in prior to arrest and imprisonment?

When it comes to supporting the struggle of "social" prisoners or those imprisoned for offences other than the overtly political (although it could be argued that in a capitalist system where the overwhelming majority of those sent to jail are inevitably from the poorest and most disadvantaged sections of society, all prisoners are in some way political) is it okay to support those who are originally convicted of, say, crimes against property but definitely not those jailed for crimes like murder, extortion and even rape? Are some prisoners on account of the crimes that put them in prison so irredeemably beyond the pale that absolutely nothing they subsequently do or become can ever qualify them as worthy of political support and solidarity? On this issue should we bury our differences with the police, judiciary and capitalist media and concur with their endlessly propagated view that some individuals convicted and sent to jail for seriously violent behaviour and the most "wicked acts" should be forever demonised, despised and permanently excluded from the human race?

Most prisoners in fact first enter jail for offences and forms of behaviour almost wholly associated with a life time experience of poverty, disadvantage and abuse, and are for the most part products and casualties of a grossly unequal and class ridden society. Obviously some people find their way into jail because of behaviour that was criminally entrepreneurial (the "career criminal") and violently predatory, but these are a small minority of the overall prisoner population, and in the case of the "career criminal", especially, the least likely to jeopardize early release by becoming politically active in prison or being associated with politically radical groups on the outside. The fact is that the prisoners more likely to become involved in confrontation and conflict with the prison system are those initially imprisoned for chaotically violent and rage-fuelled offences.

The revolutionary black American prisoner George Jackson once wrote in a letter to a friend - "I was captured and brought to prison when I was 18 years old because I couldn't adjust. The record that the state has compiled on my activities reads like a record of ten men. It labels me brigand, thief, burglar, hobo, drug addict, gunman, and murderer." Jackson of course was transformed by his experience of imprisonment into a politically conscious prisoner leader and dedicated member of the Black Panther Party before being murdered by guards at San Quentin prison in 1971. Amongst prisoners themselves the diversity of offences that initially landed them together in jail is quickly subsumed in a common experience of repression and collective adversity, and apart from the traditional hatred of serious sex offenders, prisoners are completely non-judgemental of one another's crimes and bond quickly in a common struggle for survival. Brotherhood and sisterhood amongst prisoners that organise and fight back is a real imperative and heart felt dynamic. Possibly in the enclosed world of prison populated by what ordinary society considers outlaws and law breakers and guarded over by individuals often prepared to brutalise, maim and occasionally murder in the interests of absolute control, "normal" values of behaviour and morality become inverted and corrupted; or maybe in conditions of extreme repression, struggle and survival, what originally put a person in jail matters nothing compared to the infinitely more important need to stick together and collectively resist a system that treats them all as something not fully human and undeserving of basic human rights.

Inevitably, there is conflict and division amongst prisoners that is often fostered by the guards for the purpose of exerting greater control, and some prisoners enter into a complicity with their jailers which creates a diffused suspicion hindering trust and solidarity, but during moments of collective and open rebellion the most natural and powerful tendency amongst prisoners is to band together and develop a new relationship, whoever and whatever they may have been during their moments of freedom.

Political activists on the outside who feel dubious about showing support for prisoners because of their original crime should maybe consider this: when prisoners revolt and fight back they are subjected to the cruelest and most vicious repression

because isolated and stigmatised by the state and deionised by the media, conditioned and manipulated "public opinion" largely endorses the behaviour of the prison system when it brutalises prisoners back into line. Refusing to recognize and support the struggle of prisoners purely because of their pre-prison lives is tantamount to taking the side of the system against them and suggesting they get all they deserve; it also suggests ingrained middle class prejudice and fear of working class folk devils and tacit recognition of the legitimacy of the prison system.

That some prisoners, no matter how brutalised and brutalising they might have been before their imprisonment are radically changed as people by the experience of prison and sometimes embrace revolutionary politics to their very core is undoubtedly true. Yet to deny such prisoners any recognition and support when they politically fight back is also to deny the possibility of profound change in such people as a result of struggle. In fact, prison can and often is a crucible for radical change and a deep politicisation of some prisoners, and as in all areas and places of extreme oppression and resistance prisons by their very nature do produce revolutionaries and individuals who single-mindedly fight back. In the U.S. radical black groups, like the Black Panthers and Symbionese Liberation Army, were actively and theoretically guided by prisoners and ex-prisoners; George Jackson, Eldridge Cleaver, H. Rap Brown, Malcolm X etc., were all radicalised in prison following conviction for crimes such as robbery, rape, drug dealing, pimping and serious violence.

It is easy for those who have never experienced extreme poverty and discrimination, never experienced imprisonment and the inhuman brutalisation that takes place there, to be moral purists about the behaviour of people that have - it's a middle class inclination and attitude based on ignorance, arrogance and a distaste of the poor, and it pervades the characters of some individuals who claim to retain not a trace of their middle class conditioning, like some "anarchists".

Obviously prison isn't full of nice people and there are individuals on both sides of the divide in jail, both guards and prisoners, who are so seriously de-humanised by the system. It's difficult to imagine them living safely amongst ordinary people in the community; although whether prison as an institution, the chief cause of their de-humanisation, should exist to constrain them is another issue. The issue here is that by its very context and the nature of the environment struggles that take place in prison will be represented, instigated and organised by people originally sent to jail for often the most destructive and violent forms of behaviour, that's what initially put them there and it's what the state uses to justify its brutalisation of them for ever afterwards. The organisers and leaders of most major uprisings in the U.K. during the 1960s, 70s and 80s were all people that the state and media described as "psychopaths", "terrorists", "gangsters" and "murders", individuals that some strictly principled anarchists would no doubt deem unworthy of any expression of support and solidarity.

In prison, as in all places where repression is extremely sharp edged and survival hard, struggle is not an abstract concept or idea, it is a basic necessity of existence and an all important imperative of surviving with dignity and integrity, and it informs one's instincts about, above and beyond everything else, who the true enemy is.

Real prisoner support, if it means anything, is about expressing the same instinct and supporting all those on the inside who are fighting the common enemy.

**John Bowden is currently serving a life sentence, and is facing new charges for running away when on home-leave from prison. To contact John or John's support group:**

**John Bowden (Mailing Address)**

**Prison No. 6729, HM Prison Glenochil, King Omuir Road, Tullibody, FK10 3AD**

**John Bowden Support Group (Anarchist Black Cross)  
brightonabc@yahoo.co.uk**



# THE REAL FIGHT AGAINST FASCISM IS IN THE PRISONS... -Anonymous

On Saturday November 8th, the National Socialist Movement held an anti-immigrant rally and march in Jefferson City, MO. The gathering was part of a national effort by the NSM, with a similar event happening in Tyler, Texas.

Decked out in their Nazi best, swastikas and bomber jackets were the color of the day. Flanked by dozens of riot cops and local sheriffs, the Nazi group marched from the Governor's Mansion to the steps of the Capitol Building. There they gave a few un-inspired speeches before driving away in their SUVs.

Along the march they were met with some resistance. About 50 people lined the route chanting and shouting at the Nazis. They were members of the Jefferson City community as well as those of us who traveled there specifically for the occasion. Some were there just to gawk at the absurdity of it all. While the Nazis Sieg Heiled, and chanted white power slogans, the crowd responded with "Nazis go home", "fascists not welcome here" and the more colorful "fucking kill yourselves".

After an incident along the parade route before the march turned toward the rally area, I and one other person were arrested on the lawn of the capital building. Both of us were quickly cuffed and loaded into a police wagon and driven the few blocks to the Cole County Jail. The other arrestee was initially charged with obstruction of justice and resisting arrest while I was initially charged with obstruction of justice, resisting arrest and 3rd degree assault. We were released from the Cole County Jail after 24 hours with no formal charges pressed, but they may still be pending.

The real point of this story starts with that arrest, and with what this anarchist found on the inside of the Cole county jail...

The Cole county jail sits in the capitol of Missouri, just blocks away from the Capitol Building. While wealthier counties and newer jails employ a "keyless system" where the feeling of isolation is built into the design, the Cole County jail was a throw back to an older era. It was all concrete slabs, cinder blocks and steel bars. It smelled like sweat and disinfectant and the mold that seemed to form on everything.

I sat in the tiny intake room for a few minutes, while my information was gathered, tattoos photographed and a lime green jump suit 3 sizes too big was issued. At first I was housed in a holding cell on the ground floor next to my comrade from the streets. After about 2-3 hours in the single person cell, with a security camera trained on me the whole time, I was moved to a larger holding cell already occupied by four women. Their stories give us the better understanding of what's going on behind this jail's crumbling façade.

Two of the women had been in there for weeks, one was doing an 8 day bid, and the last had just been arrested with no idea when she was going to court or if she was going to get bailed out. All four of them were mothers. Some with kids being looked after by family, and one woman's child was already being held prisoner at that same facility.

The cell was freezing, cold air came through the ventilation system and only a thin gray blanket was given to each of us to try and keep warm. Eventually after enough pleading we were each given another thin blanket to fight off the 30 degree temperatures that permeated through the building's concrete walls and floors.

I was the last person to join their group for a while, so I received the least desirable bunk facing along the walk way where guards patrolled regularly. They showed me how to tie the end of my sheet together so it would stay put on the thin rubber mattress we were each given to sleep on. The women who had been in there the longest had a few personal affects, stationary, extra white t-shirts, real shampoo and some candy. One woman had even managed to scrounge up enough money to buy an overpriced clock from the commissary. For them, knowing the time was one small way to stay sane, routine was something they could latch on to. Headstrong and loud, they talked shit on the guards and about how they wanted to "switch places with the CO's for a day", so that they could "leave them up here-not give them any water and inedible food and have them freeze their asses off". When I told them where I had gotten arrested they echoed my hatred for the thoughts and ideas the Nazis were espousing. I felt at ease almost immediately. We even watched my arrest on the 10 o'clock news. For all their toughness and years spent in and out of correctional facilities in states and counties across the US, I would see almost all of them breakdown and cry at least once.

One woman laid in her corner bunk and silently sobbed about missing her family, her children and life outside of that two room cell. She'd been in and out of the psych ward, where your time didn't count toward your sentence and mental health wasn't on the agenda. The great "mental disturbance" she suffered from was simply home sickness, she had been there three weeks and had some weeks still left. The life she was leading in Cole County care was killing her mentally, the weight of it dragging her into depression. The thought of getting any actual help for her depression was unheard of. The psych unit was simply a place to shuffle people away, to keep them until they regained enough composure so as not to be a nuisance to the guards and staff.

The loudest and most headstrong woman there had been there the longest as well. She had bleached blond hair and was probably in her forties. She'd been arrested at the jail, on a bogus house arrest violation while trying to put ten dollars into her son's commissary account. There was no one on the outside to help her get out, or to get a lawyer, so there she sat until she was to go to trial almost a month away. Her physical pain was the most obvious. Her distended belly gave away the incredibly inflamed liver underneath, and she had been periodically coughing up blood. She was still waiting on the blood work she was ordered to have by a jail doctor several weeks before. They'd even started her on a ten day anti-biotics cycle to help clear the infection, but while I was there the anti-biotics only came once, and hadn't come for a while before that. For those who don't understand how this medicine works, it must be taken every day, near to the same time of day for the entire cycle, or you might as well not take it all. Another woman was complaining of an increasingly worsening headache.



When she asked the CO for Tylenol she was told she would have to see the jail's nurse before she could be administered any pills. She suffered through it in silence. The woman with the inflamed liver told us that the last time she asked to go the medical wing they brought her to the hole instead. They isolated her for 23 hours a day until she quit complaining. None of these women were willing to risk that, at least in this cell there was some kind of camaraderie.

It was a tense camaraderie at times. At one point in the night tempers flared, and two women got into a heated shouting match about something that I don't think any of us could even recall now if we tried. It ended in bitter silence, until one woman turned to the other and said "let's not do this, the CO's get off on this shit, on us fighting each other, they fucking love it, so let's just say we're sorry and move on, not give these fuckers the satisfaction of hearing us fight". And true to her words halfway through the argument, the intercom made a noise and switched on. They were listening.

The bunk area of the cell was connected to a "common area", with a phone on the wall that would only allow you to call collect to phone numbers that had an account set up by the recipients. If you didn't know you were going to jail ahead of time, there was no way to call family and loved ones to let them know you were there. Each woman tried calls while we were there, and almost every time the calls came back with the same recorded message "this phone number is restricted".

The common area had a few books, mostly romance novels and crime thrillers. As well as a bible, specifically for the jail titled "free from the inside" a constant reminder that while their spirits could be "free", their bodies were caged.

They asked me to write their story. About the mothers and daughters, partners and friends confined to a cell for weeks at a time, some for completely fabricated charges, some for defending themselves, some for breaking laws against property designed to satisfy business owners and politicians. These women and their stories are echoed in the prisons, jails, juvenile detention centers, ICE detention centers, and psychiatric hospitals across the united states. Watching them weep with anger and frustration, hearing them plead to go home and see their babies reminded me of the nearly 2.3 million people languishing in facilities of all kinds across the country.

Our work against the prison industrial complex has barely begun. We have yet to scratch the surface of what it means to be a prison abolitionist, let alone to build a movement around it. Our comrades, those we have known for years and those we have never met, are sitting in these facilities as we speak. We've supported them, in a variety of amazing ways over decades of imprisonment. Unfortunately, that support has more often than not fallen short of freeing our comrades from the grip of the state. The time to re-organize ourselves, to confront the prison industrial complex more strategically is now. In fact, the time was years ago, but looking back now does not bring a world without prisons any closer. We need to take the frameworks we have built, the networks on the inside and the outside, the books to prisoners programs and the letter writing nights and push it forward. We must move beyond the rhetoric of "prisoner support", which has turned into a chore for too many anarchists in this country, and (re)create that prison abolition movement that we desire, that we will someday depend on.

Our outside movement alone will never bring about prison abolition, as much as the abolitionist movement did not end chattel slavery in this country, mass slave uprisings supported by an abolition movement did. The unfortunate reality is that prisoner led organizing, and prisoner resistance movements go largely ignored by the broader anarchist movement in this country. It's noted in our journals and websites but rarely do we actually stand in solidarity with those rising up against their confinement.

When prisoners rise up, whether its through an organized commissary strike, a mass revolt or organized civil disobedience; those of us dedicated to prison abolition must be ready to react in a variety of ways. We must be ready to help spread the passion and dedication from one prison to the next in ways that prisoners themselves cannot. And to take their struggle, which is our struggle, into the streets!

# HALF OF GREEK PRISON POPULATION TO BE RELEASED IN APRIL?!



Although 2.5 million people populate American prisons, more than anywhere in the world; of Greece's 13 or so thousand prisoners, in the Fall of last year, 5,000 of them go on hunger strike, and 6,500 of them boycott prison meals (subsisting off of food from the outside). This internal struggle in Greek prisons lead to severe state repression, but an uncompromising and courageous prisoner solidarity and will. According to different news, it is expected that in April 2009, half of Greek's current prison population will be released, as the other half will have numerous demands met by the state. The hunger strike began on November 3rd 2008, not only did it reach almost 100% of Greek prisons; it was met with the utmost support from the outside. We include below a chronology of the struggle in Greek prisons throughout that week, as well as short reports of resistance outside the prison walls, fueled by the prisoners' struggle.

## **Chronology of resistance from November 2008 regarding the struggle:**

**This was compiled by 325 Magazine. To find more in depth descriptions of this list, please visit [www.directactiongr.blogspot.com](http://www.directactiongr.blogspot.com).**

- 1/11: Lawyers association express their sympathy for the prisoners mobilizations.
- 2/11: Around 30 anarchists march to prisons chanting and spray painting walls with slogans in solidarity to prisoners struggle.
- 3/11: Prison guards invade cells, harass prisoners and try to intimidate them in the face of the collective hunger strike. Riot police brigades deployed around many prisons.
- 3/11: Unannounced motorbike demo of dozens of anarchists to Korydallos (Athens) prisons where they chanted slogans in solidarity to prisoners struggle.
- 3/11: More than 8.000 prisoners boycotting prison meals.
- 4/11: Committee of the (left) parliament party SYN/SYRIZA meets with "minister of justice", to discuss on an institutional committee from all parliament parties on prisons.
- 4/11: Anarchists/Anti-authoritarians in solidarity with prisoners organize demonstration-microphonics at Kamara, Thessaloniki centre.
- 4/11: At the juvenile prison of Volos, prisoners threw their stuff out of the cells and denied leaving their cells to go to the prison yard.
- 4/11: "Conspiracy of Cells of Fire" claims responsibility for a three-day rampage against military/police targets and sends "signal of fire to the prisoners that started a prison food strike since Monday, November 3".
- 5/11: The president of the republic K. Papoulias speaks of the "major problem of prisons" with the typical humanitarian banalities.
- 5/11: Clubs of football fans such as PAOK-GATE4 and Panahaiki-NAVAJO expressed their support to the prisoners struggle.
- 5/11 Collective official form of complaints sent to the authorities undersigned by most of the prisoners at Diavata prison, outside Thessaloniki
- 6/11: Committee of the (leftist) "Initiative for prisoners rights" meets with "minister of justice" S. Hatzidakis, to negotiate on the prisoners issue.
- 6/11: Around 400 anarchists and revolutionaries ride with motorbikes and cars to Diavata prisons where they chanted slogans, tore down part of the barbed wire fencing and threw fire-works. The prisoners responded with slogans and howls.
- 6/11 Attack with fire at ruling party offices in Thessaloniki in solidarity to prisoners struggle, by the Cells of Aggressive Solidarity to Prisoners
- 7/11: Around 1000 prisoners on hunger strike. Less than 10 had to be transferred to the hospital.
- 7/11: Solidarity microphonics gathering in the market area of Chania, Crete
- 7/11: 98fm self-managed radio station of Athens, transmits prisoners demands and solidarity speech
- 7/11: Prison guards try to intimidate prisoners in Ioannina and Diavata prisons, some transfers and night invasions in cells continue.
- 7/11: Solidarity demonstration in Serres
- 7/11 Solidarity demonstration in Lamia
- 7/11: Prisoners demands and solidarity speech, and interview with ex-con on 1431AM, student self-managed radio station
- 7/11: 2 mainstream radio stations are occupied by anarchists transmitting prisoners demands and a solidarity speech in Thessaloniki and Lamia
- 7/11: Attack with paints against the council of the state in Athens in solidarity to prisoners
- 8/11: Solidarity demonstration in Volos
- 9/11: Three kurdish prisoners in Trikala, mainland Greece, sew their mouths in hunger strike! Another 14 will do the same the following days!
- 9/11: Solidarity demonstration in Lamia, afterwards police stop and harasses the demonstrators but leave them free without charges, a few hours later lawyers and friends arrived at the police station.
- 9/11: Arsonists set on fire 4 expensive cars in Exarchia, Athens centre and attack the offices of PASOK. Unknown person phoned to "Eleftherotipia" newspaper claiming "The arsoners of luxurious cars Saturday night in Athens centre were in solidarity to the hundreds of prisoners on hunger strike, in the dungeons of the Greek republic. The owners of luxurious cars should limit their rides at the northern suburbs and keep off the proletarian neighborhoods of the centre. "Fire to the mansions and the cars of the riches".
- 9/11: 3.300 on hunger strike. In juvenile prisons the vast majority are on hunger strike.
- 10/11: 4.500 on hunger strike.
- 10/11: Delta Squat organizes a solidarity intervention, with a huge banner and leaflets at Thessaloniki centre
- 10/11: Prison guards leave warm cooked food near prisoners on hunger strike (to torture them), or in other prisons invade cells of prisoners that weren't on hunger strike but boycott prison meals and take away some food cans, later photos of these are sent to fascist media provoking the prisoners struggle!

10/11: Al. Giotopoulos and V. Tzortzos imprisoned in Korydallos special cells for allegedly involved with “November 17” organization political prisoners, go on hunger strike in solidarity with common prisoners and denounce the role of “initiatives that speak in the name of the prisoners, and get to speak with the minister of justice, covering him politically for his apathy, even if they are indeed in solidarity to them, the only one legitimate to speak of the prisoners are the prisoners themselves”. They state that “the only way is the common prisoners to be the only ones taking part in these committees” and that “the reason there are no prisoner insurrections is the vast dispersion of drugs within the prisons”.

10/11: The leftist “Initiative for prisoner’s rights” organizes a solidarity concert in Athens centre. A bank is set on fire in Athens centre.

11/11: Solidarity flyers appear around towns in north western Greece.

10/11: New democracy offices at Halandri, Athens, burnt with an improvised gas canister device.

10/11: Kyriakoula Lymnioudi, medical attendant at Chios prisons, publishes an article at a local newspaper describing the medieval conditions of the prison.

11/11: Solidarity demonstration in Thessaloniki centre

11/11: The State’s council on prisons, in a special meeting suggest the discharge of 1.500 prisoners and satisfaction of some of the prisoners demands (smaller sentences, 3/5 for drug users, 12 months of pre-trial imprisonment instead of 18, 6 days off instead of 5 etc).

11/11: 18 ANO group for social rehabilitation of toxic addicts expresses solidarity with prisoners mobilizations.

11/11: Prisoners demands and solidarity speech, and interview with ex-con (replay) on 1431AM, student self-managed radio station

11/11: Around 40 anarchists attack with bottles filled with red and black paint the new offices of PASOK (opposition party) and G. Voulgarakis (ex-minister) offices in Athens centre. Two undercover policemen threatened them with their guns, but were repelled with bottles and stones. On their way back, the anarchists broke down a National bank and a Eurobank branch, a bank’s van, undercover police motorbikes and a fascist bookshop of Adonis Georgiadis (LAOS right wing party member), throwing flyers in solidarity to prisoners struggle, throughout their way.

11/11: Around 10 anarchists attack the building of the ministry of press with stones and molotovs in solidarity to prisoners struggle.

11/11: More than 5.000 prisoners in , another 6.500 boycotting prison meals.

## ARTICLE REPORTING ON GREEK PRISON POPULATION RELEASE AND DEMANDS MET AS A RESULT OF THE UPRISING:

After 18 days 7,000 prisoners in Greece stop their hunger strike after the ministry of justice concedes to a series of their demands, promising to release half the country’s prison population by April 2009.

On Thursday the 20th of November more than 7,000 hunger strikers in Greek prisons demanding a comprehensive 45-point program of prison reform have decided to stop their hunger strike, already on its 18th day, after the Ministry of Justice responded to their struggle (and to the widening solidarity movement which in the last weeks has held several mass protest marches in the Greek cities) by declaring that by next April the number of prisoners in Greek jails will be reduced to 6.815 from the present 12.315, thus effectively releasing half of the country’s prison population.

### The Ministry’s declaration in detail states that:

- 1) All persons convicted to a sentence up to five years for any offense including drug related crimes can transform their sentence into a monetary penalty. This will not be allowed in the case the jury decides that the payment is not enough to deter the convict from committing punishable acts in the future.
- 2) The minimum sum for transforming one day of prison sentence to monetary penalty is reduced from 10 to 3, with the provision of being reduced to 1 euro by decision of the jury.
- 3) All people who have served 1/5 of their prison sentence for 2 year sentences and 1/3 for sentences longer than 2 years are to be released, with no exceptions.
- 4) The minimum limit of served sentence is reduced to 3/5 for conditional release and for convicts for drug related crimes. Those condemned under conditions of law N. 3459/2006 (articles 23; 23A) are exempted.
- 5) The maximum limit of pre-trial imprisonment is reduced from 18 to 12 months, with the exemption of crimes punished by life or 20 year sentence.
- 6) The annual time of days-off prison is increased by one day. Tougher conditions for days-off are limited for those convicted for drug related crimes under 3459/2006.
- 7) Disciplinary penalties are to be integrated.
- 8) Integration after 4 years into national law of the European Council decision of drug trafficking (2004/757).
- 9) Expansion of implementation of conditional release of convicts suffering from AIDS, kidney failure, persistent TB, and tetraplegics.

### What the Ministry failed to answer with regard to the prisoners’ demands include:

- 1) Monetary exchange of prison sentences longer than 5 years, especially for 6.700 prisoners presently convicted for non-criminal offenses.
- 2) Abolition of juvenile prisons
- 3) Abolition of accumulative disciplinary penalties

- 4) Abolition of 18 months pre-trial imprisonment for a large number of offenses.
- 5) Satisfactory expansion of days off, despite the fact that the application of present liberties has been tested as successful during the last 18 years.
- 6) Immediate improvement of relocation conditions of convicts
- 7) Holding a meeting between the minister of justice and the prisoners’ committee

### Thus in a press release, the Prisoners’ Committee announced that:

“The amendment submitted to the Parliament by the Ministry of Justice tackles but a few of our demands. The minister ought to materialize his promises for the immediate release of the suggested number of prisoners announced, and at the same time implement concrete measures regarding the totality of our demands. We the prisoners treat this amendment as a first step, a result of our struggle and of the solidarity shown by society. Yet it fails to covers us, it fails to solve our problems. With our struggle, we have first of all fought for our dignity. And this dignity we cannot offer as a present to no minister, to no screw. We shall tolerate no arbitrary acts, no vengeful relocation, no terrorizing disciplinary act. We are standing and we shall stay standing. We demand form the Parliament to move towards a complete abolition of the limit of 4/5 of served sentence, the abolition of accumulated time for disciplinary penalties, and the expansion of beneficial arrangements regarding days-off, and conditional releases for all categories of prisoners. Moreover, we demand the immediate legislation on the presently vague promises of the minister of justice regarding the improvement of prison conditions (abolition of juvenile prisons, foundation of therapeutic centers for drug dependents, implementation of social labour in exchange for prison sentence, upgrading of hospital care of prisoners, incorporation of European legislation favorable to the prisoners in the Greek law etc.). Finally, we offer our thanks to the solidarity movement, to every component, party, medium, and militant who stood by us with all and any means of his or her choice, and we declare that our struggle against these human refuse dumps and for the victory of all our demands continues”.

-Prisoners’ Committee 20/11/08.

# A CHRONOLOGY OF NORTH AMERICAN PRISONER RESISTANCE

9 October 2008 - San Diego, California - An inmate was mistakenly released from the San Diego County Jail when he switched wristbands with an inmate scheduled to be bailed out.

9 October 2008 - Reynosa, Tamaulipas - 17 inmates escaped out the front door of Cereso Dos state prison.

13 October 2008 - Trion, Georgia - During recreation time at Hays State Prison, two inmates scaled two perimeter fences and used clothing and blankets to climb eight strands of razor wire and run to freedom. Over a month later one of the inmates is caught, but not without a fight. He fought off three officers and wasn't subdued until he was tasered and pepper sprayed while being beaten with batons. The second is still free.

14 October 2008 - Pleasant Prairie, Wisconsin - A inmate escaped the facility where he was assigned work detail boxing parts for shipment.

16 October 2008 - Fresno, California - Two teenagers were able to escape from their probation work-duty.

18 October 2008 - Springfield, Georgia - An Effingham County Jail inmate escaped through the roof of his cell. He remained free until being caught in the beginning of December on an unrelated charge and was found out when he was fingerprinted in Florida.

18 October 2008 - Rutland, Vermont - 13 of the 28 inmates in the D pod at The Marble Valley Regional Correctional Facility refused to enter their cells. The inmates were "being riotous," according to Vermont State Police Lt. David Notte, from approximately 7:30 pm until an emergency response team swept through the rooms of the jail and "engage[d] some inmates." At least two inmates were transported to the Rutland Regional Medical Center. Other prisoners who were locked in their cells during the incident held handwritten signs up to the windows which read, "We are being mistreated." Damage to sprinkler heads, broken lights and televisions and cleanup in the cell block cost the state almost \$40,000 in repairs.

20 October 2008 - Reynosa, Tamaulipas - A gun fight between rival inmates ends with 20 dead while buildings set on fire with matches and gasoline from the prison workshops. Afterwards, when prison authorities refused to name the dead, friends and relatives of the inmates tried to tear down the gate and threw rocks and bottles at the federal and state police, taunting them and ripping their clothes. The facility, which is only designed to hold 1800 inmates, houses well over 2200.

25 October 2008 - Brandon, Manitoba - Two inmates escaped from the Brandon Correctional Centre by getting through a fence in the exercise yard and climbing the roof. Unfortunately, they were caught later that day.

29 October 2008 - Byron, California - Three teens escaped from the Byron Boys Ranch, a minimum security youth facility, by simply walking out. While one of them was caught later, two others remain free.

31 October 2008 - Barnesville, Georgia - An inmate escaped the Lamar County Detention Center by climbing the 14 foot recreation yard wall and up onto the center's roof. He wasn't caught for almost three weeks.

31 October 2008 - Juárez, Chihuahua - 600 members of the Mexican military police and more than 200 municipal and Chihuahua state police take part in a raid the Cereso prison intended to disrupt a riot that was allegedly being planned by a group of prisoners.

3 November 2008 - Batesville, Arkansas - Prisoners set small fires in several cells of the Independence County Jail after the public defender walked out on them. Jail personnel were able to put the fires out before the sprinklers were turned on and the damage was only estimated at \$500.

6 November 2008 - McAlester, Oklahoma - An inmate escaped the Jackie Brannon Correctional Center during a headcount.

6 November 2008 - Crestview, Florida - A deputy let a woman kiss her daughter goodbye before going to jail - but she took off running and allegedly yelled "I'm not going to the Okaloosa County Jail!" She ran for a quarter of a mile before Deputies caught up to her as she tried to get into a car.

7 November 2008 - Regina, Saskatchewan - Four young inmates escaped from the Paul Youth Centre. Three of the inmates were apprehended shortly afterwards while the fourth wasn't caught for ten days.

8 November 2008 - Saskatoon, Saskatchewan - Two inmates climbed several fences of the Saskatoon Provincial Correctional Centre but were caught before hopping the final one.

9 November 2008 - Pensacola, Florida - An inmate at the Escambia County Jail lifted part of the perimeter fence around the second floor exercise area, squeezed through, dropped to an awning and fled. He was caught more than a week later while walking down the highway.

25 November 2008 - Prince Albert, Saskatchewan - An inmate of the Pinegrove Correctional Centre slipped away while on an escorted absence into the community. He has not been seen since.

26 November 2008 - Big Rapids, Michigan - A Mecosta County Jail inmate dislodged a bolted metal mesh grate and broke through fiberglass skylight in the shower room where he escaped through a 2 foot wide hole. He was caught four days later when he was pulled over in a stolen car.

28 November 2008 - Edmonton, Alberta - An inmate escaped from Grierson Centre and has not been found since.

29 November 2008 - Texarkana, Arkansas - A inmate made his third escape from the Miller County Jail, this time by climbing into the ceiling and crawling his way to the front of the building. He has yet to be found.

11 December 2008 - Columbia, South Carolina - Two inmates escaped from the Stevenson Correctional Institution. Unfortunately, they were caught later that evening.

12 December 2008 - Rock Hill, South Carolina - An inmate simply walked away from his work site but was caught three days later.

12 December 2008 - Pecos, Texas - About an hour after the body of an inmate who died of "natural causes" was removed, some 1,300 prisoners, unhappy with the medical treatment, rioted at the Reeves County Detention Center III facility. It began with one of the facilities' recreational buildings was set on fire and the inmates were then evacuated to the north yard. Inmates took two prison employees hostage during the 15 hour incident. As temperatures dropped overnight, bonfires were lit in the recreation yard. The majority of the 2,400 inmates are being detained for immigration violations. The RCDC III has been privately run by the GEO Group, who also runs RCDC I and II, through contracts with Reeves County and the Federal Bureau of Prisons since 2003. The GEO Group is based in Boca Raton, Florida and operates 59 facilities on four continents.

20 December 2008 - McMinn, Tennessee - Three inmates escaped the Meigs County Jail through a hole from a light fixture in the ceiling and climbed down with a 20 foot rope made of bedsheets. Two were caught later that day while the third remains at large.

21 December 2008 - Murray, Utah - While being treated at the Intermountain Medical Center, a Salt Lake County Jail inmate assaulted a corrections officer with his own baton.

24 December 2008 - Lyndon, Kansas - A "model prisoner" at Holt County Jail stole a patrol car and drove off. He was captured later that day when the car was found stuck in an Osage County park.

26 December 2008 - McKee, Kentucky - Two inmates overpower, handcuff and lock a Deputy in a cell of the Jackson County Jail. The inmates then freed another inmate before taking off. Unfortunately, all three were caught later that day.

26 December 2008 - Bracketville, Texas - 30 prisoners refused to return to their cells from an indoor recreation area, and instead set fire to mattresses and clothing at the Kinney County Detention Center. The disturbance was quelled approximately thirty minutes after it started and, unfortunately, no injuries to the guards were reported. Medics were on hand to tend to the guards who were occasionally overcome by the pepper spray used to subdue the inmates. The Kinney County Detention Center is owned by the New Jersey based Community Education Centers, Inc which runs 142 corrections-related facilities in 22 states.

28 December 2008 - Swatara Township, Pennsylvania - Nine inmates at Dauphin County Prison refused to go back to their cells and barricaded themselves in. One inmate redirected a surveillance camera towards the ceiling while the others stacked mattresses in front of the five entrances. They also covered the windows with wet paper and sheets to block any views of the cell block. An emergency response team intervened after an hour of inmate control and a guard's hand was broken in the process.

1 January 2009 - Andalusia, Alabama - A Covington County Jail inmate slipped under a fence in the exercise yard but is caught nine hours later.

2 January 2009 - Des Moines, Iowa - A man on furlough at the Sioux City Work Release Facility failed to report and has not been seen since.

2 January 2009 - Greenville, South Carolina - An inmate on work assignment at a factory farm walked off her job and was not captured for more than a week.

2 January 2009 - Kuna, Idaho - More than 100 inmates broke furniture and control-room windows while starting small fires at the Idaho State Correctional Institution. Earlier in the day 199 inmates were moved in unit 24, a converted prison workshop, which will serve as a temporary housing unit for 300 inmates as more Idaho prisoners are brought in from out of state.

6 January 2009 - - Two inmates signed out of the Lee County Detention Facility for a work release program but did not return that night. They were taken back into custody five days later.

9 January 2009 - Wayne County Falls, Pennsylvania - Two inmates find the Wayne County Correctional Facility rec room door unlocked and walk three miles in the snow before they are recaptured.

10 January 2009 - Stony Mountain, Manitoba - After a fight broke out, Stony Mountain Institution inmates barricaded themselves in the unit for five and a half hours. Masked inmates set fires and threw garbage cans at the guards barricaded the entrance with mattresses. One group of inmates even managed to seize control of a kiosk that regulates access to all the cells on one of the living units.

17 January 2009 - Hagerstown, Maryland - An inmate used loose clothing to cover the razor wire and jumped the 18 foot tall fence of the Maryland Correctional Institution. At the time of writing this he has yet to be caught.

17 January 2009 - Picayune, Mississippi - An Pearl River County Jail inmate who was being brought to the hospital escaped in a car that was left there for him. He was caught the next day when police shot him in the leg as he tried to bypass a roadblock.

18 January 2009 - Adelanto, California - When a fight broke out between inmates at the Desert View Correctional Facility, a guard was injured and had to be airlifted out.

(END OF CHRONOLOGY)

## PANDA-MONIUM SPREADS

In our last issue we described a party that turned riotous in the Mecca and national model for urban gentrification, Williamsburg, Brooklyn. The party was called “pandamonium”, it started off in Manhattan’s Union Sq., then moved to Williamsburg as a crowd of 300, on the subway. When the crowd exited the train, they were met with fire dancers, trash cans and newspaper boxes dancing with fire as well, tens of boom boxes and a large PA transmitting a secret radio frequency, equipped with all the best dance music. Immediately the NYPD rushed the scene arresting one alleged “leader” Panda for holding a mega-phone, and one other panda, for being in possession of a PA blaring music. Once this happened, people took to the streets, setting up road blockades to keep away the police, chanting angry slogans at the police presence, and setting off fireworks to let the whole neighborhood that tonight was, PANDAMONIUM! Since this event in August, 2 parties happened with a similar theme of a pure street party with no concern for the law, both ended in an inherent conflict with the police, urban infrastructure, and all that looks to prevent us from the free space, to dance.

### Halloween Street Party Riot in Olympia (Oct. 31st)

Communique claiming the action:

“On Halloween night, a roving dance party took off from the artesian well. The artesian well sits under a black wall covered with Olympia’ art. The artesian well is the source of all life in Olympia. The well belongs to the vast tribe of Olympia.

The party lasted exactly 55 minutes. A mix was played over several boomboxes. Almost immediately, the US bank had its windows busted out. Some people left the party after this, but most stayed. In less than ten minutes, the size of the roving party swelled.

With Justice playing over the speakers, people busted out the windows of a Starbucks. Again, some people left, but most stayed. After making another circle of downtown and seeing more US bank windows busted out (!), the crowd continued to grow as it passed the bars.

When it was clear that the slow moving police were attempting to trap everyone, the crowd suddenly surged backwards, overrunning the cruisers. At this point some people were pepper sprayed. No one was arrested. Everyone stayed safe.

The crowd was composed of people dressed as Knights, Unicorns, Witches, Dragons, Hippies, Demons, Aliens, Owls, assorted superheroes, Wizards, Satanic Fauns, unaffiliated party goers, Wolves, Angels and Sheep. Even the Devil was there. So was Athena. Even old trusty Jesus was there.

Thank you for the blessing Athena!

Love,

Some Olympia Shitheads

(More to come, undoubtedly.)”



### November 25th: Street Party in NC turns Confrontational

During the week of November 25th, a dance party was held in Chapel Hill, North Carolina. A crowd of people came together to celebrate the “Death of Capitalism”. The event seems to have been mocking the main headline of the month then, that being the economic crisis the United States remains in, referred to as most as the recession. In the intense cold about 100 people showed, in the cold night streets of Chapel Hill, the crowd danced to the dressed up gigantic boom box set for the party, there was also a piñata, and some other fun party shit. Chapel Hill is among one of the more liberal college towns in North Carolina, therefore the party was able to remain undisturbed by police for some time. After the first piñata though, police rushed those holding the sound system. The police tried to take the sound system onto the sidewalk, eliminate the best party of the party, its lack of concern for the law. Once he started to do this, party goers wouldn’t have it, and started to pull back. The officer then grabbed one of them by their scarf, and proceeded to try and strangle the individual while screaming “your going to jail, your all going to jail”. At that point, there were only a few officers, and a lot of party, leading to an attack on the officer, and further confrontation each time they tried to grab another person. The confrontation was violent, it was fun, no was arrested, and the sound system was taken back as well.

# ARRESTS CONTINUE MONTHS AFTER SEPTEMBER 2008 REPUBLICAN NATIONAL CONVENTION RIOTS



The Republican National Convention 2008 was held in St. Paul, MN, the first week of September. It was met with a large informal gathering of anarchists. It was met with factions of individuals spread across the city; smashing department store windows, setting up barricades, attacking police and vigilante right-wing conservatives, slashing cop tires, destroying parking meters, setting fires in the streets, and just generally wreaking mayhem and contempt outside of the event. Our last issue of Fire to the Prisons reported on events that happened last September around the Republican National Convention in St. Paul, in a pretty considerable depth. We included an insurrectionary analysis of the unrest that happened outside the elitist celebration, it also included information related to repression conducted by the state that happened throughout the week. Although the resistance carried out that week provided a sense of empowerment for a less than consistent North American confrontational anarchist force, repression was at high all week. We wish we were able to report on all the legal cases that have come out of the unrest that week, considering that there were 800 or more (that were aware of), we chose to prioritize a few of the more severe legal cases continuing on to this day. Much of the pre-emptive repression some experienced was due to informants and snitches, backing the prosecution of some of the individuals we mention below are the statements of some of these repulsive excuses for human beings. The cases we mention below are probably the ones that will bring the most time from that week, and most of them are conspiracy or similar charges. We hope that many will learn from these cases, and grow with anger and a sense of solidarity. Grow not only as individuals, but as communities, consisting of comrades with a deep affinity and understanding of what it is we want. Grow in our relationships and sense of personal safety, when making sure to rid our communities of people like Panda (the informant mentioned in our last issue), or Brandon Darby, mentioned here. We included two solidarity actions with the cases that were done in Milwaukee since the last issue. We hope these actions will communicate a style of support only the purest sense of solidarity can suggest. We also include an excerpt on one of the most helpful snitches the state had on its side when attacking those allegedly behind the unrest at the RNC. Brandon Darby is the name of this informant. The do-gooder community organizer that was confused as an anarchist for too long in the Austin, TX radical community, turned out to be actively working for the FBI. His testimony lies at the base for a conspiracy case against the “Texas 2”, also reported on in this chapter. Repression from these events will most likely continue to go on; but we know why. It’s because the state lost control that day, its expensive equipment, its posturing, its control, were of no concern for the courage and desire of anarchists that week. The city of St. Paul was turned into a lawless space, allowing us, the anarchists, to take revenge on the state, for the gun it holds to our heads, by its very existence. The state is now trying to scare us more, raise the stakes. Please help to be there for comrades still in custody or facing trial, please use your “more freedom”, to let them know that they are thought of by many around the world.

## Two Solidarity Actions in Solidarity with State Repression around the RNC:

### (Nov 4th) Milwaukee, WI: ATM Attacked

Communiqué claiming the action:

We know that the more we talk, we make our enemies work easier, so we’ll keep this short.

Last night on November 4th, we attacked an ATM machine on Auer and Holton in the Riverwest neighborhood of Milwaukee. It was targeted because it was an ATM. It has no specific ties to any major issues other than in its contribution to our continued domination.

As we continue to act, our actions convey their necessary revolutionary solidarity with the RNC8 and other arrested in the Twin Cities, as well as Denver during the DNC, and all facing state repression.

This action only took 15 seconds, was very easy, and reproducible.

Find some friends and break things at night.”

### 21 actions for 21 felonies (December 15th, Milwaukee, WI)

Communiqué claiming the action:

”At least 21 ATMs, banks, and businesses had their locks glued or were otherwise vandalized all across Milwaukee county last Saturday night as part of a regional day of solidarity with all those facing charges stemming from the 2008 republican national convention. Targets were hit to correspond with the number of ongoing felony cases being pursued by the state.

The state cannot escape the consequences of a permanent state of repression. Targets are everywhere, and so are we.

DROP ALL THE CHARGES!”

## The case of the "Texas 2"

The following includes descriptions of the felony case of Bradley Crowder and David McKay. It also includes a description of Brandon Darby, the snitch fuck primarily responsible for the FBI's case against them.

From RNC Felony Working Group, regarding the trial and ways to support them:

A federal court in Minneapolis has set a trial date for two Texas men accused of trying to disrupt the Republican National Convention with Molotov cocktails. Court documents say Bradley Crowder and David McKay will go to trial on Jan. 26 before U.S. District Chief Judge Michael Davis in Minneapolis. A federal grand jury indicted the two men on firearms charges this past September. Crowder and McKay pleaded not guilty to charges they had manufactured homemade explosives to hurl at police cars during the Republican National Convention in St. Paul. That information was based on two FBI informants and audio and video surveillance. Both men have been in custody since the RNC because the judge ruled the men could be flight risks or dangers to the community. The address of the trial's location is 300 S. 4th Street, Minneapolis, MN 55415. Contact us or call the federal courthouse at (612) 664-5000 and give the defendants' names for detailed information about room number, time, etc. As the above article points out, the Texas 2 (along with the third person facing federal felony charges relating to the RNC, Matt DePalma), have been in custody since September. We highly encourage everyone to send Bradley Crowder and Matt DePalma letters and books in jail! According to the jail's website are the guidelines for receiving books and other mail at the jail where the Texas 2 and Matt are currently in custody:

### Books

Books must be sent to the Sherburne County Jail from Amazon.com. They must be soft cover and new. We will not accept any used or hard cover books. Pornographic material or literature will not be accepted.

### Inmate Mail

All correspondence and paperwork that requires an inmates signature must be delivered through the U.S. mail. All mail coming into the Sherburne County Jail will be processed through the U.S. Postal Service and will be delivered to the housing units. Inmate mail will be checked for contraband and then delivered to the inmate the following day.

Examples of contraband that are not allowed are:

- \* letters or pictures written in crayon or gel pens
- \* stickers, glitter, glue
- \* gang graffiti or symbols that could be considered gang graffiti [FWG note: symbols such as circle A's have been designated by many jails as "gang graffiti"]
- \* lewd and lascivious pictures
- \* pictures depicting gang signs

Mail addressed to an inmate who has been transferred or released will be returned to sender. Incoming certified or registered mail for inmates will be processed as other mail and will be signed for by jail staff. All incoming mail should be addressed as follows:

Inmate's Name  
Sherburne County Jail  
13880 Highway 10  
13880 Business Center Drive  
Elk River, MN 55330-4601

Use common sense when writing to any inmate; assume that anything you say will be read by cops or other government agents. Practice good security culture and never say anything incriminating about yourself or others. It's also best not to discuss their or others' cases. Thank you all for reading, and for your support!

In Solidarity - the real kind, not the Brandon darby perversion of the word,  
RNC Felony Working Group  
As always, questions, concerns, love letters, or whatever else can go to [rnc08felonies@riseup.net](mailto:rnc08felonies@riseup.net).

Article regarding Brandon Darby (snitch tool bag supreme)  
from Austin, TX group responsible for outing informants.

Dear friends and allies,

As part of the wave of government repression against activists protesting at the Republican National Convention in St. Paul, Minnesota in September, 2008, the FBI arrested two men from Texas, Bradley Crowder (22) and David McKay (23), and indicted them for allegedly possessing molotov cocktails. Crowder and McKay have been in jail since the RNC. They have not been granted bail and their trial has been postponed indefinitely. They are facing 7 to 10 years in federal prison.

As outlined in the affidavit against Crowder and McKay (found here: <http://media.houston>

[indymedia.org/uploads/2008/09/090808\\_mckay\\_affidavit.pdf](http://indymedia.org/uploads/2008/09/090808_mckay_affidavit.pdf)), the case was built almost entirely on the statements of two informants covertly working with the FBI, identified in the affidavit as "Confidential Human Sources" or just "CHS". One of these informants was working in the Minneapolis/St. Paul area ("CHS 2" in the affidavit) and has been previously identified as Andy/Panda by people familiar with the situation and the informant. This statement ends speculation and anticipation concern about the identity of the other informant who was operating in Texas and Minnesota.

Using FBI documents previously unknown to us, but recently provided by one of the defendant's defense teams, we have positively confirmed the identity of the unnamed informant ("CHS 1" in the affidavit) as Brandon Michael darby of Austin, Texas, based on the following evidence:

1) The FBI documents detail private conversations between darby and several individuals named in the documents, including scott crow and Lisa Fithian, who have closely reviewed the documents and confirmed that they had the conversations in question with only darby. In addition they can confirm his participation in events reported in the documents.

2) In verbatim reports from the informant to the FBI, the language, personality, skills, and interests of darby are readily apparent to those who know him.

3) Cross-referencing the time line provided by the FBI in the documents with people familiar with the situation and course of events shows that darby was in a position to have the incriminating conversations with McKay referenced in the affidavit.

4) In all of the documents Brandon darby's name is conspicuously absent from any and all meetings and events which he attended and was involved in. In fact darby's name only appears at the end of all the documents in a confession made by David McKay upon his arrest in Minnesota.

Numerous people familiar with both Brandon darby and the legal situation of Crowder and McKay have verified this information.

Over the years Brandon darby has established strong ties with individuals in many different radical communities across the United States. While it is not yet clear how long or to what extent darby has been acting as an informant, the emerging truth about darby's malicious involvement in our communities is heart-breaking and utterly ground-shattering to those of us who were closest to him.

Darby operated in and around the Austin community for about 6 years, and this is the same Brandon darby who participated in the Common Ground Collective in New Orleans during 2005-2006. Based on the evidence we have, Brandon has been giving the state information since at least November 2007, but there is also information that suggests his informant activities may go back further, at least to 2006 or earlier. In the documents, darby makes numerous remarks that are inflammatory and often untrue or grossly taken out of context. There is also compelling evidence to suggest that darby, more than just reporting on Crowder and McKay's activities, was actively encouraging, enabling, and provoking the two men to take illegal action.

We recognize that suspicions and accusations of darby have been circulating for some time now, including one corporate media article by David Hanners in the St. Paul Pioneer Press on October 29, 2008. Our aim in releasing this information is to clear the confusion that has circulated in the last few months.

We want to point out that while the conclusions of these suspicions and accusations turned out to be correct, these conclusions were not based on any verifiable facts, and thus, their public airing was inappropriate and irresponsible. When these accusations surfaced, we did what we could to quash them, trusting what we believed to be true about people in the absence of any compelling evidence to the contrary. Having been presented with new evidence, we are acting on it promptly and deliberately.

Through the history of our struggles for a better world, infiltrators and informants have acted as tools for the forces of misery in disrupting and derailing our movements. However, even more dangerous to our communities than setting people up, turning them in, or gathering information, informants sow seeds of fear, paranoia, and distrust that fester and grow in paralyzing and destructive ways. We must be forever vigilante against deceptive, malicious and manipulative actors, while we defend the trust and openness that give our communities cohesion and power. Now we must get on with the work of supporting the "Texas 2". In light of these revelations and what we know about Brandon darby, we believe they were set up and that the charges should be dropped. We urge you to join us in a campaign to "Free the Texas 2"

In solidarity,

The Austin Informant Working Group

For questions, comments or concerns please contact us: [texas.solidarity@gmail.com](mailto:texas.solidarity@gmail.com)



## Fire to the Prisons note:

Brandon Darby was most known for his "leadership" in the "grass roots" organization, Common Ground. This group acted as a mostly white student based group of people, who went to New Orleans to help assist neighborhoods affected by Hurricane Katrina where state appointed emergency services couldn't. Endless stories and accounts of Brandon Darby lead us to only imagine the type of douche bag he was. Leadership, liberalism, and a general servant of drama and alienation among the group, was the theme of most accounts we read related to him. His decisions as mentioned in his letter to the "radical community", were based on his tool concerns regarding resistance allegedly planned for the RNC. Excerpt from the letter:

"Additionally, when people act out of anger and hatred, and then claim that their actions were part of a movement or somehow tied into the struggle for social justice only after being caught, it's damaging to the efforts of those who do give of themselves to better this world. Many people become activists as a result of discovering that others have distorted history and made heroes and assigned intentions to people who really didn't act to better the world. The practice of placing noble intentions after the fact on actions which did not have noble motivations has no place in a movement for social justice."

This do-gooder, should help to draw lines in the future, how to recognize certain behaviors and beliefs as purely enemy and alien to our anarchist momentum. The FBI is created to better enforce law and constraint, it is an appendage of this overall system of violence in place, known as the state. We don't know how he rationalized his behavior, especially considering the violence those he betrayed are being accused of maybe committing, is nothing compared to the everyday violence the state does commit against that which it dominates. Maybe the kid is an ex-junkie or something trying to get off the hook, and writing all this social justice crap to try and keep a few idiot friends he made. Whatever his reasoning is, fuck him, fuck everything he ever did, and fuck everyone like him. May we show no sympathy for his kind, the snitch is the enemy of all people, because they are the friend of the state!

The next article is in regard to the conspiracy case against defendant and comrade, Dave Mahoney. It was contributed to Fire to the Prisons from the support group.

Dave Mahoney is facing six felony charges, 3 assault in the second degree (which is assault with a dangerous weapon) and 3 terroristic threats. He is out on bail, which was set at \$25,000. His maximum sentence would be around 21 years in prison, but with no prior convictions, anything close to that is unlikely. He has been called the 'poster boy' of the RNC felony cases by his prosecution. He is accused of 'aiding and abetting' a person dropping a sandbag onto the roof of a bus load of delegates from a highway off ramp overpass, by pointing his finger. The three 'victims' in his official complaint are two senior Washington Republican delegates and a police officer, all apparently on the bus. Dave was initially just charged with one assault and one terroristic threat. The assault charge was dropped due to lack of a victim in the original complaint. The 'victims' have been added in a new and more recent complaint edited by the prosecution, leading to the adding of charges to reach the current six. Before Dave's first pretrial hearing his Lawyer received a threatening letter from the state prosecution suggesting that if the case was not settled then more of the same charges would be added to the complaint. No plea deal was offered suggesting Dave should just plead guilty to ALL charges! Dave's next pretrial hearing is on February 10th at 9 am in the main court house in St. Paul.

Although Dave is a US citizen, born in Pittsburgh, he has lived in England since the age of two. He is now 23. He grew up near London, but lived and studied in Plymouth, Devon between 2003 and 2006. During that time he was very active with a variety of community projects anarchist and other, including 'Plymouth Environment Centre' which promoted Earth and Animal liberation and was influenced by old hunt sabs. He has always enjoyed playing music and traveling. Taking time out from his punk band, he hitchhiked from coast to coast in the States building many new friendships. He also went to both the G8 in Scotland in 2005 and cycled to the G8 in Germany with the direct action bike caravan 'Gr8caoscaravaan' in 2007. He came to the states again in October of 2007 after spending time at an Earth First! tree sit in BC. He spent most of his time in the midwest. He was a dedicated volunteer at the Cream City Collectives info shop in Milwaukee, Wisconsin and attended the Crimethinc convergence there in 2008. He had intended to return home to his friends and family in England after the RNC but is now stuck in Minnesota.

Quote from Dave regarding his well being:

"Despite everything I'm doing good. I have a tight group of friends both in Minneapolis and back home and I am eternally grateful for their support! I am getting on with my life, playing music again, getting involved in the community, with active solidarity dominating my life. This situation has only made me stronger and more determined, not even the cold of the midwest can dampen (or freeze) my spirits!"

Its hard to say what will happen in Dave's case, but with the political nature of it, it could go either way. Its still at a very sensitive stage so we can't start to speculate. Although he is well supported in the States he has expressed interest in going home to England as soon as this ordeal is over so he can spend time with loved ones.

We have set up a blog for Dave ([www.helpdavemahoney.blogspot.com](http://www.helpdavemahoney.blogspot.com)). You can check that for court dates/updates and other RNC related support news. It also has a pay pal button which you can click on to donate money for his legal defense. Donating money is but one form of solidarity out of many, so go out and have fun to let Dave know he is supported.

Thanks from Dave and the Save Dave Campaign

## Arrests in Milwaukee Over Fabricated State Charges

On Saturday, January 17th, 2009, Karen Meissner and Christina Vana of Milwaukee, WI found warrants had been issued for their arrests after reading an article published by the Associated Press, which comments on an incident relating to the protests during the Republican National Convention in September 2008. Immediately Karen and Christina traveled to St. Paul, MN and within 24 hours of reading their names in the paper, went with their lawyers to the Ramsey County Law Enforcement Center. Here they were taken into custody and each charged with Aiding and Abetting Assault in the Second Degree, a charge which carries a maximum sentence of seven years and/or a \$14,000 fine. Bail was set at \$30,000 each, a total of \$60,000. This extremely large amount was made possible by the active media attention which still surrounds the Republican National Convention. Many people charged with rape receive bail a fraction of the amount. Sixty thousand dollars was an impossible amount to raise, but within two days, friends and supporters from around the country raised the \$6,500 necessary to bond them out of jail...

Their Omnibus hearing is scheduled for February 25th, 2009 where they will plead not guilty to these bogus charges.

Funds and support are still needed!

For more information and to find out how you can help visit: [http:// helpmkethree.blogspot.com/](http://helpmkethree.blogspot.com/)

or E-mail: [helpmkethree@gmail.com](mailto:helpmkethree@gmail.com)



# A BRIEF LIST OF MISCELLANEOUS RESISTANCE

“As time goes by, an eye for an eye.  
We in this together son your beef is mines.  
So long as the sun shines to light up the sky.  
We in this together son your beef is mines.”  
-Mobb Deep

It is joyfully complicated with a paper periodical such as ours, to pick and choose from the many actions against the current order happening everyday and around the world. In each issue, we try to keep the actions related to the theme or overall content the issue is focusing on. We wish we could just cut and paste everything we've read about into this publication, and then had the unlimited funds to print them, but we can't. We hope that the few we do choose will not only inspire to act, but they will introduce you to conflicts, cases, and struggles across the world, manifesting and rejoicing in such resistance. The actions we included in this section are all in solidarity with struggles we are sympathetic too, the actions themselves, anyone, anywhere, of any background are capable of re-producing. The courage behind these actions is one accessible to all, all you need in the inspiration and desire. What is it that inspires you, what is it that you will risk for?



## **Dec. 3rd: Train tracks blocked in Argentina for Prisoners Freddy and Marcelo** Communiqué claiming the action:

“In the framework of the hunger strike of Freddy Fuentesvilla and Marcelo Villaroel that started this passed November 26, 2008, anarchist companions in solidarity, blocked the tracks that join with Villa Rosa (Belgrano line) in the proximity of the Villa de Mayo station. The companions set a fire on the tracks at the same time as hanging a banner with the words “FREEDOM TO FREDDY AND MARCELO, NO TO THE EXTRADITION (A)”. The intention of this action was not to make a demand of the State because we know that whatever name it has (chilean, argentine, etc) it's the State that's responsible for persecuting and attacking persons who are intent on changing the established order. The intention is to spread an idea of conscious and active solidarity as the most powerful weapon we have. We shouldn't expect anybody to call us to demonstrate or take action in some pre-determined form but we have to be coherent with our ideas and act in the moments and locations we believe appropriate .

**NO TO THE EXTRADITION OF FREDDY AND MARCELLO!!!  
FREEDOM TO ALL THE PRISONERS!!!  
FOR THE DESTRUCTION OF ALL THAT MAKES US SLAVES!!!**

-Some anarchists”

Regarding the case of Freddy and Marcello:  
(taken from [www.amoryresistencia.blogspot.com](http://www.amoryresistencia.blogspot.com))

Freddy Fuentesvilla and Marcelo Villaroel are long time chilean 'militants'. Marcelo was a political prisoner at the age of 19. In prison Marcelo became a member of the group 'Kamina Libre'; a revolutionary anti authoritarian group made up of ex-marxist Leninist political prisoners. Upon his release he became involved with revolutionary projects again and started the political punk band D Linkr. In mid march Freddy and Marcelo were arrested in Junin, Argentina. They are being accused of participating in a bank robbery in Chile where a police officer was killed. These charges are based largely on Freddy and Marcelo's past history in armed struggle groups and little to do with the actual situation. Since the 17th of November they have been on hunger strike. The action in Argentina is the most recent action in solidarity with the prisoners.

To state up to date with the case of Freddy and Marcello, and resistance conducted in solidarity with it, please visit the following site.  
<http://freddymarcelo.entodaspertes.net/> (Unfortunately it is only in Spanish)

**Santa Cruz, CA: Vandals Attack UCSC week of Dec. 17th. Mainstream account of the events:**

In our second issue of Fire to the Prisons, we reported on a campaign in Santa Cruz, California against a university notorious in conducting animal experimentation, and contributing to state surveillance technology, military research, and multiple other academics that enable the forces that be, to continue governing, and the suffering inherent to it continue to proceed. Although any state university is in itself an appendage of the educational system in place, and is in itself a target for attack, the campaign against the university was created in response to school intentions to expand its infrastructure, and further deteriorate the pristine bio-region that is still somewhat abundant in that part of California. The university calls it the "Long Range Development Plan". In response to the school's plan to expand infrastructure, it has been met with a diversity of resistance, ranging from day time street fights with police, to night time attacks on the campus. Defending the little wild space left in this world is a struggle indispensable in our post-industrial era. This campaign is not a single issue, for our habitat is attacked everyday, primarily under the veil of progress and development. May the resistance to Long Range Development continue, in Santa Cruz, and everywhere! Although it is not clear as to whether or not the action reported on here were done in affinity with this tension since they were not formally claimed, any attack on UCSC is an attack on Long Range Development.

For more info on the campaign against UCSC please visit:

<http://lrdpresistance.org/>

"Vandals struck UC Santa Cruz overnight, damaging up to 20 university vehicles, breaking windows, spraying graffiti in residence halls, and laying down road spike strips. UCSC police believe the string of incidents occurred Wednesday shortly after midnight. No injuries were reported. Few students are present because the campus began its winter break Saturday. Some faculty and most staff are still working on campus in advance of the holiday closure. UCSC spokesman Jim Burns said there were no immediate suspects. However, he said graffiti messages expressed opposition to the prison system, law enforcement and campus growth. There was no immediate estimate on the financial toll of the damage. We issued this alert in order to heighten campus and public awareness about this destructive and dangerous vandalism and to ask for assistance in identifying the responsible individuals," Burns said of an afternoon announcement issued by campus officials Wednesday.

The vandalism includes:

- Broken windows at Kresge College's Owl's Nest Cafe and at University House.
- Tires slashed and windows damaged on up to 20 vehicles, including Physical Plant trucks and an electric car at Kresge.
- Damage to construction equipment at Porter College.
- Graffiti in Porter College residence halls and the Core West Parking Structure.

Road spikes designed to puncture tires were found on Meyer Drive, a road that leads to the chancellor's on-campus home and office. Police have inspected campus roads and believe they have recovered all of the spikes, but are urging drivers and bicyclists to use caution while traveling through campus. During the weekend, leaders of a former tree-sit demonstration opposed to UCSC's Long-Range Development Plan said they would continue their "resistance" but did not say what they intended to do. Two people closely associated with the 13-month protest -- which ended Saturday when the university felled nearly 60 trees to make way for a biomedical research center -- did not immediately return calls seeking comment about the vandalism. In August, animal-rights activists firebombed the off-campus home of a UCSC biomedical researcher and the vehicle of a colleague who lived on campus. Press officers for animal-rights activists who have claimed responsibility for recent vandalism against UCLA scientists also could not immediately be reached."



**Oct. 25th, Tacoma, WA: Wells Fargo Attacked In Solidarity with Immigrant Detainees**  
Communiqué claiming the action:

"During the morning of October the Twenty Fifth, a group of people smashed out five of the six windows of a Wells Fargo Home Mortgage office in Tacoma, WA. The office was located in Old Town Tacoma, one of the cities wealthiest areas. This was done in solidarity with the 13 people recently detained by Immigrations and Customs Enforcement in Shelton, WA and the people recently detained in San Francisco, CA.

Wells Fargo is like every other bank. As we all can see from the collapsing economy, these bankers do not care how they make their money so long as they make it. They are blinded by their greed and will allow the most dreadful things to arise in their quest for profit.

While the bankers count their money, the jailers in the detention center treat the people inside like subhumans. These people in cages are only trying to work, to feed themselves and their families and to create a better life for themselves. For this they are jailed and portrayed as the enemy. Immigrants are not responsible for the collapse of the economy. Bankers are.

It took years and years for the Nazis to create a fearful and hateful enough culture to allow things like the ghettos and the concentration camps to exist. We attack Wells Fargo because we see the same thing approaching. Everything in your head might be telling you the opposite, but if drive down to the detention center and stare at it, you will be looking at the blossoming seed of one thing:

FASCISM.

To those of you reading this, please do not overreact to the use of this word. We do not use it lightly. And when we say it, we mean it. Get a group together and spit on ICE agents. Break their windows. Destroy their ATMS. Hide people with no documents. Set up an alert system. Do whatever it takes to stop what is coming. Our hearts are with every person locked up in every cage. This act was for them and their families. We all need to act right now. If it was your mother in a cage you would not be idly sitting by as the bars close around more and more people. This text will be sent to the Tacoma News Tribune, the Weekly Volcano, Kiro 7 News, King 5 News, Fox 13 News, The Stranger, Seattle Weekly and each of the West Coast Indymedia sites."

## January 18th, 2009: Olympia, WA Torch-Lit Demonstration Turns Violent

Article below taken from socialrupture.blogspot.com

Upwards of 45 people gathered across the street from the celebration of the re-opening of the Timberland Library to discuss what to do about the recent murders committed by police and how we can better show solidarity with the rebels in Greece and Oakland. After deciding what to do with the night, the crowd lit torches, pulled up face masks, picked up signs & took to the streets.

At first, the march was silent and angry; then after walking around downtown some buskers joined in and played banjo, singing anti-police and Woody Guthrie songs. Several people pulled out road flares, held them up and then threw them onto the street. Some held signs that said "Fight Back", "Fire All Cops" & "Liar, Liar, Cops on Fire". Some screamed "Fuck the Police!", "Beneath the Concrete Lies the World of Our Dreams" and "Destroy Misery"; there was little chanting.

After doing a loop around downtown, picking up others along the way, the march made towards the police station on the Westside of Olympia.

Approaching the station, and noticing they were being tailed by police cruisers, a few people ran into a parking lot and pulled a dumpster into the road and flipped it over, completely blocking the police from advancing toward the march.

Those in the crowd looked around, reassured each other and then surged toward the police station, pelting it with stones and torches before dispersing into the surrounding neighborhood.

During the dispersal at least one cop car had its window busted out. Some people reported to have heard fireworks.

3 people were arrested, 10 detained. One of the arrested was stopped with a loaded handgun pointing at his face. The 3 were later released on bail and had received misdemeanor charges. As for the people who ditched their bikes to get away, the police took them for "evidence" and they will most likely not be returned.

With tensions mounting over the role of the police in maintaining the social pyramid we found it apt to step it up a notch and target the police themselves. This type of action can be carried out with little preparation and very few people. It is reproducible and a great

way to bring the resistance home.

Stop spectating and join in.

This is global Social War!

## January 30th, 2009, Olympia, WA: Police Cars Smashed Up After Concert

On January 29, at about 11:30 pm, after police broke up a free show at the Evergreen State College, two patrol vehicles were damaged while parked in front of the G building at Indian Pipe Loop.

Windows were smashed and tires slashed while officers were responding to a request for assistance.

The college says there was a similar incident two weeks ago, in which tires were slashed on a campus police car.

## January 19th, 2009, Milwaukee, WI: "YES! We are ninjas!"/Anarchists attack Bank

Communique claiming the action:

"Nearing bar close Monday morning the 19th of January, as we walked a few wandering drunks asked us if we were ninjas. One of us quickly replied "Yes, We ARE ninjas" and then seconds later the group continued on forward and proceeded to smash both ATMs, smash at least 9 windows (some of them bullet proof), destroy one camera and spray-paint "This is war" on the drive up window facade of a US bank building in Milwaukee. The group then seemingly disappeared." "Our laundry list of solidarity is far too long. We recognize that what we are up against is not a series of mishaps, corrupt and evil corporations, the good gone bad, but a system of control, and to act in solidarity is to work toward the annihilation of this control through acts of willed connectedness (as well as the fracture of what separates us).

This broken bank is but one contribution toward the discourse we are building.

We would like to contribute that we start believing again in the myth that we are a force not to be reckoned with."

# ON SABOTAGE AS

# ONE OF THE FINE ARTS: A contribution to the topic of the theory of the practice of Sabotage.

Who will revive the violent whirlpools of flame if not us and those that we consider brothers? Come! New friends: this will please you. We will never work, oh tides of flame! This world will explode. It's the true path. Forward, on the march.

—A. Rimbaud

The spread of sabotage, its increasing practice, on a greater or lesser scale, far and wide against the domination of the market is a given fact. Burning ATM booths, disabling locks at shopping centers, smashing shop windows, setting fire to the offices of temp agencies and employment offices, the sabotage of the infrastructure of capitalism (high-speed railroads, dams, expressways, construction projects) ... are offensive practices against the colonization of our lives by the most advanced form of colonialism – the integrated spectacle. All this is put into practice by individuals bored with survival as commodities (life reduced to economic imperatives and disillusioned with false opposition (more false and less oppositional with each day that goes by), parties and unions that want to manage our misery and integrate us into a mode of production that prevents us from any participation in the decisions that relate directly to us and that assist in enslaving us, mutilating every gesture of negation of the existent. The spectacle writes the scenario and distributes the roles: worker, professor, student, housewife, mother, father, son, daughter, unemployed, police, soldier, artist, humanitarian, intellectual... the majority, individuals who assume different roles in the course of 24 hours, see their existence as still more terrible, assuming this is possible. Everyone with his neuroticschizoid viewpoint will react to the stimuli launched by power in the way that was already expected. All social activity is planned in order to reinforce the spectacle, thus slowing down its unstoppable process of decomposition. Though we don't want to hear the shrieking of militants of whatever organization, clearly we are not against the concept of "organization" as such, but against "organization" conceived as an end in itself, as the crystallization of any ideology, and as a separated organ, representing a class. We are for the autonomous self-organization of the exploited. History has shown through two clear examples that the traditional form of the party (Russian revolution) and union (Spanish revolution) were nothing more than two attempts to manage capitalism and not to overcome it, and this is something that, consciously or unconsciously, everybody knows. In the seizure of power, it is not destroyed, but exercised: in the first case, the class of bureaucrats replaced the bourgeoisie, and in the other case, the anarcho-sindicalist leaders participated in bourgeois power, calling for the self-management of exploitation and alienation, while the base tried to overcome the relationships of production and social relationships in practice through the direct management of every aspect of their lives and not just work. To be precise, both forms have the exaltation of work in common (something that they also share with national-socialism and with every political form of capitalism). Their quantitative vision sought an increase in production, leaving aside the qualitative increase of life. This (practical and theoretical) defeat of the traditional organizations, which claim to represent us, has not been absorbed by the working class (it seems that we only know how to work), and we go along without maintaining any possibility of control over essential aspects of our lives, in a world that is developed, not only without our participation, but against us. But, comrades, history is not cyclic; it is a cumulative process and already weighs too heavily upon our weary bodies.

Never did mockers waste more idle breath.

—William Shakespeare, A Midsummer Night's Dream

The contradiction between the possibilities of the means of production (the use of a few of them for the enjoyment of all, since most of them are useless and harmful and would be destroyed) and the relations of production (waged exploitation, commodification, the exclusions of class society) has reached an insurmountable point of rupture. In the spectacle it is easier to falsify the nature of this contradiction than to increase mercantile production with increasing use value. This inertia forces it to display all of its methods for recuperating any real movement of opposition and to turn the spectacular critique of the spectacle to its advantage. A self-critical hypocrite directed by its own police of decomposed thought (pro-situationists, cadres, nongovernmental organizations, recuperators, artists, journalists... the clique of politically correct alternatives). These toilet brushes of modernity, like good priests, hope that with their patches, the proper development of the system will lead us, hand in hand, into an ideal world planned by their false consciousness and by the putridity of their armoured brains; as if they had ever given us anything. Their social function, which has been denounced for decades already, has been worth more to them than any aggressions, beatings or assassinations, and we are sure that these will not be mere anecdotes. They deceive and manipulate us. We must not allow them to have a single day more. They are the guardians to the keys of our informal chains. They amuse us with insignificant debates. They impose their opinions on us, avoiding questions so simple that they make them tremble with terror: How best to live? Who and what keeps us from this? Questions that immediately unmask the professionals of the lie. Critical coherence and the critique of incoherence aid this operation.

Injustice is not anonymous; it has a name and an address.

—Bertold Brecht

Situationist theory, as integral critique of the totality of the conditions of survival and of the mercantile-spectacular capitalism that necessitates them, has been confirmed in events by falsification. One cannot fight alienation by means of alienated forms. The sabotage of this world starts with the break with the roles the system imposes on us, the sabotage of our death in life and the refusal of the roles that they have allotted and appointed to us. To speak of the Revolution in these times is “to have a corpse in one’s mouth”. We only need to look around ourselves to see a scenario that constantly reminds us of the defeat. Sabotage is thus an action that serves as a propellant against the unreality that oppresses us. A practice that has not gone unnoticed by ideological recuperation, which has transformed it into “terrorism” (the professionalization of sabotage that has done no more than reinforce the system, due to its centralist, hierarchical and militarist character). Today, what is proposed is not the creation of an armed organization of this type, but widespread attack by small affinity groups, uncontrollable by any higher organization, that come together and dissolve like the lunar tides. The tides that are born of the awareness of how bad things are and of the worsening that awaits us due to events. In the 19th century, such a practice existed that put the incipient capitalism in check. Beyond the Luddite attacks, the “proletarian rounds” rendered their repression and recuperation, in which the embryonic unions would play a role, almost impossible due to their lack of a rigid structure and their maximum flexibility in attacks. A group of people came together, struck and disappeared into the mass, while a new group came together within it. Such widespread sabotage makes it difficult for the enemy to organize repression. Thus it transforms the attack into a universe of pleasure for the enlightened hooligan, the feelings of which are impossible to describe or communicate with the poor and banal language of words. The game of subversion, the rules of which are written by those that participate in it, becomes an effective weapon against capitalism in all its forms. There is much more to destroy than to build.

Our epoch does not need to write poetic slogans, but to realize them.

—Situationist International

It has been demonstrated that small groups that attack do more damage than large organizations that specialize in armed struggle. The Angry Brigade continued its actions when people were arrested and the English state assumed the movement had fallen apart. The Kale Borroka (street struggle) in Euskadi, which Jarrai (the youth organization of the Basque nationalist left, NDR0 recently declared uncontrollable is another example. Power has difficulty repressing and eliminating little groups that with complete security do not know each other, and the only thing that unites them is the desire for the destruction of a system that prevents them from living and condemns them to survival and uncertainty. They don’t attempt exhibitionist actions in order to make propaganda as some acronym or mark of origin. In the case of the Asturias, sabotage was a class weapon used innumerable times, particularly in labor conflicts with these enterprises: Duro Felguera, Hunosa, Naval and Ciata... (Asturian businesses and mines where sabotage was determinant in the struggles going on in the 1990’s); every weary person, regardless of her or his ideology, uses it. From the clerk who steals office supplies to the worker who damages the machine to which he is chained, passing through the use of plastic explosives like the licensed professionals of Duro Felguera. Today, the example is the burning of the ETTs (tempo-

rary employment agencies). The practice of sabotage remains limited to precise and very localized conflicts, without global perspectives, simply aiming for partial solutions with economic demands that remain within imposed limits where capitalist logic unfolds. The same holds in the case of the ETTs, an attack that goes beyond the temporality of a conflict in one enterprise, but that does not place wage slavery into question. Instead it only questions its most extreme form, not aiming at putting an end to exploitation, but rather to the ETTs. Today the conflict is global and it is not resolved through partial struggles, but through total struggle and through the refusal of this society as a whole. It is necessary to put an end to the reduction of our lives to commodities and to wage labor that wears us out, not just to ETTs. We must put an end to class society and not just fascism. Misdirecting our attention toward partial objectives only benefits the managers of our misery and those who will one day lay claim to its management., and both are among the targets for sabotage. The widespread practice of sabotage (unhindered autonomy, maximum flexibility, self-organization, minimum risk) among like-minded individuals, opens the possibility for real communication, destroying spectacular communication, smashing the apathy and impotence of the eternal revolutionist monologue. Relationships and the possibility of contact with other people in the refusal of the spectacular role, these are transient situations that in their preparation and development carry in their essence the qualities of the revolutionary situation that will not retreat and that will suppress the conditions of survival. It does not fall into the irremediable alienating hierarchization that every specialized armed group of an authoritarian and militaristic character, to which the masses delegate their participation in the attack, carries within itself. The quantitative growth of this practice does not come to us from the hands of propagandists of the spectacle, but rather by taking a walk through the scenario of capitalism, and finding in this drift the burned ATM, the ETTs with shattered windows, the smiths changing the locks of a supermarket. These visions make our complicit smiles blossom and move us to go out that very night to play with fire with the aim of making the same smiles rise on the faces of unknown accomplices through the fellowship of destruction. The number doesn’t matter, but rather the quality of the acts: sabotage, expropriation, self-reduction... they return part of the life that is denied us back to us, but we want it all.

Comrades, the game is yours and we take courage in its daily practice. Organize it yourselves with your accomplices.

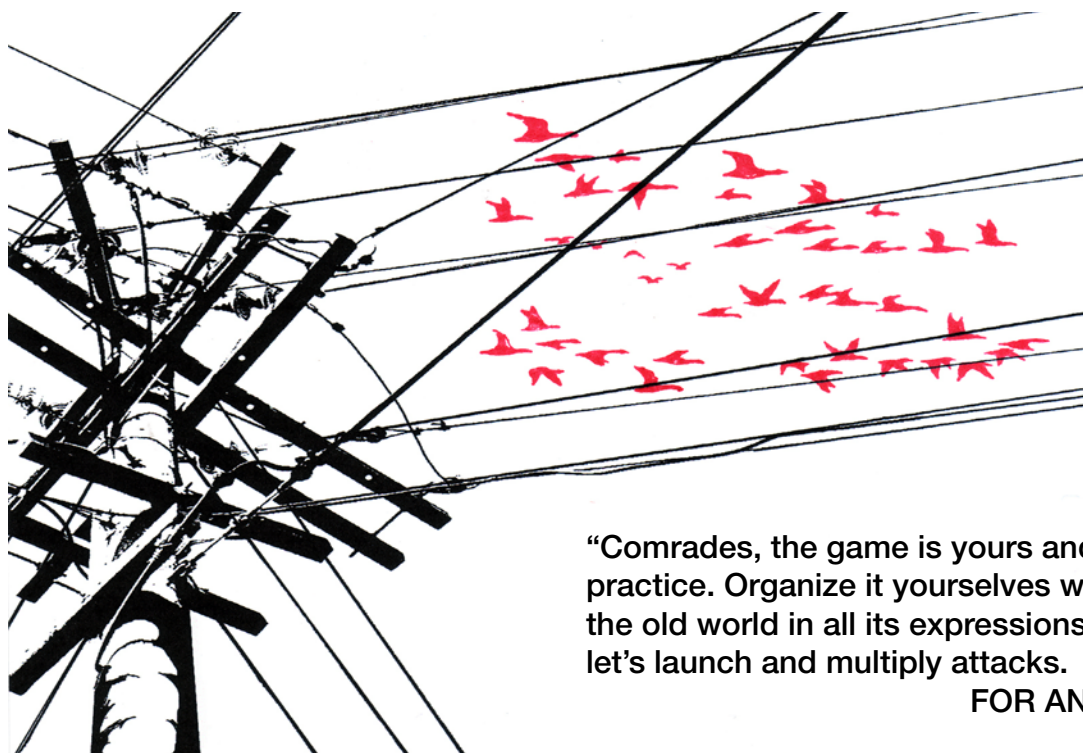
Against the old world in all its expressions, in order to leave pre-history, let’s launch and multiply attacks.

FOR ANARCHY, STONES, AND FIRE

—Asturian Institute of Comparative Vandalism

Fire to the Prisons Note:

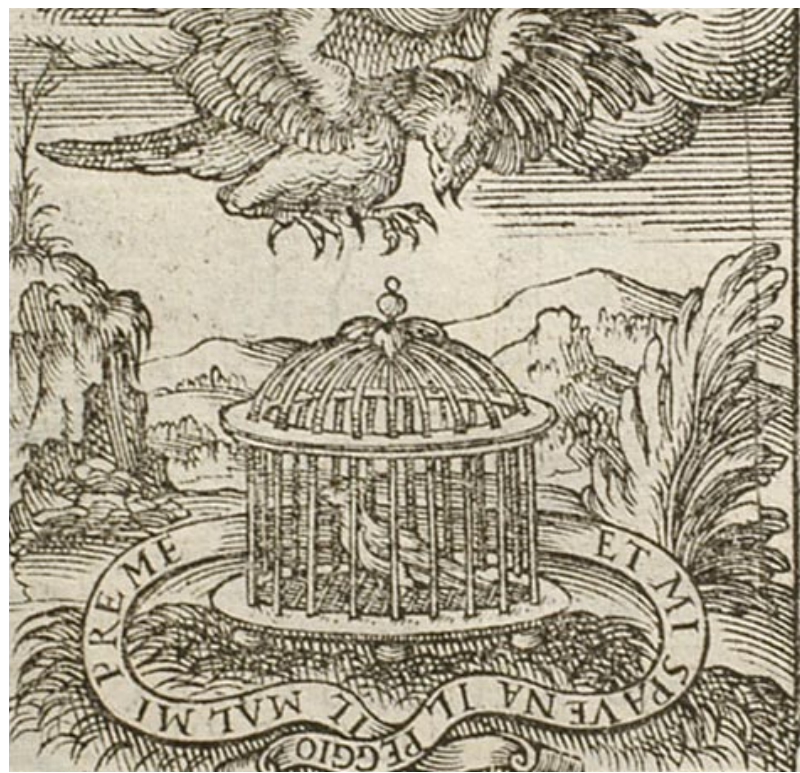
We originally read this text in 2003. We are unaware of where it originates from, but we feel that it is communicating something accessible everywhere. In times where insurrection seems more and more feasible, it is important to analyze the potential of our resistance. Although, we are not aware as to where this text originates from, “Asturian”, is a language of vulgar Latin, with contributions from pre-Roman times, spoken in parts of Spain. Therefore, were assuming, this may have come from Spain.



“Comrades, the game is yours and we take courage in its daily practice. Organize it yourselves with your accomplices. Against the old world in all its expressions, in order to leave pre-history, let’s launch and multiply attacks.

FOR ANARCHY, STONES, AND FIRE”

# PRISONER UPDATES



## **Animal Liberationist Andy Stepanian Released From Prison**

On December 15, after months spent in a Communications Management Unit (CMU) in Marion, Illinois, SHAC 7 prisoner Andy Stepanian has been released to a halfway house. On October 3rd, 2006, Andy was sent to FCI Butner in North Carolina, but was transferred to one of a small number of secret units known as CMUs several months ago. It is believed that Andy was sent to the CMU in Marion due to his unwavering stance on total liberation and his unwillingness to remain silent. Andy was outspoken in interviews, dispatches, and at least one speech given over the phone to crowd at a joint SHAC 7/Earth First! Journal fund raising event. CMUs are offhandedly called the “terrorism” units, prisons for folks who have not been convicted of crimes severe enough to merit United States Penitentiary (USP) disciplinary status, but still segregated and in which all communications are heavily monitored. And while others from our movements languish in these secretive prison units, Andy has made it one step closer to home. While not yet free, Andy is out of prison, living in a halfway house, and working nearby. For the time being, Andy is requesting that folks wait to schedule visits, as he still has to report to his counselor and jump through bureaucratic hoops, waiting for his release in May.

In closely related news, nearly three years after their convictions, the SHAC 7 appeals were finally argued before the Third Circuit Court of Appeals in early January 2009. Both Judges Fuentes and Ditter tried to sidetrack the defense attorneys with questions about the appropriateness of posting information about HLS affiliates’ children. This gave the defense an opportunity to point out that the folks responsible for the SHAC USA website only posted this kind of information when part of anonymously-received communiqués that they agreed to consistently post, uncensored.

Andy will probably not know the ruling on the SHAC 7 appeal before he is allowed to leave the halfway house, as the judges will likely take a minimum of three to six months to make their decision. Until then, Andy will have to relish the fact that he is one step closer to us, and we will have to stay prepared to help him and all the prisoners from our movements until they make it back to us.

### **You can write to Andy in care of the NYC Anarchist Black Cross:**

Andy Stepanian  
c/o NYC ABC  
Post Office Box 110034  
Brooklyn, New York 11211

### **To stay up to date on Andy, his co-defendants, and the SHAC 7 appeal, visit:**

SHAC7.com or write to:  
SHAC 7 Support Fund  
740A 14th Street, #237  
San Francisco, California 94114

## **Rod Coronado released!**

Rod Coronado was recently released to a half-way house. On January 5th, Rod’s partner Chrysta wrote:

“Really, Really! It is true, Rod has already been released and just called me from a gas station in El Reno! He is on his way to us, and then will serve the last 3 months in a half-way house! There he can make his own food, visit us when he has visitation passes, work, and escape the sadness and violence within prison.

Rod called me on December 25th, and I asked him if Santa came? He said yes, and asked to speak with Maya. I thought he didn’t hear me, so I asked again. He again asked to talk to Maya. After she spoke to him for a few seconds, she screamed to me Daddy is getting out! Santa let daddy get out!

We both started crying, it seems so surreal and I didn’t want to believe in anything until I actually knew he was well out of the walls of El Reno FCI. And now he is, he is coming home to us, and we are thrilled! Our deepest thanks and love to all who have been with us through this difficult time. It is close to our turn to give back. We intend to do so for all those who need us. We continue to send our love and prayers to those still imprisoned unjustly. We hold onto the hope that not long from now those kept from their families and communities will be returned, and until then, we won’t forget them. I can’t believe it! Still there are not words to say what is in my heart; for my family, for those who cannot feel this joy for theirs are still locked away, and for those who hope and work for a better way with each step. Thank you, and we love you.”

Rod Coronado is of Pasqua Yaqui heritage and lives in Tucson, Arizona. He has been a committed animal liberationist, eco-warrior, and indigenous anarchist activist for over the last 15 years. Author of Flaming Arrows and the Strong Hearts Zine Series, he is been one of the more inspiring voices of his time. Rod was arrested in 1995 in connection with an arson attack on animal-research facilities at Michigan State University. The action caused \$125,000 worth of damage and destroyed 32 years of research data. It was part of the Animal Liberation Front’s “Operation Bite Back,” a series of attacks on animal-testing and fur facilities in the United States during the 1990s. For the MSU action he was sentenced to 57 months in Federal Prison. Since his release he has remained active as a voice of the earth, and all life that remain true and native to it. He has also been victim to years of harassment and surveillance conducted by the state against him (misc. raids, hunt saboteur accusations, and bomb-instructing accusations being 2 examples). His recent release was from a sentencing given to him for allegedly giving a speech on an incendiary device used in an animal liberation action he was sentenced for in the 90s.

Flaming Arrows by Rod Coronado is available for sale by Fire to the Prisons. For more info refer to our distribution page in the back of this issue.

## “Angola 3” Member to Be Released On Bail After 37 Years

36 years ago, deep in rural Louisiana, three young black men were silenced for trying to expose continued segregation, systematic corruption, and horrific abuse in the biggest prison in the US, an 18,000-acre former slave plantation called Angola. Each of the 3 individuals acted and still act as organizers in their prisons against everyday life conditions. Due to their choices to not remain silent before such prison subjugation, all 3 have served over 30 years of solitary confinement. Albert Woodfox was recently released from prison while waiting the outcomes of his appeal and re-trial. Albert Woodfox, who has spent 37 years in prison at Angola Penitentiary, must be released on bail, according to a ruling issued today by United States District Judge James Brady. On September 25th, Judge Brady overturned Woodfox’s conviction for the 1972 murder of prison guard Brent Miller. Though the State has announced its intention to appeal that decision, until such an appeal is successful, according to today’s ruling, there is no conviction on which to hold Woodfox.

Article regarding Angola 3 Update:

In his decision, Judge Brady wrote:

“[Woodfox] is a frail, sickly, middle aged man who has had an exemplary conduct record for over the last twenty years. At the hearing before this Court on October 14, 2008, testimony was adduced that if released Mr. Woodfox would live with his niece and her family in a gated subdivision in Slidell, Louisiana. Mr. Woodfox has withdrawn that request because of fear of harm to his niece and her family by members. This change was brought about by counsel representing the State of Louisiana contacting the subdivision home owners association and providing them with information regarding Mr. Woodfox. The Court is not totally privy to what information was given to the association but from the documents filed it is apparent that the association was not told Mr. Woodfox is frail, sickly, and has had a clean conduct record for more than twenty years...this Court GRANTS Mr. Woodfox’s motion for release pending the State’s appeal.”

Herman Wallace, who was also convicted in the murder, remains in prison at Angola. He has an appeal pending with the Supreme Court of Louisiana, which is similar in content to Woodfox’s successful appeal. The two men were wrongly convicted based largely on the testimony of a fellow prisoner, Hezekiah Brown, a serial rapist who was promised and received a pardon in exchange for his testimony against them. Brown was the sole professed eyewitness to the murder, and none of the physical evidence put Herman or Albert at the crime scene. Woodfox’s legal team is now working with the court to reach an agreement on a suitable release location and plan for Woodfox; once they agree to a plan, Woodfox will be able to leave Angola. The lawyers anticipate the process to take several more days. Woodfox and Wallace were each held in solitary confinement from the time of the murder until last March, after a federal court concluded that their suit alleging that such confinement for three decades constitutes cruel and unusual punishment could go forward. A third man, Robert King Wilkerson, was held in solitary at Angola

In other news:

### Daniel McGowan Gets the Runaround

Earth liberation prisoner Daniel McGowan has spent the last half year getting the run around, almost literally. Initially sent to FCI Sandstone (where SHAC 7 prisoner Kevin Kjonaas is also held), a low security prison in Minnesota, Daniel was abruptly yanked from his cell and forced to hit the road. For days, no one in his support network could find him and he had no way to make contact with them. As should be expected, his former counselor at Sandstone was worthless (and most certainly still is), and no one in the Bureau of Prisons (BOP) would give up any information. Slowly, folks from Family and Friends of Daniel McGowan spoke with him and pieced together that Daniel was heading to Marion, Illinois. For a federal prisoner, transfers are grueling, as all prisoners are treated the same, regardless of security designation-- shackles at the wrists and ankles, attached to a chain waist-belt. Given that the cowardly Judge Ann Aiken capitulated to the federal prosecutors and hit Daniel with a “terrorism enhancement,” he also travels with his hands in a “black box” that completely isolates and almost completely immobilizes his hands.

After a series of stops at such scenic locales as FTC Oklahoma City and Terre Haute, Daniel arrived in Marion, Illinois, dumped into a relatively new type of prison unit know as a Communications Management Unit, or CMU. The government has done an above average (by government standards) job of keeping these units a secret from the public. The ACLU has a special working group that researches CMUs and until Daniel arrived at the one in Marion, they didn’t know it existed. Look for a more detailed article on CMUs in an upcoming issue of “Fire To the Prisons.”

After two and a half months in the CMU at Marion, Daniel was again scooped up and bounced around the country, ending up in a county jail in Portage, Wisconsin. It looked like the government had not taken the time to look at Daniel’s plea agreement, which explicitly stated that he would not name names, testify against anyone, or act out any of the behaviors typically associated with “snitches.” Apparently some federal prosecutor somewhere decided that if they threatened Daniel, he would testify against folks in the cases made possible by the testimony of a snitch named Frank Ambrose. By the time Daniel finally made it to Wisconsin, everyone in that case had taken plea agreements, some cooperating with the government, some not. Regardless, Daniel was not even called to testify. So he sat. And sat. For the same amount of time Daniel had spent at Marion, he sat in the Columbia County Jail. While being in county meant that his communications were not as restricted, it also meant that Daniel was not finding the outline that ends up being many prisoner’s saving grace. County jails are noisy and have a high turnover rate, resulting in a revolving door of fresh faces, keeping folks like Daniel on edge and anxious to get back to doing their time in the federal system.

As we go to press, Daniel is back in FCI Terre Haute, getting more “diesel therapy” as he heads back to the CMU at USP Marion. The return trip could take weeks, all in the shackles of federal transfer.

**For more information and the latest updates, be sure to visit:**

supportdaniel.org

or write to:

Family and Friends of Daniel McGowan

Post Office Box 106

New York, New York 10156-0106

at the same time for a different crime; he was released in 2001 after showing that he had been wrongfully convicted. The three are known as the “Angola 3.” All black men, they had been organizing nonviolently for an end to gang-enforced sex slavery and for better conditions inside the prison. Angola at the time was known as the “bloodiest prison in the US.”

“This is a major victory in a case where justice is long overdue. Albert went into Angola in his twenties, and he’s walking out in his 60s. There is no conviction against him now, and the state should not take another day of his life,” said Chris , Woodfox’s lawyer. “In 37 years, Albert never gave up hope that someday he would walk out the gates of Angola. We continue to hope that Herman will join him soon. Neither of these men should have spent a day in Angola for this crime,” said Nick Trenticosta, also a lawyer in the case.

The case has attracted attention on the state and national level. Last spring, US House Judiciary Committee Chair John Conyers (D-MI) visited the men, along with Louisiana House Judiciary Committee Chair Cedric Richmond (D-101). Richmond has announced his intention to hold hearings on the case, and Conyers continues to monitor developments.

The state had sought a stay of Judge Brady’s ruling ordering a new trial until the appeal process plays out. Judge Brady granted that request. The State must now either win its appeals, or will need to either release or retry Woodfox within 120 days of the end of its appeals.

Judge Brady held an initial bail hearing on October 14th; he postponed issuing a decision at that time to allow for additional depositions to be taken from Angola Warden Burl Cain and from a doctor who had examined Woodfox and his medical records. The State has now conducted both of those depositions.

For a copy of the judgment, to speak with the lawyers, or for any additional information on the case, please contact Emma Mackinnon, emma@fenton.com or 202 302 6920.

Or visit: <http://angola3.org/>

### Kevin Olliff released!

Kevin Ollif was arrested towards the beginning of 2008 in Southern California on trumped up theft and other charges by the state. The length of his sentencing, and the severity of the state’s response to his charges were bluntly in response to Kevin’s projects related to animal liberation. We are happy to report Kevin Olliff was released on house arrest. He took one count Burglary and one count Misdemeanor Criminal Threat relating to Wachovia Securities in lieu of the five Stalking and Criminal Threats charges. His Burglary Charge in San Diego was dropped as a condition of the plea. Welcome back, Kevin.

## Update from the Love Park 4

### The Case and Mystery Continues

From the judge's decision on defense motions, to the State's witnesses, to the neo-Nazis in the courtroom, the Love Park 4's latest court date on December 12th was interesting to say the least.

Let's start with the good news. After almost 18 months of nothing happening, the hearing on defense motions finally took place. The judge found in favor of the defendants. She ordered the District Attorney's office to provide the identity of the law enforcement officers posing as neo-Nazis that day in Love Park. She also lectured the District Attorney and his police witnesses for deliberately lying in their police report; they left out the presence of the two undercover cops in their report, only mentioning the two arresting officers. After Det. Sean Brennan admitted to leaving out crucial information on the arrest report, Larry Krasner, Jason Robbins' attorney, asked, "Is two people really the same as four?" The DA called on three witnesses – FBI Special Agent Stephen Powell, Philadelphia Detective Sean Brennan, and Lieutenant McConnell, another Philadelphia police officer. Powell is part of an FBI Joint Terrorism Task Force in Philadelphia, assigned to the Domestic Terrorism Unit, supposedly investigating white supremacists; Brennan is part of the Philadelphia Police Department's Homeland Security unit and is attached to the same FBI JTTF as Brennan; McConnell is the head of a narcotics unit run out of the District Attorney's office. According to McConnell, it was his officers posing as neo-Nazis in Love Park, acting on his orders. Ironically, he claims they were sent out to see if any members of Keystone State Skinheads would show up to the supposed Klan rally. Apparently, McConnell's narcotics unit had an ongoing joint investigation with the FBI into the Keystone State Skinheads. Mysterious until this point, this testimony revealed exactly why undercover drug cops from the DA's office were present at a Klan rally.

Also important was the matter of the permit allegedly filed by the KKK to rally in Love Park. While all three of the DA's witnesses attest to there having been a permit—filed under a name that Agent Powell claimed was "generic" and "unimportant"—the City Solicitor's office told defense lawyers that no such a document ever existed. Brennan claimed he learned about the rally not through the permit, but a flier, which he neither kept nor copied. It seemed nobody could give a direct response when asked about how they learned that a KKK rally was going to be held that day.

Also in the courtroom were KSS regional director Keith Carney and one of his neo-Nazi cronies, meticulously taking notes. Strangely enough, he seemed extremely chummy with the three witnesses whose assignment was at one time to investigate his group. Carney even exchanged numbers with Agent Powell, with Powell requesting that Carney pass on any information he might have on ARA members directly to him. Carney was also very eager to speak to reporters covering the case, unfortunately for him; neither Philadelphia paper gave him more than a mention.

It is also important to note that Powell and Brennan completely contradicted each other when recounting the events that happened in and around Love Park that day. The details of their individual testimony were so different that in his closing statement, the DA even had to admit how badly it hurt his case (but then went on to say that was an issue for another day, and had nothing to do with the current defense motion).

Another interesting note from court - while the State has maintained up until this point that there were no pictures taken of or intelligence gathered on any of the ARA members present in Love Park in July 2007, all of a sudden, pictures do exist. The State claims one of the undercover officers "just happened" to have kept the pictures, and that their existence was unknown up until this point. The content of the supposed nonexistent pictures is even more intriguing. As both defense lawyers pointed out to the Court, every picture has at least one of the defendants as its subject, and in only one does any other counter-protester appear even though there were at least a dozen other counter-protestors in the park that day. And the DA still wants to argue that specific people were not targeted for arrest that day?

At this point, the State has 40 days to decide how to proceed. They can either appeal the judge's motion, or reveal the identity of the undercover narcotics officers. Under cross examination by the defense, Lieutenant McConnell admitted that the two undercover officers have repeatedly, over a number of years, revealed their identities in open court, but maintains that in this case the officers' safety would be in jeopardy. Who or what exactly would be jeopardizing these officers safety in this case?

The remaining Love Park 4 defendants are hopeful that there will be no appeal, and that they can move on to trial and get rid of these bogus charges once and for all. We will all find out what the State is going to do on at the next scheduled court date on January 26th.

**For more information or to find out how you can support the Love Park 4,** please visit [www.myspace.com/supportlovepark4](http://www.myspace.com/supportlovepark4).

## Raids and State Terror Continue against Eco-Political Prisoner Marie Mason and her Family

(update as of Jan 7th)

**Article providing updates on Marie from her support group:**

We apologize for the lack of updates. The following months have been hectic and our efforts have been focused inwards.

\* Recently Federal agents raided Marie's mothers home. The search warrant has since been sealed but it was seeking information on a number of individuals and groups.

\* Federal agents recently arrested Marie's son at Clinton County Jail following a 12/28 Christmas visit with his mother. He has since been bailed out but is not allowed to leave Michigan.

Preliminary reports suggest the arrest was prompted based on info confirmed FBI informant and professional liar Frank Ambrose provided. This is the 4th raid/arrest Marie's family and/or Got Your Back has dealt with in the past 3 months.

\* Marie's dog animal companion of 14 years Joey recently passed away.

Many of us watched over Joey before Marie's arrest while she was out of town. His spirit to explore and run free and his uncanny ability to escape out of almost any enclosed back yard will be missed. His ashes were spread over Marie's garden at her mothers house.

Marie is understandably distraught over these recent events. Please take the time to write a letter of support. As letters serve as one of the few rays of light while she is locked up. Marie's address and letter writing guidelines can be found at <http://freemarie.org/ways-to-help/>.

The state is seeking 20 years to life for Marie. This is unacceptable. If you have not already please consider writing a a polite and respectful character letter to the Judge for Marie. Details on how to do that and where to send them can be found at <http://freemarie.org/2008/10/17/write-character-letters-to-the-judge-in-support-of-marie/more-446>. Marie's sentencing is scheduled for Feb. 5\* so the sooner the better! In a recent letter Marie expressed appreciation for all the efforts on her behalf. She thanks and loves you all.

Love N Rage,  
Got Your Back Collective  
[www.freemarie.org](http://www.freemarie.org)

**Also, please sign up for the new e-mail list:**

<http://lists.interactivist.net/cgi-bin/mailman/listinfo/supportmariemason>

**Donations may now be made directly to Marie Mason's family. Please make checks or money orders out to "Karin Mason" and send to:**

Karin Mason  
PO Box 352  
Stanwood, MI 49346

**And don't forget to write Marie:**

Marie Mason  
Clinton County Jail  
1347 E Townsend Rd.  
Saint Johns, MI 48879

**We also would like to add that Marie's support website has been changed to:**

<http://supportmariemason.org/>

\*Fire to the Prisons note:

You will probably be reading this after Feb. 5th unaware of her sentencing. Unfortunately this issue was done before sentencing. Please assume responsibility for staying finding out her sentencing by visiting the support sites above, please stay up to date with comrades such as Marie facing repression by the state by visiting the support sites included with all news clips in this publication, it is hard to constantly have the most up to date information when doing a printed magazine.

## Update on Eco-Prisoner Eric McDavid Since our Last Issue

Eric McDavid is currently facing 19 years and 7 months in federal prisons for not only a crime he didn't commit, but a crime that never happened. Eric is one of the many facing the wrath of this new state trend known as "conspiracy charges". Eric was arrested in Auburn, CA on January 13, 2006 as part of the government's ongoing Green Scare campaign. He was convicted guilty of "conspiracy to destroy property by means of fire or explosives", and was sentenced to 19 years and 7 months, for a crime that was never committed. The conviction was established based on the testimony of an FBI informant named "Anna", and his 2 co-defendants, who chose to co-operate at his expense. Prior to his conviction he was denied bailed for 2 ½ years. During that time he was in solitary confinement at the Sacramento County Jail. During that time he also suffered immense health issues due to the Jail ignoring Eric's dietary restrictions. Eric deserves the utmost stoic and consistent support from our communities.

### **Update on Eric since our last issue from his Support Group**

This is just a quick note to let you know that Eric's address has changed - he has not been moved (only the PO Box number is different). His new address is:

Eric McDavid 16209-097

Victorville, Medium II

Federal Correctional Institution

PO Box 5300

Adelanto, CA 92301

After enduring a month and a half with no access to phones or email, Eric finally got his phone access back on October 17 (and email soon after that). He had a hearing about the infraction he was being charged with – unpermitted contact with the media – on October 15, and due to Eric's determination to fight the charges based on his made with the filing of the charges, the prison expunged the record and gave him his "privileges" back. This was a huge relief to Eric and his loved ones.

Eric's appeal is still moving forward, and he continues to need your support during this time. Eric has been standing his ground since the day of his arrest, refusing to give in to the ridiculous charges against him – even in the face of a 20 year prison sentence. Please do not forget about him – there are still things you can do.

One of the most helpful things for Eric at this time is donating to his commissary fund. He uses this money to pay for vegan food to supplement what he can get at the chow hall, and to pay for things like stamps, paper, and phone calls to loved ones. These are two of his few remaining connections to the outside world, and as such are extremely important for his sanity and health. Information on how to donate to Eric's commissary fund can be found on his web site at <http://www.supporteric.org/howtohelp.htm> Fundraising.

You can also donate to Eric's general support fund. This will help pay for things like hiring an investigator, ordering books for Eric, and helping cover travel expenses for loved ones to visit Eric. To make a donation to Eric's support fund, please send a check or money order to:

SPS

PO Box 163126

Sacramento, CA 95816

Please make sure that the check/money order is made out to "Sacramento Defense Fund" – otherwise they will not be able to deposit it.

### **Latest News on Anarchist Prisoner Amadeu Casellas (as of Nov. 13th)**

**The following article was sent to us from an anonymous prisoner support subscription list.**

The Situation of Amadeu Casellas Two Months after his Hunger Strike Amadeu Casellas is an anarchist prisoner who has spent 22 years in prison for bank robberies in the 70s and 80s, where money was expropriated for the furthering of anarchist projects. He has been active within the struggle against the Spanish prison system. Though he should be eligible for release, he remains locked up. To protest this, he launched a hunger strike over the summer, fasting for 76 days, until the prison authorities promised to grant him a series of furloughs and then place him in the third degree (open prison, in which a prisoner can leave during the day and a certain number of nights). People across Europe and in other countries organized protests, held talks, distributed information, and attacked state targets in solidarity with Amadeu. Currently Amadeu is still recovering physically from his 76-day hunger strike which he carried out this summer. He is still waiting for the authorities to honor the promises they made to get him to stop his hunger strike. On the medical level he has extreme pain in his extremities, owing, it seems, to nerve exposure that occurred in the last phase of the hunger strike. This makes it so that simply the touch of the bedsheets causes discomfort. We are certain that his recovery is slowed due to the prison medical services, which through incompetence or intention have not given him the treatment he needs. Since he arrived at Brians 2 [the prison in Catalunya where he was transferred after he left the prison hospital], Amadeu has been requesting a special diet, given the meagerness of the food, and he is still awaiting it. On the 31st of October he was visited by a doctor from outside the prison—not the trusted doctor whom we have been demanding since July—and he cut him off all the medications he was taking, by prescription from the prison doctor, and substituted better ones, since the others were actually causing him harm. The doctor also prescribed vitamin supplements and amino acids, which they had not been giving him. He also performed a blood analysis—the first one in two months. This visit comes after Amadeu submitted various requests to the director of Brians 2 in which he explained his difficulties in the recovery. On the other hand, the multiple petitions to allow the visit of a trusted doctor are still falling on deaf ears. The director of Brians 2, as well as the secretary of the DGSP Albert Batlle and the representative of the Syndicate of Greuges all know about the situation but they are avoiding it shamelessly. On the legal level, recall that there were two ways open for Amadeu to win his liberty. One was the petition for release, which was rejected by the Provincial Court of Barcelona on 27 October. The other was the attainment of benefits within the prison system, which was agreed on in September, causing the end of the hunger strike. On the 15th of November, supposedly, they will give Amadeu an individualized program which will include furloughs during the next 6 months, to complete the period of attaining 100.2 (third degree imprisonment). Thus, we'll soon know if it was all a scam or if they really will let Amadeu leave the prison on permitted furloughs, which is what they promised.

On the political level the attacks by the institution have not ceased. First were the three comrades whom they prohibited to communicate with Amadeu without any explanation. Then Franki (a comrade from Terrassa in the third degree) was threatened and punished for showing solidarity with Amadeu. And finally, from the hospital in Terrassa (where Amadeu was for the majority of the hunger strike) they attacked his lawyers with false accusations, trying to punish them. Who

will be next? Whether or not they complete their promises so we can see Amadeu in the streets again, the attitude of the prison institution is reprehensible. We are staying alert. They won't silence us, and their repression will create more solidarity, until all of us are free.

DEATH TO THE STATE.

FOR LIBERTY AND ANARCHY!

Supresión, Coordinación Anticarceraria of Catalunya Barcelona, 7 November 2008

In this last communiqué the Catalan anarchist prisoner Amadeu Casellas explains how and when will be release from prison after dealing last September with the penitentiary system authorities in order to stop the hunger strike that he held for 76 days. It's important to spread this new writing because probably many comrades were already waiting for news about his struggle. Here is the English version.

### **Communique from Amadeu Casella in English, on December 17th:**

"I guess all of you who are supporting me would like to know how things are going and whether they are going to live up to their promises. Well, ten days ago I signed a contract with the subdirector of treatments and the manager of the treatment team. This contract goes for six months, counting since I entered in this centre; so it will go until March, when I am due to get restricted permits and parole. On my return I will present them a job offer to be able to leave prison on a daily basis under the Penitentiary Regulation 100.2. As in this centre there is no module where they can have people in these circumstances, and also because of how far work would be from the prison and how costly it would be for me to have to go everyday up to the region of Osona (Vic), I guess I would have to move to the Barcelona area.

I have sent the contract to both of my lawyers. Joan Tardj, MP of ERC (Left-wing republican party of Catalonia), knows about this contract because the last day he visited me the centre director told him. Now we need to make sure they adhere to the contract the same way I am. In regards to my recovery from the hunger strike, I feel much better. However, since I quit the hunger strike, they haven't facilitated me any kind of dietary reinforcement. The medical services, apart from preventing the doctor we trust to see me, haven't done anything. A big part of my recovery is owed to my prison mates, who have been giving me part of their meal, especially yogurts, fruit and pasta. The medical services have only given me vitamins in pills. Nevertheless, as I said, I feel quite recuperated and now it is only a matter of waiting for these 90 days to pass. On another matter, we cannot forget that both my lawyers, Diana Reig and Francesc Arnau, have a disciplinary file opened against them, due to the false accusations made against them by the prison guards from the penitentiary hospital in Terrassa. These files are in the Lawyers College in Lerida, Terrassa and Barcelona, for which I would like to ask you all to keep sending faxes, emails or whatever other thing as you find suitable in order to express your repulse against these false files. Our companero Frakin is in the same situation, in the Modelo prison of Barcelona. We cannot allow that a fascist system wants to censor and intimidate those of us who express ourselves making use of that freedom of expression that they have not been able to silence, nor they will ever be able to. They will have to kill us and we won't allow them to do so.

Salud and revolution,  
Amadeu Casellas Ramon"

### **Write Amadeu:**

Amadeu Casellas Ramón

Hospital de Terrassa, Mòdul penitenciari

Ctra. Torrebónica, s/n

C.P. 08227

Terrassa

Catalunya

Spain

For online information regarding Amadeu, please visit the following site, where there is an interview regarding his case, and a list of further links providing info on him and ways to support.  
<http://www.indymedia.ie/article/88915>

### **Writing from Animal Rights Prisoner Josh Harper**

Josh Harper is one of the "SHAC7" defendants. He is currently serving a 3 year sentence for conspiracy charges related to an above-ground animal rights campaign.



The following is a writing from Josh expressing his solidarity with all struggles on the outside fighting against the domination inherent to this society. We love you Josh and intend to be there the whole way!

“Dear friends,  
As of today the state has stolen the last two years of my life. On November 16th of 2006, I walked into the nearby Federal Detention Center, was stripped naked, given a jumpsuit, and thrown in a cell for advocating controversial tactics to shut down an animal lab. The first inmates I met gave me some advice— try to forget you are here. Don’t think about the time. Do your best not to remember the outside world. What awful advice! Although it might make my life harder, I’m relieved that I still bristle at incarceration. I never want to be one of the fully domesticated folks who slowly stop seeing the bars and razor wire and start to consider this place home. I hate prison with a passion.  
That let’s me know I’m still sane.

Back when we were first convicted, a lobbyist for the animal abusers (whose resumé includes representing liquor companies in their efforts to shut down Mothers Against Drunk Driving) predicted that the SHAC 7 case was just the opening shot in a broader war and that soon many activists would be labeled terrorists. He was right, of course, and from the Green Scare, to the RNC arrestees, to the animal rights roundups in Austria, our movements are under attack. Many of us are already behind bars, and more are on their way. I’m hardly an old pro at this imprisonment thing, but please accept the best advice my two years of experience can produce—never forget why you are locked up. Remember the injustices you fought, and ache to fight them once more. To the degree that it’s possible, try to shape your new environment instead of letting it shape you. Finally, while it is important to rage at your chains, it’s also important not to let anger and bitterness consume you. I’ve had the honor of meeting animals at sanctuaries who endured the worst of abuses but maintained beautiful, loving personalities. The prison system will try to erase the traits that make you special, the virtues that led you to struggle against oppression. Resist that attack on your spirit with all your might.  
Sustain yourself; the world NEEDS you.

In closing, I’d like to thank everyone who has supported me and my co-defendants these last few years. I don’t know how I could have withstood this experience alone. I also want to send my love to Jake, Andy, Lauren, Kevin, and Darius. I’m proud to have stood alongside each of you. Finally, solidarity to the Move 9, the RNC protesters, military refusers, Panther grand jury resisters, Green Scare victims, Marie Mason, all imprisoned earth and animal liberationists, and all the world’s political prisoners— from Marilyn Buck to David Gilbert to Sundiata Acoli— you are all an inspiration to me.”Strong hearts forward!”

For revolution,  
Josh”

#### **Write Josh, let him know of your support:**

Joshua Harper  
29429-086  
FCI Sheridan  
Federal Correctional Institution  
P.O.Box 5000  
Sheridan, OR 97378

#### **for more info visit:**

<http://www.joshharper.org/>

### **Update on Rhinelander 3!**

In our last issue we included an update on 3 individuals indicted on charges related to an alleged “Earth Liberation Front” action that took place in Rhinelander, WI in July of 2000. The indictment claims that Bryan Rivera, Katherine Christianson, and Aaron Ellringer committed \$500,000 dollars in damage to a U.S forest service owned facility that studied the genetic manipulation of trees to help aid the forestry industry in the domestication and destruction of forests. The chagres also claim that the 3 allegedly damaged U.S forest service vehicles with etching cream outside the facility. The following provides an update on the case and a description of those co-operating and how.

#### **Article from Mid West Green Scare:**

Bryan Rivera and Katherine Christianson have taken plea agreements in the Rhinelander, WI, ELF case and are awaiting sentencing. Bryan’s plea does not appear to involve cooperation, while Katherine’s requires her full cooperation with the State. Both plea agreements are available at: <http://www.midwestgreenscare.org>

We are disheartened to write that Aaron Ellringer, indicted in the Rhinelander case because of the activities of Snitch Ian Wallace, has himself turned snitch and taken a cooperating plea agreement. The agreement (viewable here: <http://midwestgreenscare.files.wordpress.com/2008/11/ellringer-plea.pdf>) reduces his own charge to a misdemeanor and requires that he testify fully and truthfully as to his “involvement in criminal conduct, as well as to the involvement of all other individuals known to [him].” Over the past several months, we made the decision to refrain from commenting on Aaron’s status as much as possible in order to respect his desire not to be publicly associated with radical eco-movement. We did that on the understanding that he was not intending to cooperate with the State. Unfortunately, we were proven wrong. Aaron Ellringer- who lives in Eau Claire, WI, and works at Just Local Foods, a cooperative grocery store- will be sentenced on December 9th. At this time, we expect Bryan Rivera and Katherine Christianson to go to trial in this case on December 1st, making it

clear that Aaron’s level of cooperation in their trial will be a deciding factor in his sentencing the week after.

Stay Strong,  
EWOK!  
<http://www.midwestgreenscare.org>

### **Support Eco-Prisoner Grant Barnes**

Grant Barnes is serving a 12 year prison sentence for the arson of SUVs. From his prison cell he watches the birds that have made their nest within the razor wire. A reflection of what is happening to our world.

The following is an excerpt from an interview done with Grant Barnes by eco-prisoner Jeff Luers who was sentenced to 22 years for the same crime. Jeff should be released by the end of 2009 as a result of an appeal and re-sentencing.

Interview:

(JL is for Jeff Luers, GB is for Grant Barnes)

JL: You are currently serving a long prison sentence for arsons claimed on behalf of the Earth Liberation Front. What compelled you to take such actions?

GB: I had been aware of the ELF for some time, and as I became more aware of the severity of the most likely consequences of climate change I decided it was time for me to do my part and take responsibility. I think that property destruction is a useful component in a united front of tactics toward first, earth liberation, and ultimately towards the cultivation of a biocentric culture. It raises the economic and psychological costs of earth destruction, and when there is media coverage, as there usually is, it hews people on all sides of the struggle that the destroyers are vulnerable. I believe that property destruction is one of the things that the other species of the planet would do in their defense against extinction if they had the knowledge and ability to do so. Those who destroy the property of uncaring, irresponsible people act on behalf of these other species, which are our cousins.

JL: How has your support been? How can people get involved?

GB: The Lucy Parsons Project sent two books last year, which are outstanding to have as good reading material is hard to get here. Earth First! Journal kindly gave me a free prisoner subscription, and I also got an issue apiece from Green Anarchy and Bite Back, all of which I considered notable on the outside and appreciate having in here. I am especially thankful that Earth First! Journal and Green Anarchy have listed my address. I’ve got several letters and postcards wishing me well, and recently I’ve begun corresponding with several people. It would be outstanding to hear from others. The best thing people can do is send information on intentional communities, mutual aid networks, and similar formations I might contribute to when I am released. One of the most frustrating things about being inside is having few outlets to give to others, but I want to lay a solid foundation for such community that I can build on when my time here is done. Creating community takes a great deal of work, and I know it’s necessary to spend time to understand, among other things, a potential member’s level of commitment and the extent of the common ground shared with existing members. I want to start that dialogue, because the kind of life I want to live on the outside is one spent as much as possible in spaces of liberation from patriarchy, exploitation, anthropocentrism, racism, and all other symptoms of the present alienating civilization. To that end I am most interested in more primitive groups. Also, I find that in general pictures are more natural expressions than words, and it means a lot to me to see photos along with peoples’ writings. Regardless, it is always special to receive a letter or postcard from anyone who feels concern for the earth and joy for life.

JL: And now here’s your chance for a shameless wish list. Would you like people to send any specific books or books on particular subjects? Are there any canteen items, like a radio or anything else, we can help you buy to make your time easier?

GB: I don’t listen to the radio or watch TV, or buy snacks, and money is qualitatively less valuable to me than heartfelt correspondence, but I would certainly appreciate funds for mailing supplies, and for beans and oats, as the vegan food here is very limited. One luxury I do love is music and receiving some of that would be a treat. One of the subjects I most want to better understand is the difference between primitive and complex cultures. I would be very grateful for any well-researched reading material at the undergrad level on this topic. Much of what is listed in Green Anarchy is of interest, for instance.

#### **Write to Grant:**

Grant Barnes, 137563, San Carlos Correctional Facility, PO Box 3, Pueblo, CO, 81002.

#### **Visit his new website at:**

[grantbarnes.wordpress.com](http://grantbarnes.wordpress.com)

## New Support Web site Set Up for 17 year old Eco-Anarchist Prisoner Michael Sykes

Michael Sykes is an 18-year-old anarchist from Lambertville, MI, currently serving a prison sentence for eco-related acts of property destruction, committed while he was a minor. He was convicted of setting fire to two homes under construction, and accused of attempting to cut down a utility pole, burning down other homes under construction, and setting fire to a Kroger's semi-trailer. He was tried as an adult and is currently serving a 4-10 year prison sentence with somewhere between \$200,000 and \$400,000 in restitution. While Michael was 17 at the time of the alleged crimes, he was tried as an adult. His motivation was to interfere with sprawl, because he "was tired of seeing all the forest being destroyed."

Up until now it has been very hard to find updates regarding Michael's well-being and so on due to a lack of any formal support. One now exists that provides updates on his case, address, and writings for the outside world.

We are in firm solidarity with Michael and support others to show support.

**Please visit his new support site at:**

<http://supportmichael.wordpress.com/>

**Write Michael at:**

Michael Sykes 696693

Richard A. Handlon Correctional Facility

1728 Bluewater Highway

Ionia, MI 48846

## THE FOLLOWING ARE ADDRESSES AND WEB SITES OF NORTH AMERICAN PRISONERS WE SUPPORT, BUT DID NOT HAVE THE SPACE TO PROVIDE MORE DETAILED DESCRIPTIONS OF.

### ECO-PRISONERS

Tre Arrow #70936065, FCI Herlong, Federal Correctional Institution, PO Box 800, Herlong, CA 96113.

Plead guilty to involvement with an arson on logging trucks and an arson on vehicles owned by a sand & gravel company. Will be sentenced to 6.5 years.

[www.trearrow.org](http://www.trearrow.org)

Nathan Block #36359-086, FCI Lompoc, Federal Correctional Institution, 3600 Guard Road, Lompoc, CA 93436.

Plead guilty and sentenced to seven years and eight months for involvement in two incidents of direct actions that occurred in Oregon in 2001.

[solidaritywithsadieandexile@gmail.com](mailto:solidaritywithsadieandexile@gmail.com)

Jeffrey Luers # 13797671, CRCI, 9111 NE Sunderland Ave, Portland, OR 97211-1708.

Resentenced to 10 years for arson on a car dealership & attempted arson of an oil truck.

[www.freefreenow.org](http://www.freefreenow.org)

Jonathan Paul #07167-085, FCI Phoenix, Federal Correctional Institution, 37910 N 45th Ave., Phoenix, AZ 85086.

Plead guilty and sentenced to 51 months for involvement in a direct action that occurred in Oregon in 1997.

[www.supportjonathan.org](http://www.supportjonathan.org)

Briana Waters, 36432-086, FCI Danbury, Federal Correctional Institution, Route 37, Danbury, CT 06811.

Convicted of involvement in a direct action that took place in Oregon in 2001.

[www.supportbriana.org](http://www.supportbriana.org)

Joyanna Zacher #36360-086, FCI Dublin, Federal Correctional Institution 5701 8th St - Camp Parks- Unit E, Dublin, CA 94568.

Plead guilty and sentenced to seven years and eight months for involvement in two incidents of direct actions that occurred in Oregon in 2001.

[solidaritywithsadieandexile@gmail.com](mailto:solidaritywithsadieandexile@gmail.com)

### The SHAC 7

**From [www.shac7.com](http://www.shac7.com):**

On March 2, the Bush administration dealt yet another blow to the First Amendment, as the SHAC 7 were found guilty of multiple federal felonies for advocating the closure of the notorious animal-testing lab Huntingdon Life Sciences.

We included below only those of the SHAC7 we were not able to mention in this issue.

Jacob Conroy #93501-011, FCI Terminal Island, Post Office Box 3007, San Pedro, California 90731

[www.supportjake.org](http://www.supportjake.org)

Lauren Gazzola, #93497-011, FCI Danbury, Federal Correctional Institution, Route #37, Danbury, CT 06811

[www.supportlauren.com](http://www.supportlauren.com)

Kevin Kjonaas # 93502-011, FCI Sandstone, PO Box 1000, Sandstone, MN 55072

[www.shac7.com/kevin/index.htm](http://www.shac7.com/kevin/index.htm)

### INDIGENOUS RESISTANCE PRISONERS

Byron Shane Chubbuck #07909-051, FCI Tallahassee, 501 Capital Circle, NE, Tallahassee, Florida 32301.

Convicted of robbing banks to send thousands of dollars worth of supplies to the Zapatista Rebels of Chiapas on a regular basis during 1998 and 1999.

[www.osoblanco.org](http://www.osoblanco.org)

Leonard Peltier #89637-132, USP Lewisburg, Post Office Box 1000, Lewisburg, Pennsylvania 17837.

AIM activist and citizen of the Anishinabe and Lakota Nations serving a life sentence after being framed for the death of two FBI agents in 1975.

[www.freepeltier.org](http://www.freepeltier.org)

### MOVE

MOVE is an eco-revolutionary group who carried out protests in defense of all life. There are currently eight MOVE activists in prison each serving 100 years after being framed for the murder of a cop in 1979. 9th defendant, Merle Africa, died in prison in 1998.

Debbie Simms Africa (006307), Janet Holloway Africa (006308) and Janine Philips Africa (006309) all at: SCI Cambridge Springs, 451 Fullerton Ave, Cambridge Springs, PA 16403-1238, USA.

Michael Davis Africa (AM4973) and Charles Simms Africa (AM4975) both at SCI Grateford, PO Box 244, Grateford, PA 19426-0244, USA.

Edward Goodman Africa (AM4974), 301 Morea Rd, Frackville, PA 17932, USA.

William Philips Africa (AM4984) and Delbert Orr Africa (AM4985) both at SCI Dallas Drawer K, Dallas, PA 18612, USA.

Mumia Abu Jamal, (AM8335), SCI Greene, 175 Progress Drive, Waynesburg PA 15370, USA.

In 1981 Mumia, former Black Panther and vocal supporter of MOVE, was framed for the murder of a cop. He was originally sentenced to death but is currently awaiting re-sentencing following a court hearing in 2001.

**“Prison is the most direct, brutal expression of power, and like power it must be destroyed, it cannot be abolished progressively. Anyone who thinks they can improve it now in order to destroy it in the future will forever be a captive of it. The revolutionary project of anarchists is to struggle along with the exploited and push them to rebel against all abuse and repression, so also against prison. What moves them is the desire for a better world, a better life with dignity and ethic, where economy and politics have been destroyed.**

**There can be no place for prison in that world. That is why anarchists scare power. That is why they are locked up in prison.”**

**-Alfredo M. Bonanno  
Rebibbia prison, 20 March 1997.**

# THE TARNAC 9

On Tuesday the 11th of November, 20 people were arrested in Paris, Rouen and Tarnac, France under suspicion of having sabotaged several train lines on the 8th of November. In a coordinated attack, metal rods were jammed against overhead power cables, taking out trains on lines north, east and south of the capital, causing chaos to the French rail network. Five people are still being held and a total of nine people are being charged with criminal association with the aim of terrorism and sabotage, and one of the defendants is charged with being the leader of a terrorist group. Police claim that the group has had contact with people across Europe in countries such as Germany, Greece, Belgium and the UK. The group had been under heavy police surveillance since April after the French police were alerted by the FBI after some members had tried to cross the US border illegally.

The following text was written by a number of companions in the context of the arrests last November 11th. It may be distributed freely and widely in any form. In a time of “crisis,” when the State is showering the capitalists with billions of dollars, it attempting once more to isolate a few “bad rebels” to better eliminate them all. We won’t play this dupes’ game.

## ON SABOTAGE: CONSIDERED ONE OF THE FINE ARTS

On Tuesday the 11th of November, 20 people were arrested in Paris, Rouen and Tarnac, France under suspicion of having sabotaged several train lines on the 8th of November.

In a coordinated attack, metal rods were jammed against overhead power cables, taking out trains on lines north, east and south of the capital, causing chaos to the French rail network. Five people are still being held and a total of nine people are being charged with criminal association with the aim of terrorism and sabotage, and one of the defendants is charged with being the leader of a terrorist group. Police claim that the group has had contact with people across Europe in countries such as Germany, Greece, Belgium and the UK. The group had been under heavy police surveillance since April after the French police were alerted by the FBI after some members had tried to cross the US border illegally.

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You’d have to be really blind not to see sabotage as the classical weapon of the exploited. And you’d have to have a pretty short memory to forget that in every social war, a rebel refuses to wait for everyone to move before expressing his or her anger.

From the riots of November 2005 to the CPE riots of spring 2006, from factory occupations and kidnappings of directors to the numerous acts of sabotage during the railway workers’ movement of November 2007, it’s clear for a lot of people that we won’t have an end to our situation of misery and exploitation by begging for it.

## “THE COMING INSURRECTION”

The Tarnac 9 have been associated with certain political texts, including the journal “Tiqqun” and the bestselling book “The Coming Insurrection”. The following text is an excerpt from “The Coming Insurrection”. The book discusses the local appropriation of power by the people, the physical blocking of the economy, and the elimination of the police force as practical routes toward insurrection, we especially appreciate the following excerpt.

The commune is the basic unit in a life of resistance. The insurrectionary surge is probably nothing more than a multiplication of communes, their articulation and inter-connection. Depending on how events develop the communes regroup in larger entities, or fractionalize into smaller ones. The difference between an affinity group of brothers and sisters connected to life and death and the coming together of multiple groups, committees, and crews to organize the supplies and self-defense of a neighborhood, or even a region, in revolt is only a difference of scales. All these groups are basically communes.

A commune can only move towards self-sufficiency and experience money within it as something useless and ultimately out of place. The power of money is to create a connection between those who are unconnected, to connect strangers as strangers and thus by creating an equivalency between all things to put all things in circulation. The cost for the power of money to connect everything is the superficiality of the connection where deceit is the rule. Distrust is the basis for the credit relation. The empire of money must therefore always be the empire of control. The practical abolition of money can thus only be achieved by extending the communes. Extending the communes must be done while taking care that the commune does not surpass a certain size beyond which it loses contact with itself, and inevitably generates a dominant group. In that case the commune would prefer to split up and to extend in this way, while avoiding unfortunate power issues.

Fan the Flames of Every Crisis

Terrorist threats, natural disasters, viral alerts, social movements and urban violence, are for those who manage society, moments of instability when they validate their power by selecting those they like and by destroying those that embarrass them. These are thus logical occasions for other powers to gather and to build-up by taking the opposite side. The interruption of the flow of merchandise, the suspension of normality and of police control liberate a potential for self-organization unthinkable under normal circumstances. It is enough to see the wonders a black-out can do for the return of social life in a single building, to imagine what could happen in a city deprived of everything. People are not blind to this. The revolutionary workers movement understood

In this prison society, we’re expected to believe we’re in the best of possible worlds: commodity democracy. And they try to force us to believe it with tazer shocks and ballots. The wars and the poisoning of the planet for money are nonetheless a clear reminder that capitalism is a death-dealing system and that the State is not a friend, but an enemy.

And so we must fight back, to destroy what destroys us. Struggle individually and collectively wherever we are for a world emancipated from the bonds of exploitation and domination. It is not their penal codes and morality that must dictate what we must do, but the rage and ethics of each and every one of us.

On the 11th of November, ten persons were placed under arrest during a new operation by the Ministry of Terror, and accused of sabotaging the tension wires of SNCF trains during the prior weekend. Journalist cops, politicians, and jackals came from all sides to hurriedly denounce an imaginary “anarcho-autonomist” movement. On the same pretext of “association of criminals with terrorist aims,” three comrades have already been arrested, and some held for over 9 months, accused of an attempt to burn a police vehicle in Paris in May 2007, during the explosions of anger that arose to greet the last presidential election.

In a time of “crisis,” when the State is showering the capitalists with billions of dollars, its attempting once more to isolate a few “bad rebels” to better eliminate them all. But it hardly matters whether they’re guilty or innocent; we’ll leave those categories to the robe-wearing toads and their sustainers.

Because in the same way as the passion for freedom can’t be captured in an acronym, what domination most fears is a diffuse and anonymous replication of these attacks. Solidarity against State terrorism, by all means anyone considers adequate. Let us derail the train of everyday routine.

it too and took advantage of the crises of bourgeois economy to strengthen its might. Today, Islamic parties are never as strong as when they manage to intelligently use the weakness of the State, by for instance, providing aid to earthquake victims in Algeria, or in daily assistance to the population of Lebanon attacked by the Israeli army. The devastation of New Orleans by hurricane Katrina gave North American anarchists the opportunity to gain a new visibility by rallying all those who resisted the forced evacuations. Setting-up food distribution and soup kitchens showed that people had thought of supplies ahead of time; setting up health clinics demands already having the necessary skills and materials, same for setting-up pirate radios. Such experiences are extremely fruitful politically as they bring joy, a feeling of community, a tangible reality outside of the established order and work.

In a country like France, we should count less on natural disasters than on social crises. It is the social movements that most often get to interrupt the normal course of disasters. Of course in recent years various strikes were mostly occasions for the government and corporate management to test their capacity to maintain larger and larger minimum service to the point of rendering work stoppages to a purely symbolic dimension, barely more cumbersome than a snow storm or a suicide on the railways. The high-school students struggle of 2005 and the fight against the CPE-law upset established militant practices. They replaced them with systematic occupation of buildings and obstinate blockades, reminding everyone that large movements can have a capacity for nuisance and diffuse attacks. They left numerous affinity groups in their wake, showing the conditions under which mass movements can become places of emergence for new communes.

Blockade the economy, but measure our blocking power by our level of self-organization

By the end of June 2006 multiple city halls and public buildings were occupied by the popular insurgence in the State of Oaxaca. In certain municipalities mayors have been deposed and official vehicles requisitioned. A month later the access to many hotels and tourist complexes are cut-off. The minister of Tourism of Mexico talks about a disaster comparable to hurricane Wilma. A few years earlier, the blockades became the main

form of action for the movement of revolt in Argentina, with different local groups helping each other by blocking such and such arterial, and constantly renewing the threat of paralyzing the entire country if their demands were not met. Such threats had been for years a powerful source of leverage for groups such as the railroad workers, truck drivers, electrical and gas supply workers (in Europe). The movement against the First Employment Law (CPE) in France did not hesitate to blockade train stations, highways, factories, supermarkets and even airports. In Rennes, only three people were needed to block the main access to town for hours and caused a 40 kilometer-long (30 miles) traffic-jam.

Blockade everything; this should be from now on the first reaction of anyone standing against the present order. In a de-localized economy where companies function thanks to a constant flux of materials and goods, where value derives from connectedness to the network, where the highways are links in the chain of dematerialized production which moves from sub-contractor to sub-contractor and from there to another factory for assembly, to block production means to block traffic circulation.

But a blockage can only go as far as the capacity of the insurgents to feed themselves and to communicate, as far as the effective self-organization of the different communes. How will we feed ourselves once everything is paralyzed? Looting stores, as it was done in Argentina, has its limits; as large as the temples of consumption are, they are not infinitely full of food stuffs. Thus acquiring, in the long term, the skills to provide for one's own subsistence implies appropriating the necessary means of production. In this light, there is no need to wait any longer. To leave to, as it is today, two percent of the population the task of producing the food for everyone else is both a historic and a strategic idiocy.

Liberate territory from police occupation; Avoid direct confrontation as much as possible

This case shows that we are not dealing with youth demanding more social services, but with individuals who have declared war on the Republic, noted a lucid cop about recent clashes in France. The attack aiming to liberate the territory from police occupation has already started, and is being fed by the endless amounts of resentment that the forces of order have provoked. Even the social movements are slowly taken by the riots, just like the ravers in Rennes who fought the riots cops every Thursday night in 2005, or more recently the partying crowds of Barcelona who destroyed a shopping street during a botellion. The movement against the CPE saw the regular return of the Molotov cocktail. But on that front, certain disadvantaged suburbs remain unsurpassed. Namely, they have perfected the technique of the trap. For example, on October 13 in Epinay (a poor suburb of Paris), a police crew responding to a call, found itself blocked by two vehicles on the roadway and by over thirty people carrying metal bars and brass knuckles who lobbed stones at the police vehicle and used tear gas against the policemen. On a smaller scale, neighborhood sub-stations have been attacked when closed at night and on weekends: broken windows and burned-out police vehicles.

Another achievement of recent movements is the understanding that a real demonstration from now on must be wild, meaning un-permitted, and un-announced to the police. Being able to choose the terrain, we can, like the Black Block of Genoa in 2001, bypass the red zones, avoid direct confrontation, and being able to decide the route ourselves, make the cops strain to chase us instead of being herded by the police, including that of the syndicates or the pacifists. In Genoa we saw a thousand determined people make entire buses of carabinieri retreat, only to be set on fire in the end. The important thing is not to be better armed, but to have the initiative. Courage is nothing, the confidence in one's own courage is everything. Having the initiative helps tremendously.

If a confrontation cannot be avoided it doesn't mean that it cannot be turned into a simple diversion and opportunity to strike elsewhere. In addition to thinking about actions, we must think about their coordination. Harassing the police means that by forcing them to be everywhere they cannot be effective anywhere.

Each act of harassing the police revives the truth about them expressed in 1842: The life of the police agent is painful, his position in society is as humiliating and despised as crime itself. Shame and infamy encircle him from all sides, society has expelled him, isolated him as a pariah, society spits its disdain for the police agent with his payment, without remorse, without regrets, without pity. The police badge that he carries in his pocket documents his shame. On November 21, 2006, firemen demonstrating in Paris attacked the riot police with hammers and injured fifteen of them. This should be a reminder that having a desire to help others can never be an excuse for joining the police.

Depose the authorities locally

The goal for any insurrection is to become irreversible. This can be achieved by beating authority at the same time as beating the need for authority, beating property along with the taste for appropriating, beating hegemony along with the desire for hegemony. That is why the insurrectionary process carries in itself its victory or its failure. Destruction has never been enough to make things irreversible. Everything is in the method. There are ways of destruction that provoke inevitably the return of that which has been abolished. Where the economy is blocked and police are neutralized, little emphasis is needed on the toppling of the authorities. They will easily be deposed.

In our times, the end of centralized revolutions reflects the decentralization of power. Winter Palaces still exist but they have been relegated to the assaults of the tourist-- not the revolutionary hordes. Today it is possible to take over Paris, Rome, or Buenos Aires without it being a decisive victory. Taking over Rungis (the transit and storage facility for all merchandise in Paris) will certainly be more effective than taking over the Elyse (seat of the government). Power is no longer concentrated in one point in the world; it is the world itself, its flows and its avenues, its people and its rules, its codes and its technologies. Power is the organization itself of the metropolis. It is the perfect totality of the world of merchandise in all of its incarnations.

**ANYONE WHO OPPOSES POWER LOCALLY  
CREATES A WAVE OF PLANETARY SHOCK  
THROUGH THE WORLD'S POWER NETWORKS.  
KEEP ON FIGHTING! ALL POWER TO THE  
COMMUNES!**



# GIVE UP ACTIVISM!

In the 90s, the anarchist milieu was mostly known within the context of an “anti-globalization movement”. On June 18th, a global day of action was called around globalization by “activists” that were “anarchist” and “anti-capitalist” identified around the world. The day brought different types of resistance, but exposed frustrations some have with the “activist” approach to resistance. The following was written in 1999 in response to June 18th, and the events that took place. This text was translated in numerous languages, and distributed and re-printed all over the world. With the “American” anarchist activist trend slowly dying out, before a wave of insurrectionary realness, we wanted to re-print this article one more time, with the intention of putting one more bullet into the head of it’s rotting corpse.

## Introduction

In 1999, in the aftermath of the June 18th global day of action, a pamphlet called Reflections on June 18th was produced by some people in London, as an open-access collection of “contributions on the politics behind the events that occurred in the City of London on June 18, 1999”. Contained in this collection was an article called ‘Give up Activism’ which has generated quite a lot of discussion and debate both in the UK and internationally, being translated into several languages and reproduced in several different publications. Here we republish the article together with a new postscript by the author addressing some comments and criticisms received since the original publication.

## “Give Up Activism”

One problem apparent in the June 18th day of action was the adoption of an activist mentality. This problem became particularly obvious with June 18th precisely because the people involved in organizing it and the people involved on the day tried to push beyond these limitations. This piece is no criticism of anyone involved - rather an attempt to inspire some thought on the challenges that confront us if we are really serious in our intention of doing away with the capitalist mode of production.

## Experts

By ‘an activist mentality’ what I mean is that people think of themselves primarily as activists and as belonging to some wider community of activists. The activist identifies with what they do and thinks of it as their role in life, like a job or career. In the same way some people will identify with their job as a doctor or a teacher, and instead of it being something they just happen to be doing, it becomes an essential part of their self-image.

The activist is a specialist or an expert in social change. To think of yourself as being an activist means to think of yourself as being somehow privileged or more advanced than others in your appreciation of the need for social change, in the knowledge of how to achieve it and as leading or being in the forefront of the practical struggle to create this change.

Activism, like all expert roles, has its basis in the division of labour - it is a specialised separate task. The division of labour is the foundation of class society, the fundamental division being that between mental and manual labour. The division of labour operates, for example, in medicine or education - instead of healing and bringing up kids being common knowledge and tasks that everyone has a hand in, this knowledge becomes the specialised property of doctors and teachers - experts that we must rely on to do these things for us. Experts jealously guard and mystify the skills they have. This keeps people separated and disempowered and reinforces hierarchical class society.

A division of labour implies that one person takes on a role on behalf of many others who relinquish this responsibility. A separation of tasks means that other people will grow your food and make your clothes and supply your electricity while you get on with achieving social change. The activist, being an expert in social change, assumes that other people aren’t doing anything to change their lives and so feels a duty or a responsibility to do it on their behalf. Activists think they are compensating for the lack of activity by others. Defining ourselves as activists means defining our actions as the ones which will bring about social change, thus disregarding the activity of thousands upon

thousands of other non-activists. Activism is based on this misconception that it is only activists who do social change - whereas of course class struggle is happening all the time.

## Form and Content

The tension between the form of ‘activism’ in which our political activity appears and its increasingly radical content has only been growing over the last few years. The background of a lot of the people involved in June 18th is of being ‘activists’ who ‘campaign’ on an ‘issue’. The political progress that has been made in the activist scene over the last few years has resulted in a situation where many people have moved beyond single issue campaigns against specific companies or developments to a rather ill-defined yet nonetheless promising anti-capitalist perspective. Yet although the content of the campaigning activity has altered, the form of activism has not. So instead of taking on Monsanto and going to their headquarters and occupying it, we have now seen beyond the single facet of capital represented by Monsanto and so develop a ‘campaign’ against capitalism. And where better to go and occupy than what is perceived as being the headquarters of capitalism - the City?

Our methods of operating are still the same as if we were taking on a specific corporation or development, despite the fact that capitalism is not at all the same sort of thing and the ways in which one might bring down a particular company are not at all the same as the ways in which you might bring down capitalism. For example, vigorous campaigning by animal rights activists has succeeded in wrecking both Consort dog breeders and Hillgrove Farm cat breeders. The businesses were ruined and went into receivership. Similarly the campaign waged against archvivisectionists Huntingdon Life Sciences succeeded in reducing their share price by 33%, but the company just about managed to survive by running a desperate PR campaign in the City to pick up prices.

Activism can very successfully accomplish bringing down a business, yet to bring down capitalism a lot more will be required than to simply extend this sort of activity to every business in every sector. Similarly with the targeting of butcher’s shops by animal rights activists, the net result is probably only to aid the supermarkets in closing down all the small butcher’s shops, thus assisting the process of competition and the ‘natural selection’ of the marketplace. Thus activists often succeed in destroying one small business while strengthening capital overall.

A similar thing applies with anti-roads activism. Wide-scale anti-roads protests have created opportunities for a whole new sector of capitalism - security, surveillance, tunnellers, climbers, experts and consultants. We are now one ‘market risk’ among others to be taken into account when bidding for a roads contract. We may have actually assisted the rule of market forces, by forcing out the companies that are weakest and least able to cope. Protest-bashing consultant Amanda Webster says: “The advent of the protest movement will actually provide market advantages to those contractors who can handle it effectively.” Again activism can bring down a business or stop a road but capitalism carries merrily on, if anything stronger than before.

These things are surely an indication, if one were needed, that tackling capitalism will require not only a quantitative change (more actions, more activists) but a qualitative one (we need to discover some more effective form of operating). It seems we have very little idea of what it might actually require to bring down capitalism. As if all it needed was some sort of critical mass of activists occupying offices to be reached and then we’d have a revolution...

The form of activism has been preserved even while the content of this activity has moved beyond the form that contains it. We still think in terms of being 'activists' doing a 'campaign' on an 'issue', and because we are 'direct action' activists we will go and 'do an action' against our target. The method of campaigning against specific developments or single companies has been carried over into this new thing of taking on capitalism. We're attempting to take on capitalism and conceptualizing what we're doing in completely inappropriate terms, utilizing a method of operating appropriate to liberal reformism. So we have the bizarre spectacle of 'doing an action' against capitalism - an utterly inadequate practice.

## Roles

The role of the 'activist' is a role we adopt just like that of policeman, parent or priest - a strange psychological form we use to define ourselves and our relation to others. The 'activist' is a specialist or an expert in social change - yet the harder we cling to this role and notion of what we are, the more we actually impede the change we desire. A real revolution will involve the breaking out of all preconceived roles and the destruction of all specialism - the reclamation of our lives. The seizing control over our own destinies which is the act of revolution will involve the creation of new selves and new forms of interaction and community. 'Experts' in anything can only hinder this.

The Situationist International developed a stringent critique of roles and particularly the role of 'the militant'. Their criticism was mainly directed against leftist and social-democratic ideologies because that was mainly what they encountered. Although these forms of alienation still exist and are plain to be seen, in our particular milieu it is the liberal activist we encounter more often than the leftist militant. Nevertheless, they share many features in common (which of course is not surprising).

The Situationist Raoul Vaneigem defined roles like this: "Stereotypes are the dominant images of a period... The stereotype is the model of the role; the role is a model form of behavior. The repetition of an attitude creates a role." To play a role is to cultivate an appearance to the neglect of everything authentic: "we succumb to the seduction of borrowed attitudes." As role-players we dwell in insincerity - reducing our lives to a string of clichés - "breaking [our] day down into a series of poses chosen more or less unconsciously from the range of dominant stereotypes." This process has been at work since the early days of the anti-roads movement. At Twyford Down after Yellow Wednesday in December 92, press and media coverage focused on the Dongas Tribe and the dreadlocked countercultural aspect of the protests. Initially this was by no means the predominant element - there was a large group of ramblers at the eviction for example. But people attracted to Twyford by the media coverage thought every single person there had dreadlocks. The media coverage had the effect of making 'ordinary' people stay away and more dreadlocked counter-cultural types turned up - decreasing the diversity of the protests. More recently, a similar thing has happened in the way in which people drawn to protest sites by the coverage of Swampy they had seen on TV began to replicate in their own lives the attitudes presented by the media as characteristic of the role of the 'eco-warrior'.

"Just as the passivity of the consumer is an active passivity, so the passivity of the spectator lies in his ability to assimilate roles and play them according to official norms. The repetition of images and stereotypes offers a set of models from which everyone is supposed to choose a role." The role of the militant or activist is just one of these roles, and therein, despite all the revolutionary rhetoric that goes with the role, lies its ultimate conservatism.

The supposedly revolutionary activity of the activist is a dull and sterile routine - a constant repetition of a few actions with no potential for change. Activists would probably resist change if it came because it would disrupt the easy certainties of their role and the nice little niche they've carved out for themselves. Like union bosses, activists are eternal representatives and mediators. In the same way as union leaders would be against their workers actually succeeding in their struggle because this would put them out of a job, the role of the activist is threatened by change. Indeed revolution, or even any real moves in that direction, would profoundly upset activists by depriving them of their role. If everyone is becoming revolutionary then you're not so special anymore, are you?

So why do we behave like activists? Simply because it's the easy cowards' option? It is easy to fall into playing the activist role because it fits into this society and doesn't challenge it - activism is an accepted form of dissent. Even if as activists we are doing things which are not accepted and are illegal, the form of activism itself - the way it is like a job - means that it fits in with our psychology and our upbringing. It has a certain attraction precisely because it is not revolutionary.

## We Don't Need Any More Martyrs

The key to understanding both the role of the militant and the activist is self-sacrifice - the sacrifice of the self to 'the cause' which is seen as being separate from the self. This of course has nothing to do with real revolutionary activity which is the seizing of the self. Revolutionary martyrdom goes together with the identification of some cause separate from one's own life - an action against capitalism which identifies capitalism as 'out there' in the City is fundamentally mistaken - the real power of capital is right here in our everyday lives - we re-create its power every day because capital is not a thing but a social relation between people (and hence classes) mediated by things. Of course I am not suggesting that everyone who was involved in June 18th shares in the adoption of this role and the self-sacrifice that goes with it to an equal extent. As

I said above, the problem of activism was made particularly apparent by June 18th precisely because it was an attempt to break from these roles and our normal ways of operating. Much of what is outlined here is a 'worst case scenario' of what playing the role of an activist can lead to. The extent to which we can recognise this within our own movement will give us an indication of how much work there is still to be done.

The activist makes politics dull and sterile and drives people away from it, but playing the role also fucks up the activist herself. The role of the activist creates a separation between ends and means: self-sacrifice means creating a division between the revolution as love and joy in the future but duty and routine now. The world view of activism is dominated by guilt and duty because the activist is not fighting for herself but for a separate cause: "All causes are equally inhuman."

As an activist you have to deny your own desires because your political activity is defined such that these things do not count as 'politics'. You put 'politics' in a separate box to the rest of your life - it's like a job... you do 'politics' 9-5 and then go home and do something else. Because it is in this separate box, 'politics' exists unhampered by any real-world practical considerations of effectiveness. The activist feels obliged to keep plugging away at the same old routine unthinkingly, unable to stop or consider, the main thing being that the activist is kept busy and assuages her guilt by banging her head against a brick wall if necessary.

Part of being revolutionary might be knowing when to stop and wait. It might be important to know how and when to strike for maximum effectiveness and also how and when NOT to strike. Activists have this 'We must do something NOW!' attitude that seems fuelled by guilt. This is completely untaactical.

The self-sacrifice of the militant or the activist is mirrored in their power over others as an expert - like a religion there is a kind of hierarchy of suffering and self-righteousness. The activist assumes power over others by virtue of her greater degree of suffering ('non-hierarchical' activist groups in fact form a 'dictatorship of the most committed'). The activist uses moral coercion and guilt to wield power over others less experienced in the theology of suffering. Their subordination of themselves goes hand in hand with their subordination of others - all enslaved to 'the cause'. Self-sacrificing politicians stunt their own lives and their own will to live - this generates a bitterness and an antipathy to life which is then turned outwards to wither everything else. They are "great despisers of life... the partisans of absolute self-sacrifice... their lives twisted by their monstrous asceticism." We can see this in our own movement, for example on site, in the antagonism between the desire to sit around and have a good time versus the guilt-tripping build/fortify/barricade work ethic and in the sometimes excessive passion with which 'lunchouts' are denounced. The self-sacrificing martyr is offended and outraged when she sees others that are not sacrificing themselves. Like when the 'honest worker' attacks the scrounger or the layabout with such vitriol, we know it is actually because she hates her job and the martyrdom she has made of her life and therefore hates to see anyone escape this fate, hates to see anyone enjoying themselves while she is suffering - she must drag everyone down into the muck with her - an equality of self-sacrifice.

In the old religious cosmology, the successful martyr went to heaven. In the modern world view, successful martyrs can look forward to going down in history. The greatest self-sacrifice, the greatest success in creating a role (or even better, in devising a whole new one for people to emulate - e.g. the eco-warrior) wins a reward in history - the bourgeois heaven.

The old left was quite open in its call for heroic sacrifice: "Sacrifice yourselves joyfully, brothers and sisters! For the Cause, for the Established Order, for the Party, for Unity, for Meat and Potatoes!" But these days it is much more veiled: Vaneigem accuses "young leftist radicals" of "enter[ing] the service of a Cause - the 'best' of all Causes. The time they have for creative activity they squander on handing out leaflets, putting up posters, demonstrating or heckling local politicians. They become militants, fetishising action because others are doing their thinking for them."

This resounds with us - particularly the thing about the fetishising of action - in left groups the militants are left free to engage in endless busywork because the group leader or guru has the 'theory' down pat, which is just accepted and lapped up - the 'party line'. With direct action activists it's slightly different - action is fetishised, but more out of an aversion to any theory whatsoever.

Although it is present, that element of the activist role which relies on self-sacrifice and duty was not so significant in June 18th. What is more of an issue for us is the feeling of separateness from 'ordinary people' that activism implies. People identify with some weird sub-culture or clique as being 'us' as opposed to the 'them' of everyone else in the world.

## Isolation

The activist role is a self-imposed isolation from all the people we should be connecting to. Taking on the role of an activist separates you from the rest of the human race as someone special and different. People tend to think of their own first person plural (who are you referring to when you say 'we?') as referring to some community of activists, rather than a class. For example, for some time now in the activist milieu it has been popular to argue for 'no more single issues' and for the importance of 'making links'. However, many people's conception of what this involved was to 'make links' with other activists and other campaign groups. June 18th demonstrated this quite well, the whole idea being to get all the representatives of all the various different causes or issues in one place at one time, voluntarily relegating ourselves to the ghetto of good causes.

Similarly, the various networking forums that have recently sprung up around the country - the Rebel Alliance in Brighton, NASA in Nottingham, Riotous Assembly in Manchester, the London Underground etc. have a similar goal - to get all the activist groups in the area talking to each other. I'm not knocking this - it is an essential pre-requisite for any further action, but it should be recognized for the extremely limited form of 'making links' that it is. It is also interesting in that what the groups attending these meetings have in common is that they are activist groups - what they are actually concerned with seems to be a secondary consideration.

It is not enough merely to seek to link together all the activists in the world, neither is it enough to seek to transform more people into activists. Contrary to what some people may think, we will not be any closer to a revolution if lots and lots of people become activists. Some people seem to have the strange idea that what is needed is for everyone to be somehow persuaded into becoming activists like us and then we'll have a revolution. Vaneigem says: "Revolution is made everyday despite, and in opposition to, the specialists of revolution."

The militant or activist is a specialist in social change or revolution. The specialist recruits others to her own tiny area of specialism in order to increase her own power and thus dispel the realization of her own powerlessness. "The specialist... enrolls himself in order to enrol others." Like a pyramid selling scheme, the hierarchy is self-replicating - you are recruited and in order not to be at the bottom of the pyramid, you have to recruit more people to be under you, who then do exactly the same. The reproduction of the alienated society of roles is accomplished through specialists.

Jacques Camatte in his essay 'On Organization' makes the astute point that political groupings often end up as "gangs" defining themselves by exclusion - the group member's first loyalty becomes to the group rather than to the struggle. His critique applies especially to the myriad of the Left sects and groupuscules at which it was directed but it applies also to a lesser extent to the activist mentality.

The political group or party substitutes itself for the proletariat and its own survival and reproduction become paramount - revolutionary activity becomes synonymous with 'building the party' and recruiting members. The group takes itself to have a unique grasp on truth and everyone outside the group is treated like an idiot in need of education by this vanguard. Instead of an equal debate between comrades we get instead the separation of theory and propaganda, where the group has its own theory, which is almost kept secret in the belief that the inherently less mentally able punters must be lured in the organization with some strategy of populism before the politics are sprung on them by surprise. This dishonest method of dealing with those outside of the group is similar to a religious cult - they will never tell you upfront what they are about.

We can see here some similarities with activism, in the way that the activist milieu acts like a leftist sect. Activism as a whole has some of the characteristics of a "gang". Activist gangs can often end up being cross-class alliances, including all sorts of liberal reformists because they too are 'activists'. People think of themselves primarily as activists and their primary loyalty becomes to the community of activists and not to the struggle as such. The "gang" is illusory community, distracting us from creating a wider community of resistance. The essence of Camatte's critique is an attack on the creation

of an interior/exterior division between the group and the class. We come to think of ourselves as being activists and therefore as being separate from and having different interests from the mass of working class people.

Our activity should be the immediate expression of a real struggle, not the affirmation of the separateness and distinctness of a particular group. In Marxist groups the possession of 'theory' is the all-important thing determining power - it's different in the activist milieu, but not that different - the possession of the relevant 'social capital' - knowledge, experience, contacts, equipment etc. is the primary thing determining power.

Activism reproduces the structure of this society in its operations: "When the rebel begins to believe that he is fighting for a higher good, the authoritarian principle gets a fillip." This is no trivial matter, but is at the basis of capitalist social relations. Capital is a social relation between people mediated by things - the basic principle of alienation is that we live our lives in the service of some thing that we ourselves have created. If we reproduce this structure in the name of politics that declares itself anti-capitalist, we have lost before we have begun. You cannot fight alienation by alienated means.

#### A Modest Proposal

This is a modest proposal that we should develop ways of operating that are adequate to our radical ideas. This task will not be easy and the writer of this short piece has no clearer insight into how we should go about this than anyone else. I am not arguing that June 18th should have been abandoned or attacked, indeed it was a valiant attempt to get beyond our limitations and to create something better than what we have at present. However, in its attempts to break with antique and formulaic ways of doing things it has made clear the ties that still bind us to the past. The criticisms of activism that I have expressed above do not all apply to June 18th. However there is a certain paradigm of activism which at its worst includes all that I have outlined above and June 18th shared in this paradigm to a certain extent. To exactly what extent is for you to decide.

Activism is a form partly forced upon us by weakness. Like the joint action taken by Reclaim the Streets and the Liverpool dockers - we find ourselves in times in which radical politics is often the product of mutual weakness and isolation. If this is the case, it may not even be within our power to break out of the role of activists. It may be that in times of a downturn in struggle, those who continue to work for social revolution become marginalized and come to be seen (and to see themselves) as a special separate group of people. It may be that this is only capable of being corrected by a general upsurge in struggle when we won't be weirdos and freaks any more but will seem simply to be stating what is on everybody's minds. However, to work to escalate the struggle it will be necessary to break with the role of activists to whatever extent is possible - to constantly try to push at the boundaries of our limitations and constraints.

Historically, those movements that have come the closest to destabilizing or removing or going beyond capitalism have not at all taken the form of activism. Activism is essentially a political form and a method of operating suited to liberal reformism that is being pushed beyond its own limits and used for revolutionary purposes. The activist role in itself must be problematic for those who desire social revolution..

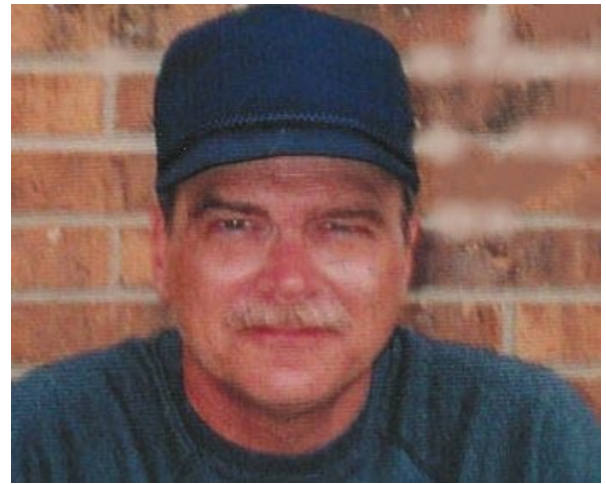
"So all the remarks made by anyone who talks to you in the name of political realism, men of State, teachers (who are the servants of men of State), theorists, journalists, all the intellectuals who pass through classrooms like this and in their speechifying talk with the calm, tolerant words of the realist state that in any case nothing else is possible, reality is what it is, it is necessary' to make sacrifices; there, these people are swindling you. They are swindling you because you can do something else, because any one of us is capable of rising up in the name of our wounded dignity before such a swindle. Because any one of us can realise we have been swindled, because we have finally realised what is being done to our detriment. And in rising up against it all we can change not only the reality of things within the limits that it is possible to know them, but also one's life, make it worthy of being lived. One can get up in the morning, put one's feet on the ground, look in the mirror and say to oneself, "At last I have managed to change things, at least as far as I am concerned" and feel one is a person worthy of living their life, not a puppet in the hands of a puppeteer you can't even see well enough to spit in their face."

-Alfredo Bonanno, "The Anarchist Tension"



# REMEMBERING FALLEN COMRADES

## HAROLD H. THOMPSON



Long time prisoner and jailhouse lawyer and activist Harold H. Thompson died Tuesday November, 11th of heart failure. Harold was born in 1942 to Irish parent in West Virginia, USA was an anarchist activist during the 1960s and 1970s. His exploits, including expropriation of capital to fund further activities, landed him in prison on more than on occasion over the years. In 1978 however the mother of one of his children was brutally murdered by a man named Crawley who was soon released after agreeing to turn states evidence. After his release he heard bragging in a bar that he was going to kill Harold's child and the other child who had testified against him. He was within a few day shot in a bar by a masked assailant who escaped unidentified. Harold was the natural suspect and was after a brief manhunt arrested and sentenced to life plus fifty. In his time inside he has been a fearless activist and prison house lawyer.

### **An anarchist remembers Harold and their last visit together:**

Last summer, on August 2nd, me and a friend went to visit Harold in Henning, Tennessee, at the West Tennessee State Penitentiary. It was typical a summer day in Tennessee: sunny and over 100 degrees. Also typical were the guards: distracted, unhelpful, disorganized, and certainly not concerned about the broken water pipe that had left the whole prison dry, or the crowds of people that it was preventing from their visits. It was a Saturday and many people had come to see friends and family members there. After navigating the guards, and waiting hours we were in. We walked through the huge visiting room, which was unusually empty on account of the water being out, and went to the back corner where people waited to have visits in the non-contact rooms. We showed them our id's and the ticket we were given at check in and they called on the radios for Harold to be sent out for a visit. After a few minutes of anxious waiting, we were led to an open room, with a table and chairs in it. The guard didn't say anything then left. I looked around the room then met the also curious eyes of my company, wondering why we were not in a non contact visit room like usual. Before a moment passed Harold walked in I had visited Harold quite a few times and written him for years but never stood in the same room as him nor without an inch thick plexiglass between us. For the past twenty five years non-contact visits were the only visits Harold had experienced. We all shook hands, I wanted

to hug him but the screw in the next room would not allow it. We were left alone and settled into a very warm and wonderful visit.

Before anything else he asked about us. Harold was a very caring man, always interested and supportive of his friends. He wanted to know how different projects and our lives were going. We talked about the anarchist movement, our summer travels and news. Harold updated us on his cell mate situation (they were always putting Nazis in his cell), his health, and the lawsuit he had filed against the prison. Also as in every other visit Harold loved to tell stories of escapes and fighting for freedom. One time Harold and three other prisoners rushed some screws, taking them hostage, and occupying a section of the prison. I remember his intensity as he told us how in the ensuing fight one prisoner and one guard were killed. The mood lightened and a boyish smirk developed on his face. He told us a story about jumping off the back of a moving work truck shackled to a friend of his. Apparently they ran like hell despite Harold's two sprained ankles. Harold started laughing then and said "the thing about sprained ankles is that they don't hurt or swell until you stop running, so don't" He ran so fast it took months before he was found again. Every time he told a story of escape you think it has to be the last, but there is always another-not to mention the one up his sleeve. He spoke of being on the lamb in Mexico and how he missed the culture and food south of the border. To his excitement, Harold's poems and writings can be found translated into Spanish in anarchist newspapers and zines.

As quickly and unexpectedly as the visit had begun, it was over. The guard came in and said that because of the water pipe we only had one hour, and that it was up. I held his hand in both of mine and caught his eyes. We said our good byes and walked off. From the car we watched as he was lead around the compound and back inside. When we heard of his passing four months later, despite immense grief for our friend and comrade it was relieving to know that he was free. Harold had told us, as he had in every other visit, about how when he died his body was going to be cremated and spread in his family's hometown in Ireland. That wish has been carried out.

## ANDREA SCAMIHORN

Indiana antifascist Andrea Scamihorn passed away December 19th in her Santiago, Chile apartment from carbon monoxide poisoning just days before she was to return to the states. She was only 25 years old.

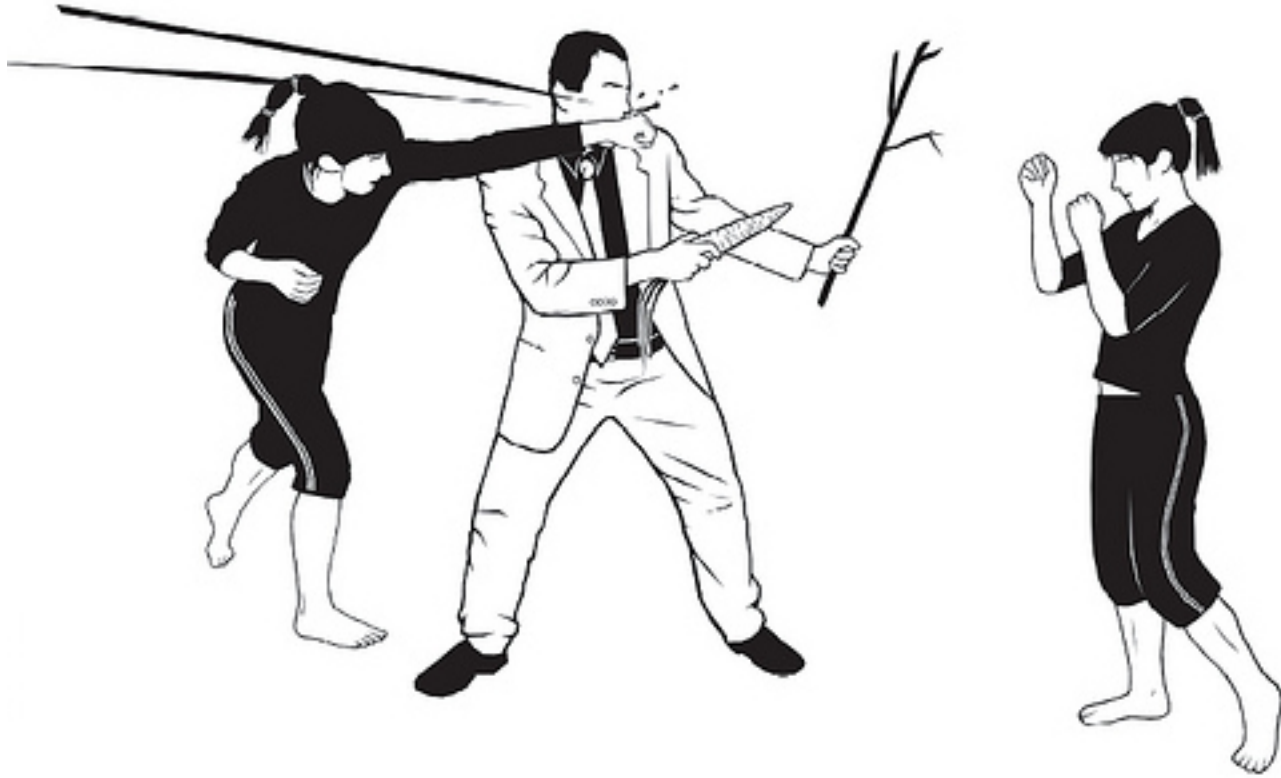
Andrea, formerly of Muncie Anti-Racist Action, got involved at a fairly young age. She started doing anti-racist grass roots organizing in rural Indiana at a time when most people considered it to be an extremely dangerous place to stand up to white supremacist movements. But she not only endured, but lead and was part of dozens of successful campaigns over the years. She worked underground gathering in the years after ARA was a fashionable college thing in her town and she had deal with boneheads such as the Outlaw Hammerskins and the Vinlanders Social club setting up shop literally across the street from her day job. She was "always ready for the tough stuff and never ran." One friend of hers has said, "Andrea was one of the very best amongst us. We should all hope to be so brave and so dedicated and so full of life and so positive."





# LINKS TO PROJECTS

## WE HAVE AFFINITY WITH



to form a  
decentralized,  
informal,  
borderless  
solidarity

### Misc. Anarchist, Political Prisoner, and Direct Action News Sites

#### Infoshop

[www.infoshop.org](http://www.infoshop.org)

#### Bombs and Shields

[www.bombsandshields.com](http://www.bombsandshields.com)

#### Bite Back: Militant Animal Liberation Direct

[www.directaction.info](http://www.directaction.info)

[www.directaction.info](http://www.directaction.info)

#### 325 Blog

[www.325collective.com](http://www.325collective.com)

#### Longing for Collapse Blog

[www.myspace.com/alongingforcollapsepress](http://www.myspace.com/alongingforcollapsepress)

(accessible with or without a myspace account)

#### Multi-Lingual Anarchist-Info Resource

[www.ainfos.ca/EN](http://www.ainfos.ca/EN)

#### Break the Chains

[www.breakthechains.info](http://www.breakthechains.info)

#### Confrontation Blog

[www.confrontation.wordpress.com](http://www.confrontation.wordpress.com)

#### Direct Action in Greece

[www.directactiongr.blogspot.com](http://www.directactiongr.blogspot.com)

#### Social Rupture

[www.socialrupture.blogspot.com](http://www.socialrupture.blogspot.com)

### Anarchist Distros and Periodicals

#### Fire to the Prisons

c/o Shoelacetown ABC

P.O. Box 8085, Paramus, NJ 07652

[www.myspace.com/alongingforcollapsepress](http://www.myspace.com/alongingforcollapsepress)

#### Quiver Distro

[www.anti-politics.net/distro](http://www.anti-politics.net/distro)

#### A Murder of Crows Magazine

[www.geocities.com/amurderofcrows1](http://www.geocities.com/amurderofcrows1)

#### Black and Green Distro/Species Traitor Book

[www.myspace.com/blackandgreendistro](http://www.myspace.com/blackandgreendistro)

#### Green Anarchy Magazine and Distro

[www.gree](http://www.gree)

[nanarchy.org](http://nanarchy.org)

#### Eberhardt Press:

Autonomous Anarchist Book Publisher

[www.eberhardtpress.org](http://www.eberhardtpress.org)

#### Rolling Thunder:

An Anarchist Journal of Dangerous Living

[www.crimethinc.com/RT](http://www.crimethinc.com/RT)

#### Liberation Projects/Total Destruction Zine

[www.impassionedinsurrection.info](http://www.impassionedinsurrection.info)

#### Tarantula Distro

[www.socialwar.net](http://www.socialwar.net)

#### Elephant Editions

[www.alphabethreat.co.uk/elephanteditions](http://www.alphabethreat.co.uk/elephanteditions)

#### Institute for Experimental Freedom

[www.geocities.com/ashira\\_collective](http://www.geocities.com/ashira_collective)

#### Modesto Anarcho

[www.myspace.com/modanarcho](http://www.myspace.com/modanarcho)

#### Little Black Cart

[www.littleblackcart.com](http://www.littleblackcart.com)

## **Anti-Prison Information from Montreal ABCF**

[www.4struggle.org](http://www.4struggle.org)

[www.certaindays.org](http://www.certaindays.org)

**NatterJack press**

[www.natterjackpress.co.uk](http://www.natterjackpress.co.uk)

## **Online Radical Text Archives**

### **Do or Die: Voices from the Ecological Resistance.**

[www.eco-action.org/dod](http://www.eco-action.org/dod)

### **Quiver Zine PDF Archive/Feral Faun Reading Library**

[www.anti-politics.net/distro](http://www.anti-politics.net/distro)

[www.anti-politics.net/feral-faun](http://www.anti-politics.net/feral-faun)

### **People's History**

[www.libcom.org/history](http://www.libcom.org/history)

### **Insurrectionary Anarchists of the Coast Salish Territory**

[http://geocities.com/insurrectionary\\_anarchists](http://geocities.com/insurrectionary_anarchists)

### **Crimethinc Reading Library**

[www.crimethinc.com/texts](http://www.crimethinc.com/texts)

### **Primitivism**

[www.primitivism.com](http://www.primitivism.com)

### **Situationist Archive**

[www.nothingness.org/SI](http://www.nothingness.org/SI)

## **Prisoner Support and Anti-Prison Projects**

### **North American Earth Liberation**

#### **Prisoner Support**

[www.ecoprisoners.org](http://www.ecoprisoners.org)

#### **Earth Liberation Prisoner Support (UK)**

[www.spiritoffreedom.org.uk](http://www.spiritoffreedom.org.uk)

#### **Anarchist Black Cross Network**

[www.anarchistblackcross.org](http://www.anarchistblackcross.org)

#### **Prison Activist Resource Center**

[www.prisonactivist.org](http://www.prisonactivist.org)

#### **Writing Prisoners: How To**

<http://anti-politics.net/distro/download/writingprisonersflyer.pdf>

#### **NYC Jericho Movement**

[www.thejerichomovement.com](http://www.thejerichomovement.com)

#### **Green Scare**

[www.greenscare.org](http://www.greenscare.org)

#### **Brighton Anarchist Black Cross**

[www.brightonabc.org.uk](http://www.brightonabc.org.uk)

#### **Shoelacetown Anarchist Black Cross**

P.O. Box 8085

Paramus, NJ07652 USA

#### **Boston Anarchist Black Cross**

P.O. Box 230182

Boston, MA 02123-0182 USA

#### **Chicago Anarchist Black Cross**

P.O. Box 1544

Chicago, IL 60690 USA

#### **Houston Anarchist Black Cross**

P.O. Box 667614

Houston, TX 77266-7614 USA

#### **East Bay Prisoner Support**

3124 shattuck ave.

Berkeley, California 94705

#### **New York City Anarchist Black Cross**

[nycabc@riseup.net](mailto:nycabc@riseup.net)

## **Indigenous Solidarity**

### **Intercontinental Cry**

<http://intercontinentalcry.org>

### **Survival International;**

### **The Movement for Tribal People's**

[www.survival-international.org](http://www.survival-international.org)

### **Friends of Grassy Narrows:**

### **Indigenous Solidarity Blog**

[www.friendsofgrassynarrows.com](http://www.friendsofgrassynarrows.com)

### **NO 2010 Olympics on Stolen Land!**

[www.no2010.com](http://www.no2010.com)

### **Six Nations Reclamation**

[www.reclamationinfo.com](http://www.reclamationinfo.com)

### **Black Mesa Indigenous Support**

[www.blackmesais.org](http://www.blackmesais.org)

### **Save the Peaks Coalition**

[www.savethepeaks.org](http://www.savethepeaks.org)

### **Native Youth Media/Redwire Magazine**

[www.redwiremag.com](http://www.redwiremag.com)

### **Support Sutikalh!**

[www.sutikalh.resist.ca](http://www.sutikalh.resist.ca)

### **South Pacific Indigenous Solidarity**

(out of date, but good information)

[www.eco-action.org/ssp](http://www.eco-action.org/ssp)

### **Indigenous Action Media**

[www.indigenoussaction.org/](http://www.indigenoussaction.org/)

### **Whenua Fenua Enuu Vanua**

<http://uriohau.blogspot.com/>



## **En Espanol**

### **Incendio**

[www.anti-politics.net/incendio](http://www.anti-politics.net/incendio)

### **Crimethinc**

[www.crimethinc.com/espanol](http://www.crimethinc.com/espanol)

### **Llavor D'Anarquia**

[www.gratisweb.com/llavor](http://www.gratisweb.com/llavor)



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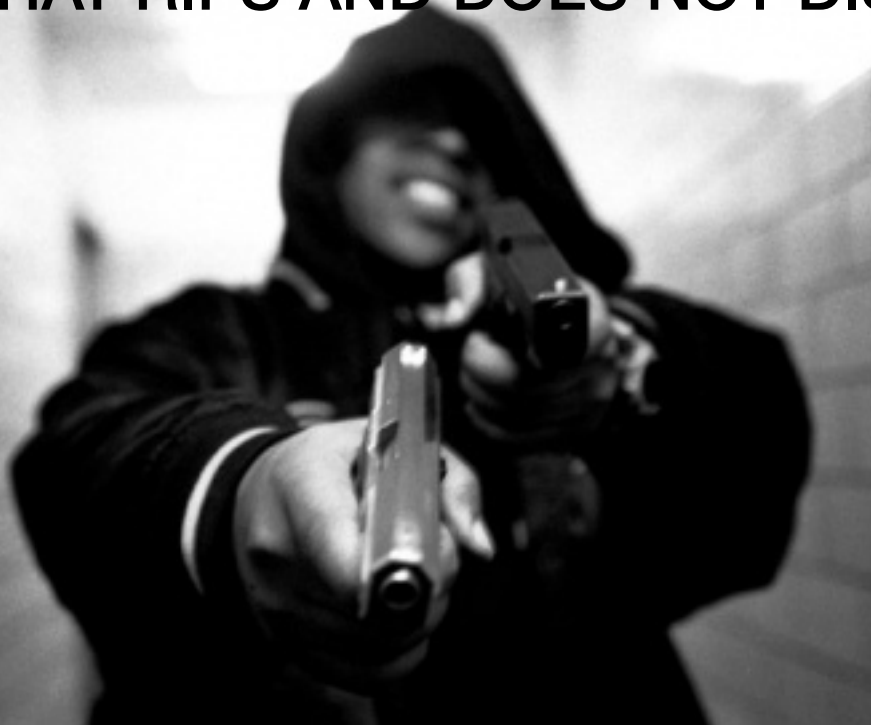
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