

We recognise that the conditions we live under, and the way we interact with them, are a constant social battle. Dignity striving against submission, autonomy striving against false dependence, individuality striving against conformity, interconnection striving against isolation, vitality striving against toxins, wildness striving against all control. This conflict has been fought hard over many centuries by conscious freedom-lovers everywhere against the police, bosses and social norms of the times; and so the inevitable rebellion doesn't come out of nowhere, it is part of a war that has been declared against us before our births... and before which we do not intend to remain passive.



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GLOSSARY



For clarity, we will explain (admittedly in extremely limited terms) how we understand a few key concepts that we, the editors, are working from in this zine, especially because some of them are interpreted very differently by different people and in different contexts. To us cultivating a 'radical' (from the Latin '*radix*', or root) outlook means digging to the depths of what constitutes this current order we hate, re-evaluating and sharpening our ideas through action, to move towards liberation in every form. Although partly what we seek is to clarify and strengthen the direction we move in amongst our comrades, this compilation of written agitation should be available to more people than we usually have these conversations with (while obviously not compromising our values and positions). We feel that we were not born insurgents; we were forged by a combination of our own individual conscience (to rebel against our imprisonment in society), but also by criticism in the words of other enemies of said society, and circumstances of tension created as a result. For although we don't seek mass acceptance or 'converts', we know that other rebels watch for other signals of defiance as they continue their own voyage into freedom...

"So, the problems that we have on our plate are pressing, they are urgent... We need to try [...] making some minimal basic analyses of the reality that we are living in at the moment, before our language is reduced, because our language is being reduced everywhere. ...We are losing the capacity to look around us, assess the various dangers and take initiative and responsibility."

- Jean Wier

Anarchy – The term for a condition of being without either rulers or ruled, of being **without authority**. Rather than an ideology or morality, it describes a *situation*; one in which no authority exists, or a moment where its control has been negated. So, 'anarchists' are people who are determined to experience this condition, but not in our view as a mystical utopia to be found in the future but as a way of **actively confronting the surroundings we find ourselves in here and now, as a refusal to leave this world unsatisfied**.

Generally we're more interested in how people conduct themselves rather than what they cling to as an identity. It's easy to adopt a trendy radical aesthetic, even encouraged within the diversity of 'culture', and still not disturb your complicity with the world you posture against...

In terms of what we understand as anarchy, **it means a way of relating to each other**, an outlook that embraces the autonomy of each individual as much as the collective, in

fact as the necessary start of any genuine collective effort in which we find out more about ourselves and each other, and base on that whether we want to be involved with them or not (free association).

It means exchange of all kinds being free rather than an economy, like it used to be in former human communities (and in fact still is in a few far-flung places that haven't yet been entirely swallowed by colonisation and capitalism). **This mutual exchange is what we see in the rest of the living world, a world which currently-dominant human cultures try so hard to portray us as above and separate from**. We completely reject the latter world-view, we are live and wild components of the Earth and our anarchy is only realised as a link within that chain.

It means anti-politics, as in against the bureaucratic art of regulating and directing life practised by systems from fascist to communist to democratic (largely amounting to the same thing) but also by small-scale 'community leaders' and so on – the common thread being that these are all

power-interested groups. Through political establishments of whatever stripe, rebellious energies are absorbed back into the domain of law and management and strengthen the fabric of hierarchy. **So anarchy, contradicting the fabric of hierarchy, is unavoidably illegal by nature**, or rather alegal (*without* law not just against it). By definition politics and its pimps hinge around specialisation. As 'experts' they usurp our *personal authority* via representation, and in our view can't die quickly enough. The battle for life is elsewhere, in the real and tangible substance of our daily encounters and unmediated needs.

So all these things go towards what we'd describe as an anarchist outlook, but to us an anarchist is someone who also makes their life a fight against eternal threats of domination and exploitation in all the faces they hide behind, perpetually experimenting to find states of being which accommodate their passions, inclinations and imaginations.

Civilisation – We can compare *Anarchy* (as previously defined, our primal need for wildness and freedom) to the reality of the dominant culture we daily suffer. For the more recent few thousand years (out of the millions we have existed as humans), many have become organised through a variety of mass social/political/military structures called civilisations.

What are characteristics of civilisations?
Civilisation essentially prohibits people from living via their direct relationship with the landbase around them. Increasingly large permanent settlements and infrastructure replace foraging and nomadism, populations become so dense as to necessitate homogenous agriculture for importation to replace biodiversity in the surrounding regions (cities providing a *place* to live but not the *means*) in order to feed the booming citizens (and often slaves).

Environments must be gutted for large-scale resource extraction, and armies formed to destroy or drive away 'alien' inhabitants of the surrounding region who would hinder the civilisation's inevitable expansion. (Instrumentally, mass society begins to take form by defining these outsiders as the 'other' and herding insiders to artificially identify with each other as a crowd, by citizenship/race/religion and so on. Also the transition from foraging to agriculture heralds a cultural view of non-human life as living tools, discounting their wild purpose.)

For all their many differences, past and present civilisations bring with them specific social relationships stemming from this essential break from co-existence within Earth's rhythms to an essential battle against it, to tame and exploit it, to dominate and rule it. Civilisation is incapable of letting life exist for its own sake – everything is either profit or a management problem.

The monotonous drudgery of fixed work (often injurious and exploitative) replaces the variety of challenges and adventures to fulfill basic needs. Responsibility for attaining food/clothing/shelter is passed on to the social order, and must be paid for through some form of labour or money. This

generally means participating in the maintenance of the hierarchical mass society, at the expense of one's connection to the (by now diminishing) diverse, living wilderness. (It has been argued that being separated from the empowering process of fulfilling one's life-needs breeds subconscious feelings of insecurity, inferiority and resentment that lie at the base of much modern malaise.)

Robbed of their time, energy, ancestral knowledge and land, it becomes increasingly difficult for subjects to break away from 'their' civilisation. An economy of rulers and specialists (in many early days, priests) conspire to intensify the wrenching of profit and power from all aspects of life. **All life (but especially non-human) becomes a commodity which only exists in the eyes of the civilised as raw materials, entertainment or obstacles.**

Civilisations always need to expand to create or assimilate more subjects and resources, as countless empires throughout history have shown. Generally, as cultures with entrenched beliefs out of touch with ecology, they disintegrate by reaching the limits of their expansion as much as by internal conflicts or military defeat. Populations are artificially encouraged to expand, not based on the capacity for a fairly stable and fulfilling life for the individual or face-to-face community with the landbase around them but based on the need for thousands of workers for the system to feed off. No civilisation in history has been 'sustainable', compared to some stateless peoples who have been found to have continued the same basic life-ways for millennia without entering the madness of the civilisation process.

Although materially manifest and implemented (through guards, armies, political traditions, technological networks, urban infrastructures, religions, bureaucracies, industries etc.), civilisations also must be reproduced through daily interactions, habits, customs, and social relationships – *stealing our lives from us in order to break them into pieces useful to the ruling order in its own reproduction. As a social contract this is constantly being renewed; as anarchists this is also a strategic place to regroup our own power*

and disrupt the smooth running of civilised order, and where as a minority we can perhaps cause subversive interventions that carry more weight than our numbers.

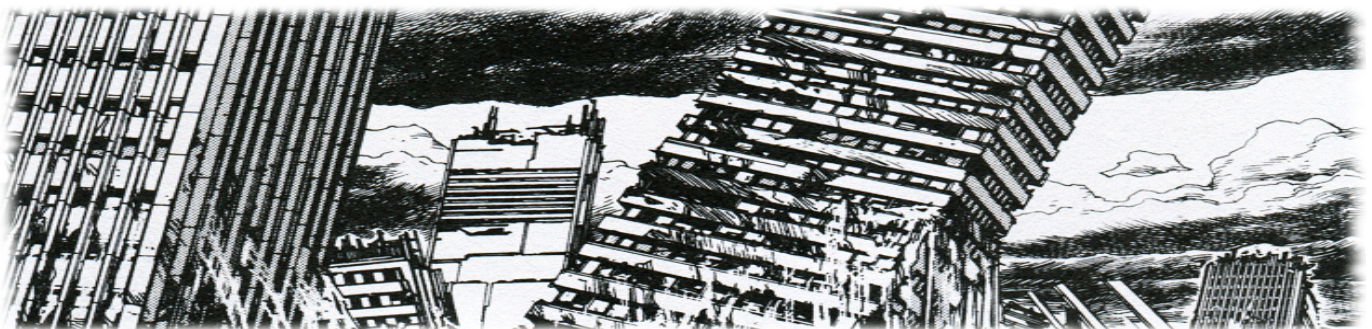
Domestication – Domestication is the insidious process by which wild beings (such as humans) are separated from other wild beings of their species and from their native environments, in order to be rendered servile to 'their' masters. They are then dominated by violence, the rationing of vital resources and the internalisation of an illusionary estrangement from wildness.

This process of being assimilated is rarely conceded without a struggle, regardless of which species is being domesticated. This struggle can be expressed as conscious rebellion, psychological anguish and self-doubt, seemingly random violence (often the stress of captivity and being crowded together) or simply as pining away of energy and spirit. **Often the most savage and, sadly, effective stage of domestication is achieved during infancy. Once brought into line, one becomes dependent on one's domesticator, having lost the autonomous ability to fend for one's self.**

To cope with this traumatic process, and in absence of an intrinsically enjoyable life, fleeting distractions are offered by the dominant order today when deemed necessary, but the impact of this continued war on the free being still manifests itself through high rates of mental 'illness', abusive personal relationships, self-harm and (in the case of humans) suicide - and sometimes of course, primal and heartfelt revolt against the domesticators.

Deconstructing our own domestication, or **de-civilising**, is to us the most fundamental key to emerging from thousands of years of slavery and submission, and fortunately a very deep (if mostly well-buried) instinct.

Industrialism – Whilst people were dominated, coerced, domesticated – 'civilised' – long before capitalism or its main predecessor, feudalism (although probably still only for a fraction of our existence as a species), it is useful to study the roots of our current state of alienation.



Between roughly 1750 and 1850, **Europe gave birth to what has come to be the most tyrannical, far-reaching order of today's world – industrialism.**

Factories first became widespread in England, where the ruling class - the bourgeoisie and the nobility - had overcome enough of their internal conflicts to comfortably devote their energies on further disciplining the rebellious underclasses. (The previous centuries had been marked by 'Millenarian' uprisings across Europe seeking 'heaven on earth', egalitarian social life, often rejecting gender hierarchies.) The widespread application of factory conditions was not simply a mechanical consequence of progress (most of the technological innovations that allowed factories to develop having been previously 'discovered') **but a historically-timed choice in regards to the dangerous activities of the poor.**

Previously, under the yoke of the feudal system the poor had much higher control over how much time they spent working, how regularly they chose to work (i.e. not if they could avoid it), and the variety which that work entailed. The leverage that this endowed them with, and their community relations, were incompatible with the planned expansion of commerce, competitiveness and removal of everything antagonistic to the logic of profit.

Through the Enclosures, the ruling classes systematic theft of what was previously common land and the destruction of traditional ways of life, people were driven from forests, fields and cottages into factories (modelled after prisons, which had significantly just cropped up for the first time) to become interchangeable tools for the owners. Hundreds of thousands of women across Europe and the Americas were put to death as alleged witches (severing autonomous healthcare in their communities and putting birth control in the hands of men and the State, which was needed to encourage the huge population growth that the new capitalist system required for raw labour, as well as forcefully dictating capitalist gender roles). Remaining "vagabonds" were thrown in jail and literally forced to learn industrious habits. **Through these processes and more was the creation of the 'working class', the proletariat.** In many ways this 'proletarianisation' was mirrored in 'New' World colonies, as European capitalism swelled on the back of the blood and sweat from the plantations. The slave raids in Africa have been described as the equivalent of the witch hunts in Europe: forced labour and mandatory procreation, two sides of one response to the labour shortage after the Black Plague had decimated Europe.



With this brutal assault came a complete re-envisioning of the body: people were to be imagined as machines, existing for work and (re)production. Also this became the advent of the Enlightenment's mechanistic scientific world-view, reducing the living world to a machine with quantifiable statistics. Religious-moralistic propaganda inscribed self-discipline, forebode 'unproductive' pleasures, and instilled values into the new industrialised class such as the grace of poverty, the virtue of austerity, and above all the honesty in toil. Wage-labour was introduced as the norm. The factory set-up around new machinery guaranteed hierarchy (most jobs being a repetitive fragment of the whole process for whatever was produced, powerless to have any say in what was designed by the specialists and decided by the bosses) and further dependence (hence also dependence on the social-economic-political system that produces it). Today this has reached the point where no single person is capable of understanding the entire structure or function of what mass society is reliant upon - i.e the electrical grid, industrialised medicine, etc. - and so 'legitimises' the existence of the State and other authoritarian organising bodies.

Faced with an insurrectionary rejection of this new slavery, the State dealt with it in two ways: organising a modern professional police force and officially recognising the nascent trade unions (recognising in them then, as now, an effective tool for bargaining and compromise to diffuse threatening situations of class frustration).

So in short began the chain leading us to today, a nightmarish reality of vast cancer-spewing factory zones, "post-industrial" urban sprawl where glamour flanks abject misery, desolate remains of wild flora along with extinct or dying fauna (including non-industrialised human cultures). **Today, every State-ruled territory, regardless of regime, responds to the same drive for further industrial development,** comprising the globalised, standardised, impoverished reality of techno-industrial civilisation –

totalising the mechanical principle over all past principles that stand in its path. **Capitalism has shifted since the birth of industry** – in many of the most 'developed' nations, call centres and customer service or utility management has replaced factory toil for a large part of the proletariat, or simply unemployment, crime and prison (the latter whose industry is

booming...). There was a transition from production of goods to the provision of services, with managerial production of knowledge and ideas vital to the technocracy in the information-age. Economic growth is gained from *the creation and satisfaction of false needs* in consumers. **But everything still runs on industry,** with services not only increasingly industrialised and automated but also highly dependent on industrial growth. As the specific disempowerment and alienation which began to form in the Industrial Revolution is as strong as ever, industrial society is the dominant paradigm today.

Due to the significant changes that the era of industrial technology and the social effects of which have wrought, globalised civilisation in the modern capitalist form has unprecedented capacity to continue its expansion beyond previous limitations (geographical, military, logistical etc.) and further dominate, desecrate and domesticate everything in its path. **Industrial civilisation is also deceptively fragile;** although the 'Green Revolution' has allowed agro-technologies to feed (the majority of) the Western world's huge population, at the expense of vast destruction of habitat, this doesn't change the fact that industrial agriculture is dependant on fossil fuels to produce and distribute at the current rate. So we can continue to expand the civilised population, along with everything that requires, but someday we will have to face the reality that a resource-limited planet does not sustain the present, let alone the future. Starvation is still rife in the lands plundered for the Global North's benefit, as well as on the streets of the metropolis everywhere if one doesn't play the game required by capitalism for survival, and without petrochemical fertilisation even the Western world sees it's house of cards crumble.

To conclude, industrial production and ways of life are inherently damaging, mechanising and dehumanising in their basic principles, not to mention necessitating authoritarian management. **Anarchy is in no way compatible with industry.**

Revolution – In the reflections of different authors in these pages, there is often a schizophrenic alternation between appraisal or commitment and criticism or scepticism about both 'revolution' and 'revolutionaries'. **The truth is, we can't decide whether or not the deep-seated urge we feel to raze the conditions of slavery and domestication is contained by the vocabulary of 'revolution'.** While many radicals have used this handle to describe the scale of change they desire *for want of a better word*, this doesn't quite satisfy us.

Since the European 'Enlightenment' era revolution has often replaced religion as the glimmering hope for many idealistic and struggling peoples. Power is assumed to be located in the ultimately-replaceable palaces and barracks, which simply need seizing or, in more radical minds, dismantling. *But power is much more complicated and insidious than that, having no single centre that can be overthrown in isolation. An examination of the history of 'revolution', which in the past has exclusively led to further hierarchical brutality and coercion into strikingly similar work under new masters (and pretty indistinguishable in its impact on non-human life), may show us the trap that this mentality sometimes sets.* In fact it can easily be more accustomed to the continuation of blind faith by other means than a practice of meaningful liberation. Every revolution to date has centred around the distribution and use of *power*, to be wielded over the individual or community by whatever national/religious/'proletarian' regime which as anarchists we seek to destroy along with all other domesticating social institutions.

Revolution, even when not presented to us as a fixed program such as that which the bureaucratic Left salivate over, presupposes a generalised popular rebellion with some coherent values – a conscious 'awakening' of 'the masses' for the imposition of a new order of some kind following the disposition of the old. (Max Stirner once commented that Revolution tends toward new arrangements, whereas insurrection leads us to **not let ourselves be arranged**, but to organise ourselves, and does not set its hopes on future arrangements.) The obvious remoteness of this situation (of a *coherent mass consciousness* that is – of course rebellion and subversion exist at all times) leads cheerleaders of The Revolution (the only, singular, definitive Revolution) to browbeat insurgents who won't wait for the mystical ripe conditions that allow the glorious awakening to proceed before pitting their own refusal against that which dominates them. Aside from the blatant authoritarianism of any external force

dictating 'the moment to act' for freedom, we think that this highlights a glaring contradiction with our purposes: we aren't interested in leading The People into some bright new global future where we all agree and think as one. **We don't want 'power for the masses', we want to destroy all power, and for those masses to dissolve into individuals who are masters of their own lives.** We want to finish with civil society.

This is not something that can be ushered in during an enlightened global rapture – this is the bedrock falling out of the narratives that we have been conditioned to consider necessities for modern life, and is more likely to be perceived by many as regression rather than 'progress'.

Even if we carried such messianic dreams of universal peace and beauty, the reality that faces us paints a very different picture from that the revolutionaries who are invested in mass movements would have us see. Even the limited reforms that most anti-capitalist revolutionaries demand from the status quo would need an unprecedented force of arms to gain due to the vested interest the power structure has against such changes, probably involving a significant proportion of the population of any given country in question in struggle or at least complicitly supporting those in struggle (ignoring the probability of military intervention from neighbouring countries, N.A.T.O., the U.N. etc. if the revolutionaries were displaying genuinely anti-authoritarian character that couldn't be co-opted). **This would entail animosity toward the institutions that dictate our survival, willingness to forfeit the comforts and privileges of obedience to modern life, and adequate material structures/knowledge of habitat to maintain conflict over a period of time.**

We can only speak from our own experience in our lives within Western countries: we would like to think that perhaps more is possible in areas of the world not so far down the line industrial civilisation has drawn the people. **But, here's our observations.** We suspect that this level of resistance and resilience is at the least optimistic to expect from a vast amount of us who are crippled by poverty, exploited relentlessly by the capitalist system to the point where bare survival is the most pressing need, or, even if materially 'comfortable', whose existence is so dissatisfying that we have effectively smothered our senses with technological opiates, status-chasing or by alcohol and drug addiction, in a society obsessed with pop stars, convenience food and wi-fi. Today we see a society that asks for more police, more surveillance cameras, more borders, rather than autonomously facing the world our degradation and complicity has created;

a society that on every level reproduces the relationships of capitalism, the State, patriarchy, racism, human supremacy and conformity with a mass. Our struggle contradicts the modern faith in improving 'standards of living' (in a strictly Western materialist sense) and economic growth; our project is not to temporarily forfeit but to *destroy* the alienating and infantilising comforts and privileges that characterise civilisation's contempt of wildness, and to destroy the institutionalised control of the minority or majority (including revolutionary ones) over individuals. We are not convinced that in our lives we will see anarchy desired by a great human mass, so we see it as likely that more members of this society will choose to stand before us as enemies in our mutiny against its clutches.

People often suffer from but also defend (as privileges of their citizenship) real-or-imagined feelings of being included in the big arena of society. **Complicity is rewarded, after a fashion and by civilised standards, even for those mercilessly crushed to the bottom of the pile.** Stepping outside of 'the system' is discouraged at every step, and anyway there are too few places for any large proportion of the global population left to run (even if the State would tolerate such escapism on any significant scale) that aren't ruined now by civilised cultures and unable to support human life, needing generations to heal.

We should clarify here where we see ourselves included in this analysis: we are also very, very far from where we want to be as concerns the health of our own psyche and life-skill abilities, and believe that only when we have wrecked all we can of this social order can we begin to heal enough to see more clearly where we might fit in this world. Modern techno-industrial civilisation decontextualises our potentially-vibrant existence on this planet by its smothering framework of production, consumption, and spectacle, stunting our imaginations as to what wondrous adventures might lie beyond its fall. Our wants and 'needs' have been supremely warped by sick promises delivered by the urban environment, delegation of ever-increasing functions to technology, liberal individualism (which see consider quite differently from the contributions of some anarchist individualists), 'family values', industrialised agricultural diets (meat-based, vegan or whatever), prescriptive pornography (the antithesis of creative-unburdened-exploratory sexuality), work ethics and so much more besides. The tension stemming from this profound lack of autonomy seeps out in many different ways, as shown by the unprecedented scale of senseless interpersonal violence and self-abuse in highly-developed industrial

“The techno-industrial system is exceptionally tough due to its so-called "democratic" structure and its resulting flexibility. Because dictatorial systems tend to be rigid, social tensions and resistance can build up in them to the point where they damage and weaken the system and may lead to revolution. But in a "democratic" system, when social tension and resistance build up dangerously the system backs off enough, it compromises enough, to bring the tensions down to a safe level. [...] It is absolutely essential to attack the system not in terms of [its own] values, but in terms of values that are inconsistent with the values of the system. As long as you attack the system in terms of its own values, you do not hit the system where it hurts, and you allow the system to deflate protest by giving way, by backing off. For example, if you attack the timber industry primarily on the basis that forests are needed to preserve water resources and recreational opportunities, then the system can give ground to defuse protest without compromising its own values. Water resources and recreation are fully consistent with the values of the system, and if the system backs off, if it restricts logging in the name of water resources and recreation, then it only makes a tactical retreat and does not suffer a strategic defeat for its code of values. [...] So, in order to hit the system where it hurts, you need to select issues on which the system will not back off, on which it will fight to the finish. For what you need is not compromise with the system but a life-and-death struggle.” - *Hit Where it Hurts*



countries. We are open to the possibility that some day this will culminate in a widespread awakening and corresponding uprising; however, given the rate of military-technological-political consolidation and emerging international police state which is racing ahead of social self-organisation and de-civilising, we don't hold our breath.

More likely, we think that the collapse will come from the system itself sooner or later, or cataclysmic climate change or another form of 'natural disaster' that renders the global capital-industrial system inoperable. This is no reason to be complacent (and turn to 'The Fall' as an alternative opiate to 'The Revolution', absolving our will to act on our surroundings): untold misery would

continue as long as the system does and then long after as people struggle to reorient themselves in a world made alien by civilisation's ravaging.

Which is not to say that at the times when people do come to the streets in anger and frustration we won't be there, either alongside or following through our own trajectories, and that we see no opportunities for the spread of anarchic freedom in these beautiful moments (for example, current anti-authoritarian action in the Egyptian social uprising as we finalise this edition); but usually these large-scale revolts remain reactive or conservative and temporary interruptions of the machine which then reorganises itself around them (or ignores them), and we are skeptical as to how many participants would truly choose to push further than regime change/reform. However we would love to be wrong!

The painful reality before us is that as a result of civilisation we are all,

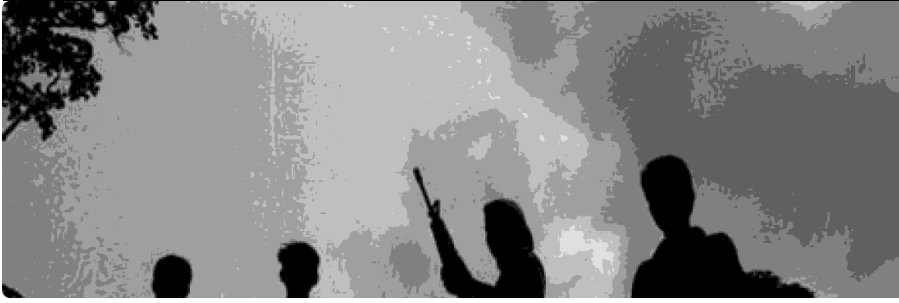
in different ways and to different degrees, but without exception, damaged by our pathological socialising. We daily reproduce unhealthy and dominating patterns, ultimately recreating many unqualitatively different dynamics in most 'revolutionary' subcultures (not to belittle the real joy and liberation that individuals within and without these scenes have achieved; but we believe this is often exaggerated). In fact probably the healthiest instinct still strong within ourselves personally is nihilistic hatred for everything that has poisoned us (and continues to do so): **although we try to stoke embers in what remains of our wild sociability and rekindle relationships without dominance,**

before we can heal we must stop the wounding. What we do see on the road ahead within a floundering political, economic and social system is the possibility of increasing the pressure we can exert through bitter rebellions spreading in its core, in various ways contributing to the breakdown that is always running just ahead of the horizon; and making sure that both our passionate joy and *our gleeful revenge* are part of it. **The task of destruction is impelling, and necessary to allow anything less deformed to grow.** So perhaps it will be generations after our own who will taste less-contaminated fruit we have planted through our struggle...

Where we speak with passion of revolution, we primarily feel it as a force of willful transformation of our own individual lives and experiences, pushing ourselves to and beyond our limits. We can learn from experiments in collective living, or from deepening our self-knowledge and awareness away from others. We can see how guerrillas in Iraq have stalled the biggest military superpower on Earth through non-symmetrical warfare, and how anarchists have bound insurgency to the million other facets of daily life, without specialisation. We can learn from indigenous lifeways that have no use for domestication; from the steps that people find to move from just treading water to subversive empowerment in the belly of capitalism, and simply from becoming a direct participant rather than observer in the dance between the species and elements. **But an uprising from 'the 99%' that wipes the State and capitalism from the map across the world?** Today we are not convinced it's not a fairy tale, a 'spook' to revere as some grand future event which distracts us from making everything we can of our days here and now. From realising every want for play and creation, every boundless love we share, every priceless moment of appreciation of the fellow forms of our living world striving to stay wild, by waiting with folded hands for The Revolution once described by Italian anarchist Alfredo Bonanno as "an obstacle to the *full realisation of what the concept means*". In other words; "We do not look forward to a revolt in the future, **but from the moment we become Anarchists.**" (Cyril Bell, a Sheffield anarchist, 1891).



STATEMENT OF INTENT [Editorial]



This zine is a modest contribution to spread and deepen anti-authority/anti-civilisation thought. We aim for this to be a weapon used to express and intensify the tension which we feel under our skins day to day from living an unliveable life.

Every word printed here is an invitation, a proposal, a toy for developing our ideas – this is not an academic venture or radical culture *chic*, this is a declaration of war on everything that would hold each of us back from exploring for ourselves what it means to be here, to be an undefinably individual human, an unrepeatable being within an unrepeatable world.

Through collating the materials used in this zine, our intention was to enrich thought and, ultimately, action, both for ourselves and for others who might relate to what's presented here. **The challenge is always to find ways of making words escape dry pages and come alive with the vibrancy of the passions which left them there, transforming from a catalyst to a conspiracy...** In terms of what topics are touched on, it was the spirit of diversity that led us to decide to add one more artefact to the shelf of anarchist publishing. So you'll find subjects such as mental health, informal anarchist organisation, love, technology, the nuclear family, industrial disaster, wildness, identity roles, current and past legacies of struggle, poetry, plants, individual autonomy and the poverty of modern life, **but everything always presented in the necessary context of creating a violent break with the social order to find better ways of existence.**

While we have credited the original texts that excerpt articles are drawn from at the end, we make no apologies for arranging, presenting and emphasising the words we thought were important in a way pleasing to ourselves. We are no-one's apostles – and likewise don't purport these articles to be absolute truths, just starting points. We merely plunder the armoury of the war-in-words, to constantly challenge the self and others, remembering every tool to be a weapon if held right...

More than a few of the original articles can be found online. Why choose to reproduce them? Because, we feel that important critiques and pertinent analyses (as well as beautiful and powerful polemic) should be kept alive and in circulation, and a hard-copy version has different potential for reaching different ears.

It's likely that this zine will mostly remain within the self-described anarchist scene and its satellites, although we would wish otherwise; our interest is in people who, spread everywhere, are also not peacefully assimilated: the non-conformist, the rebellious, the 'abnormal', those who also hate the system, who also want to oppose its functioning and cause its disintegration - and the truth is that there is no one single place such people can be found. They are certainly not distinct to one particular social class or grouping.

But we chose to fling this into the void and see what comes back, because against all this madness we want to know there are others who feel the urgency for a breakdown of the modern order before it breaks down the last vestiges of free life on our one home: Earth.

Commodity culture urges us to gorge ourselves on meaningless manufactured rubbish to take the edge off the isolation and emptiness of prescribed life with mass-produced mutilation of the planet and its inhabitants, before it's back to work to serve the economy. News of bloodshed in Palestine and the industrially-changed climate downpour outside the window fades away into comedy series and celebrity trivia. Meanwhile in every city pensioners choose between heating and meals, the little dictator in every job leaves their day deadened to go home and beat their partner or belittle their kids, every last wild species of plant or animal life considered too unproductive to tame and enslave is uprooted, the base population of workers

and the unemployed and immigrants are pushed further to the edge of their dignity, **every corner of social life becomes more observed, controlled and enforced, and every new industrial breakthrough brings us one step closer to total surrender to the machine.** Queues pile up before the bankers and loan sharks, doctors and psychiatrists, judges and social workers. The rich push through with destructive development and implement ever-lower working conditions without facing more than a fine, while any attempt to breathe some life into decrepit zones around us is quashed if it contradicts the cold logic of profit. Everyone is a potential 'criminal' (except, of course, those whose blackmail is law) under universally-militarised policing and surveillance, justified by manipulating the fears of the downtrodden. Politicians crowd around the feeding trough of 'public money', insolently lamenting the lower classes 'burden on society', speaking with their mouths full... Through the dreary stagemat of the Crisis – social reorganisation imposed to shore up the rule of the 'included' class – plays out the eternal tension between exclusive gated communities and grinding exclusion with bailiffs preying at the door.

Human cultures' war on the planet is accelerating at a frightening pace, as life within those cultures means relentless exploitation and alienation for the vast majority of us with ever-decreasing chances for escape. Even as of 2009, farming had already replaced wilderness on an estimated 40% of the world's land surface. Chemical-soaked cash crops replace life in all its complexity. Since the '60s, nearly half of the Earth's soils have been so agriculturally degraded that they cannot support life. Where once biodiverse expanse of living landscape held its own, now we confront ruins of the once-great forests which now only exist as tiny islands. Animals who are deemed not 'valuable' to the system disappear into the meagre sanctuaries afforded to them, to be regulated or die out: accounts vary among the scientist high priests as to exactly how many thousands of species perish each week, but the consensus is that more vanish every minute. As for hundreds of thousands of years we have learned about and from other animals, deepening our understanding also of our selves, we now are aware of the loss from our own personal lives of interaction with the animal cousins of our folktales (outside of herds farmed as disposable industrial commodities, their lives defined as biological machines, and some few sad domesticated pets).

Along with this, plant extinction is destroying traditional medicine not to mention lifeforms that we have evolved alongside. Industrial development and

"To take an ecological perspective means to hypothesize general interaction among all species and between each and all species and the inanimate environment. It implies dethroning humans as the lords of nature appointed by a Judeo-Christian divinity..."

- *Anarchy After Leftism*

cancerous urbanisation steadily encroaches further into every continent, many regions already have the appearance of a machine-made commodity interspersed with patches of sterile fields and plantations. **We are living through the fastest annihilation of life in 65 million years.** Peoples in resistance fight and lose isolated battles to prevent mechanised life and market relations in the form of imperialist corporate and developmental structures from swallowing up earth-based lifeways. In the capitalist core countries the domestication has already prevailed long ago, devastating the previously-unconstrained human psyche along with the wild surroundings it thrives off; the intuitive web of life, molested by the matrix of control and measurement, in which nothing alive and non-synthetic can grow. This is the culture that won't stop until everything living that could fuel it is dead. This is the culture of death.

For us, ecological struggle is the struggle against that which colonises us: that is, Capitalism, Industrial Society and the State, today in their technologically- and socially-advanced forms. Under these regimes, all forms of authority (class, race, gender, human supremacy, morality) are perfected, adapted and integrated, and simultaneously maintained and strengthened under the daily 'normality' of a lifestyle with all traces of responsibility, initiative and individual will fading.

It is vital to recognise that the degrading element holding sway in modern life is 'Progress' itself, the inexorable tendency not only of capitalism, globalisation and patriarchy but of the entire sedentary class-based society which divides and domesticates its citizen-hostages. **Progress is presented as the unquestionable inevitability to which we must submit, completely out of our control (and in fact that of any single individual), but in which human ingenuity (and, deeper, God-given right to mould and control all other life) will carry us into a golden age of plenty and reason.** Every generation, in this logic, is getting nearer, and all the problems and contradictions are merely glitches to be ironed out by the establishment. This goal is

always just out of reach, and so every effort by the elites to push us further towards the unattainable is justified.

The myth which is the engine driving this rollercoaster, in violation of the chaotic autonomy of existence, is the scientific-fascist ideal of human perfection, hatred of organic fragility and unpredictability. **Here we get to the crux of the dominant culture's pathology: an intense hatred and fear of the wild environment (portrayed in all the major religions, capitalism, science, ultimately all past civilisations as well).** The pathology, an implicit cultural assumption enforced from childhood, runs along these lines – the living world is at odds with the needs of humans, the needs of our culture. So it has to be tamed. In order to be tamed, it has to work for humans. And in order to work for humans, it must be destroyed and remade...

Today this sickness has reached untold proportions. Nanotechnology, robotics, genetic engineering and biotechnology are the sciences of the future: to clone, recreate and control the fabric of reality as a tampered and synthetic product compatible with the needs of the ruling order. More profits, power, prestige, whatever the cost in lives or balance or diversity; autonomy and wildness are repeatedly forced into the background. Progress marches on, slamming the face of the majority into the mud so the rich can secure their holdings, while assuring us we never had it so good.

Pitching ourselves against this whole paradigm, it's easy to feel overwhelmed. The manifestations and agents of power are everywhere, technological infrastructures are everywhere, the objects that symbolise our devaluation as individual subjects are everywhere... **We prefer to look at it like this – targets are everywhere.** In the world that we feel we could be suffocating in, we realise we are still wild, they have not eradicated our desires to live free from the industrial prison. Infants are still born feral, seeds still sprout that are not artificial commodities, that retain their wild purpose and uniqueness, rivers still exist that run their own course to the sea, and we laugh and pledge our war on civilisation.



What is possible and perceivable in our lives is to join with wide-spread social revolts when they might erupt and initiate our own personal uprising when the waters are otherwise calm, to refuse capitalist-patriarchal roles, attack the structures and managers of exploitation, and physically block development and the economy. The present system is vulnerable, despite its impregnable appearance. Weak points and unguarded structures do exist - and closer to home for a lot of us than you might think. And it's beyond doubt that we who oppose that system can, through some experimentation and determination, claim the theoretical and practical capacity to destabilise it. **In deserting our posts and attacking the underbelly of the Leviathan, we regain our own power.**

We feel an international awareness and solidarity to be a complementary part of our individual battles. And battles proliferate among many others of this Earth.



"Daily life in the metropolis gains meaning. It is the daily life of the new urban guerrilla warfare. The attacks follow one another, the whole city and its symbols are mapped as targets, the plans are alternated, sabotages are organised, and promises are given that nothing will remain the same. The strategy of tension now passes on to our areas. There is no time to lose, there never was, silence and indifference will now take position. Either they will deny their selves and become an attack, or they will remain dull on the couch of their living room being passed on to the enemy's camp."

- *Think Tank for the Overthrow of Existence*

The militant popular struggles against civilisation's infrastructure expansion and resource extraction, as in the Alps' Susa Valley and the Kulon Progo in shoreline Indonesia; affinity cell sabotage, from blocking the further ecocide of Khimki forest in Russia to trashing transgenic

plantations in Aotearoa-New Zealand. Raids carried out to release caged and tortured animals, from the Philippines to the Czech Republic. Indigenous resistance including the Mapuche in Argentina and Chile and the Adivasi in India, defying subjugation; militant anti-capitalist resistance cropping up across a developing spectrum of communication and analysis, facilitated by translation and publication cells. Across Europe smoke-signals of fighting solidarity are sent up from countries as far apart as Spain, Finland and Turkey, and comrades contributing to or complementing mass riots in Lisbon, London and Athens. There are incendiary deeds spreading through Canada, Belgium, Argentina, England. The resolute spectre of armed struggle returning with anarchist principles, the 'ghost of freedom with a knife between her teeth'. Not to mention all the other unfathomable realities of lawless rebellion as, despite the complicit smog of societal indifference, people revel in breaking with dominant relationships and their own domestication, reconnecting with the memory of a deeper interdependency while decolonising their individual lives beyond the machine.

Because what that society offers can any of us truly describe as freedom? Freedom either to be exploited or to be hungry? Freedom to choose Brand A or Brand B? Freedom to act either 'masculine' or 'feminine' and nothing outside? Freedom to worship authority or be punished? Is freedom being born disassociated from the landbase below the paving slabs, destined to live in synch with the rhythm of the economy instead of Earthly rhythms? Is freedom having little-to-no ability to affect your daily surroundings, which are colonised and managed by the superiority



of the commodity? Becoming entranced by the ever-advancing technologies that degrade real human contact, which now monopolise 'free time' as well as the shopping districts and the workplace? Does freedom exist under governments out for your DNA, personality traits and proof of address right from childhood? What freedom is found in the laboratories where genes are engineered, controlled and patented with the aim of manipulating the very foundations of life at its finest level? Are record cases of cancer and depression; of diabetes fuelled by obesity, alcohol and domesticated living; of road rage and sexual violence, signs of creatures living in freedom? Being on CCTV three hundred times an average day? Free to assume the mantle of roles under white supremacy? Free to hold whatever opinions are permitted and expressed by the media (i.e. opinions supporting the interests of the powerful), artfully camouflaged by mythical 'objectivity' and insincere criticism? **Clearly, there's no meaningful freedom today that the individual doesn't have to fight tyrants big, small or internalised to reach.**

The dark shadow of repression is also growing, with increasing surveillance and cross-border judicial operations from Italy, the formation of an anti-anarchist police squad in Montréal, harrassment of insurrectionary webportals in France, friendships penalised by association, more radicals behind prison walls everywhere: but still the regime seems powerless to stop the fringe of diverse attack and subversion facing up to the violence of tranquillity, the complacency of social 'peace'...

We can make a choice, if we haven't already, to make this the turning point where we start fighting back. Because our days and the planet we spend them on may just be more precious to us than having a gun at our backs and a cop in our heads.

"To perceive that the war is total, and that our positions are weak, is not the same thing as painting a black picture of the situation. It would be hard to paint a blacker picture than that offered by those who have nothing better to propose than the beautification of these ruins."

- Declaration before the Agen Court by René Riesel

Everyday, we can find ways to confront the death-like apparatus of our own subordination. Our challenge is to discover the millions of ways to make our own life a glowing ember of liberation, seeking out places to catch. **Let's rise up for the endurance of wild free life on Earth, for the shared joy of love and struggle, and deepest of all for OURSELVES and our "playful complicity of egos unchained."**

There's nowhere to hide except in apathy and resignation, *themselves the most brutal degradation of our lives*, sitting quietly patiently waiting to die far away from what we seek from existence...

In this one life we have, we bare our teeth and roll the dice in a stubborn bid to unearth the integrity and pleasure in revolt and seize what moments here and now afford us some meaning in this cesspool. And if our battle seems impossible, we reply that *our present lives seem impossible*, and reality makes fools of all certainties and ideologies anyway.

**WE ARM – WE AIM – WE FIRE...
BECAUSE WE ARE AT WAR**



**AGAINST THE INDUSTRIAL
PRISON SOCIETY**

love&rage from Return Fire

FUCKED OFF NOT FUCKED UP

[ed. - medical key: Attention Deficit-Hyperactivity Disorder (ADHD), Attention Deficit Disorder (ADD), Electro-Convulsive Therapy (ECT), Oppositional Defiant Disorder (ODD), Diagnostic and Statistical Manual of Mental Disorders (DSM)]

When I was living in Germany, a friend asked me why there was a war against kids in England. This question surprised me, not because I didn't agree with him, but because I didn't know that people abroad had noticed. He had got this impression from various bits of news: limits put on how many kids are allowed to gather together on the streets, sonic weapons being used in public areas against the youth in the form of high frequencies that are uncomfortable to the ears of those under a certain age, laws about what young people can and can't wear (such as hoodies), general and unrelenting harassment by the cops particularly of black (male) youth but not only, the massive number of kids locked up every year and routinely subjected to beatings, humiliation and other abuse by screws and private security staff, stuff like that.

What he wasn't aware of was how many of the kids as well as adults in England are told they are sick – that their personalities are 'wrong' (ADD, ADHD, ODD, etc) – and as a result are being fed mountains of psychiatric drugs that make the corporations rich, and are forced to undergo all manner of compliancy-inducing behavioural therapies because they won't conform to the ghastly social norm, refuse to comply with authority and are 'confrontational'.

To break a horse you need to get them young (vulnerable), fence them in and tie

them up until they accept their condition (give up), make their activities and experiences routine and repetitive (brainwashing/hypnosis). You need to use a mixture of force and love (confusion), and you need to make them live in an environment in which they cannot meet their own needs without dependency on those in charge of them (the family, industrial economics and civilisation). To break a horse is the same as breaking a human. It takes a bit longer to break a human, and fortunately, it doesn't always work, despite what they throw at us – which is quite a lot. **For the wild human being, it is the psychiatrist and his/her institutions that are to be feared and fought the most.** Sadly, they have been so good at their job for so many centuries, that even people who are critical of capitalism, the State and the social regime, still describe the more uncontrollable, autonomous personalities amongst us as 'crazy' and those that are labelled crazy are not always, in the end, strong enough or supported enough to find joy in their own rebellion and individuality. The tension between the propaganda of the social construct of 'normal' and the inner world of the individual can become intolerable. As this tension becomes more and more unbearable for the individual, they often embrace the latest psychiatric 'diagnosis' to escape from the pain of not-fitting-in or to avoid criminal prosecution. Personality disorders have become as commonplace and as accepted as a diagnosis of

depression, bi-polar or schizophrenia, but how can a personality be 'wrong'? Doesn't anyone see how ridiculous this is? As ridiculous as the pursuit of happiness in a world built on misery. And by the way, who checks out the personalities of the shrinks themselves?

Of course, the alternative to accepting the diagnosis of a personality disorder is to fight back, and that means destroying the whole system in which this labelling of the human individual is possible.

If you have ever been diagnosed with a mental health problem and particularly with a 'personality disorder', then let's get one thing straight. There is essentially nothing wrong with you. That is not to say that you do not have some things to deal with, but

whatever your diagnosis by the shrinks and however much you struggle with your mind or your emotions, the baseline is, you are fine and it is society that's got to change.

"You're obliged to pretend respect for people and institutions you think absurd. You live attached in a cowardly fashion to moral and social conventions you despise, condemn and know lack all foundation. It is that permanent contradiction between your ideas and desires and all the dead formalities and vain pretences of your civilisation which make you sad, troubled and unbalanced. In that intolerable conflict you lose all joy of life and all feeling of personality, because at every moment they suppress and restrain and check the free play of your powers. That's the poisoned and mortal wound of the civilised world."

- *The Torture Garden*

Psychiatry and with it, the asylum, came about at roughly the same time as the other prisons: the gaol, the school, the factory, the workhouse and the hospital i.e. alongside industrialisation at the end of the eighteenth century. Industrial as opposed to cottage industry

required a robotic workforce defined by repetitive work inspired and desired not by the individual self, but by the bosses and the society outside the self. The Land



Enclosures Act had enabled the powerful to steal large swathes of common land in the 1700s and so ordinary people could no longer fulfil their own basic needs through small scale farming, hunting and foraging and were forced into work for the factory owners in return for 'a wage'. Time became something not for the individual to play with as they, their families and small communities desired, but became a clock dividing 'your time' from 'their time'. People became impersonal cogs in a vast machine. The free man, woman and child disappeared. **But the dream and the memory of freedom still kicks within and some of us are more awake to this heartbeat than others: we are the ones they try to shut up by forcing pills into our mouths and making us doubt ourselves by redefining certain temperaments, characters and personalities as biological illness to be cured with drugs, ECT and behavioural therapies whose sole purpose is to destroy our sense of personal authority and to increase our obedience to power.** They do the same thing in all totalitarian states.

The schools take the children and break their spirits, teaching them force, obedience and the futility of resistance (it is never futile to resist – *the alternative is death by a thousand cuts*); the factory (the office, wage labour) takes the adults and wastes their lives and talents slaving for bosses at subsistence wages for the profit of the elite; the workhouse (in the old days) and welfare now takes those that slip through the economic net and crushes them with social disgust, boredom and bare survival; the asylum and the prisons take those who actively rebel against the insanity of the system, or who are actually driven 'mad' by the craziness of what they are being forced to live; and the hospitals take the casualties of industry, war and urban life and arose because something had to replace all the wise women and herbal folk medicine (the 'witches') that were destroyed to make way for city life, industrialisation, professional medicine and pharmaceutical companies, and a culture of specialisation where everybody only knows a little and so everybody is dependent on the machine.

The schools are there to make sure everyone learns the same things, doesn't learn the things that the authorities don't want them to learn and to make sure children acquire the art of obedience to an alien authority – the teacher – an

"[E]conomic efficiency kills, attacks, stresses, depresses and makes everything sick, if it plunders the ecosystem and undermines survival on the earth[...] it subdues bodies and spirits to its speed[...] justifies itself just by itself and it feeds on itself, without any sense. In the name of the "functional", idealised value, the "perfect" machine is trying to take the place of human beings, imperfect, inconstant, fragile..."

– *Freedom for Silvia, Costa & Billy*^[1]

1. ed. - Silvia Guerin, Costantino 'Costa' Ragusa and Luca 'Billy' Bernasconi were arrested at a checkpoint near Zürich, Switzerland, in April 2010 with explosives, gas bottles, incendiary devices and communiqués signed 'Earth Liberation Front - Switzerland' for a planned attack on a construction site for the new IBM research center for nanotechnology in Ruschlikon. After two and a half years of prison struggle, they're all now out.

obedience historically enforced through physical punishment and now enforced by a terrifying array of surveillance infrastructure, 'counsellors' and social workers designed to confuse the young rebel by making him [*sic*] think he is ill or criminal and can be 'cured'.

Not everybody likes to be a cog in somebody else's machine, and not everyone is cut out to take orders from some dickwad who thinks they're more important than we are.

So along with the factory, the powers-that-be had to build places to keep the people that didn't or wouldn't fit in. In the old days (1750s), they

tried hanging everyone who showed any spirit, then they tried exiling them to places like Australia where they became slaves for the colonial masters – and then they invented 'psychiatry'. The latter is that most insidious of prisons – the one they build in our own heads – which divides the ever-unique human mind and temperament into 'sane' and 'insane', 'normal' and 'abnormal', 'compliant' and 'non-compliant', 'insider' and 'outsider', shackling each brilliant individual to a fictitious whipping post known as the 'social norm'. The victims of this invention are forced to take mind-altering medication, undergo inhumane treatment such as ECT (brain damage) and to live with the threat of indefinite incarceration if they don't convince the authorities and society that they can achieve the required mediocrity and compliance demanded of them.

In recent years, the growth of personality disorders is frightening (and you can be

sure that some people are making a lot of money out of it). A friend was once told she had a personality disorder because she had chosen not to marry or have children. And wasn't 'Parental Alienation Syndrome' just the experience of being a teenager a while ago? The DSM is the 'official' book of psychiatric disorders and the latest one – due to come out of the States in 2013 – is intent on turning a vast array of personality traits and temperaments into 'illnesses'.



As capitalism flounders and uprisings and rebellions become more and more frequent and violent, a panicking elite has handed psychiatry the whip.

And it is the young people who are feeling this whip the hardest. The children are the future, so best wipe them out early.

"People who desire to be themselves never know where they are going."
– *In the Circle of Life*

Thank fuck, the psychological community is not all in favour of this latest diagnostic attack, and is opposing its publication, but nonetheless, if you type Oppositional Defiant Disorder into Google, it looks like a lot of organisations and doctors in the UK have been applying this crap for years, fucking up thousands of kids' minds and lives already.

Psychiatric diagnoses really all amount to the same thing: *are you willing to spend your life performing an economic service to society for little reward i.e. to work, or not? Are you willing to maintain the social status quo i.e. not ask too many questions, or not? Are you willing to ignore all the bullshit and injustice and be happy with the entertainments on offer i.e. obsess about a football team, drink yourself into a stupor every weekend, and*

buy all the latest gadgets as if your life depended on it (which it might well do at this point) i.e. be a good consumer, or not? Are you willing to look the other way and to accept your 'lot' (which other people have decided) without upsetting 'society' and the existing order of things i.e. be a 'good citizen', or not? Are you willing to put your individuality to one side and fit in with your neighbours/the Daily Mail/work colleagues no matter what? If your answer is 'not' to most of these questions, then you probably have a mental health problem...
except that you don't.

Hatred of authority and rebellion against the existing order is now an illness (don't buy this crap – you are an outlaw, a rebel, a freedom-fighter, a criminal, with a wonderful historical lineage!). Grief at the death of a loved one if it lasts longer than six weeks is now an illness (or does it just interfere with your economic productivity while you get over your loved ones death?). Even shyness is an illness! Get back to work, even if there is no work, even if it is crap, boring, mind-numbing work, even if it is low paid or unpaid. If you just can't do it, take some pills. And whatever you do, don't stand out and don't let your light shine too bright...

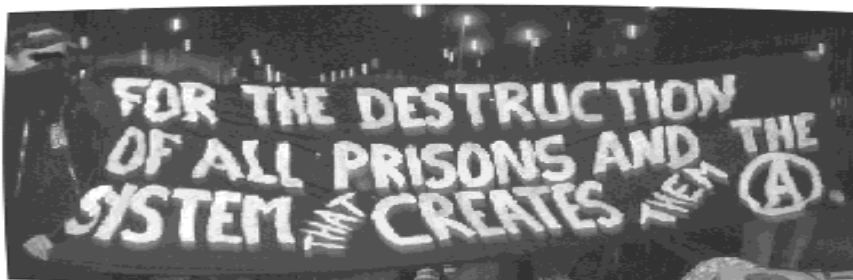
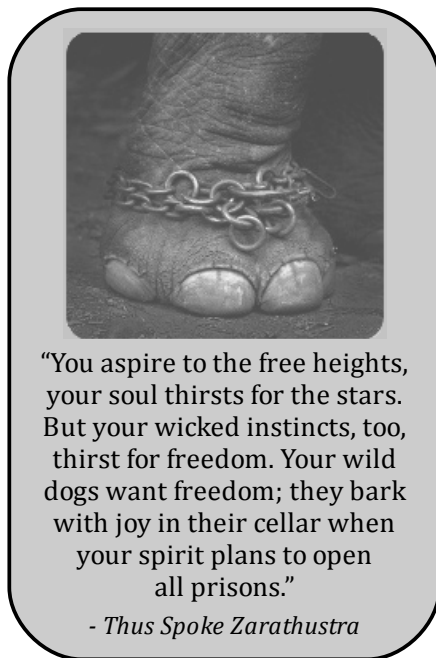
Who the fuck are these people who decide people who don't like them and won't listen to them have personality disorders? Police, politicians, psychiatrists (the last one being a combination of the first two), parents and teachers who decide that you are ill or criminal or anti-social because you won't take orders from people you don't respect, or don't even know? The really dark thing about class, professionalization (in the old days, everyone knew a bit of everything) and mass urbanisation (in smaller communities, you know everyone really well and so abstract diagnoses are of no interest), is that someone whom you have never had a conversation with about anything of significance to you and whom you may not like or agree with and who, moreover, might have a whole load of personal issues of their own going on when the surgery is shut, can label you as

sick, convince your friends, teachers, parents that you are sick, fill you full of pills and nonsense and actually threaten your sanity (confidence in and knowledge of who you are, personal connection to the world and your views on it, your autonomy) and your physical and cognitive liberty (forced medication and sectioning in a psychiatric unit).

You might be difficult, you might be challenging, you might even be a total wanker, but that is for you to work out and those close to you, not for some stranger to meet you a couple of times, tick some boxes and lock you into a psychiatric prison of their own devising. Perhaps you are just one of those people who are never going to fit in, who don't want to fit in because you're actually just better than the herd. Undoubtedly, you hate authority and society with good reason and dream of a different, better world. Perhaps you are one of those people who has desires and hopes for yourself and your friends beyond what you have been allotted by the social order.

In short, perhaps you are one of the people some of us love best.

Never give in, never give up.



'AN HOURGLASS THAT KILLS SLOWLY'

We are against prison because it was born and has developed in order to defend the privileges of the rich and the power of the State.

We are against prison because a society based on freedom and solidarity (and not on profit) does not need it.

We are against prison because even the most heinous crime is a mirror of our fears and our weakness and there is no point in keeping it hidden behind bars.

We are against prison because the worst criminals are those who hold the keys of a cell.

We are against prison because nothing good can come from coercion and submission.

We are against prison because we want to break the laws of this society, and we do not intend to integrate pacifically in its towns, factories, barracks and supermarkets.

We are against prison because the noise of a key turned in the keyhole is daily torture, isolation is abomination, the end of a visit is suffering and the time spent inside is an hourglass that kills slowly.

We are against prison because jailers are always ready to defend all abuse and violence, and are dehumanised by their habit of obedience and spying.

We are against prison because it took away from us too many days, months or years, and too many friends and comrades.

We are against prison because those we met inside are no better or worse than those we met outside (in many cases they are better).

We are against prison because the news of an escape warms up our heart more than a sunny day.

We are against prison because if you look at the world through a keyhole you only see malicious and suspicious people.

[...] We are against prison because a society that needs to lock up and humiliate is itself a prison.

Fire to all prisons!

'NON-VIOLENCE IS IMPOSSIBLE'

Firstly, when we use the term violence, we must be aware that this is not a singular, amorphous absolute. It is a word that encompasses a wide variety of ways of acting/thinking/relating that should not be considered the same. The vast majority of the acts of violence carried out in our current society are horrific, from the whole-scale destruction of the nonhuman world to the horrendous levels of violence inflicted on our bodies through the various oppressive mechanisms of the dominant culture, physical, sexual, economic, psychological etc. But there is no reason that this should lead to a dismissal of all violence. **The violence of the woman who kills her rapist is not the same as that of the prison guard who tortures an inmate.**

[...] The article below presents some thoughts and reflections on the issue of violence from a relatively distanced and analytical perspective. However, arguments that forsake the personal and subjective run the risk of becoming separate from our lived experience. With this in mind, I will talk briefly about an example from my personal life that may help to illustrate the points made below and provide some kind of reference or anchor for the more abstract considerations presented here.

A member of my family recently fought a year long losing battle against cancer. It started in his throat, then spread to the rest of his body, attacking his body until he was a thin, gaunt, pain-filled shadow of the person he once was. Throughout this time, from the point of diagnosis to the agonising final days, our attitudes and feelings towards what was happening were similar to those you would have to someone who had suffered a terrible accident. It was simply unfortunate, and there was nothing more to it than that. What was never considered, or at least never discussed, was what caused this suffering (or even whether there was a cause). Our anger and remorse were loosely directed against some notion of the injustice of fate. We never thought of looking into what actually caused his suffering, and the suffering of countless others, namely the innumerable amounts of carcinogens and toxins spewed out by industrial processes that have permeated our whole environment. Our water, our

air, our food. **We never thought of directing our anger towards the people who were responsible for polluting our bodies to the extent that cancer has become such a common illness. We never thought of this because we have been so heavily conditioned to ignore or simply not see altogether the violence on which the machine runs** (and yes, spewing carcinogens and toxins that are known to cause cancer into the environment in the service of producing unnecessary consumer goods that we are conditioned to want by the advertising industry *IS* violent). Had we worked to break through such conditioning, we would have been able to direct our anger toward the true cause and started to see what we could do about it. Instead, we railed against an unjust fate and felt powerless because of it. And everything just carried on as normal.

Perhaps more than any other topic, the discussion of violence comes laden with a whole host of assumptions and baggage inherited from the dominant system's codes and laws that have seeped into our consciousness and indelibly shaped our perception of the world. **One of the central myths utilised by the ruling order to bolster its power is that of the existence of social peace.** We are conditioned to perceive violence as a way of acting and relating to each other that occurs when the accepted parameters of social relations break down, an irregular outburst that signals a rupture with the otherwise smooth, peaceful functioning of society. **What such conditioning attempts to achieve is the concealment of the everyday violence that runs through the very core of our society, the violence upon which the smooth functioning of our political and economic system depends.** One of the first steps towards unshackling ourselves from the ruling order's perceptual constraints is to explicitly recognise the existence of this systemic violence and its diffusion into all corners of our society. It is only once we have uncovered and faced up to the violent reality of our current situation that we can engage in an honest and unburdened discussion about the role of violence in resisting the dominant culture.

When we remove the conceptual veil of social peace and examine the underlying mechanisms of our society in all their brute ugliness, we can bear witness to the systemic violence that accompanies their functioning. The roots of this violence can be traced back to the initial processes of civilisation, the forcible separation of people from their land through their relocation into cities and the inevitable violence involved in extracting and importing resources into these metropolitan centres. It can be found in all processes of production, the conversion of living things into dead objects. It can particularly be found in the mode of operation of industrial civilisation, the physical repression and constant threat of violence upon which the power of the state and capital depends. It can be found in any and all of the institutions of our current society, the system of wage slavery, the prison-industrial complex, institutional schooling, industrial (and increasingly privatised) healthcare etc. The systemic violence we suffer at the hands of such institutions is internalised and replicated in the way we relate to each other in our more immediate relationships, manifest in the huge levels of domestic violence and abuse, the horrifyingly high incidence of rape and low levels of accountability for perpetrators, gang culture etc. **Thus social peace is an illusion** intended to mask the violent reality of everyday life in our culture.

The central role that violence plays in the mechanics of civilised culture means that our very participation in society entails our collusion in it. There is therefore a somewhat sobering validity to the suggestion that a life of non-violence is impossible in this culture. Such a perspective must also entail a broadening of the parameters of what constitutes violent behaviour to include *inactivity*.

[...] Given that our most basic interaction with this society implicates us in the violence on which it is based, it becomes meaningless to engage in a moralistic debate that pitches violent against non-violent

**WHEN
THE RICH
ROB THE POOR
IT'S CALLED
BUSINESS**



**WHEN
THE POOR
FIGHT BACK
IT'S CALLED
VIOLENCE**

resistance. **Recourse to morality when discussing tactics and strategies traps us within the dominant culture's control mechanisms.** The established moral code of our society has been created and adapted to suit the needs of the powerful against those lower down in the hierarchy. Whilst upholding the violence of the state and capital, it disempowers the rest of us by delegitimising acts of violence undertaken by individuals acting autonomously of those forces (particularly when such violence is directed up the hierarchy). Instead of tying ourselves down by focusing on the supposed moral considerations of utilising violent or non-violent resistance against the dominant culture, we should instead be discussing how to best channel the violence in which we're already complicit as a means for bringing about radical social change. Such a discussion should certainly include ethical considerations as to what we consider appropriate behaviour. But a clear distinction should be made between morality, i.e. the moral codes established as part of and in the interests of the dominant culture, and ethical principles that are formulated by free and autonomous individuals and/or collectives.



Freeing ourselves from the constraints of the dominant culture's morality allows us to consider violence on our own terms. The question then becomes not one of violence vs. non-violence, but what the most appropriate strategy or tactic is given the circumstances.

[...] This process of freeing ourselves from dominant moral codes also allows us to start to move beyond the often unquestioned assumption that violence is only ever justified when undertaken in self-defence. It allows us to begin to consider the usefulness of violence as a means of attacking the systems and institutions that act as instruments for civilisation's destructiveness.

'WHATEVER YOU THINK, JUST THINK IT THROUGH...'

**Society's violence is everywhere.
It's simply being transformed each time.**

It becomes a bullet wedged in the body of a teenage boy^[1], or a forest burned in the name of industrial or touristic development^[2].

It becomes extinction of populations in the democratic expansionist wars, or concentration camps for those who escaped death.

It becomes a syringe stuck in the veins of an underaged girl, or her own photograph published on various screens for the mere protection of her rapists.

It becomes chemical warfare against demonstrations, or a chemical cocktail inside an incarcerated brain in a mental hospital.

It becomes a knife in the ribs of an immigrant, or (if you're 'lucky') eight-hour intensive production at the service of bosses.

It becomes a commercial with gleaming white smiles resulting from the properties of waste products, or even an urgent call for passivity and compromise from the 8pm news bulletins. It becomes construction of factories and cities, or genetically-modified foods in our bodies.

It becomes a reprimand by the teacher concerning your appearance, or a prison sentence delivered by the judge.

It becomes loneliness inside a bolted down apartment, or madness caused by working schedules crushing your time to dust and by surveillance cameras monitoring your space.

It becomes material and spiritual misery, or even cannibalism making you turn against your neighbour.

It becomes despair and self-destruction, or suicide at some central square^[3].

It becomes years in prison, disciplinary penalties, beatings or solitary confinement in the case of those who had the courage – continuously over time, with their discourse and acts – to do something that many more dream of, something that many more will have the courage to do in the near future.

SO, WHATEVER YOU THINK, JUST THINK IT THROUGH...

1. ed. - On the night of December 6th, 2008, two police officers on patrol in Athens shot to death the 15-year-old Alexis Grigoropoulos in Exarchia. Greece exploded into the heaviest and most widespread rioting since the dictatorship, clashes continuing for months. Demos in Germany, Spain, Belgium and beyond turned to battles with cops, with solidarity actions from Prague to Belgrade and attacks on police vehicles in London, Bristol and Cardiff.

2. ed. - During the summer of 2007 there was a hugely destructive fire on Parnitha mountain, near Athens, that destroyed a large chunk of Greece's forests and wildlife and killed over 60 people, since the local fire-fighters were sent to protect the Regency Casino's infrastructure and not the forest. The casino then planned to expand inside the damaged forest area right afterwards, a part of which was donated to the casino by the Greek government so as to 'protect' it. It is suspected that the fire was deliberate. Anarchists later attacked the casino in a mob, 27 being arrested on the mountain-side shortly after.

3. ed. - 77-year-old Dimitris Christoulas shot himself in Athens' Syntagma Square at 9am April 4th 2012, blaming poverty from government measures, sparking more riots.

'SIGNALS OF DISORDER & THEIR IMPORTANCE IN SPREADING REBELLION'

As far as Greece is concerned, the argument is that by carrying out attacks — primarily smashings and molotov attacks against banks and police stations, which constitute the most obvious symbols of

capitalist exploitation and State violence for Greek society — insurrectionary anarchists created signals of disorder that acted as subversive seeds. Even though most people did not agree with these attacks at the time, they lodged in their consciousness, and at a moment of social rupture, people adopted these forms as their own tools, to express their rage when all the traditionally valid forms of political activity were inadequate.

An interesting feature of these signals is that they will be met with fear and disapproval by the same people who may later participate in creating them.

This is no surprise. In the news polls of democracy, the majority always cast their vote against the mob. In the day to day of normality, people have to betray themselves to survive. They have to follow those they disbelieve, and support what they cannot abide. From the safety of their couch they cheer for Bonny and Clyde, and on the roadside they say “Thank you, officer” to the policeman who writes them a speeding ticket. This well managed schizophrenia is the rational response to life under capitalism. The fact that our means of survival make living impossible necessitates a permanent cognitive dissonance.



Thus, the sensible behavior is not to reason with the masses, to share the facts that will disprove the foundations of capitalism, facts they already have at their fingertips, and it is not to act appropriately, to put on a smiley face, and expect our popularity to increase incrementally. **The sensible thing to do is to attack Authority whenever we can.**

Attacking is not distinct from communicating the reasons for our attacks, or building the means to survive, because we survive in order to attack, and we attack in order to live, and we communicate because communicating attacks the isolation, and isolation makes living impossible.

[...] Isn't this just the ritualization of aimless and impotent rebellion, as the naysayers are so quick to say? Turns out, the devil is in the details.

In a way, the idea of signals of disorder is an inversion of the Broken Windows Theory of policing. Wilson and Kelling's article, “Broken Windows,” first advanced the policing theory of the same name in 1982, but it wasn't until Kelling was hired by the NYC Transit Authority later in the decade that this flagship of minute social control was launched. When Rudolph Giuliani was elected mayor of New York in 1993, Broken Windows policing took on city-wide dimensions, and it soon spread to the rest of the country. By the early '00s, Broken Windows was being adapted for the social democracies of Europe.

Among the technocrats, Broken Windows is controversial, because it easily blurs

causation with correlation: just because broken windows and other signals of disorder often accompany higher crime rates does not mean they are the cause of crime. Occasionally, you'll hear a whimper that without proper sensitivity training, Broken Windows policing encourages harassment of minorities.

All this misses the point: the State is not interested in reducing crime, the State is interested in increasing social control, and Broken Windows policing is a critical expansion of its arsenal. Giuliani's reign of “zero tolerance” didn't just go after fare-dodgers, graffiti writers, and the squeegee men. Under his stewardship, the NYPD became the first ever police department in the history of the world to log more arrests than reported crimes. Entire neighborhoods became depopulated of certain demographics as young black men were shipped to the prisons upstate. A policing that targets the petty details of every day life, that criminalizes our minor strategies to cope with the impossibilities of life under capitalism, is part and parcel of an expansion of police power as a whole.

Why does the city government in San Francisco want to criminalize sitting or lying in the streets? Why did the city government in Barcelona ban playing music in the streets without a license? Why did the government of the UK prohibit a detailed list of “anti-social behaviors”? Because the goal of the State

“Surprise attacks on the structures of authoritarian society paralyze its defense mechanisms, since it is almost incapable of meeting a blow that is unpredictable insofar as the space and time at which it will be struck. The effects of a series of successful guerrilla attacks directed against strategic targets located behind the front lines of power, apart from causing material sabotage, naturally have a negative impact on the enemy's morale as well. Urban guerrilla war, as a methodology and as a way of life, uses discourse and practice to intensify the rupture with the existent and create limitless prospects for bringing about anarchy.”

- Theofilos Mavropoulos's statement during his trial 16.05.12

is total social control. Because the trajectory of capitalism is towards the total commercialization of public space. Every time we identify another invasion of State and capitalism into the minutiae of daily life, every time we confront that invasion... [a]s Authority increasingly manages us at the nano level, the can of spraypaint, the rock, the molotov, deserve the same significance as the AK-47.

Spreading signals of disorder accomplishes a number of things. **It increases our tactical strength, as we hone a practice of vandalism, property destruction, public occupation, and rowdiness. It interrupts the narrative of social peace, and creates the indisputable fact of people opposed to the present system and fighting against it.** It means the reason for this fight, the anarchist critiques, have to be taken more seriously *because they already exist in the streets*. In this way, the attacks create the struggle as a fact in a way that would otherwise only be possible in times of greater social upheaval and movement. To have this effect, the signals of disorder need to explicitly link themselves to a recognizable social practice, one that would otherwise be ignored or chopped up into disconnected eccentricities of lifestyle. People in the neighborhood must know that the graffiti and broken windows are the doing of “the anarchists” or some other group that has a public existence, because signals of disorder that can be isolated as phenomena of urban white noise can be legitimately and popularly policed with techniques reserved for inanimate objects and aesthetic aberrations; they would rub us off the streets with the same chemical rigor as they clean graffiti off the walls.

Signals of disorder are contagious. They attract people who also want to be able to touch and alter their world rather than just passing through it. They are easy to replicate and at times, generally beyond our control or prediction, they spread far beyond our circles.



NEW TECHNOLOGIES, NEW CONTROL

In this article, we will briefly touch on some basic progressions of the technological open prison, and some of the manipulative social aspects induced by its culture and tools. We only address a limited scope of technologies in general.



Major shopping centre owner Land Securities is found to have installed FootPath Technology equipment that allows them to track people entering using their mobile phone signals. The designer, Path Intelligence, has held back from divulging how many shopping centres are using its technology, **but these include 11 of Britain's biggest malls (in Bristol, Portsmouth, Exeter, Glasgow, Aberdeen, Livingston and various London areas) and they say that use of their phone-tracking technology is widespread on Britain's high streets - and that major chains already use the system.**

Allegedly, Path Intelligence developed the system for tracking people's movements to better understand what shops and services they find most interesting or useful. A series of antennas positioned throughout the shopping centre capture the unique identification number assigned to each phone (similar to a computer's IP address), and tracks it throughout the stores. It can pinpoint your location to within two metres and will hold information such as how long you shop for and which departments you visit. All of this data is then sent back to the shopping centre for analysis. This technology is already in use in shopping centres in Europe, the United States and Australia.

Of course, tracking of this kind is the norm online. Websites have long been using 'cookies' to follow your movements around the internet, meaning they can serve up targeted ads based on the online shops you've visited and the products you've viewed, keywords you use in your private emails (even responding as you type them) or searches. In 2011 the cable company Verizon patented designs for high-definition televisions and cable receivers with 'gesture recognition' to effectively analyse what's happening in the room. This is achieved through a range of sensors, including thermal imaging cameras, facial and profile recognition, microphones and motion sensors, to detect whether viewers were *“eating, exercising, laughing, reading, sleeping, talking, singing, humming, cleaning, playing a musical instrument, performing any other suitable action, and/or engaging in any other physical activity...”*, as well as recognising inanimate objects. The

technology then selects adverts based on that information. In addition the systems detects words spoken in the room or on the phone, obtains information on the sex and race of people in the room, what they are doing and what they are consuming. Arguments between partners leads to marriage counselling adverts. Beer labels lead to beer adverts. Children's stature profiles leads to child-targeted adverts. Heated activity on the sofa leads to *“a commercial for a romantic getaway vacation, a contraceptive, flowers...”*.

So we can easily imagine the next progression of FootPath, for example, to send targeted adverts to your phone, as commerce invades even more of our mental as well as physical space. Presumably the system would also make it easier to follow suspected shoplifters (those with phones at least...), combined with pre-existing facial recognition programs for that purpose.

More and more software systems and control room technology, swipe cards and fingerprint scanners, barcodes and wireless connections converge to create a cybernetic maze which focuses a lens on us in our hamster-wheel routines of work, consumption, school, leisure, chores or travels. So even the most innocuous new technical developments of more integrated,

cross-purpose systems for security, marketing, utilities and other modern exploitation are usually another step deeper into a dark reality of unprecedented surveillance.

Another surveillance system that has been exposed over the last year is TrapWire (founded and run by former long-term CIA officers). This technology combines human-sourced information with high-end artificial intelligence to track and monitor individuals - as well as license-plate recognition for vehicles - using countless different closed-circuit cameras operated by cities and other institutions (including private businesses). TrapWire has access to virtually all CCTVs that have IP/internet connectivity. The artificial intelligence collates pattern recognition, facial recognition and analysis of the gait of your walk, voiceprints and social networking behaviour - the program monitors all social media on the internet. Personal details sought by the system include the observed's *“race, ethnic origin, political opinions, religious or philosophical beliefs, or trade union memberships[...] health or sex life”* (from the company privacy policy notice). (Actually, the company that developed TrapWire, Abraxas Applications, also works on something called “sock-puppet” programs - projects designed to create thousands of fake personas on social media to gather intelligence and/or disseminate disinformation.)

The software is billed as a method by which to determine whether the person tracked might be about to commit a 'terrorist or criminal act' (hacked security emails suggested San Francisco needed TrapWire *“more for threats from activists than from terror threats”*). Of course it also provides previously unheard-of surveillance and data-mining capabilities to governments and corporations – especially as TrapWire continuously searches for similarities, links and patterns among threat data collected across the network and shares what's correlated with all affected facilities. A security consultant describes the system: *“for example, in a computer server room it could recognise someone via facial recognition or your gait, then can identify them from the card they swipe to get in, and then know whether it's suspicious if they're meant to be a cleaner and they sit down at a computer terminal.”* TrapWire is already deployed by the London Stock Exchange, Downing Street, Scotland Yard, MI5, the White House, U.S. military institutions, Royal Canadian Mounted Police, various multinational corporations, hotels and casinos, and in most major cities in the U.S.A. (Australia and the 27 European Union states are possibly also clients.)



“Security is often considered as an attack to individual freedom in our democratic societies. It is therefore necessary that the population accept the technologies that we use, including biometrics, video surveillance and all kinds of control. Public bodies and industrialists need to study methods to make biometrics accepted. These methods must take into account the benefits for the individuals and point out alluring functions such as: -Education in nurseries: pupils will employ these technologies in order to enter schools and parents will rely on them to look for their children. -Introduction of these technologies in consumables, leisure activities and games: mobile phones, cars, and domestic video games. -Development of 'cordless' services in banks, supermarkets, transport, internet access, etc. As for the technologies of surveillance and control it will be necessary to rely on persuasion and on regulations by demonstrating how these technologies can benefit the population and by minimising the annoyance they can cause.”

- 'Acceptance from the Population' chapter from a book by GIXEL, a lobby gathering about fifty electronics companies

A new CCTV system is being developed in the U.K. by computer science specialists led by Dr James Orwell, who is based in the Kingston University's Digital Imaging Research Centre, in conjunction with security companies Ipsotek and BAE Systems. The software, called Tag and Track, follows a person once their image is clicked on by an operator to monitor them continuously as they move between camera networks. The technology can provide predictions about an individuals' steps beforehand as well as find out where they move on to afterwards. **Ipsotek's Director Andrew Eggington says the full potential of CCTV as a crime prevention tool and investigative and forensic instrument had yet to be realised, and that advanced video analytics are key.** Professor Sergio Velastin, a specialist in applied computer vision at Kingston University and co-founder of Ipsotek, said *“The notion that you can tag a person and let the system do the tracking is a dream come true for CCTV operators[...] around 60 per cent of police CCTV research time is spent looking back at footage before an incident. Tag and Track will drastically reduce that.”* Tag and Track was named CCTV System of the Year 2012, and has already been deployed in Kingston town centre, Manchester airport, and Rome's Termini train station. They claim that the software can perform a range of benevolent tasks such as finding missing children, or predicting bottlenecks at queueing points...

The urban centres, like the factories and prisons before them, increasingly become testing grounds for new heights of observation and manipulation. Today, the operating conditions for such structures demand the restructuring of their surroundings to accommodate the obsessive drive of the watchers for complete regulation. The unreal scale of inspection our lives are now subjected to comes with abstract rationales such as customer service, all-encompassing 'security', convenience and efficiency... comforting plaititudes to conceal the immensely unbalanced power relationship of surveillance society, segregated into observer and observed, controller and controlled. Those in the watchtowers are committed to chasing their fantastical goal of limitless power through limitless surveillance, invading, disciplining and domesticating the last corners of this vile society. Of course the technology never stops where it is introduced, but evolves and spreads deeper into the fabric of our immediate environment. The media heralds the arrival of the new systems as a step to *“help the high street catch up to their online rivals”* and *“create the ultimate personal shopping experience”* (regarding FootPath). Or, occasionally, they entertain a murmur of citizenist 'concern' over the implications of all this data logging, but never confront the principle of all technologised power – **to develop and expand its control.**

In many Westernised countries CCTV (some with both microphones and loudspeakers) are so normal as to become practically invisible, their omnipresence ingrained in the public consciousness. Police departments are working to equip cops with the ability (from in their squad cars) to control the cameras and receive direct video feed; in Seattle this is a reality. A relentless snitching culture is encouraged in public and private, at work or on the bus. The slightest transgression from the social norm rings alarm bells amongst a fearful population; and all that information is fed into such systems (i.e America's iWatch pulls 'community reporting' into the TrapWire database). Movement through the city or the capillary system of highways and railways or airports is becoming more regulated: easily-surveilled streets to direct our route, fare barriers and toll gates, ID checks and automated number-plate recognition. Students currently sign-in daily to some UK schools with their fingerprints. Already our movements online and in many public places are logged and monitored for 'suspicious behaviour' and our interests or sympathies, but how long before this extends further into every street and into our homes? And what we know about these systems is only the tip of the iceberg – for instance, TrapWire was only exposed after the hacking of Stratfor corporate website [ed. - see *Rebels Behind Bars; 'Vanzetti's Ghost?'*]. **Surveillance has become one of the dominant ways that the modern world organises itself, compiling 'our' personal information (reduced to forms and numbers) in massive databases and sorting us into categories of risk or value.** We have no doubt what constitutes the 'suspicious behaviour' that surveillance architecture vigilantly spies for: whatever rejects the codes, laws and attitudes that enforce the dominant classes' rule.

The groundwork for the current totalitarian observation has been done *largely voluntarily* by its very subjects as well as through creeping technological advance and information-sharing by insurance firms, banks, bosses etc. People have never been so easily tracked. Databases swell with our employment history, financial transactions, court or criminal records, property registrations, welfare interviews, utility bills.

More and more, social addiction to and dependence on technological innovations of the modern era – mobile phones, bank cards, cars, the internet, GPS – make our lives even more transparent to the hidden operators. In the U.K. today, it is considered not only impractical but also suspicious not to have an email, phone, social network profile, etc.

New and updated devices and pervasive gadgets are the must-haves of consumer democracy, in many cases because their applications are pushed as integral to social life (research suggests that for many demographics, three out of five relationships now start online). A façade of lifestyle marketing and convenience-cum-necessity disguises that this consumption is based on our bare profitability as consumers, control, and the vicious labour and ecological exploitation (often abroad) to manufacture these technologies. Daily functions become subordinated to the infinite bleeping machines that crowd into our lives. **One must always be on call, available to work, shop or 'chat', always wired, always 'connected', yet most often isolated.** Rather than it facilitating our needs, as technology-worshippers claim, generally people become forced to shape themselves around the needs of the system as it voraciously evolves and upgrades. The rigid mechanistic character of these products infects how we relate (or fail to relate) to those we share contact with on a daily basis. Through online photo galleries, endless contact lists and banal comment boards, **we gradually abandon the face-to-face, the spontaneous unmediated interconnections which are so integral to a fulfilling life.** Because all such features are incompatible with this decidedly economic attitude to accumulating data or 'Friends' which cripples our capacity for embodied knowledge, intimacy in the real world. **So we end up embracing the atomised, predictable, programmed exchanges that function to keep us in our place within the capitalist framework,** at the same time as exposing the minute details of our habits and inclinations to the powers that be, their merchants and their watchdogs.

It seems relevant for anarchists to note that much of the intelligence for the 2012 police raids on radicals in Bolivia [ed. - see *Rebels Behind Bars; An Overview of the Repression & Snitching in Bolivia*] came from the targets Facebook pages (i.e the pictures used during interrogations and to create connections between individuals) – and the years of prison which youths in the U.K. received for rowdy posts online during the recent riots. Interestingly, recent academic studies into urban revolts using the Egyptian uprising of 2011 as a model have concluded it was *actually when mass communications were totally disrupted*, depriving the state of "normalizing apparatus", that there was the proliferation, generalisation

"Perhaps since the rise of addiction to Facebook and its customs, or since politics has shown itself in its most miserable aspect: the assignment of an identity to everyone, which brings with it the feeling of belonging to a group or faction[...] debates are just appendices that are used simply to reinforce a party line chosen in advance, and not one that has been chosen based on its veracity or the strength of its claims. [...] Personal discussions have taken on the televisual dynamics that nursed them: newscasting formats, pseudo-investigations, and reruns. Neighbours, family members, workmates and Internet communities talk as if they were parts of a televised panel discussion, in which nothing more is at stake than opinions. Meanwhile, everyday life continues on, immutable... [...] We are more politicised by the day, but in the worst sense of the term – every day we are more citizenised, more institutionalised."

- *The Indignity of Normalcy*

"[T]echnological structures are "revolutionizing" human response by forcing life to conform to the parameters of the machines. [...]

Even the shape of the child's developing brain is said to be changing[...] What can transform to the computer, what can be transmitted by technology, will remain; what cannot will vanish. That which remains will also be transformed by its isolation from that which is eliminated, and we will be changed irrevocably in the process. As language is reshaped, language will reshape daily life.

Certain modes of thinking will simply atrophy and disappear, like rare, specialized species of birds.

Later generations will not miss that they never had; the domain of language and meaning will be the domain of the screen. History will be the history on the screens; any subtlety, any memory which does not fit will be undecipherable, incoherent."

- *Against the Megamachine*

and uncontrollable de-centralisation of revolt. The studies put this down to an increase in face-to-face organising “encouraging clandestine and imaginative escapades”, and concluded that full connectivity in a social network can hinder insurrectionary action by discouraging these intense connections. Likewise, some anti-apartheid organisers in Palestine concluded that reliance on these new medias could lead to self-exclusion.

In spite of the colossal technological web that the powers that be have at their disposal, it's encouraging to see rebels wise to the surveillance state evade their control in so many ways. For instance, a recent Italian police operation (against anarchists they accused of a series of anonymous attacks relating to the eco-defence of the Susa Valley) displayed almost 150,000 intercepted phone calls, 18,000 e-communications, 12,000 photos, 14,000 GPS locations and 92,000 hours of CCTV... and failed to gain a single conviction in court. This does, however, bring to light both the prevalence and the ease of monitoring in the modern world.

It's clearer than ever how every scientific advancement and constant refinement in these technological sectors means further social alienation, consolidated capitalist infrastructures and fine-tuned control. The empty and emptying hi-tech gimmickery and hostile architecture of concrete, fibre-optics, steel, plastic and indifference that works to replace the living world inspires us to only one end: its complete and irreversible demolition.

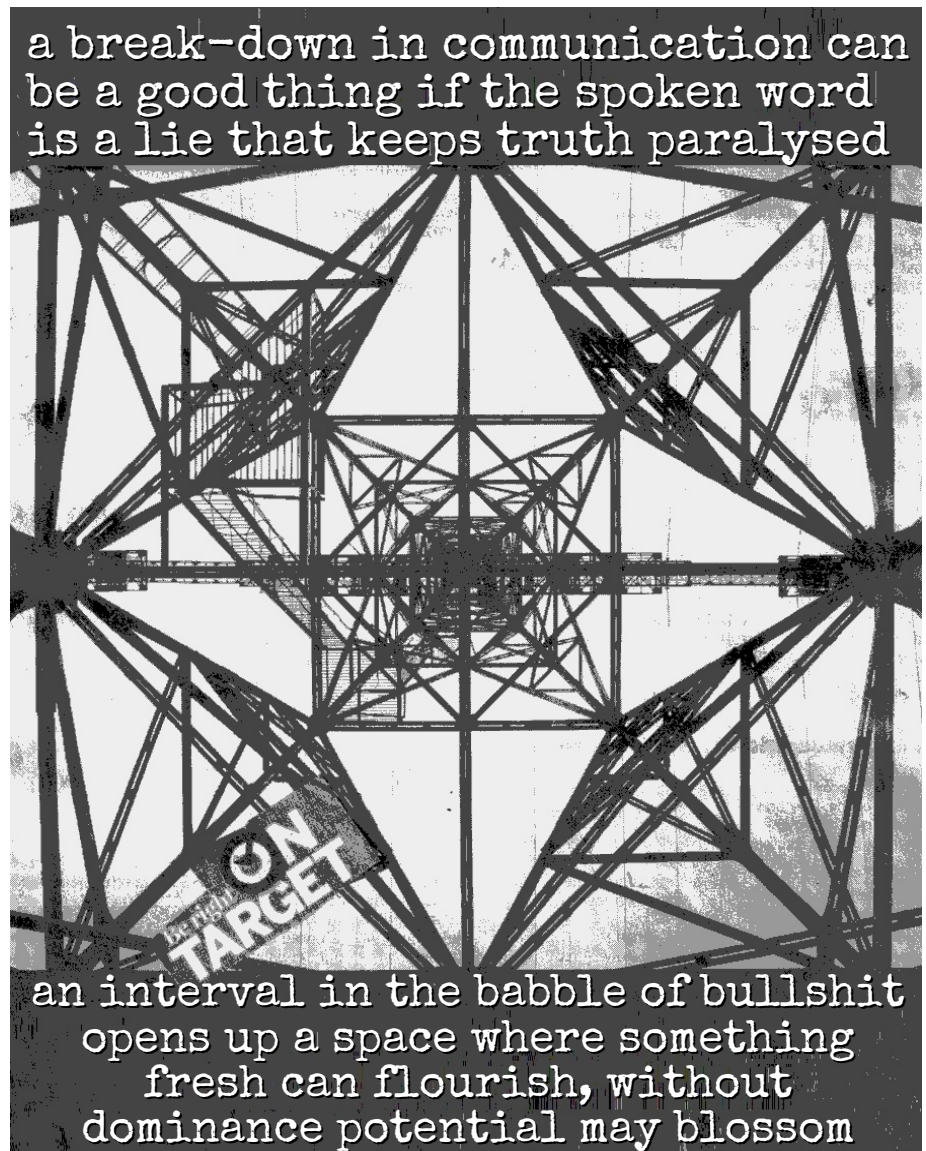
SOME PRACTICAL REFUSAL

26.02.13, Montréal, Canada: *Anarchists spray a CCTV using a fire extinguisher re-filled with paint, and trash another by dropping a concrete slab onto it from a rooftop above.*

Puget Sound region, U.S.A.: “In the opening weeks of February, 2013, we have removed and destroyed 17 security cameras throughout the Puget Sound region. This act is concrete sabotage against the system of surveillance and control.”

January – February 2013, Helsinki, Finland: “During the last weeks we have blinded several CCTV-cameras around capital area of Finland. [...] We dedicate this action to all of those who still fight against state and capital and all those who have and imprisoned by the state. [...] Against the European Police Congress! [ed. - see *Global Flash-Points!*]”

30.01.13, Cartago, Costa Rica: *The multinational mobile phone company Movistar has the locks sealed at one of their shops by Earth Liberation Front/Animal Liberation Front (E.L.F./A.L.F.) cell 'Antispeciesist Militia - Wild Earth'. “The everyday system involves life becoming increasingly artificial, interrupting the development of nature;*



[...] telecommunications industries contribute to this and that's why they will be the target of our attacks.”

03.01.13, Berlin, Germany: *Arson of Deutsche Telekom vehicle, “in the context of the European Police Congress. Telekom has made profits for decades in the field of military equipment and armament. Also, concerning the interception of telecommunications, Telekom together with its subsidiary companies T-Mobile and T-Systems is one of the top players in its field. Accordingly, the firm on its official website boasts about the data processing and linking for cops as well as its mobile systems for screening people at the service of federal cops, in order to be able to protect the German borders even more effectively. [...] If that's not enough, you should check out the working conditions at the subsidiaries of Telekom abroad...”*

January 2013, Milan, Italy: *Two molotov cocktails thrown at a TV mast situated on a roof of a building. One molotov was tossed inside the equipment room, the other one hit the roof of the structure.*

30.12.12, Brussels, Belgium: *Several areas of the city remained more than a day without Internet, television and telephone due to anonymous action...*

28.12.12, Brussels, Belgium: *The offices of security company Bravvo were destroyed by arson. (They organise patrols of city guards, are responsible for the 'administrative fines' to punish 'anti-social behavior' and give out money to those who install video-surveillance in their shops or houses.)*

23.10.12, Bristol, U.K.: *Standfast Ltd., who place CCTV in schools (and not only), get a vehicle burnt by the 'counter-surveillance cores'.*

09.10.12, cyberspace: *To coincide with the German Chancellor Angela Merkel's visit to Athens, hacking group 'Anonymous Anarchists - Invisible Combatant Cells' launched massive “distributed denial of service” attacks against the websites of the National Police Force of Greece, Greek Ministry of Foreign Affairs, Greek Ministry of Civilian Protection & Public Order, and the Greek President.*

24.09.12, Athens, Greece: *'Fires on the Horizon' of the Informal Anarchist Federation (F.A.I.) torch the offices of Transam Trading Co Ltd, which sells high-tech control systems, specialising in various types of high-tech cameras and X-ray.*

24.09.12, Kolomna district, Russia: *Arson attack on a mobile phone tower that doubled as a satellite relay, “just several dozen yards from human habitats. The flame eventually consumed*

whole length of the tower and we enjoyed flashes from exploding equipment for quite some time.” *Responsibility claimed by 'Wolfpack' cell of the Russian E.L.F./A.L.F., part of the Informal Anarchist Federation.*

18.09.12, Trento, Italy: *In the centre of the city about 30 CCTV cameras are vandalised with red paint by anarchists.*

29.08.12, Parma, Italy: *3 mobile phone masts set on fire. “The landscape where the masts stood include, in the space of a few hundred metres, a railway track with adjoining yards, power plants, a highway, intensive farming facilities, factories and luxury villas. Many of these infrastructures feed the mega monster of the technological and industrial machinery and the insatiable thirst for energy and mobility required by the western civilised lifestyle.”*

20.08.12, Toluca, Mexico: *'Anti-Civilisation Fraction' of the E.L.F. (in affinity with the Informal Anarchist Federation) take responsibility for letting off an explosive on the property of the Mexican Counsel of Science and Technology. “A direct attack on this pillar of the techno-system responsible for propagating the language of technology and promoting technological “progress” within alienated society. Insurrectional gunpowder for those who strengthen domestication, with ties to the productive sectors (industry), centers of scientific research and higher education institutions.”*

Volos, Greece: *“During the past month, we destroyed 14 private surveillance cameras in the wider area of Volos. [...] They are intended to impose, either in an insidious and subtle way, or in an open and audacious one, the acceptance of supervision and surveillance, of law and order. And if the public-state cameras consist a power display of a State, of a system which strives to expand like cancer to every sphere and field of life, the private ones (in houses and stores) are the proof that up to a certain extent the State/system has made it happen. [...] Our*



offensive targets normality, voluntary serfdom, sneaking and consciences in uniform; the masters but also their submissives, selfishness and personally stepping-up in capitalism, inertia and indifference as life stance, racism and sexist mentalities and behaviors. [...] We are filled with rage against the small-time bosses that have the look of a thousand cardinals and, in the most arrogant way, demonstrate their power on their employees; rage and disgust for the ‘honoured working class hero’ that comes back from work and takes his frustration out on his wife and children; against any kind of Greek-hearted patriot who would chase after the ‘illegal’ immigrant street vendor; against every ‘legal’ immigrant who would seek their place in the Greek petite bourgeoisie, reproducing attitudes they had also endured in the past but now unleash against immigrants ‘without papers.’”

May '12, Pisa, Italy: *Anarchists sabotage a covert camera placed by undercover cops to view the house of some comrades under investigation.*

11.04.12, Bristol, U.K.: *A communications mast on Dundry Hill is attacked by 'Some rising flames' of E.L.F. Empowering Inferno, taking out five communication services and putting BBC Radio Bristol and Jack FM stations off air for more than 16 hours, as well as disrupting the cops radio communications. “We did this by stuffing two tyres with rags and methylated spirit, jamming them in the bundles of wires at the bottom of the mast and then igniting them. [...] The media is just one tool of modern alienation. Technologies such as mobile phones and online networks have become so all-pervasive that other more meaningful forms of communication have been undermined. We are increasingly atomised and connected to each other through the mediation of mass electronic devices. The technological-information society makes it easy to bury yourself in obsessive updating, reality TV, ‘social media’, popularity games and whatever gets handed down to blot out a way of life which hinges on control and exclusion.”*

04.04.12, Barcelona, Spain: *'Anarchist Nihilists' attacked various CCTV systems in the Torrassa neighbourhood with poles, rope and stones.*

29.02.12, Barcelona, Spain: *“[W]e went down into the Congr s metro station and we destroyed everything – cameras, ticket vending and validation machines, ticket office and publicity stands. [W]e have plenty of reasons to attack the TMB (the metropolitan transport system of Barcelona), when they raise the fares and the security guards assault us. We have plenty of reasons to leave the floor full of broken glass, when every workday we are obliged to go to work and passively suffer the exploitation. Even if the majority of the TMB staff abandons the solitaritarian workers and the passengers, let it be clear that we will not give up fighting.”*

14.02.12, Bristol, U.K.: *A laser light was shone at the police helicopter over Bristol. Shortly after police officers arrested three youths. Chief Superintendent: “These people have no consideration for the safety of the aircraft or its crew. When a laser is directed at any aircraft it puts life at risk and in the case of the police helicopter hinder the apprehension of offenders and delays the investigation of crime.”*

14.12.11, Melbourne, Australia: *“[M]ajority of the Sydenham trainline ticket, myki and validation machines were sabotaged[...] We are subjected to constant surveillance in the stations, trams, busses and trains. Security personnel silently observe banks of monitors behind thousands of cameras. Vigilantly watching for “suspicious” behaviour. The ticket inspectors terrorise us into paying up everyday, they are nothing else than armed enforcers of capitalism who use violence and fines to guard the profits of companies who make millions of dollars everyday out of their need for us to travel to and from work. [...] This whole system must be attacked and sabotaged.”*

13.12.11, Guia, Portugal: *One of the much-hated toll gates on the highway (the subject of an extensive campaign of sabotage) is burnt down, and an official of the company that manages the Algarve motorway is wounded by rifle fire as he approaches the electronic barriers which vandals had set alight. The Portugese army are later deployed along the A22 motorway in the Algarve, to counter the continuous acts of vandalism against toll booths and their cameras.*

20.11.11, Barcelona, Spain: *The locks of 15 polling stations were sealed before the election, their cameras were obscured and attacked by F.A.I. 'Anti-Authoritarian Insurgency of Action'.*

02.08.11, Leipzig, Germany: *Masked attackers did huge damage (over 5,000 euros) through an arson targeting a CCTV used by cops, with tram signalling, traffic-sign and high-voltage cable also burned. The building of a big insurance company was also has their windows smashed.*

26.05.11, Nottingham, U.K.: *The windows of Inside Out Security are smashed, because they are “responsible for making surveillance equipment that watches us everywhere we go. They are specifically responsible for a large number of CCTV cameras in schools...”*

10.04.11, D1 highway, Czech Republic: *“[W]e blew up a generator which supplies power to a small toll gate on the D1 highway. As a result, CCTV stationed there was cut off. The state of constant control must not leave us dormant. They treat us like laboratory rats caged in a bleak maze. Due to the public’s resignation they are free to impose an atmosphere of fear as they please. Such an atmosphere of fear and enforcement is accompanied by a ubiquitous supervision carried out by various authorities to keep an eye on those who would feel like breaking free from the vicious circle.”*



14.06.10, Thessaloniki, Greece: *Anarchists stormed a super-market, destroyed the anti-theft system and security camera, took basic-necessity food, and seized money from the cashiers which they burnt outside before retreating (using bins to blockade the road, slowing down cops' response).*

NATURE AS SPECTACLE

- The Image of Wilderness vs. Wildness

(Author's note: The frequent use of quotation marks in this essay is to reinforce the idea that nature and wilderness are concepts, not actual beings.)

Nature has not always existed. It is not found in the depths of the forest, in the heart of the cougar or in the songs of the pygmies; it is found in the philosophies and image constructions of civilized human beings. Seemingly contradictory strands are woven together creating nature as an ideological construct that serves to domesticate us, to suppress and channel our expressions of wildness.

Civilization is monolithic and the civilized way of conceiving everything that is observed is also monolithic. **When confronted with the myriad of beings all around, the civilized mind needs to categorize in order to feel that it is understanding (though, in fact, all it is understanding is how to make things useful to civilization).** Nature is one of the most essential of civilized categories, one of the most useful in containing the wildness of human individuals and enforcing their self-identification as civilized, social beings.

Probably the earliest conception of nature was something similar to that found in the old testament of the Bible: the evil wilderness, a place of desolation inhabited by ferocious and poisonous beasts, malicious demons and the mad. This conception served a purpose especially important to early civilizations. It induced fear of what was wild, keeping most people in the city walls and giving those who did go out to explore a defensive posture, an attitude that they were in enemy territory. **This concept, in this way, helped create the dichotomy between "human" and "nature" that keeps individuals from living wildly, that is, in terms of their desires.**

But a totally negative conception of nature was bound to reach its limits of usefulness since it made civilization into an enclosed and besieged fortress, and to survive civilization has to expand, to be able to exploit more and more. "Nature" became a basket of resources for civilization, a "mother" to nurture

"humanity" and its civilization. It was beautiful, worthy of worship, contemplation, study... and exploitation. It was not evil... but it was chaotic, capricious and unreliable. Fortunately for civilization, "human nature" had evolved, rational and needing to order things, to bring them under control. Wild places were necessary so that people could study and contemplate "nature" in its untouched state, but precisely so that civilized human beings could come to understand and control "natural" processes in order to use them to expand civilization. So the "evil wilderness" is overshadowed by a "nature" or "wilderness" that has positive value for civilization.

The concept of nature creates systems of social value and morality. Because of the apparently contradictory strands that have gone into the development of "nature," these systems also may appear contradictory; but they all achieve the same end: our domestication. **Those who tell us to "act civilized" and those who tell us to "act natural" are really telling us the same thing: "Live in accordance with external values, not in accordance with your desires."** The morality of naturalness has been no less vicious than any other morality. People have been imprisoned, tortured and even killed for

committing "unnatural acts" - and still are. "Nature," too, is an ugly and demanding god.

From its beginnings, nature has been an image created by authority to reinforce its power. It is no surprise that in modern society, where image dominates reality and often seems to create it, "nature" comes into its own as a means of keeping us domesticated. **"Nature" shows on TV, Sierra Club calendars, "wilderness" outfitters, "natural" foods and fibers, the "environmental" president and "radical" ecology all conspire to create "nature" and our "proper" relationship to it.** The image evoked retains aspects of the "evil wilderness" of early civilization in a subliminal form. "Nature" shows always include scenes of predation and the directors of these shows have been said to use electric prods in attempts to goad animals into fights. The warnings given to would-be "wilderness" explorers about dangerous animals and plants and the amount of products created by "wilderness" outfitters for dealing with these things is quite excessive from my own experiences wandering in wild places. We are given the image of life outside of civilization as a struggle for survival.

But the society of the spectacle needs the "evil wilderness" to be subliminal in order to use it efficiently. The dominant image of "nature" is that it is a resource and a thing of beauty to be contemplated and





studied. "Wilderness" is a place to which we can retreat for a short time, if properly outfitted, to escape from the humdrum of daily life, to relax and meditate or to find excitement and adventure. And, of course, "nature" remains the "mother" who supplies our needs, the resource from which civilization creates itself.

In commodity culture, "nature" recuperates the desire for wild adventure, for life free from domestication, by selling us its image. The subliminal concept of the "evil wilderness" gives venturing into the woods a tang of risk that appeals to the adventurous and rebellious. It also reinforces the idea that we don't really belong there, thus selling us the numerous products deemed necessary for incursions into wild places. The positive concept of nature makes us feel that we must experience wild places (not realizing that the concepts we've had fed into us will create what we experience at least as much as our actual surroundings). **In this way, civilization successfully recuperates even those areas it seems not to touch directly, transforming them into "nature," into "wilderness," into aspects of the spectacle which keep us domesticated.**

"Nature" domesticates because it transforms wildness into a monolithic entity, a huge realm separate from civilization. **Expressions of wildness in the midst of civilization are labelled as immaturity, madness, delinquency, crime or immorality, allowing them to be dismissed, locked away, censured or punished while still maintaining that what is**

"natural" is good. When "wildness" becomes a realm outside of us rather than an expression of our own individual free-spiritedness, then there can be experts in "wildness" who will teach us the "correct" ways of "connecting" with it. On the west coast, there are all sorts of spiritual teachers making a mint selling a "wildness" to yuppies which in no way threatens their corporate dreams, their Porsches or their condos. "Wilderness" is a very profitable industry these days.

Ecologists - even "radical" ecologists - play right into this. Rather than trying to go wild and destroy civilization with the energy of their unchained desires, they try to "save wilderness." In practice, this means begging or trying to manipulate the authorities into stopping the more harmful activities of certain industries and turning pockets of relatively undamaged woods, deserts and mountains into protected "Wilderness Areas." This only reinforces the concept of wildness as a monolithic entity, "wilderness" or "nature," and the commodification inherent in this concept. **The very basis of the concept of a "Wilderness Area" is the separation of "wildness" and "humanity." So it is no**

surprise that one of the brands of "radical" ecological ideology has created the conflict between "biocentrism" and "anthropocentrism" - as though we should be anything other than egocentric.

Even those "radical ecologists" who claim to want to reintegrate people into "nature" are fooling themselves. Their vision of (as one of them put it) a "wild, symbiotic whole" is just the monolithic concept created by civilization worded in a quasi-mystical way. "Wildness" continues to be a monolithic entity for these ecological mystics, a being greater than us, a god to whom we must submit. **But submission is domestication.** Submission is what keeps civilization going. The name of the ideology which enforces submission matters little - let it be "nature," let it be the "wild, symbiotic whole." The result will still be the continuation of domestication.

When wilderness is seen as having nothing to do with any monolithic concept, including "nature" or "wilderness," when it is seen as the potential free spiritedness in individuals that could manifest at any moment, *only then* does it become a threat to civilization. Any of us could spend years in "the wilderness," but if we continued to see what surrounded us through the lens of civilization, if we continued to see the myriads of beings monolithically as "nature," as "wilderness," as the "wild, symbiotic whole," we'd still be civilized; we would not be wild. But if, in the midst of the city, we at any moment actively refuse our domestication, refuse to be dominated by the social roles that are forced upon us and instead live in terms of our passions, desires and whims, if we become the unique and unpredictable beings that lie hidden beneath the roles, we are, for that moment, wild. **Playing fiercely among the ruins of a decaying civilization (but don't be fooled, even in decay it is a dangerous enemy and capable of staggering on for a long time), we can do our damndest to bring it tumbling down.** And free-spirited rebels will reject the survivalism of ecology as just another attempt by civilization to suppress free life, and will strive to live the chaotic, ever-changing dance of freely relating, unique individuals in opposition both to civilization and to civilization's attempt to contain wild, free-spirited living: "Nature".

"Civilization is a network of institutions that materially and practically alienate us from our own lives and creativity and, at the same time, from the myriad of relationships with the infinite variety of beings and things that make up the world in which we live. This alienation is what transforms the variety of beings and things into the *unity* of Nature. This unity mirrors the imposed unity of civilization. Overcoming alienation could thus be seen as a process of decivilizing. But what does this mean? It does not mean rewilding, going back to the primitive, going back to Nature. All these ideas imply a return to a way of being that is in reality a conceptual model (the Wild, the Primitive, the Natural) and thus a civilized ideal.

Decivilizing is not a *return* to anything. The flow of relationships between ever-changing individuals that is existence outside of the Civilization-Nature dichotomy is never repeatable. So decivilizing has to be understood and explored without models, without any concept of a return."

- *Destroying Civilization, Destroying Nature*

THE BOSSES GRAND IDEA

- The Olympic Spectacle of Money and Power

[ed. - This piece was featured online and in the anarchist publication *Dark Nights*, just before the London Games. Anti-2012 resistance was sparse in the years between London winning the mega-project bid and the summer event, although there was sporadic action in the run-up.]



“When the emperors must get their subjects to swallow something disastrous, they organise majestic games.”
– leaflet against the 2006 Winter Olympics

Ever since they were founded in 1896, the modern Olympic Games have been more about money, power, and politics than they are about athletics and sport or celebrating some mythical ‘common humanity’. The financiers of this palaver and the economic system that underpins it have no ‘common humanity’ to share with us the excluded, despite the jingoistic London 2012 advertising forced down our throats for months and months now.

The ‘Greenest Games so far’?! What a bad joke, as the Olympic sprawl of huge developments further scar the face of the land colonised by the megacity. More contaminated topsoil, destroyed marsh habitat, concrete and fences. All funded by the same global corporations who are devastating the living planet, poisoning and exploiting the people (BP who are responsible for the Gulf of Mexico oil spill and the extraction of highly-polluting tar sands such as in Canada, Dow Chemical (who produced one-third of the Agent Orange defoliants sprayed over Vietnam and producing birth defects even four generations later and who were implicated in the 1984 Bhopal disaster in India which killed up to 20,000 people and injured tens of thousands more, Rio Tinto the number one emitter of toxins near the Utah mine making Olympic medals, EDF who are building 8 new nuclear plants around the UK... [ed. - plans are on now hold while they demand higher energy prices]).

Across the world the Olympic infrastructures have been raised on the bodies of workers who died in the race to



complete these modern-day pyramids of Industrial Progress. Yes, make no mistake, it’s these businessmen and contractors along with government bureaucrats and their security services (quick to use a lucrative opportunity to advance social control) who really benefit from this.

Already globally synonymous with the surveillance society, London will host a showcase of the latest control technologies from the booming security and defence sector which feeds off post-9/11 and austerity-era insecurity. This is the bosses grand idea: to catalyse and secure projects of urban development, tourism and infrastructure under the favourable conditions of a world-renowned market scheme. Much beyond a single event, the modern Olympics is an emblem of the system that brought it back to life.

“Myths about the Olympic industry are promoted almost entirely through the corporate media, who create a common consensus that everyone will benefit from the Olympics, and therefore everyone supports them. Those who don’t are either ignored, marginalized as misguided misfits, or criminalized.”
– leaflet against the 2010 Winter Olympics

We know that their ‘trickle-down’ economics is bullshit, the super-rich coming to the UK who can afford to go to the Games swan around posh hotels and shopping districts. The privileged class ‘Olympic family’ of officials, national bureaucrats and sponsors – and apparently other businessmen secretly offered access for £20,000 each – enjoy 170 miles of their own ‘VIP lanes’ to travel around during the period in 4,000 chauffeur-driven BMWs alongside the athlete’s coaches. They have cleared the way for them and their mates only, with mass evictions and social cleansing of the more unsightly aspects of the class society that they run.

And what are the rest of us to be left after the show is over? Increased rents, more surveillance technology, exclusive commercial areas we are socially, economically and racially frozen out of. **Fascist**

regulation and austerity for most, Disneyland in London for the few.

Everything controlled and calculated by the powerful ruining our lives. And the privilege of a few weeks’ circus to make us forget the emptiness and desolation of our times.

“The Olympics are a shop-window of capitalism and domination itself. An advertisement for the world of class slavery and the means to impose it.”
– leaflet against the 2004 Olympics

We have already seen the venomous vilification of the “unpatriotic” who during the summer might demonstrate, strike or otherwise disturb the waters. We have already seen the rolling numbers of Group 4 Security private guards, army and police forces from across the country who will occupy London for the event. The focus in all the security is explicitly on the ‘internal enemy’, the black sheep among us... the perfect excuse to roll the troops out onto the streets in a country where it is stigmatised to do so.

In the past the Olympics has been used as a military experiment as part of the giant show-piece and bidding nations must show willing to implement a martial police state.

The biggest mobilisation since the second world war; 18,000 soldiers (possibly more, such is the secrecy – including details of troops deployed from other countries), with unmanned drones, fighter jets, Royal Marines, attack helicopters and the Navy’s biggest aircraft carrier will be in London – with a more familiar military parade to make it all more palatable in the patriotic fervour that barely masks the citizens’ fear. **Fear of the elusive terrorist, rowdy youth or illegal immigrant, but not of cops who can kill people like Ian Thomlinson with impunity? Not of Group 4 Security mercenaries who got away with murdering Jimmy Mubenga on his deportation flight? Not of the soldiers who brutalise, rape and occupy across the world?**

The police officers for the Games are militarised even more too, with sonic weapons, water cannons and chemical weapons for the first time on mainland Britain ready to disperse any unruly mob. Any dissent against the ‘Olympic spirit’ will not go unnoticed by the Met, long granted

powers to remove any signs of anti-Olympic sentiment within a certain radius. The display, production or possession of posters/leaflets critical of the Games, government or sponsors has been criminalised, police powers granted to enter private homes to seize materials. The Olympics Dispersal Zone outside the miles of electric fence allows cops to banish groups of two people or more from the area for 74 hours, and if they're under 16 even escort them home.



The State uses the legitimacy of the Olympics to push ahead the kind of modern totalitarianism that has been its direction in the UK for so long already. When the athletes and tourists have packed up the smoke will clear to reveal the fortress standing taller and stronger than ever. *But the struggle against the powerful and their world doesn't come and go with such events, and cops, industrialists and politicians will have to keep looking over their shoulder for the rest of their despicable lives.* What terrifies them is the prospect of an uncontrollable fringe who don't buy the friendly image, who aren't cowed into total submission by the show of force, who see how far from a meaningful life these bastards are keeping us and who can find the cracks in the wall which separates the haves from the have-nots. **In August 2011, an explosion of anger rocked the centres of poverty and exploitation, and the riots have left a burning legacy which unveils how thin that wall can be.**

Let's go at it once again, harder than ever, until the whole rotten charade falls apart!

FOR A SECOND SUMMER OF FIRE
– DEATH TO THEIR DREAM
OF ORDERLY MISERY

Torch the Olympics



ANTI -2012 CHRONOLOGY

[incomplete]

17.02.10, Bristol, U.K.: *Demo at 'The Matthew' (replica of the celebrated ship John Cabot sailed from Bristol, helping start the 500-year genocidal colonisation of the Americas) in solidarity with militant resistance to Winter Olympics in Canada. "The London 2012 Games are just around the corner and there is no better time to start your training as an anti-Olympic athlete!"*

26.03.11, London, U.K.: *Following a riotous demonstration ostensibly against cuts in government spending which saw large amounts of damage to symbols of wealth and power and clashes with police, members of the crowd attack the Olympic clock in Trafalgar Square.*

31.12.11, London, U.K.: *From the statement about an anti-prison demonstration in Brixton: "about the forthcoming olympic\$... [t]he police and the army will be working to ensure the smooth running of the gam€s. It is important we remember the every day repression it will bring as well as its lasting legacy of increased militarism of police, intrusion of surveillance and generally increased police powers."*

17.02.12, London, U.K.: *60 people block the road and line the rooftops during an expected eviction attempt on squatted houses on Dalston Lane near the Olympic Zone, deterring cops and bailiffs, hanging a banner: 'Fuck the Olympics'.*

26.02.12, London, U.K.: *Hundreds of the Games 'Official Fuel and Gas Provider' British Petroleum (BP) signs at petrol stations, advertising hoardings and BP-sponsored cultural institutions were disfigured.*

13.04.12, London, U.K.: *Leyton Marsh, an environmental area supposedly under 'special protection', was designated for a secured Olympic basketball training facility. After a hold-up of over two weeks due to an occupation of the work site, campaigners are evicted, but continue to disrupt construction by climbing onto plant equipment.*

21.04.12, London, U.K.: *Leaflets handed out in Peckham during a hungerstrike in Greek prisons. "We are living through the militarisation of London in preparation for the Olympics, something that the people of Athens went through in 2004. Many acts of sabotage took place, demos, etc. expressing anger at the absurd expense of the huge security operation that left so many debts that affect everybody's lives today. [I]t's just another excuse for a more of a lockdown prison society, moving people out of their homes in London to make room for businesses and yuppies. [...] Our solidarity has nothing to do with the false national community celebrated by the UK flag-waving around the Olympics, carrying on the dirty history of imperialist racism..."*

17.05.12, Athens, Greece: *Banner hung in solidarity with the displaced by preparations for 2016 Games (and 2014 World Cup) in Brazil: "the same day that the Olympic flame was handed over from Athens' Kallimarmaro stadium to the UK for the 2012 Summer Olympics in London, we said FUCK THE WORLD CUPS AND THE GAMES."*

22.05.12, Bristol, U.K.: *'May 22nd Group' of the Informal Anarchist Federation (F.A.I.) simultaneously sabotaged two main railway routes*

through the city by arson of the signalling cables in the early hours, preventing the following traffic from resuming regular services until the next day. The objectives were disruption of the supply chain, wage-labour and normality in general, and more specifically to affect the trainlines for both the corporate centre of town and the northern industrial area that houses the Ministry of Defence and various corporations involved in the military complex. "In the United Kingdom of clockwork control and domestication, we're some of the 'unpatriotic ones' who find the 2012 Olympics, with the ensuing spectacle of wealth (when so many here struggle to feed themselves and their families), harmful developments and escalating police state, frankly offensive. But no union or movement calls our shots, and we have no inhibition to use guerrilla activity to hurt the national image and paralyze the economy however we can..."

June 2012, Goole, U.K.: *Olympic rings installed at the clock tower in the Boothferry precinct are attacked twice by vandals, the first time just before the Olympic Torch parade passed through town on the 19th, then again a week later, putting them beyond repair, and anti-social graffiti is written on the West Park sports facility and on the walls of the changing rooms.*

25.06.12, Bristol, U.K.: *Many windows on two floors broken and sloganised by anonymous vandals at the offices of GDF, the global energy and utility corporation building the Energy Centre in the Olympic Park to 'off-set emissions', which the written claim describes as "a ridiculous attempt to greenwash one of the crowning jewels of world capitalist rule, which is in reality a disaster for the environment and the exploited everywhere it goes. The aim of all these technological solutions is not to address the tremendous damage Civilisation has caused the planet and our own wild nature, but to indefinitely perpetuate the same system that's devouring the earth."*

27.06.12, London, U.K.: *During the opening ceremony of the Games, a bike demonstration crosses a police line to reach the north of the river – leading to a mass arrest of 182 cyclists.*

late July – early August 2012, Bristol, U.K.: *For the Olympic opening week, an 'Autonomous Sabotage Cell' torches two British Telecom (BT) vehicles as "a small reply to the heightened repression in London" (BT were one of the larger Olympic sponsors, supply prisons and invest in the arms trade), before proceeding the next week to burn out a signal-repeating mast of O2 (a mobile phone company, heavily involved in servicing cops, probation services, immigrant detention camps etc.) for their believed connection to BT (who set up and ran O2 until 2005, but actually then sold it on) and because "[a]ttacks on communication structures are a necessary part of the multi-formed struggle". "Behind the scenes of Olympic grandeur, our daily experience is that modern life becomes more and more like a cage. Britain jails more adults than any other European country, and comes 3rd for jailed young people, but it's gold medal is in extending the authoritarian management of the "inside" to the "outside"[...] This society is already one giant prison for all but a privileged few and the modern citizen is already being trained to be the model prisoner."*

early August 2012, Tenerife, Canary Islands: *Graffiti on the streets: 'Olympics = Repression'.*

early August 2012, Athens, Greece: *Banner drop: "Smash the OlymPIGS and the capitalist wankers – Arson and wildfire to the Olympic ideals – Burn, London, burn" The authors release a claim online: "We don't forget the comrades who, despite the super-spectacle set up by cops, military and mass media, are stepping forward and spitting in the face of the society of submission."*

08.08.12, Portevedra, Spain: *Graffiti painted on the Ministry of Labour and Immigration. "It goes for all those people who suffered the repressive scourge in England [before the Olympics...] so that cities could look "neat and tidy" and matched the bourgeois interest in this sport event, used as an excuse for racism, gentrification and police brutality. While their shitty newspapers work to make it all up as integration and international cooperation, migrants are expelled from their houses and tortured in the street and in the detention centers..."*

10.08.12, London, U.K.: *Bike demonstration to show solidarity with the cyclist killed on August 1st by an Olympic bus, who was ignored by media who concentrated on the gold medals – particularly one won by a British cyclist.*

13.08.12, Athens, Greece: *F.A.I. 'Fire to Sweatshops' detonate an incendiary device at a real estate investment office. "We are witnessing the most extreme contradictions that are born and die in this shit world. [While the calculators of] economic statistics are counting 23,000 dead in Syria, billions of people are watching the London Olympic Games besotted; the distance between the Olympics and the 'practical' shooting in the field of operations is just a simple push of the button on a remote control."*

13.08.12, Bristol, U.K.: *"The "greatest show on earth" is everywhere, with surround spin and relentless, multi million media hype designed to make us believe that "the games" really are ours. Millions of people are won over by emotional stories of human triumph and heartwarming success. "Support your team". Get behind the flag. Get with the logo. Stay under control (or else!...). Belong. Believe. And suddenly, as if by magic, "We're all in this together"..." Posts on counter-information websites take responsibility for various attacks against Olympic sponsors: a shopfront of Thomas Cook (which "sells a poor paradise to rich tourists whilst destroying cultures and ecosystems around the world") and both a Lloyds TSB bank branch and depot unit are smashed up, and a Virgin Media van is graffitied and daubed with paint-stripper. "[W]e continue a long and proud story of anti olympic struggle. [...] We took this action the day after the closing ceremony to show that our struggle hasn't finished."*



SEALIFE DEFORMITIES FROM BP'S GULF OF MEXICO OIL SPILL - Industrial Disasters or Industry as Disaster?

In January 2013, almost three years after the Deepwater Horizon deep-sea oil drill operated by British Petroleum (BP) in the Gulf of Mexico exploded on 20th April 2010, a U.S. court ruled that BP and their drilling partners were responsible for the blowout (in addition to manslaughter of 11 workers who died in the explosion, and for lying to Congress about the size of the spill). As a result of the incident, vast quantities of oil fouled the ocean, beaches, deep-sea coral, wetlands, wildlife refuges and estuaries, in the largest marine spill in the history of the petroleum industry (flowing unabated for five months and probably still seeping now). Blame was placed on the fact that BP and their partners made a series of cost-cutting decisions in a rush to complete the oil-well, as well as poor equipment maintenance and undertrained staff. The giant U.K.-based oil corporation was told to pay \$4 billion in criminal penalties – as if such damage could ever be addressed through financial means, or through 'justice' – and is now more active than ever in the Gulf of Mexico, with seven rigs drilling wells. BP has poured vast amounts of money into 're-greening' its image as an ecologically-conscious outfit since the spill, helped for example by its adoption as a London 2012 Olympic 'sustainability partner', and otherwise continues as usual with their pillage and devastation of the Earth.

While executives, journalists and citizens close the book on the atrocity, in the Gulf of Mexico disturbing repercussions of the spill are emerging. Vast numbers of mutated shrimp, crab and fish are turning up on a daily basis which are deformed by chemicals released during the disaster. The toxic dispersants used by BP to break up the spilt oil are known to be mutagenic: shrimp, for example, have a life-cycle short enough that more than three generations have existed since the disaster began, giving the chemicals time to enter the genome.

"I've seen the brown shrimp catch drop by two-thirds, and so far the white shrimp have been wiped out. The shrimp are immune compromised. We are finding shrimp with tumors on their heads, and are seeing this everyday. [...] We've fished here all our lives and have never seen anything like this" - Keath Ladner, Hancock County, Mississippi.

Darla Rooks, from Port Sulfur, Louisiana, reported finding crabs "with holes in their shells, shells with all the points burned off

so all the spikes on their shells and claws are gone, misshapen shells, and crabs that are dying from within ...they are still alive, but you open them up and they smell like they've been dead for a week". She's finding shrimp with abnormal growths, female shrimp with their babies still attached to them, eyeless shrimp, and shrimp with oiled gills. *"We are also seeing eyeless fish, and fish lacking even eye-sockets, and fish with lesions [reportedly 20-50% affected is commonplace], fish without covers over their gills, and others with large pink masses hanging off their eyes and gills."*

Hundreds of dolphin deaths have been reported in the region since BP's disaster began, with causes from drastic anemia to liver and lung cancer. **Dolphins are picking up whatever is in the system out there, the oil is working its way through the food cycle (entering from zooplankton) – and dolphins are affected by everything in that food cycle.** The chemicals then move into their fat; when they're pregnant, their young rely on this fat, and so dolphins are having developmental issues and still births.

This murderous damage is irreversible: due to the greed of the drilling corporations and the petro-chemical addiction of modern society which justifies it, the Gulf of Mexico is scarred by 'industrial disaster'. **But, in fact, industry is inseparable from its disasters, it is disaster.** In whatever sector you might choose to study, a way of life based on 'resource extraction' (read; elimination of living habitat, contamination of entire bio-regions), mechanised process (the tyranny of efficiency, complex technological and scientific progression to surpass human-scale knowledge and autonomy, strict compartmentalisation of tasks and expertise) and class-stratified labour (wage-slavery, specialisation, submission to the social machine) is a catastrophe for biodiversity in particular, our own capacity for free lives, and wildness in general.

As a case in hand, let's consider the fate of the global marine environments at the hands of petro-chemical extraction, transportation and consumption.

Firstly, the kind of catastrophes such as BP's Gulf of Mexico 'spill' (such a passive and responsibility-free term...) are never cleaned up. The problem just gets moved around. When specialists speak of 'recovery' it is a bland mockery of the previously

diverse ecology destroyed by whatever incident: the oil/toxic waste/sewage must go *somewhere*. They equate the relative post-disaster biological stability with 'recovery' when the contaminants have been dispersed and diluted, with the ocean accumulating more and more poison. In the Gulf of Mexico there is still more than 200 million gallons of oil in the water from BP's incident.

The technological solutions purported to 'deal' with the catastrophes are, like so many of civilisation's false remedies for its own damage, the arrival of more problems. In a devastating experiment during the Gulf of Mexico release of oil, BP deployed at least 1.9 million gallons of Corexit dispersants, including genetically-modified/bio-engineered microbes alleged to 'eat' the oil – except these properties were found to be grossly overstated. The bacteria did, however, make an even more toxic substance when mixed with crude oil, reduce oxygen levels in the water as well as mutating its occupants, and as they spread in the air and come down in the rain they're suspected to be responsible for an outbreak of mysterious skin rashes onshore in the region. Clean-up workers were sprayed directly with Corexit (known to damage the respiratory and central nervous systems, deform embryos or fetuses and be carcinogenic), and threatened with firing when they asked for respirators to work in as it would "look bad in media coverage". For the corporations involved, what transpired was a *public relations* disaster, not a technological or environmental one.

And the stark fact is that these enormous 'spills' are hardly rare. BP's Gulf of Mexico release was massive (20 times greater than even the notorious 1989 incident in Alaska where Exxon's Valdez ship spewed 11 million gallons of oil into a bay containing one of the richest concentrations of wild animals in North America), and the damage cannot be understated. But apparently fires and explosions happen on Gulf of Mexico platforms scores of times every year, in the same way that before the Valdez incident up to 600 smaller local spills per year were reported (nevermind those which weren't). After Valdez, another spill off the west coast of Wales in 1996 was around twice the size, but garnered little media attention in comparison. Within two months of BP's spill, a TransAlaska pipeline let loose 1,000 barrels of crude oil, and the same day a merchant ship in the Singapore Strait collided with an oil tanker, spewing 25,000 tonnes of crude. In December 2012, a ship ran aground (there was no-one at the wheel – auto-pilot technology presumably failed) in Papua New Guinea, threatening spectacularly diverse marine life, coral reefs and mangrove forests, and coating 115

metres of coastline. BP themselves are no strangers to catastrophe: recently attested by a refinery explosion in Texas City in 2005, then an Alaskan pipeline leak in 2006. On and on. With the global petro-chemical addiction, oil and toxic waste spills accompany industry every step of the way.

The lie we are sold by the media, State and industry is that any of these calamities (the symptoms) can be resolved in isolation from the fact that industrial civilisation (the disease) is based on the degradation of the living Earth. In many ways the dominant culture's portrayal of larger disasters (or even the global, insidious ecological threats that hover over the rest of modern society that hasn't – yet – faced the oil spill, chronically-contaminated air, climate chaos, desertification, etc...) can become a paralysing force. This happens when we are confronted by images of such horror within an authoritarian discourse which offers no alternative to complete dependence on science and industrial technology to 'solve' its own problems.

But the most important thing to grasp is that the real disaster, the real atrocity, the real devastation *is the continuation of everyday life within industrial civilisation*. To think of these mediatized events as aberrant from the overall mode of operation in this society only mystifies what is constant, undramatic and murderous about the latter. It's true that the death of 20% of the juvenile bluefin tuna in the Gulf's most important spawning area and season due to BP's spill (the fish take five to 15 years to mature) exposes the callous disregard industry has for the victims-in-waiting of their inevitable disasters. But the tuna's spawning stock had already declined 82% in the Western Atlantic during the previous 30 years. (Bluefin tuna are one of the world's largest and fastest fish; as well as the most endangered of all tuna species, which has led people to action in defence of them. For just one example, in July 2011 an Animal Liberation Front diver group sabotaged a fishery in St Pauls Bay off Malta, cutting open the cage-nets and causing €95,000 damage). For these tuna, and much more, *no 'spill' would still have meant disaster*.

As for the spilt oil; most of the hundreds of millions of barrels-worth which float on the world's waters at any given time is not from accidents but from ship bilges or engines being cleaned, industrial and municipal run-off, and other perfectly routine activity. **Business-as-usual means a constant oil slick even before anything 'goes wrong'.**

The next untapped deep-sea frontier expansion the oil industry (including BP) has its eyes on is the fragile and pristine Arctic. Somewhat ironically, drilling in the farthest



"The growing awareness of widening catastrophic conditions is insufficient to bring about a response as long as the structures of daily urban-industrial-commodity life are not materially challenged. When they separately confront the various manifestations of the crisis, communities are left on the terrain of emergency response, demands for technological and regulatory reform, and ultimately, "treatment" of an increasingly denuded world. That is to say, we remain on the terrain of a system that thrives on disaster, grasping at measures that may at best only achieve the same diminished stability in the social sphere that they do ecologically... [...] Roszak observes, "If modern society originally embraced industrialism with hope and pride, we seem to have little alternative at this advanced stage but to cling on with desperation." Of course, this is to cling on to a sinking ship, but cling we do. Mass society has taken its predictable revenge on those forced to inhabit it, eroding the inner strength and visionary impulses of human beings as ruinously as it has degraded and simplified the natural world. Disaster being a permanent condition of life, so quickly is one horror followed by the next, we have been disciplined to focus on the mediatized version of this season's industrial plague while all around us the hundred hydra heads flourish."

- *Stopping the Industrial Hydra*

north has been eased by global warming as the Arctic is heating up faster than anywhere else on the planet, and as much as 13% of the world's undiscovered oil reserves lie beneath the rapidly melting northern ice cover. In the treacherous waters of the Arctic, the response to any oil release would be hugely complicated by extreme cold, strong winds, breakaway ice blocks and, in the winter, limited daylight. If

a blowout occurs and wasn't capped or a relief well drilled before winter, the blowout will operate right through the winter months, with oil and gas coming up under the ice, absorbed into the floe and carried away downstream with it when the ice moves. By spring the oil would cover a huge area. As always, the industry will no doubt assure us of the near-impossibility of anything 'going wrong' in the first place, which should be familiar by now: before the Deepwater Horizon explosion, similar assurances were given for deep-sea drilling in the Gulf of Mexico.

The global race is on to secure the diminishing oil fields for exploitation by the world powers – nation-states and industry. The most destructive methods are being employed even for lower-quality fuel: for example 'fracking' to extract shale gas, with dire consequences such as chronic groundwater pollution and earthquakes, and the enormous 'Tar Sands' project in Alberta, Canada (involving, of course, BP).

Considering that the current manifestation of global capitalism is hopelessly dependant on fossil fuels for everything from medicine to communications to agriculture, the unthinkable - an end to infinite economic expansion powered by those fuels - is intruding on the dreams of the rich and powerful. Like all empires as they reach their end, petro-chemical society flounders into a destructive and desperate downward-spiral. We have no way of knowing what is true from the whirlwind of claims surrounding 'peak oil', alternative energy sources, and nanotechnological sorcery that, it is claimed, may make fuel from currently-unusable materials (low-grade crude oil) and turn wood chips or even grass into ethanol for bio-fuel. **What we do know is that their solutions are as murderous as their problems**, evidenced by: land dispossession, starvation and rioting in the Global South as grain prices shoot up due to bio-fuel production for the North (pollutants from which in turn are expected to kill at least 1,400 people a year in Europe by 2020); orangutans facing extinction as forests are cleared for palm oil plantations; turbines stretching into the distance as wind farms replace live habitat; flooding from hydro-electric dams annihilating cultures and ecology on every continent. **What we do know is that the scientific and industrial narrative of today has no concept of thresholds**, so instead of confronting the inevitable (non-availability of the current means to implement and administer their ecocidal regime) there exists a society-wide practice of denial.

Everyday resource harvesting is a disaster, social and ecological (in fact it is only within civilisation that the two are considered

distinct): however you dress up a bright new future of wind-/solar-/hydro-power, the framework would still guarantee centralised coordination (i.e centralised power of specialists and technocrats), transport and distribution infrastructure cutting through wilderness, hazardous and exploitative work in construction, ongoing war to control strategic regions, and ongoing pollution as refineries, mines and factories churn out their produce as the traffic roars on.

It is too early to tell whether the alternatives to petroleum will carry industrial civilisation past the fossil fuel 'crisis', or if the monster will stumble and fragment into something else entirely (with exploitation, dominance and control of the wild doubtless still on the agendas of the powerful). We have no wish to just wait to see: even if the global events are beyond our scope, **we prefer the dignity of violent revolt against the machine and its technicians, to reject their despotic manipulations and toxic production.**

There are endless possibilities within the hellish cities, industrial zones and remote facilities to target the responsible drilling corporations, car production and distribution, fuel depots, the bosses offices and company vehicles, the politicians who are hand-in-hand with Capital, and the media who spread the supposed 'benefits' of industrial development and who are complicit in covering-up or minimising the atrocities. We can take example and inspiration from tribespeople forcing pipeline surveyors from indigenous habitat and downing electricity pylons, from the anarchist urban warfare cells carrying out night-time bombings and window-smashing of energy firms and the banks funding industrial endeavours, from confrontational roadblocking by 'Luddites Against the Domestication of Wild Nature' disrupting traffic in Mexico, from combatative wildcat strikes of rig workers in Kazakhstan, guerrilla struggle in Nigeria against oil extraction, Earth Liberation Front sabotage of petrol stations in Rome or motorway construction in Russia and Ukraine... Also, October 2012, a high-ranking Exxon-Mobil oil executive was shot dead as he left a restaurant in Brussels. There have been many speculations about his death, from a bungled robbery or gangland execution to business vendettas or espionage, but we cannot discount the possibility that he was the wilful target of

conscious liberatory violence. And, of course, many people are also working to create (and re-discover) non-oil-dependant ways of living out of synch with the global mega-machine while fighting to destroy it...



Beside these acts lies combat with the totality of civilisation: the commercial centres, the research laboratories, the military infrastructure, the lords and priests, the police and prisons, the alienation and disempowerment, the morals and disciplines. Struggle against the pollution of our planet cannot stay stunted at the level of defensive action on a sinking ship, but rather must be a step towards the destruction of industrial society, and of the domination and domestication of all life more generally.

The Deepwater Horizon atrocity is, as if we needed one, another reason to arm against the world order of our age, along with the total degradation of the seas on Earth. Under industrialism's iron fist, the previously-teeming oceans are now subject to plummeting fish numbers as they are poisoned or brutally harvested, the slow but



Remains of a banking institution in Mexico City after an explosive attack by 'Autonomous Cells of the Immediate Revolution' - Praxedis G. Guerrero', 03.10.11

sure death of entire coral reefs, floating swarms of plastic domestic trash hundreds of miles across, the acidification and pollution of the water. Of the 70% of the planet's surface which is covered by the waves, there are growing zones where even the plankton population is undergoing a historic crash. Considering research that suggests two out of three animal breaths are made possible by the oxygen plankton produce, how far behind will we be if the system continues unabated (or, given that we are seeing the environmental effects now of civilisation's activities decades in the past, even if it were to fall tomorrow)?

A vast imbalance has been inflicted on the ocean systems by global warming caused by industrial processes, to the effect of sharks appearing off the coast of Russia and tropical birds and fish in the fjords of Norway, as polar ice sheds trillions of tons of water. Global sea-level rise is already swallowing shoreline settlements such as the Kowanyama of Australia, as the cruel result of global capitalism hits some of the peoples least involved in the industrial society first. Raising temperatures results in increasingly devastating super-storms and hurricanes, as wetlands, oyster bays and reefs which were natural barriers disappear.

Perhaps the oceans are one of the final frontiers of wilderness. They are wounded, but not yet truly colonised in the same way as the much of the Earth. It has been commented that science knows more about the Mars than about deep-seas (unfortunately, there are scientists speaking of the "enormous biotechnology benefits" from patenting and developing new uses for genes discovered in the sea, in the obsessive quest to obtain a complete inventory of marine species). Due to this proven difficulty to domesticate, sea has been relegated to civilisation's less-valued domains, projected as a vast soulless expanse to take fuel and fish from and into which to pour waste and pollutants too toxic to be acceptable by the public on land (such as nuclear fallout from Japan's most recent 'accident' [ed. - see *Fukushima's Fallout on My Soul*]) and radioactive materials more generally). More insane experiments are underway; 'carbon sequestration' dumping large amounts of CO2 into the sea, or the 'geo-engineering' test gone haywire that dumped 100 tonnes of iron sulphate in the North Pacific to 'lock carbon' – causing an artificial toxic algae bloom 10,000 square kilometres across.

But although the dominant culture can view the open waters as alien or even hostile, there remains in many human legacies – still aware of the deep interconnectedness of all life – a deep respect for what was considered by the author John Ruskin "the best emblem of unwearied unconquerable power, the wild, various, fanastic, tameless unity of the sea."



'LIVING WITHIN THE DECLINE'



We are told the crisis is a matter of
 ECOLOGY
 ECONOMY
 ENERGY
 ...

Too bad the real crisis doesn't come subdivided and nicely partitioned like newspaper section headers.

And sorry but the question of whether Paula Broadwell's husband asked The Ethicist what to do about her affair can't make us forget what the hurricane revealed: **that we are living within the decline of a civilization, the implosion of its mode of managing the world.** Not a crisis of the economy, but the collapse of an entire civilization. Or as the manically positive Grist was forced to admit in the aftermath of Sandy, "There's not much else to say. At this point, we're just doctors taking a fading pulse. Or, I suppose, tracking a rising fever."

[...] **We are at a historical crossroads.** On one side there's a management machine to sustain itself in its last throes, trying to keep itself from turning into a zombie long enough to have time to cut out its sexy sustainable vampire biodiesel baby. Designer oyster beds installed around Red Hook^[1] to absorb storm surge. A seawall beneath the Verazzano^[2] that would increase Rockaway^[3] storm surges by several feet. Save NYC to the edge of its oyster belt, drown the rest! Wetlands to fringe lower Manhattan. **Green roofs to cool us down and soft & smart infrastructure to tie the citizen as informant to the open-source platform of trash & disaster self-management.**

It's not hard to see what the climate resilient city is gearing up for, like when you know your relationship's over but you keep trying til the bitter end. *Let's take a trip together, let's change things up, let's make this work! But fuck baby, it was over a long time ago.* We saw it in Fukushima^[4], the Gulf Coast oil spill, and again here in New York: 'man' and his [sic] mastery, surrounded by a landscape of objects, the edifice upon which this world has been built, is already a systematic failure.

[ed. - extract of 'We're Living in a Ruin - on Hurricane Sandy', from New York City. On October 29th 2012 the hurricane wreaked billions of dollars damages to the one of the most populated areas on Earth, flooding the waterfront and financial district along with major subway and road tunnels and submerging much of Lower Manhattan, plunged into darkness. Up to a million were evacuated, domestic power for 5.2 million failed, and fires broke out from downed power lines. There was an explosion at Con Edison power station, and Oyster Creek nuclear station was put on alert due to rising waters. In the aftermath, knowing that more foreboding industrially-changed weather will be coming their way, various measures have been announced to 'storm-proof' the city. These include storm-surge barriers, inflatable subway-tunnel plugs, porous membranes that cling to and protect Manhattan buildings, and other such 'solutions' in the delirious techno-fantasy of defeating the ocean. A February 9th conference Waterproofing New York was postponed by a winter storm that covered the North-East in snow and flooded neighbouring coastlines. Coastal wetland was the natural defence against storms (along with the inland islands destroyed by dredging, and the coral reefs collapsed through pollution and relentless harvesting), and has been 80% lost.]

[T]he coming attempts to make the city a green dystopia won't work. If you've walked through the 15-story housing blocks where the hallways have turned into latrines and where it seems like the next logical step is to send in body bags, you got a little taste of what they have in mind for our future.

[...] So the historical crossroads. Down the second path, there's an exit strategy that doesn't shed a tear for a society whose chief accomplishments include getting us into this hell in the first place. Sandy's showed us that we need a break with this way of life that is bringing us down with it.

[...] What we need now is to make a decision: To decide for the death of this civilization, and then to work out how it will happen.

There's nothing more to say.

1. ed. - Red Hook is a Brooklyn neighbourhood.
2. ed. - The Verazzano-Narrows bridge.
3. ed. - The Rockaway peninsula, in the Queens borough, has several large public housing projects, and was devastated by Sandy.
4. ed. - See *Fukushima's Fallout On My Soul*

AGAINST THE LOGIC OF SUBMISSION – 'Free Love', 'Passionate Friendship', 'Hatred'

Free Love

Because revolutionary anarchists of all types have recognized the freedom of every individual to determine how they will live on their own terms to be a central aim of anti-authoritarian revolution, we have spoken more often and with more courage of the transformation of personal life that must be part of any real revolution. Thus, questions of love and erotic desire have been openly discussed in anarchist circles from very early on. Anarchists were among the first advocates of free love, recognizing in marriage and the absurd sexual restrictions imposed by religious morality ways in which submission to authority was imposed. Women such as Emma Goldman and Voltairine de Cleyre recognized in puritanical morality one of the greatest enemies to the liberation of women in particular as well as humanity in general.

But the free love advocated by anarchists should not be confused with the tawdry hedonism advocated by Playboy and other promoters of commodified sexual liberation. This latter is merely a reaction to Puritanism from within the present social context. Its continued adherence to the logic of submission is evident in its commodification and objectification of sex, its dismissive attitude toward passionate love — because it can't be quantified and priced — and its tendency to judge people based on sexual willingness, performance and conquest. Love and erotic desire freed from the logic of submission clearly lies elsewhere.

The struggle against the logic of submission begins with the struggle of individuals to create the lives and relations they desire. In this context, free love means precisely the freedom of each individual's erotic desires from the social and moral restrictions that channel them into a few specific forms useful to society so that each may create the way she loves as he sees fit in relation to those she may love. Such a liberation opens the way for an apparently infinite variety of possible loving and erotic relations. Most people would only want to explore a few of these, but the point of such liberation is not that one must explore as many forms of erotic desire as possible, but that one

has the possibility to really choose and create ways of loving that bring him joy, that expand her life and goad him to an ever increasing intensity of living and of revolt.

"It's true, we want everything, we dream of huge banquets and shun bread and tea, we want grand orgies and reject monogamy. We believe in free love because we know "that jealousy, and exclusive romance, conjugal fidelity, kills off part of the self, impoverishes sentimental personality, narrows analytical horizons, among other things. And furthermore, in love as in almost everything else, it is only abundance which annihilates jealousy and envy"..."

- *The Rebellion Continues...
Until Total Liberation!*

[...] To truly allow the expansiveness of passionate intensity to flower and to pursue it where the twisting vine of desire takes it — **this exploration requires will, strength and courage... but mainly it requires breaking out of the economic view of passions and emotions.** It is only in the realm of economy — of goods for sale — that greed and generosity contradict each other. In the realm of uncommodified feelings, passions, desires, ideas, thoughts and dreams, greed and generosity go hand-in-hand. The more one wants of these things, the more expansive one must be in sharing them. The more generous one is with them, the more one will have. It is the nature of these things to be expansive, to seek to broaden all horizons, to take more and more of reality into themselves and transform it.

[...] The mechanics of erotic desire — homosexuality, heterosexuality, bisexuality, monogamy, non-monogamy, etc. — are not the substance of free love. It can manifest in all of these forms and more. Its substance is found in those who choose to expand themselves, to goad themselves to expand their passions, dreams, desires and thoughts.

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, wonder and passion in our so-called friendships. If the deep loneliness of massified, commodified society draws us to others, what little our impoverished



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 strong-willed. 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

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 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's friend — how pathetic! **Starting from that sense of pride that moved us to rebel, that**

"We pay for our lives with our deaths. Everything inbetween should be free."

- *The Gay Revolutions*

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.

forgotten; the state and the various institutions through which it exercises power are strengthened so that they 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.

'POLITICS IS THE ART OF CONTROL'

Politics is the art of control. So that human activity is not freed from the fetters of obligation and work, revealing itself in all its potential. So that workers do not encounter each other as individuals and put an end to being exploited. So that students do not decide to destroy the schools in order to choose how, when and what to learn. So that intimate friends and relatives do not fall in love and leave off being little servants of a little State. So that children are nothing more than imperfect copies of adults. So that the distinction between good (anarchists) and bad (anarchists) is not gotten rid of. So that individuals are not the ones that have relationships, but commodities. So that no-one disobeys authority. So that if anyone attacks the structures of exploitation, of the State, someone hurries to say, "It was not the work of comrades." So that banks, courts and barracks don't blow up. **In short, so that life does not manifest itself.**

[B]y dint of measuring what one has, one ends up gaining everything except the will to lay it on the line and lose it. So one is always taken up with oneself, attentive and quick to demand the count. With the eye fixed on what surrounds one, one never forgets oneself. Vigilant as military police. When love of oneself becomes excessive it demands to give itself. **And this overabundance of life makes us forget ourselves.** In the tension of the rush, it makes us lose count. **But the forgetfulness of ourselves is the desire for a world in which it is worth the effort of losing oneself, a world that merits our forgetfulness.** And this is why the world as it is, administered by jailers and accountants, is destroyed - to make space for the spending of ourselves. Insurrection begins here. Overcoming calculation, but not through lack (as recommended by the humanitarianism that, perfectly still and silent, allies itself with the executioner), but rather through excess. Here politics ends.



VEHICLE BOMB AT THE HEADQUARTERS OF MICROSOFT, ATHENS



On Wednesday, June 27th [2012], at dawn, we attacked the headquarters of Microsoft with a vehicle-bomb. We drove through the main entrance and detonated the bomb-van in the building, with about 150 litres of gasoline as a gift. Throughout the course of the operation the team ensured that no one would be in any danger and, contrary to the assertions of several newspapers, they did not use firearms to immobilise the security personnel. It was an act of war against the widespread insidious silence and captivity generated by this modern world.

CAUGHT IN PRISON-SOCIETY...

Growing up and wasting time and every minute of our lives in the great prison, in the city where they suffocate millions of people with anxiety and stress. It's crazy and nonsensical that so many people are crammed like zombies, like canned sardines into the giant cities. In factories, in their jobs, in artificial parks, in front of televisions, in the ranks of the unemployment offices, at checkouts, the duties and extortion.

The pace here is predatory, the blackmailing dilemmas are more suffocating than ever; off-the-shelf psychiatric drugs and anti-depressants cure every patient of the modern lifestyle.

Asylums, psychiatrists and psychologists, prisons; aren't they cages like the filthy flats and apartment blocks, which in their own cannibalistic way imprison human emotion, vitality and energy?

Aren't the crowded malls prisons, or the noisy streets and the constant drone of horns of those who are rushing to gain a minute and get to work, school or important meetings faster?

Isn't prison all around you?

Aren't our inhibitions and fears prison bars? The execrable covers his *[sic]* eyes and does not listen, there in the individualism of the cold white cell.

Isn't the fucking time imposed on life in the most violent manner the prison-guard? **Doesn't every program and schedule slice and domesticate everything we experience?**

Aren't selfishness, narcissism and complacency shackles? All those who act cool just to cover their weaknesses, to cover, even temporarily, the cheapness of their oppressed existence.

"In any technologically advanced society the individual's fate MUST depend on decisions that he *[sic]* personally cannot influence to any great extent. A technological society cannot be broken down into small, autonomous communities, because production depends on the cooperation of very large numbers of people and machines. Such a society MUST be highly organized and decisions HAVE TO be made that affect very large numbers of people. A further reason why industrial society cannot be reformed in favor of freedom is that modern technology is a unified system in which all parts are dependent on one another. You can't get rid of the "bad" parts of technology and retain only the "good" parts. When a new item of technology is introduced as an option that an individual can accept or not as he *[sic]* chooses, it does not necessarily REMAIN optional. In many cases the new technology changes society in such a way that people eventually find themselves FORCED to use it. [T]echnological progress marches in only one direction; it can never be reversed. Once a technical innovation has been introduced, people usually become dependent on it, so that they can never again do without it, unless it is replaced by some still more advanced innovation. Not only do people become dependent as individuals on a new item of technology, but, even more, the system as a whole becomes dependent on it. (Imagine what would happen to the system today if computers, for example, were eliminated.) Thus the system can move in only one direction, toward greater technologization. Technology repeatedly forces freedom to take a step back but technology can never take a step back - short of the overthrow of the whole technological system."

- *Industrial Society & Its Future*

Nobody here is free. Everyone is drugged with hallucinations of freedom. A look around is enough for anyone not blind to perceive visible and invisible handcuffs.

It is true that the modern world, largely, has gained a foothold in the minds of its subjects, in the hearts of all its slaves. This fact brings to mind the metaphor for what exists as a ship without a captain or chief engineer, which continues its route without problems thanks to its well-alienated sailors.

Inside and outside the walls, parallel societies, parallel worlds that only seem so far away from one another.

...PRISONERS IN THE PRISON-SOCIETY - TEARING DOWN THE WALLS

The attack was organised as an urgent action in solidarity with the rebel Olga Ekonomidou^[1]. The day we completed the attack on Microsoft, Olga spent her 54th day in isolation for her refusal - with no regrets - to submit to humiliating nude body searches.

Unfortunately, we could not act in these earlier critical periods:

- The victorious hunger strike by revolutionary anarchist Rami Syrianos^[2], who was also subjected to the torture of isolation for the same position.

- The hunger strike by the anarchist comrades Kostas Sakkas, Giorgos Karagiannidis, Alexandros Mitrousias - demanding the immediate release of the companion Stella Antoniou for health problems and the dropping of the charges.^[3]

- The victorious rotating hunger strike by members of the Revolutionary Organisation CCF^[4] and the anarchist Theofilos Mavropoulos^[5] because two members of the Organisation, Panagiotis Argyrou and Gerasimos Tsakalos, refused to be transferred to Domokos Prison, where the cowardly sergeant Kliaris and his followers attacked and beat the comrades for not accepting the humiliating intake process.

Our choice of target might seem to have no relation to judicial and law enforcement institutions, but we know that the struggle is everywhere. And our point is that the system is all connected and completely shaken after the small and large shocks of our action. We believe

active revolutionaries should constantly attack repression, but also to take the opportunity to broaden the perspective and range of our attacks and our revolutionary discourse.

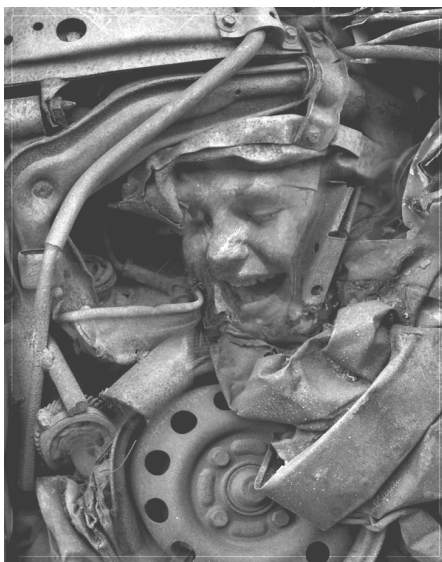
On both sides of the wall, there are people who are against the prison, that do not lower their heads. Although the top of the wall separates us, and we are on the side that we are, we always communicate with our brothers and sisters on the other side.

NEVER ALONE - A FIST AGAINST THE CONCRETE

We send strength to all fighters imprisoned in the inhuman conditions. Power to all rebel prisoners.

THE EMBERS OF A MULTINATIONAL

The building was selected because Microsoft is one of the strongest companies in the field of computers, those magnificent and terrifying machines that at first sought to replace the human mind and now carry capitalism on their backs. **The software that they develop runs the vast majority of computers, to stupefy the kids with video games or to give life to computers of the state, tax offices, armies and capitalist corporations.** Each company that participates in the techno-industrial system, regardless of their contribution, is our target.



Before we forget, the funds accumulated by the founder of Microsoft, Bill Gates, are now being invested in nuclear projects by him, for example, to finance the construction of a new and more promising nuclear reactor, even after the events of Fukushima^[6]; plus he is investing in genetically-modified products, a modern threat to human health and nature that is still sold as a life-giving product, when in fact it gives death. One example among many: thousands of farmers committed suicide due to the inefficiency of Monsanto products, *by consuming them in some cases*. Gates also invests in medicines, vaccines and the "intervention" into the genetic code in order to support his ideas. All this, of course, to showcase the fight against hunger, for charity, better health, better living standards, environmental protection and the fight against climate change.

Anyway, his fortune lets him buy and sell any kind of power he wants. Do you want a simple example? The vast funding of the world's largest news agencies by the Bill and Melinda Gates Foundation for the promotion of investments, which crushes any arguments in the bourgeois world on the differentiation between innocent and guilty technology.

"The erasure of animistic and organic assumptions about cosmos meant the death of nature: the most influential effect of the scientific revolution. Since nature started to be conceived as a sum of dead and inactive cells, driven by external forces instead of internal ones, the mechanical frame itself could legitimate the manipulation of nature. Furthermore, the mechanistic order, being a conceptual frame, was associated with a system of values based on power, entirely compatible with the orientations of commercial capitalism."

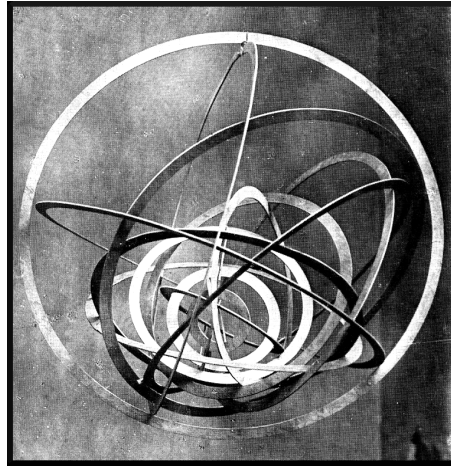
- *The Death of Nature: Women, Ecology and the Scientific Revolution*

DEATH TO THE TECHNO-INDUSTRIAL COMPLEX

"[...] There is nothing wrong with violence in itself. In any particular case, whether violence is good or bad depends on how it is used and the purpose for which it is used. So why do modern people regard violence as evil in itself? They do so for one reason only: they have been brainwashed by propaganda. Modern society uses various forms of propaganda to teach people to be frightened and horrified by violence because the techno-industrial system needs a population that is timid, docile, and afraid to assert itself, a population that will not make trouble or disrupt the orderly functioning of the system. Power depends ultimately on physical force. By teaching people that violence is wrong (except, of course, when the system itself uses violence via the police or the military), the system maintains its monopoly on physical force and thus keeps all power in its own hands. [...]" -Ted Kaczynski

Technology today expresses the power of pseudo-experience, in a continuous search to achieve the impossible. With its twin sister, science, the two put the pursuit of knowledge in the service of domination, they are the most expensive prostitutes to Power - so, the envy of Art. **All these companies of the techno-industrial complex are inextricably linked to the economic and political system. Playing the role of creators and managers of the modern world, they have their products for use and enjoyment of power with a common goal: the imposition of totalitarian control, maintaining balance and contradictions and, of course, profit.** So, we do not know if the product is harmless, useful or beneficial, but its provision has a clear and unambiguous goal, and aims with great precision. From the lives of animals tortured in laboratory testing and nuclear attacks, from tests of human preferences and consumer-sales, to theft and sale of personal data for profiling social and political conditions - to sell them to the secret services, from continued subjugation of the individual in a technological prison that is destroying the planet...

The computer, the practical application of mathematics, now has the ability to simulate reality in a virtual environment. The lack of emotions and pleasures, the disaffection and alienation, emptiness and futility of existence are already deleted through the illusions/sensations



generated by machines. While typing this text, dozens of people (by my side) of all ages are glued to a screen, adjusting their behaviour through a game, some even live through it. Seeking personal contact, friendship, acquaintance and love on social networking sites. And all this only in one corner of the globe, places that we are multiplying exponentially every day. If now it controls our emotions and sociability, if it now directs our mood and

"F.C., the so-called Unabomber, observed in the manifesto, *Industrial Society and Its Future*: "In the future, social systems will not be adjusted to suit the needs of human beings. Instead human beings will be adjusted to suit the needs of the system". (Thesis 151) With one small error, this future is already present. And it has always existed, even in less intrusive terms, with the adaptation and chaining of individuals to economic development: work, the factory, degradation of food, commodification, spectacularisation, etc. Going back in time, we can see how Descartes smoothed out the path for such artificialization with his mind-body dualism. Setting aside the mind and shifting attention to the body, objectively quantifiable and controllable, he pointed the way out to science, which has today achieved transplants and the artificial creation of organs. Already Descartes himself asked, "Couldn't living organs perhaps be conceived in a satisfactory manner, and thus governed, as if they were machines?" But science has gone further, not only realizing his idea as the basis of modern biology, but then conceiving organisms fused with and ruled by machines[...] genetic manipulation already finds applications on the human being, and individuals are already designed in a laboratory, thus carrying evolutionary control to its farthest end. What ethics cannot achieve, especially on the social plane (truthfully, a lot), will be achieved thanks to nanotechnology that already allows the implanting of micro-chips under the skin with infinite possibilities, from location, to the control of gestures and actions, up to interaction with the biological system. Today the lines of control tend to flow more and more into the fabric of life."

- Towards Something New

thought, how far away is the time it will completely regulate our senses? **How long before the time we think we're seeing a beautiful landscape, smelling a flower, listening to the waves or touching a partner, but behind it hides a well-written digital code?** You cannot waste time waiting for an answer...

Starting from... tools and machinery, urban development planning, biotechnology, nanotechnology, and sociological techniques such as propaganda and control of psychology...

Tablets that alter mood, purchases and sales of virtual items, devices implanted within us that control our health and provide appropriate treatment and military robots that are trained in combat tactics. Mind-reading machines, chip implants in the brains of animals and humans, control of emotions through electromagnetic waves, the channels of research **not in the dark basements of the intelligence services, but in sunny laboratory research centres, universities and large**

technology multinationals. An exciting and at the same time terrifying future is fast becoming present.

Thousands of corrupted minds who think the logic of Power. To further strengthen the established order. **Under the guise of medical benefits, improved living standards, protection of the environment and exploiting the natural human tendency to create knowledge, technology subordinates by control of thought,** smart weapons are an important strength both for their economies to flourish through massacres and to attack those who resist their effort to make the revolutionary vision even more distant. We are infuriated by the

sacrifice of our propensity for human evolution and creation, on the altar of sovereignty and taxation, for the sake of domination and enforcement. Do not imagine we envision a world where everyone has to grab a hoe to work the land, nor do we intend going back to thousands of years ago, which is impossible anyway. **We want to develop the full potential of the human individual in a world where knowledge and experience are freely available and not the privilege of an authoritarian clique or an economic strategy, in a world without masters and slaves, without specialists and unskilled.** We firmly believe in the greatness of the achievements of the human intellect, but our awe becomes frustration and anger at how easily they have deceived the latter.

All modern lifestyle would collapse completely without logistical infrastructure such as electricity or oil to nourish and sustain the ever expanding monstrosity. The thread of life which is so powerful as to sow death with the push of button – like nuclear warheads – is at the same time so helpless it will collapse completely with chaotic consequences if the supply is interrupted. **The reign of terror and artificial happiness depends on the position we take in this war against the challenges of this new empire: rebellion or submission, human or subhuman, war or suicide.**

Deadly culture that is identified with the monstrosity of modern technology, you should not have a civilised death. Deep breath to the end and here we go...



WAR FIRST AND ALWAYS

“Almost independent for a few more hours, then I will give voice to the detonator, my enemies will discover that for you, they are far away and once I've gotten rid of them, persecute me, but now that I look, they are persecuted.” Revolution, movements, perspectives, words that come from afar to let you remember what has been done OR WILL BE DONE. Words whose meanings and vague essence is exiled to a remote area

of the past or the future. **What matters is how we live here and now.** What matters is the effort of each individual character to defeat as much as possible the repressive power within them, beside them, around them. As has been written many times, the theory simply confirms the action. Empty words, theoretical acrobatics, grandiloquent proclamations. In our words, we all win. But when it comes the time to act to seal our theoretical practices then inhibitions impede, defer, displace, fears dominate. **Action means a rupture. Breaking with your fearful self, breaking with the currently dominant value - breaking with inertia.** Moving away from the current reality. Action is not only one arson, a performance, a parade. Action is defined as the attempt to implement the concepts in relation to themselves or others, IN DAILY RELATIONSHIPS.

For us, ANARCHY IS A WAY OF LIFE. It doesn't begin when wage labour ends or when the student finishes the program or when any course hours are over and done with. Even when an attack ends, posters are put up where the "job was done" or aggressive energy is present.

Whoever fights does not need any approval, any profile to "sell your face." The anarchist struggle is in itself selfless by nature, not with a victimised Christian humility, BUT AS AN ATTITUDE OF "SPEAKING LITTLE AND DOING A LOT." The struggle is not an issue debated in café gossip, the gaps between student/working hours, at "anarcho" cafés in fucking Exarchia.^[7]

Away from elitism.

Away from the smoking lifestyle that has infected the revolutionary circles.

Away from the public pseudo-dilemma of social action or guerilla, media fetishism and meaningless splits over polymorphism of the struggle or union.

Against the conception that the end justifies the means, which therefore weakens the collaborations/friendships which aim at revolutionary gains.

Against overwhelming perceptions that underestimate people, undermining their prospects for development, applying universal standards for interpreting the submissive attitude of society as a whole - not to throw people into garbage bags.

After all, *"he [sic] who is without sin casts the first stone."* Whoever thinks and believes themselves pure has become contaminated without knowing...

Our own struggle is "struggling" daily from inside the minds of all those who still think. Fermented with countless individual characteristics of each person. Enriched with the diverse range of concepts in the social field. Reaching beyond deadlock and suicide in the towering walls of fear and resignation! Until other comrades continue the battle...

At the forefront of the fight are people around the world who fight fiercely for the impossible, even in their heads. Whatever your political identity, respect to all those who give their lives, because they love life and know that a dangerous free life is worth more than the life of a slave, drowned by the compromises with authority...

It is... the rebels in the Niger Delta fighting against multinational giant Shell which pollutes and destroys vast areas, the subversive militant movements that develop in the U.S. claiming space and time outside the mandate of state-economic dictatorship, the Palestinian armed resistance, the armed fighters of the FARC in Colombia, the land occupations in Brazil which are forcibly evicted because of the Olympics, the rebels in England, ghettos in France, the miners' strike conflict in Spain and the insurgents of Egypt and Syria - despite the thousands of deaths and repression, they filled the streets and squares of cities, confronted the uniformed pigs and became armed against the regime.



It is... the spread of militant anarchy and the practice of establishing it at all levels;

by molotovs in Santiago to arson in Athens and armed attack in Italy, it is the propagation of anarchist-revolutionary discourse by dozens of unknown companions...

The points that differentiate us are many, such as the hierarchy of the armed party. Apart from the individual choices, we recognise something deep in common with the rebel base: struggle and resistance against domination - passion for life and freedom.

Even with our anarchist comrades there will always be points of disagreement, controversy and conflict because in our world without authority there is no common line and everyone is differently placed between compromises and rebellion. The challenge is to remain as one fist against our common enemy.

Life is struggle and revolution. Revolution and struggle is life. Life is here while we live, while we fight, while we look to the sky... When this ends, everything shuts down, along with red and black flags, symbols of the hammer and sickle, and ideologies.

Our struggle is hard, painful and at the same time, unlimited and enthusiastic. The source of our rebellion is and will be *experience*.

Our struggle is polymorphic. We explode like our bombs, smell of pure lead like our bullets, we spread like fire, speak from our hearts as well as our texts, we pollute the decaying city with our posters like smiles to our friends, we fall in love passionately and often are characterised as timid misfits.

Our struggle is our "contribution" to the global underground war that occurs daily in our fight within and against the social machine. Our accomplices are NOT characterised by REVOLUTIONARY PURITY.

Our struggle does not serve anyone or anything. It only reflects our wishes and desires. Our hatred and hope. Our joy and sorrow. Our thoughts and feelings.

Our struggle breaks the walls of prisons-hovels to connect us with our brothers and sisters around the world, accompanying them in the difficult hours of their confinement.

Our struggle is, first and foremost, the fight against OUR OWN compromises, OUR fears, OUR imperfections.

Our struggle is beautiful and exciting because it gives us moments that we would never feel if we had followed the conventional rut of a student or a worker.

Our struggle is illegal, *whatever means we use*, because it exceeds the limits of bourgeois legality. Because it is completely opposed to Power and Civilisation, and this was, is and will be outside the limits of the law.

Our struggle is proud and does not bargain with any cop or courtroom. Our struggle is watered by the blood of all the many dead comrades. We honour them each day by continuing the fight, keeping in mind sooner or later that all their deaths will be avenged.

At the end of the day, our struggle is our attempt to live Anarchy NOW, leaving behind our contracts, to create real relationships with other comrades to beat and stab the perfect image of this world.



It is because we envision a world very different from theirs, a world based on solidarity and fellowship where knowledge grows freely, in contrast to scientific investments dependent on the state, military and capitalists.

A world in which humans live in harmony with the natural world in a symbiotic relationship with living things of the earth. In contrast to people addicted to the techno-industrial prison complex that is constantly attacking everything that lives and breathes.

A world, **whose basis we are building now**, through communities of anarchists in struggle, a world which is illegal to think and dream of, and even more so when someone tries to live it in the here and now. Obsolete patterns give way to the radical imagination. Let each one form their life away from patterns and moulds. Let us put politics and its supporters in the garbage. But really, who dared to give a political connotation and perception to human behaviour and emotion?

*"Scholars of today, idiots of tomorrow
Give me the mental capacity enough to
move my hands
Prophets and acrobats of the revolution
Today I'll do it on my own
without lessons"*

ABOUT THE ELECTORAL CARNIVAL

Our attack took place just after the election. Mapping the motives of those who voted and those who did not participate, no doubt, is impossible. For sure, we do not have the illusion of a large shift to the left, some just *"saw the light and came"*, in an attempt to change the political landscape. Therefore, the only point where these differ from all previous elections is that a large part of society opted for a political position, while the former was based on indifference to the vote (of course, along with a delayed "interest by the public", also the dilemma of stupidity accumulated through questions such as "Golden Dawn or Syriza^[8]?). And indeed, a large percentage of abstention does not translate as boredom only of the electorate, but as a reaction or depreciation of the process, which in two words speaks of "politicised abstention", if you can call it that.

To some of those who took to the streets to give vent to their anger - for they feel the need to exhaust it more than ever - from our point of view, to vote in the bubble of the traditional left is not enough, nor the sterile and harmless "protest" through abstinence, which are only options that serve as a pressure-valve and relief. We propose the radicalisation of everybody who does not

have a mind replaced with that of the TV and is looking for a real meaningful reaction and resistance; **the radicalisation of the action in schools, the workplace, in the popular assemblies and wherever each one is militant and, mainly, in the street.** This is where consciences grow, meet and share thoughts and concerns. Where the experience takes the place of virtual reality and opens roads that were carefully closed. In street fighting and barricades. We consider this field the most fertile for the spread of anarchist theory and practice.

As for the voters of the Golden Dawn, they had the opportunity to see who's strengthened. Excuses like "I voted to feel safe" or "to make a protest vote" will not be enough to calm our hostility towards them. We should not be indifferent to the continued growth dynamic of the fascists, because even a seemingly non-serious risk can become a surprise when we find ourselves faced with something unpleasant. The thugs-members do not remain quiet, thinking that now the cops protect them. As the saying goes: *with one stone, two birds.*

SWALLOWING FIRE... SPEWING UNINTELLIGIBLE DESIRES

The system has not only managed to retain power by force but has also managed to spread it and apply it to many sets of social relations through the dozens of languages spoken, so as anarchists we conduct a revolutionary war, that not only has to overcome and destroy the power structures, institutional and informal, but also build FREE human relationships here and now, and build relationships that we will defend at any price with our own bodies as barricades, because they reflect our whole being, with blood and pain, happiness and sadness, laughter and tears, love and hate.

Our relationships simultaneously reflect one thousand times **"you and me can do it"**. And all this we are describing is the cement of human emotions that will never break, and which knows what is right and what is necessary in the fight, because those who have breathed the air of freedom, even if it is buried in the dungeon, meet most ardent hopes, because yesterday, today, tomorrow and always, these relations have been and will be the embryo of something better. We don't know if or when it will come, but we fight for it fiercely, because we believe deeply in free human beings.

Because, even if we break our backs, our individual victory came in building these relationships and our collective struggle to expand the anarchist revolution. Because, if we had arrived late for our appointment, we might not have stormed heaven. **Our aim is to build a solid foundation for the basis of creative destruction.** Materialising the disgust and hatred for everything that keeps us prisoners to the perverse world of dead objects, inanimate souls, seduced consciences, genetically-calculated horror, cold acceptance of bloody idols. Let's stay in the whirl of the senses and their dangerous desires.

LONG LIVE THE SPREAD OF ANARCHIC RELATIONSHIPS! LONG LIVE ANARCHY!

P.S. 1: We dedicate each line of this text to the captured rebels Babis Tsilianidis, Dimitris Dimtsiadis, Socratis Tzifkas^[9]. The influence of their thinking through innovative analysis is crucial. *Until we meet again...*

P.S. 2: The day of the attack on Microsoft, members of the CCF and the anarchist Theofilos Mavropoulos were on trial for use of the phrase *"Not one millimeter back: nine millimeters in the cops' heads,"* a phrase that we adopted, as it expresses us perfectly. As part of the repressive campaign against the anarchists, they're even charged for the arson attack on Studio ATA^[10], which we claimed as our action. Coincidentally we're present in court, in our own way. Well, not to forget: *not one millimetre back, nine millimetres in the heads of judges and prosecutors.*

P.S. 3: We send our unconditional solidarity to anarchist Mario Lopez in Mexico, who was wounded by the bomb he was carrying^[11] and also to anarchist prisoners accused of participating in FAI attacks in Italy^[12]. Our fire burns for all of you!

**Deviant
Behaviours for the
Spread of
Revolutionary
Terrorism
- International
Revolutionary
Front**

1. ed. - *Olga is an imprisoned member of the underground revolutionary organisation Conspiracy of Cells of Fire / Informal Anarchist Federation (C.C.F./F.A.I.), the first phase of whom (after three waves of arrests 2009-2011) are now imprisoned in Greece. They proudly claimed responsibility for involvement in the organisation, and have all maintained an anti-judicial stance (refusing to recognise the legal process) and are still being tried for over 250 attacks with bombs and fire on banks, car dealerships, private security companies and police, international statespersons delegations and escorts, tax offices, strip clubs, courthouses, law and counter-terrorist offices, churches, detention facilities, foreign embassies in Greece but also senior foreign leaders abroad... The group maintains a strong presence through their court appearances, prison struggle (refusing procedure, fighting guards, hunger strikes, trying to escape) and texts of incitement and proposals for the international anarchist insurgency. In May, Olga had refused to undergo prison strip-searches, the same as all C.C.F. members, and was held in Diavata prisons disciplinary cell for over 50 days, monitored around the clock by a CCTV camera (which she was eventually able to cover), after her disciplinary transfer from Eleonas-Thebes prisons for attacking an inmate snitch who had deliberately been moved into the same ward.*

2. ed. - *Rami Syrianos is an anarchist imprisoned for a hold-up robbery of an auction of property seized by police and customs, in Thessaloniki, Greece. He claims and defends the action in the context of the refusal of wage-slavery, stating that "[r]obbery, kidnapping, individual or collective expropriation of goods, sabotage, attacks on economic targets, collective living experiences, and free street markets are all methods that give meaning to the complete rejection of the world of work, production, and consumption, but only if they increase awareness that leads to support for a wider revolutionary struggle for individual and collective liberation."* After two months of isolation for refusing to



undergo the prison strip-search, he went on hunger strike.

3. ed. - Giorgos Karagiannidis and Alexandros Mitrousias were both sentenced for participating in C.C.F./F.A.I. which they deny, and Kostas Sakkas and Stella Antoniou are also accused of forming an "unknown terrorist organisation" connected to the C.C.F. and deny the charges. Stella is now out of prison while they await trial, Kostas is still inside. Dimitris Politis and Yannis Michailidis were also accused of membership, and went underground, before being captured on February 1st 2013 [see **Rebels Behind Bars; New Arrests from the C.C.F. Investigation**] – they've also denied participation in the C.C.F.

4. ed. - The other C.C.F./F.A.I. prisoners of Greece are Damiano Bolano, Giorgos Nikolopoulos, Panayiotis Argyrou, Gerasimos Tsakalos, Michalis Nikolopoulos, Christos Tsakalos and Haris Hatzimichelakis.

5. ed. - Theofilos Mavropoulos was arrested after a gun battle in Athens, May 18th 2011, where he was shot and injured by police bullets (although his comrade with him managed to steal the cop's vehicle and escaped in it after dragging one of the cops for a while) then charged with two counts of attempted homicide (both cops were wounded in the armed exchange), and also accused of being a member of the C.C.F. (which he denies) among other charges.

6. ed. - See **Fukushima's Fallout on My Soul**

7. ed. - Exarchia is a neighbourhood of Athens, with a large anarchist presence.

8. ed. - Golden Dawn is a fascist electoral party in Greece with an active and violent street presence, and have many cops as members and supporters. Syriza is the main opposition party, Coalition of the Radical Left.

9. ed. - See **'The Organised Minority Structure'**

10. ed. - In November 2011 while part of the group prepared for street-combat with State forces on the day of the 48-hour general strike, another carried out an incendiary bombing in the Studio ATA courtyard (they work with major TV channels who "slander the insurgents"), destroying vans. "This is the absolute destruction of human existence in the modern technological world, which naturally TV is not the only responsible one for, but so also is any other substitute for life. In modern bourgeois democracy, overload is preferable to dry propaganda..."

11. ed. - See **Dedication to the Underground**

12. ed. - Sergio Maria Stefani, Giuseppe Lo Turco, Alessandro Settepani, Stefano Gabriele Fosco, Giulia Marziale, Paola Francesca Iozzi and Elisa Di Bernardo, as well as Nicola Gia and Alfredo Cospito who were arrested after this claim, are all accused of F.A.I. actions in Italy, and are all either in prison or under judicial control while they await trial. [See **Rebels Behind Bars; "To All Those Who Don't Stop Struggling" & "We Refuse to Reduce Our Desires..."**]

'THE POVERTY OF ALL MORALITY'



It is my guilt about my desires which makes me susceptible to ideological exploitation by others, and which motivates me in producing excuses and justifications (rationalizations) in terms of the dominant ideology (the ideology which I let dominate me). The trick of ideology consists in this: to re-present desires in a pseudo-universal — i.e., unselfish, altruistic (and therefore unreprouachable) — form, always in terms of some abstract "general interest". In order to reconcile myself with my ideology I must make myself a liar. But it is a losers' game. The lawyers of the dominant class already have it set up in advance their way, and here I am on their terrain. The use-value of practical generalizations is that of theory — intelligence of human practice; knowledge of means, techniques, and consequences. The use-value of morality is that of ideology — to dominate others, to attempt to get what is wanted in a narrowly selfish way, by representing it as unselfish, universal, in a climate where transparent selfishness, and transparency about desires, is not tolerated, is chastised.

In the abstract negation of morality, [...] moralism is transformed into anti-moralism, which is really only an anti-moralism moralism, and not truly the opposite of moralism at all. According to the logical substructure of this ideology, one has a duty to do at all times what is immoral according to the dominant ideology — that is, the ideology still defines and dominates... [...] Thus, it is abstractly required to live by stealing, to practice sexual promiscuity, to live in squalor, to drop out of school, to never work, etc., etc. This is still qualitatively as far from the determinate negation of moralism as is moralism itself. As for ourselves, we have no morality. We have only our feelings, our needs, our desires; our thoughts, our consciousness,

our practical knowledge of practical consequences, at each given stage of our development. In short, our subjectivities, our selves. Compassion doesn't need to be coerced out of us; it comes naturally. We feel others' suffering, as well as their joy, because we are open to feeling our own.

"And how many sacrificed their lives, in order to look as wonderful as heroes! And weren't they lost throughout their attempt?

And don't the aesthetics of morality exist for the sake of beauty? We are moral so as to reveal our hidden charms, which are often nonexistent. And we could accept this need of beauty as a pararrhythm for parahuman paraexistence, if only we paid attention to the tunes in which things are singing our sufferings to us. For as long as we exist we need to disdain beauty, modesty, art, science, religion, the system, to be able to cherish life, the ugliness of life, the nakedness of life, the nescience of life, the immorality of life, the anarchy of life; in a single word, the truth of life. To scare all beautiful deaths away from us!

Until the modest and imposers shall go far off, far away, and there alone, having nowhere to demonstrate their modesty, and their imposition, and their beauty, shall look at each other, in the mirrors of their shortcomings, to stay dead. And when the deaths shall die, nature will mourn over no funeral of life..."

- New Life

The criticism of morality ends with the doctrine that you are the supreme being for you. (That is, your being, your self-consciousness, your being-for-yourself, is the necessary medium through which all other values — which constitute or give content to its value — including my value for you, or myself as one of your values, come into being for you. If you should lose your being, then all other beings, and therewith all values, would be lost to you. Further, and more concretely, to the extent that we produce socially, and that we produce a society; that we exchange self-powers and their objectifications, that we depend upon one another for the reproduction of ourselves, then my loss, or the loss of me, is your loss, and a depletion of your self). **It ends, therefore, with the categorical imperative to overthrow all those conditions under which you, the subject, are subordinated to some thing — some fetish, some totem, some projection, some reification, some cause, some ideal, some moral, some principle, some pseudo-subject — some being supposedly “higher than your self.”**

[...] It is not by any means only the narrowly “selfish”, “egoistic” desires and tendencies which are repressed continually (moralistically, while at the same time being reinforced practically) in the daily life of privatized society, but also — really, more so — the “non-egoistic”, the so-called “unselfish” tendencies: natural gregariousness, spontaneous human solidarity, natural compassion and empathy, simple sociability and love. There is an energy produced in each human being every day which aims at a social satisfaction and which if not satisfied socially turns against itself, becomes depression, withdrawal, etc. Unlike tribal societies, wherein these “unselfish tendencies” form the main base of social survival, in our society, overdeveloped (late) capitalist society, these emotions only break surface occasionally, exceptionally. **In the vast accumulations of constant and variable capital known today as “cities”, the continual steadfast repression of these tendencies is increasingly a necessity of survival.** With increasing rarity does social good-feeling pass between strangers on the street. Any stranger is best regarded an enemy. *And these teeming anthills are a world of strangers.* The growing phenomenon of mass, random murders can be understood as a becoming apparent of what

was always essential to capitalist society, now entering its historic extremity: “the war of all against all” is becoming armed.

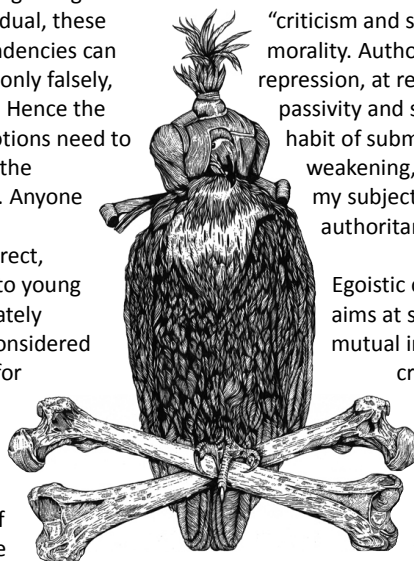
Once anesthetized, beginning in the early life of the individual, these social desires and tendencies can usually be re-evoked only falsely, artificially, coercively. Hence the belief that these emotions need to be enforced through the manipulation of guilt. Anyone still manifesting such tendencies in their direct, spontaneous form into young adulthood is immediately suspect, or at best, considered “naive” and a “fool” for his [*sic*] apparent “idealism” and/or “childishness” (despite all the altruistic pretenses of official society): these emotional tendencies are being seen as a weakness (which, in the society of estrangement, they undoubtedly are, until or unless such an individual develops full consciousness of these tendencies and of their social context, appropriating these as part of a revolutionary project).

I listen to criticism because I am greedy. I listen to criticism because I am selfish. I would not deny myself another’s insights. But egoistic criticism is a use-value or it is nothing; use-value not only to its recipient, but to its donor as well. I would not bother to criticize someone in whom I had no interest. Anything else would be service rendered to an ideal, a moral projection — only a moralist seeks to strike against what contradicts him, his moral, equally over the whole manifold of space-time; only an ideal is “eternal” in this way. Whereas I am

mortal. My libido is concentrated around myself; its intensity falls off exponentially with subjective distance from its source. This egoistic criticism is the opposite of the masochistic and ritualized (spectacular) “criticism and self-criticism” of Maoist morality. Authoritarian criticism aims at my repression, at reinforcing and reproducing passivity and servility, at maintaining the habit of submission. It aims at weakening, rather than strengthening, my subjectivity, at keeping me an authoritarian personality — a slave.

Egoistic criticism, on the contrary, aims at strengthening me, in the mutual interest of my self and my critic, for the benefit of our common wealth and our common project. It is immanent criticism, criticism of me in my own interest. By the same token, for such criticism to be possible, for someone’s criticism to “interest” me, I must see myself in them, and them in myself; we must share a common interest, a concrete community.

The critique of revolutionary ideology, anarchist and Leninist alike, with its sacrificial collectivist morality and, in particular, the critique of Maoism with its morality of poverty, reveals once and for all the poverty of all morality. [...] Morality is the expression of the irreconcilability of class antagonisms. It locates the general interest as a projection out of a social situation in which it could only be found as a contradiction. In morality, the contradiction is represented as an abstract identity of the interests of all men [*sic*], as the interest of an abstract man who has no real social existence. Second, in the sense that morality — which is projection, or selfdisowning — is a depletion of the real social wealth, of subjectivity, the wealth of the self.



“There is a direct correlation between the rise of institutions of slavery and the rise of ideology. Prior to the development of shared ideological systems defining and justifying enslavement, the existence of slavery could not develop beyond particular individual instances. It takes a community-wide ideological system in which legitimated roles of domination and submission are explicitly defined in order for slavery to become institutionalized in developing hierarchical societies. So the spread of ideology around the world, initially in the form of religion, accompanied the spread of slavery – all the various forms of forced labor. It can be argued that the rise of civilization – the centralization of religious, political and economic power in hierarchical, urban centers dominating their respective territories of resource extraction – has been co-extensive with the rise of both institutionalized ideology and slavery. In fact, it would be hard to find any factual arguments against this thesis...”

- Modern Slavery #1



FUKUSHIMA'S FALLOUT ON MY SOUL

[ed. - Here is an article posted by 'Greenrevolutionary' in the American North-East in late May 2011, shortly after the 11th March earthquake and tsunami 'Touhoku' triggered a series of nuclear meltdowns and release of radioactivity at the Fukushima Daiichi power plant in Japan, in the largest nuclear 'disaster' since Chernobyl. The Japanese government still has no solution for neutralising nuclear fuel which fell into the basement of the facility, or for the waste resulting from the events. For example vast amounts of radioactive water are pumped into the sea because there is just no way of storing it, and the transporting of poisonous chemicals and nuclear waste 1,000km from the earthquake to try to bury and burn on Maishima island. It has recently been announced that all Japanese nuclear plants may restart; and of course, nuclear facilities are not limited to plants - research reactors such as Ibaraki or the experimental centre at Osaka University (creating weapons more suited to today's so-called 'preventive wars') did not stop their activities for a moment.]

For two months now massive plumes of radiative particles have been spewing into the atmosphere from the crippled nuclear power plant in Fukushima. These particles have been carried through the jetstream across the northern Pacific ocean, to the west coast of north america, to the east coast and then finally across the Atlantic to Europe and eventually, if it hasn't already, the atmosphere of the entire global north will be contaminated by the radioactive particles produced by the multiple reactor meltdowns in Fukushima. The Japanese government and the company responsible for managing the plant; Tepco, have been pouring massive amounts of water onto the nuclear reactors but have been unable to raise the water level at all within the reactors; which are designed to be full of water at all times. The coolant systems which have now failed were supposed to supply 1 million gallons of water per minute to each of Fukushima's six reactors [according to Dr. Helen Caldicott; apparently they had no backup plan in case they were unable to permanently supply this preposterous amount of water to the reactors.]

There has been no real progress made in Fukushima since the beginning of the accident; in fact things have only gotten much worse. Tepco and the government's attempts to raise the water levels in reactors 1 and 2 have totally failed either because there is massive leaking of radioactive water into the ground and surrounding environment, or because they are unable to provide water at the

rate necessary to cool the reactors enough for water to exist in their vicinity. Either way, the reactors are still exposed to the air, still releasing massive amounts of radiation into the atmosphere, and still at risk of hydrogen explosions.

Additionally, we know that Tepco and the government have been intentionally dumping massive amounts of radioactive water directly into the ocean; because they simply have nowhere else to store it all. This radioactive water will travel the major ocean currents of the Pacific and eventually will flow down the west coast of North America. In the center will be the Great Pacific Garbage Gyre^[1] being bathed in radioactive rain. **All ocean systems are ultimately connected and it is possible that the dumping of so much nuclear waste into the ocean could contaminate the seas worldwide.**

And the radiation won't stop coming out of the reactors for an estimated 6 to 9 months according to Tepco and the government; a timetable which many scientists seem to think is extremely optimistic. So radiation will continue to pour out of the plant until then.

But wait a minute, I'm not sick yet. What does exposure to radiation actually do to the human body?

Well, radiation exposure can effect one in a few different ways depending on the type and amount of exposure. Let's explore what the future holds for our species.

First, there is Acute Radiation Syndrome. This occurs when a person is exposed to a source of ionizing radiation, and refers to health effects which appear quickly [within several months of exposure] rather than over the long term [years or decades after exposure]. This is when someone is exposed to an external source of radiation, rather than ingesting a radioactive particle into one's body through the lungs or digestive tract. In other words, this is what people in Japan and nearby the plant have to worry about. The speed of the onset of symptoms usually indicates the severity of the dose.

Acute radiation sickness normally indicates a large dose. The average dose



of radiation administered to a person by a medical x-ray device is something like 0.1 Gy [ed. - 0.1 'gray', the unit of absorbed dose], and people begin to get acute radiation sickness at doses of 1-2 Gy. Though there have been exposures of more than 30Gy, 8 Gy is more than sufficient to kill 100% of those exposed, whether they receive medical care or not.

An exposure of 6-8 Gy kills between 95-100% of those who do not receive care, and between 50-100% of those who do. Exposures of 2-6 Gy kill between 5-50% of those who receive care and between 5-100% of those who do not.

Now the fun part; the symptoms!

1. Nausea, vomiting, lack of appetite
2. Bleeding from orifices
3. Massive infections
4. Anemia
5. Loss of white blood cells (Leukopenia)
6. Hair loss
7. Central Nervous Systems ranging from cognitive impairment to seizures, tremor and ataxia (severe lack of coordination of muscle movements)
8. Etc.

Furthermore, if you are lucky enough to have a small enough exposure to survive the Acute Radiation Syndrome, you also have to deal with the long-term cancer risks associated with accumulated radiation exposure. Every particle of radioactive dust or fallout you breathe in or ingest adds to your risk of getting cancer and will irradiate you from the inside out until it is removed, expelled or decays. This causes cancer. Exposures are cumulative; so every dose one gets adds to one's chance of getting cancer.

Fallout comes down in the rain. It has been raining where I live for six days, and at first I was mostly avoiding it and staying inside. I looked on in sadness as the radioactive rain fell down on the plants and animals and the soil outside. **I have no Gieger counter, but I have a basic understanding of the interconnectedness of all things.** I know the jetstream is bringing radioactive fallout down in the rain where I live. I know this will be happening for a very long time. They won't have the situation even remotely under control until next year at the earliest.

Sitting in the garden the day before yesterday I came to this realization; there are over 440 nuclear reactors in the world. There are over 100 in my own country; the majority of which seem to be

"Thousands and thousands dead or missing, millions evacuated. So far. Entire cities swept away. As if it weren't an earthquake that struck Japan, but a nuclear bomb. As if it weren't a tsunami that laid waste to houses, but a war. In fact, this is so. It's just that the enemies who struck so hard are not the earth and the sea. These are not at all tools of revenge for a nature that we are accustomed to view as hostile. The war that has been going on now for centuries is not one between humanity and the natural environment, as many would like to make us believe so as to ensure our discipline. We are our own enemy. We are the war. Humanity is the war. Nature is only its main battlefield. We have caused floods by transforming the atmospheric climate with our industrial activities. We have broken down riverbanks by cementing their beds and deforesting their shores. We have made bridges collapse by building them with scrap material so we could win contracts. We have swept away entire villages by building houses in areas at risk. We have contaminated the planet by building nuclear power plants. We have bred jackals by aiming for profit in every circumstance. We have neglected taking precautionary measures against such events, concerned only with opening new shopping malls, new railroad and subway lines, new stadiums. We have allowed all this to happen and repeat itself by delegating to others the decisions that concern our lives. And now, after we have devastated the world in order to move faster, to eat faster, to work faster, to live faster, we still dare to complain when we discover that we also die faster? There are no natural catastrophes, there are only social catastrophes. If we don't want to go on being victims of unforeseen earthquakes, unusual floods, unknown viruses and so much else, the only thing left for us to do is to act against the real enemy: our way of life, our values, our habits, our culture, our indifference. It isn't against nature that we need to urgently declare war, but against this society and all its institutions. If we are not capable of inventing another existence and of fighting to realize it, we must prepare to die in what others have arranged and imposed. And to die in silence, as we have lived."

- *There are No Natural Catastrophies*

concentrated in the Northeast, where I live. There will be more accidents. Eventually, as the grid comes down, there will be no one left with the ability to entomb reactors and there will be massive radiation leakage, almost certainly, whatever we do.

I sat down on the wet grass under a small peach tree and surrounded by flowers and plants yet to bloom. The pair of cardinals who've built their nest in an evergreen next to the house used the time in between rain showers to gather food. The robins who are moving in to an adjacent shrub shuttled in and out of their new home, each time returning to the nest with a beakful of small twigs. Pollinators swarm the flowers during the lull in the rain. **And then, the rain began to fall again.** Lightly at first, and I did not move. Why should I. What is the point? I'm virtually guaranteed cancer at this point anyway, even before this accident. **All this does is help me let go of the denial.** If I live long enough, I will get cancer. I guess in my heart I've always sort of known we'd reach that point in my

lifetime; the point at which the environment is so contaminated with carcinogens that virtually 100% of humans will get cancer in their lifetimes.

As it began to pour harder I looked at all of the living things around me. **The living world in the place where I live and love enduring baptism by nuclear fallout.** Large heavy drops fall on my head, my shoulders, my back, my arms, my legs. My shoulders and back are soon wet through my now moist shirt. The robins continue shuttling. The male cardinal hops from branch to branch low to the ground in the woods, hunting. I do not see the female. I lift my face to the sky and open my mouth, and tears escape from the corners of my eyes to run down my cheeks and mix with the radioactive rain on their way down to the ground. And there was peace. There was calm. This is where I live. This is my landbase. This is my rain. Our fates are fused. If there is fallout in the rain, and there may not be today but there certainly will be plenty of times before they get this disaster under control, then there will be fallout in my

body. **So be it. That makes it all the easier to fight for this place while there is still some fight left in me.** The years go on; entire ecosystems die — last year the Gulf of Mexico^[2]. The year before the discovery of the Great Pacific Garbage Gyre. This year the entire north Pacific Ocean.

A personal future in this world becomes easier and easier to sacrifice. A personal future filled with low white blood cell counts, dying of massive infections in a similar manner to AIDS patients. Or a personal future with low platelet counts; which are responsible for the clotting of blood and without which the body may bleed profusely and unexpectedly from the nose, rectum or the simplest of skin abrasions. Or dying of bone cancer — or perhaps bone necrosis; where the bone inside a part of one's body dies; and the dead tissue decomposes and causes surrounding tissue to die. Tissue necrosis often leads to gangrene. A personal future watching everything I love die. **That's what waiting leads to.** That's what the kind of denial that would have me go hide inside from the rain leads to.

I'd rather a personal future spent fighting fiercely for that which is left of what I love; fighting fiercely for life. I don't want to witness the death of the world. I don't want to witness the total and complete unraveling of the web of life. I won't be one of those left at the end who can only leave the house in protective gear for ten minutes at a time to look at the last remaining tree in town before it too dies of radiation poisoning.

No, instead I'll fight for what's left of the web of life, while anything at all still remains of it. I will put everything I am into this fight while I still can. I will fight because there's no better future I'd rather hold out for. I will fight for the right of future generations not just of human beings but of all species to exist on this planet, our home, if we can defend it from those who would participate in omnicide in exchange for a little cash in their pocket. It's time to wake up to reality, time to wake up to responsibility and time to kick the rabid, psychopathic

leaders of government and industry off of the fucking planet once and for all.

1. ed. - *A gyre is any large system of rotating ocean currents, particularly those involved with large wind movements. The North Pacific Gyre is one of the five major oceanic gyres, and covers most of the northern Pacific Ocean. It is the site of an unusually intense collection of human-made marine debris twice the size of Hawaii, known as the Great Pacific Garbage Gyre, with exceptionally high concentrations of pelagic plastics, chemical sludge, and other debris that have been trapped by the currents of the North Pacific Gyre. Of the 1.5 million Laysan Albatrosses that inhabit the region, nearly all are thought to have plastic in their digestive system. Approximately one-third of the chicks die mostly due to being fed plastic by their parents. Besides the particles' danger to wildlife, on the microscopic level the floating debris can absorb organic pollutants from seawater: when ingested, some of these are mistaken by the endocrine system as estradiol, causing hormone disruption in the affected animal. These toxin-containing plastic pieces are also eaten by jellyfish, which are then eaten by larger fish. On the macroscopic level, the physical size of the plastic kills birds and turtles as the animals digestion can not break down the plastic inside their stomachs. A second effect of the macroscopic plastic is to make it much more difficult for animals to see and detect their normal sources of food.*

2. ed. - *See Sealife Deformities from the Gulf of Mexico Oil Spill*

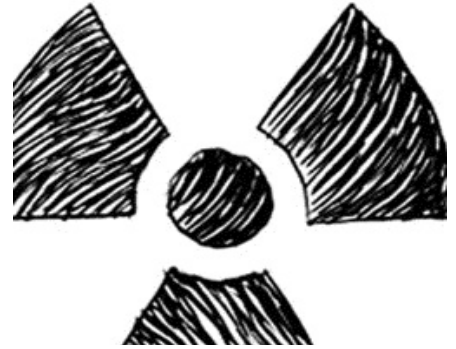
REVOLT AGAINST NUCLEAR POWER

03.02.13, Toronto, Canada: *The rail-line by the General Electric-Hitachi nuclear processing facility is blockaded by the indigenous people whose terrain the uranium is extracted from, leaking radiation all along the fuel chain, and who have "always told the industry to "Leave the black death-rock alone". They did not listen, and we are now bombarded with 300 million tons of radioactive mine tailings leaching into our water, contaminating our land and blowing for miles on the winds. Our plants, animals and people are already sick and dying. We can hear the earth crying, "ENOUGH! KUH-TAH! A KU SEI C'EST ASSEZ!" But now the industry is targeting us with the other end of the nuclear fuel chain, the radioactive waste, which is a billion times more lethal. Everything nuclear is a dead zone. We will not be COLLATERAL DAMAGE for the profit-mongers. We will not bequeath this legacy of death to future generations."*

01.01.13, Notre-Dames-des-Landres, France: *A group equipped with hacksaws attack an electricity pylon against the centralisation of power generation (especially nuclear). For half an hour, they were quietly able to half saw through two legs of the tower. "They cannot put a cop under every pylon..."*

December 2012, Brussels, Belgium: *Vinci (a construction company, who are responsible for building nuclear facilities and for uranium mines) are visited at a work site, engines are sabotaged.*

15 / 16.08.12, Paris, France: *Tyres slashed on vehicles belonging to Veolia (nuclear energy),*



SPIE (construction company involved in nuclear and surveillance) and two belonging to Vinci.

05.05.12, Genoa, Italy: *The chief executive of Ansaldo Nucleare, Vice President of the Italian Nuclear Society and part of the Governing Board of the European technology platform Sustainable Nuclear Energy is ambushed outside his home and shot in the kneecap by the 'Olga Cell' of the Informal Anarchist Federation/International Revolutionary Front (F.A.I./F.R.I.): see **Rebels Behind Bars; "We Refuse to Reduce Our Desires..."***

24.11.11, Valognes, France: *Anti-nuclear protesters battled with riot police in a bid to stop a train of radioactive waste heading for Germany. The authorities used tear gas and brute force, but the environmentalists managed to sabotage part of the railway and torch a police vehicle. The shipment from the French nuclear giant Areva's reprocessing plant at La Hague is the last planned to Germany. Similar protests along the route continued over the border, with people occupying the blockading the line and fighting the police with rocks and fireworks.*

08.08.11, Bristol, U.K.: *A vehicle of nuclear power profiteers E-ON was torched (during the August riots) by F.A.I. 'Eco-anarchist Insurrectionaries' for their "total disregard for the natural ecosystems."*

22.07.11 Zurich, Switzerland: *AXPO energy company headquarters (constructs and operates nuclear plants) attacked, windows smashed, in co-ordination with an attack on the High Court which sentenced anti-nuclear anarchist Marco Camenish (see **Rebels Behind Bars; "To All Those Who Don't Stop Struggling"**).*

May 2011, Berlin, Germany: *Large arson causes the short-circuit of about 100 signal, telecommunication and electric cables of the German Railway. "Nuclear technologies and nuclear waste are being transported along the German railway. Both of them guarantee the continuation of the functioning of nuclear reactors. Both of them guarantee huge profits to the nuclear lobby and to the industry."*

18.04.11, Ratnagiri, India: *Villagers riot against a proposed nuclear project nearby, attempt to burn down a police station and are shot at, killing one.*

29.03.11, Bologna, Italy: *One incendiary bomb is detonated inside the office of ENI (energy multinational involved in nuclear) and two more at the electrical substations behind the building. This very shortly follows a similar attack at computing corporation IBM's headquarters in Bologna, which was claimed in graffiti on the scene by the Earth Liberation Front.*

'CAN'T LIVE WITHOUT YOU'

With this piece I wanted to reexamine one aspect of patriarchy, not to suggest a total theory of patriarchy standing on the single leg of romantic love. **The current notion of romantic love [...] has at least some roots in the cultural shift of the Renaissance** when all-male hierarchies (the Church and the developing State) instituted a reign of terror to exclude women from mixed hierarchies (e.g. the guilds) and the ascendent institutions of inherited private property and waged labor (see Sylvia Federici, *Caliban and the Witch*). **The same period that legalized rape and made abortion a capital offense gave us Romeo and Juliet.**

[...] The gnostic priests of Capital, who wish to see in everything only their imperfect, evil God, can nail down the torrential force of romantic love within their flat cosmology by referring it to the nuclear family, which exists only to reproduce labor power, and thus will disappoint the desires that justify it; or they can claim, and not without evidence, that love has been commoditized, and the consumption of a commodity extinguishes its value and produces, again, disappointment. [...] Capitalism's effect on the emotions is nearly always dulling. The anticlimax of Christmas, that most condensed gifting and extinguishing of commodities, does not lead to bloodbaths, but to boredom. **The violence born of love does not climax in the formation of the family, as it would if its cause were the inability of a labor-power factory to satisfy human emotion, but accompanies it every step of the way.** To understand the wrath that hides behind the mask of that most tender sentiment, we need to seek out older, more jealous gods.

[...] It's a commonplace that songs on the radio pine "I can't live without you," "I never want to leave your side," and other statements of absolute codependency that decorate the elaborate myth of romantic love, in which two people complete each other in a static and

unending congruity. How many of these songs are honest enough to mention the abuse that logically accompanies this kind of love?

It was the look in his eyes as he beat her. As though his dearest illusion had shattered, and he had snapped with it. She wasn't his, she never had been, and she never would be. Up until now, she had chosen to accompany him, and after today, clearly, she would not. "Whatever happened to 'Until death do us part'?" he muttered confusedly, on one of the few occasions he ever talked about it with me. He didn't understand the kind of love that changed, the kind that was contingent on choice.

I continued to love them both, not with the proprietary love of a husband or a mother, but with the love of a child who wants everyone to be okay. By loving them I learned a number of things. I learned that she was strong, that we may not get to choose if we get beaten, but we can choose whether we become victims, or whether we walk out. [...] I also learned from her that abuser and survivor are flexible categories, that one is very likely to become the other, and therefore neither of these can define someone. Someone who has been hurt very often wants to hurt others, or to turn them into protective appendages. [...] And what I learned from him is that his story was also important. He was not evil, but hurt. What happened in that cold family he never talked about? He was clearly scarred. Now I was too. **I was sure that I would be much better than**



him. **I wasn't entirely correct.** The story that's never spoken is sure to be repeated.

[...] A singleminded critique of capitalism cannot possibly explain the vehemence of love, and must neglect love's central role in perpetuating the harm we do to ourselves. Love is something more than desire and its misplaced satisfaction in commodity form. [...] Love does not end in the domination of the other but in the mutual destruction of self and other. Its most uncensored expression is the murder-suicide.

N was starting to lose it. S became the object of his obsessions. They had been comrades and lovers. Once it got undeniably unhealthy, she ended it. But he couldn't walk away. He became unhinged, but she refused to call the police, because she cared about him, and hated the state. The rest of us couldn't provide the support they both needed, neither the friendship that would have given him the strength to heal, nor the accompaniment that would have saved her. I lived in a different town: that was my excuse.

One night he killed her, walked up the hill to watch her house burn down, opened his wrists, and spilled his guts out on the ground in front of him.

I understood those who hated him for it. But I couldn't find it in myself. He already hated himself enough, and that was the part that finally triumphed.

In our society, love is the perfect mask for self-hatred. I don't believe that self-hatred is a product of capitalism, but an inevitable companion to the anguish of living. However, work, politics, colonialism, deforestation, and the patriarchal family give us many more reasons to hate ourselves. And they deprive us of means to heal ourselves. [...] *All the nodes on our body that connected us with the world—my hand that gripped yours, my lips that kissed his, my feet that held up the earth, my lungs that traded secrets with the leaves in the trees, my belly that was a furnace transmuting one living thing into another—become open wounds.*

By promising us one intimate relation with another being, they in fact take away all those other relations, and they produce a silence that exiles us into one another, often destroying the affection of the couple by demanding the world of it. When the opium must also be food and water and shelter, the user destroys, ultimately, her [sic] love affair with the opium as well.

[...] It is, if you will, a scarcity machine, in which people keep the treadmills running by stealing from those closest to them to fill their own holes, like four people in a bed with a blanket big enough for two. Love is this machine's dynamo. Its violence arises when people can't live without exactly what is destroying them, when one thinks he [sic] is completing another and actually he is filling up his hole by eviscerating the other.

[...] *I told her from the beginning that I didn't think monogamy was healthy in a romantic relationship, at least for me. She considered this an unhealthy, selfish attitude. Consequently, she was always right, or at least excused, when she looked through my address book, read my old love letters, searched the files on my computer, screamed at me, in order to discover my infidelities. And when she broke the rules she herself had laid down, it was only an error caused by the stress of loving a selfish bastard. Our own imperfections are always easy to understand.*

How long it took me to discover that healthy love is only possible when we take responsibility for our own emotions — expropriate them from these networks of codependency, as it were. And in fact I can be most grateful to the lovers who treated me like shit, for teaching me this. They took good care of themselves. Beyond that: "If we meet, it's marvelous. If not, that's alright." **I could either choose to take care of myself, and not demand anything of others but what they gave as a gift, or I could choose to be a victim.** I chose the former, and our love existed where we coincided. When we stopped coinciding, we went our separate ways, each stronger and wiser.

We love in order to destroy ourselves, and build ourselves back up again, a heartbroken friend tells me in a moment of hope.

[...] Once the affair is over, we're free, until the end of our days, to think about the person we loved, to care about them, to wish them well, to wonder what part of ourselves must be broken that it turned out this way, to malign the nature of our love that it became a weapon against our lover; where it should have completed, it only hurt and controlled, and we will never be able to make it right, nor reconcile the sincerity of the concern we feel for that person with the damage we caused in the intensity of our passion. Perhaps the best way to go on loving them is to love the next person better.

[...] Love runs perpetually from a fear of loneliness, but only by embracing this loneliness and — not conquering it; it will never be conquered — making our peace with it, can we love not as a parasite but as one creating a joyous project among companions.

[...] As we move from a world of imposed desires and addictive relationships to one in which relationships express our paradoxical agency and independence as subjects of the world and interlaced hubs in a network of mutual aid, play can be as important a tool as destruction.



'GOOD TIMES & BAD'



The stuttering course of the capitalist economy, accompanied as ever by the alternating tales of disaster and reassurance that make it distortedly visible to the spectator, has now, in Britain, reached the stage of cuts in government spending. What choices do we have in the face of this turn of events? We are told there are just two: submit to the cuts in order to restore the health of the economy or fight them so as to preserve existing public services. These are the choices held out to us in newspaper articles, politicians' speeches, news programmes, management pep talks, advertisements and other pronouncements rained down on us by the dominant society. These are the choices we have taken up in our own thought and conversation. **But like all the rest of the choices that are made public by the dominant society, they happen to be false.**

The Coalition government and its allies tell us that the cuts are necessary. They promise us that things will eventually get better. They urge us to acquiesce. It has to be said that this is a course of inaction many of us are tempted to take. It is what we have done in previous economic crises and we have not done much to shake off the habit of resignation since. [...] Besides, it is so very easy to go on plodding through one's everyday life in the way one always has. **Families, friends, homes, jobs, cars, holidays, nights out, shopping, sport, there is always something clamouring for our attention; always something to swallow up our time and draw us down those all-too-**

few (and all-too-deep) ruts that define our lives. Our sense that there is nothing we can do to change things only makes this slide into submissive resignation easier. So too does our penchant for easing our isolated bitterness by blaming the whole sorry mess on immigrants, benefit claimants, civil servants, greedy bankers or some other scapegoat we have found dangled in front of us.

[...] **But is that enough?** Doesn't the recession tell us something rather terrible about our condition? Doesn't it clearly and cruelly demonstrate how very little control we have over our lives? The economy within which we work is no more under our direction when it is growing than when it is contracting. During good times and bad, we are subordinated to its dictates. Of course, we would like to believe that we are not unfree in our work because we exercise some choice as to which jobs we apply for and we have some discretion over what we do while we are at work. But a forced choice between wretched options is not liberty; and trapped as we are between intrusive monitoring by managers, vexing performance targets, a wider organization of work over which we have no say, and a global economy that does our bidding to roughly the same extent as the weather does, our prized autonomy in the workplace seems the most threadbare of illusions. **And what does the threat of redundancy tell us about our work? Our position has not suddenly changed.** Despite all those friendly chats with management, and the team work and camaraderie, we have all along been

disposable tools of our employers. All day and every day, we are nothing more than the means by which they realize their ends. When we can no longer perform that role, we are discarded as surplus to their requirements, which is what "redundant" means. The fact that our bosses may be reluctant to impose redundancies, preferring instead to retain surplus staff or introduce part-time working, takes nothing away from this analysis. We are merely being shown the same concern that a farmer displays for his prize livestock. He will put them down only when he has to.

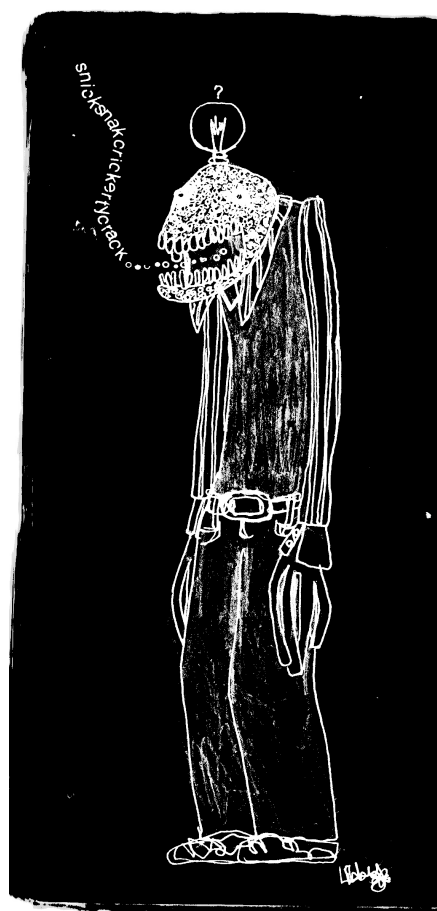
The economic crisis also reveals unhappy truths about other aspects of our lives. Perhaps we have grown used to a pleasant chat with someone who works at a business or office we frequent. When bankruptcy, restructuring or redundancy strikes, our acquaintance vanishes. We never see or hear of her [*sic*] again. For all the pleasantries that may have passed between us, the only real relation we had was that between a supplier of goods or services and a buyer. When that was gone, precisely nothing was left. We shared no other activity and decided nothing else together. It is the same with the vast majority of our connections with people. They are relations of exchange, mediated by commodities. **As we pass through the public world, who do we encounter but strangers hurrying by in separated indifference and the self-effaced, masquerading for wages? How often do we do anything more with those we meet than discuss and pay for commodities?**

But perhaps you will say that all that may be true about the wider world, but the real meaning and richness of our lives lies in our private worlds? *We know that work is shit. We know that politics, the economy and the environment are all going to the dogs. Nonetheless, you say, we can find some real happiness and fulfilment with our families, our friends and our leisure.* Unfortunately, we cannot separate our private existences from the alienated world in this way. Our families, friendships and leisure are not refuges that somehow exist apart from the dispiriting processes of capitalism. On the contrary, they have been created by and for capitalism and share the same alienation that bleeds through every other aspect of the capitalist world. We are creatures of capitalism. Our domestic worlds, our intimate lives and our free time have all been adapted to the needs

of capitalism. All have been shrivelled and shrunken down to the desperately narrow dimensions that the system permits. **The family, for instance, is merely the domestic unit that happens best to serve a society that isolates individuals from each other, separates them from the management of the society, and requires them to submit to the world order it presents to them.** In the soothing name of privacy, the family abandons history to its capitalist masters. In this jealously-defended isolation, we encourage children who have been reduced to dependence falsely to recognize themselves in the roles, the values, the pleasures, the activities and ultimately the jobs the society makes available. We mould them to accept and adhere to imposed and domineering collectives, starting with the family itself. For ourselves, we strive to find our greatest fulfilment within the small web of social relations and the tiny resources to which the family gives rise. **None of it goes smoothly, for it is never easy to force the living into shallow graves.** But we do our best. We temper our expectations of happiness. We create family occasions over and over again in which the unstated rule is that we profess our mutual love and contentment and convincingly play the happy family. We fiercely embrace a transcendental notion of love that hovers in disembodied abstraction above the resentment, division, abuse, punishment, incomprehension, blackmail, mediocrity and confinement that make up the actual lived experience of family life. In these and so many other ways, we would have ourselves believe that the image of familial contentment we have been given by our society is the defining reality of our lives.

Our friendships and leisure are hardly better. Of course, there are pleasures and adventures in our friendships, but they are much too small. **We share so little with our friends. We have too little at our disposal.** Through the work that we all do, we create the very world we live in. Everything around us is put there by us. But we do not create it for ourselves. We do not create it with our friends. When we come together, all we have are the paltry time and money left to us by work and the alien world our work has produced. We are reduced to chasing desultory diversions amongst the ruins. Our games are petty. We could build a very world with and for our desires. We end up going on vacation.

In public and private, we are colonized. We live by occupying the ideas of happiness, normality and the cool the commodity society brings to us, haunting its promises like ghosts roaming the corridors of a ruined mansion in search of a long dead love. We deny it, of course. We are our own men and women, we say. We pride ourselves on not believing the stupid claims of the adverts and the politicians, even as we spend each and every day living out the fundamental notion of consumable happiness that each advertisement and each politician conveys. **We are sure that we each have our own individual styles, even as those styles uncannily coalesce around a bare handful of models in each era. We are mistaken.** We can see this quite clearly when we look back at old photographs of



ourselves. We insisted on our irreducible individuality then too. Yet the records show that we were entirely of the time. No matter how absurd the fashions and tastes may have been, our hairstyles, clothes, houses, cars, reading habits, musical tastes, and ideas in general duly reflected them. When this comes to our attention, we laugh, perhaps, and feel a little embarrassed. But we learn nothing and take no action. We blame it all on the follies and gullibility of youth. We waive away the staggering truth that everything about us has been dominated from afar

without giving more than a moment's thought as to how this state of abjection came to be. We retreat into that amnesia and indifference which seems to be necessary if we are to go on as we are. We sift nostalgically through the snapshots of carefully-staged displays of spontaneous contentment we have taken at the many occasions that seem to have no other purpose than to allow such photographs to be taken. We create the ground for the next disaster by forgetting what is essential about the ones that have gone before.

Is this really enough? Is this all that we desire? Are we content to sit tight under the insults of government and economy in the hope that we may one day return to the slightly-more-affluent alienations of yesteryear? **Are we too scared, too timid, to take on the society whose very intimidating immobility testifies to how little it is ours and how little we are?** If the answer is yes, well so be it. But do not be surprised if you struggle to remember what you have been doing during all these years, as you drift with scant attention behind the disappointing person and disagreeable habits you have become. Do not be surprised if you one day find yourself staring at the exhaust pipe you have fed through the passenger window, wondering where it all went wrong. It always goes wrong, my friends, when it is rotten from the start.

Merely enduring the cuts is not the only option we are given. We are also presented with clamorous calls to defend our jobs and public services against the cuts. We are given to understand that something valuable is being taken from us. We are even sometimes told that the victories of past generations of working people are under threat. All this, I would suggest, is quite preposterous.

The rulers of society and their supporters were once quite candid about the ends they hoped to obtain from good conditions and services. In 1837, Leonard Horner, a factory inspector, said: *"Independently of all higher considerations, and to put the necessity of educating the children of the working classes on its lowest footing, it is loudly called for as a matter of police, to prevent a multitude of immoral and vicious beings, the offspring of ignorance, from growing up and around us, to be a pest and a nuisance to society; it is necessary to render the great body of the working class governable by reason."*

When speaking in the House of Commons on 17 February 1870 in favour of the Elementary Education Bill 1870, W. E. Foster argued that “the speedy provision of elementary education” would allow the state to secure “our industrial prosperity” and remove “that ignorance which we are all aware is pregnant with crime and misery, with misfortune to individuals and danger to the community”. Moreover, “if we are to hold our position among men of our own race or among the nations of the world we must make up the smallness of our numbers by increasing the intellectual force of the individual.”

A more modern note was struck in Winston Churchill’s explanation of the idea behind the introduction of unemployment insurance (one of the forerunners of modern social security benefits), as reported by the Daily Mail in 1909. In Churchill’s view, the purpose aimed at by the reform was: “to increase the stability of our institutions by giving the mass of industrial workers a direct interest in maintaining them. [...] [This] scheme [...] will help to remove the dangerous element of uncertainty from the existence of the industrial worker. It will give him an assurance that his home, got together through long years and with affectionate

sacrifice, will not be broken up, sent bit by bit to the pawnshop, just because [...] he falls out of work. It will make him a better citizen, a more efficient worker, [and] a happier man.”

The ends aimed at by modern public spending include similar objectives. But since these statements were made, the capitalist economy has grown in size and sophistication. The extension of a relentless consumer culture to the vast majority of the population has also become a key motor of its growth and its sole claim to legitimacy. The roles performed by public services have changed accordingly. **New environments, new abilities, new attitudes, and new levels of public health are now created, not just directly to meet the new needs of business and government but also as new incentives and new rewards for our submission.** For example, it is no longer enough to give the mass of the population an elementary education that merely instils “order, discipline, cleanliness, deference to authority, and the tolerance of boredom at work” (in the words of one historian). These remain important goals of the education system, but today’s education must go beyond them. It must now manufacture people who have the personalities, skills and willingness to do what is required of them

without being told (deceptively referred to as “initiative” and “the ability to work by oneself”) that modern service industries and high value businesses demand. It must now, by means of its organs of “higher” education, produce the specialised workers and the specialist knowledge that allow the dominant society to produce its technological and cultural commodities, to shape its world and the individuals who serve it, and to mystify everything. And, to bring all this about, it must help foster the misunderstanding that the new education and the work to which it leads constitute desirable opportunities for individuals and welcome progress for the society. No more noble purposes are served by contemporary education. **Indeed, no very different purpose is served by any of the public services.** Without exception, they are mechanisms for reproducing an alienated society. They seek to integrate the majority into a life of alienated labour and abundant consumption and disarm the minority left to a more meagre survival on the margins of society. They are an unrelenting assault on the possibility of authentic and self-controlled life. They always and everywhere damage or destroy us as individuals. There is nothing victorious in this. **In the very few instances where a public service or a legal right arose out of our struggles, it represented the defeat and not the victory of those struggles, the moment when the goal we pursued slipped out of our hands and became one more uncontrollable, external process pressing down on us.**

This is not to say that public services do not provide us with facilities that are valuable within the context of the existing society. Without doubt, central government, local authorities and the bodies they fund can and do supply services that allow separated individuals who have surrendered their powers of world-creation to persist more easily in that separation and surrender. But I come back to the question of whether this is enough for us. Are we content with libraries that allow us to while away our free time with a novel about a missing swimsuit model or the autobiography of an entertainer (the most commonly borrowed fiction and non-fiction library books)? Do we want no more than an opportunity to grind our way through 16 years of submissive study of falsified knowledge and emerge with a degree and a job in property development, renting, business, research, education, health or

“From religion, modern art, social relations, so-called “national culture”, traditions, to historic architecture, buildings, values and bourgeois morality, to the way we talk and connect with others, to the working day which is based on the Gregorian calendar - in a bid to extract the highest productivity of labour - to the chronological composition of popular festivals (victories of ruling class history), we understand that everything is influenced by the capitalist order, every corner of this is evident in the lack of ideals in this gray and dead society, from the largely evident submission (at gunpoint) of capitalist society. The impossibility of any socially cohesive mass uprising by the majority of the hegemonic system is established in sleeping consciousness, and it seems paramount to destroy authoritarian relationships and dismantle their values. You cannot physically escape the clutches of Capital and the State, as well as their police and slave society (because nothing is white or black, we don’t see only an evil system, but also the consent to it). The leftist alleged opposition-schemes reproduce the values imposed from above and make the wheel feeding back its failure of “praxis”. Sexual liberation is the sponsorship of multinational corporations and an alternative you find sold in large fashion chains. The mandarins of social harmony speak of self-perfection, seeking to put every person in their place in this rotten world, to understand, tolerate and humanise a political-economic organisation which is consistently violent, as is the State, using war for economic re-organisation... and who waives these basic pillars of civilisation, is sociologically defeated and locked in prisons.” - *The City of Bombs Will Burn Again*

social work (the most common graduate employments)? [...] Would it be cause for jubilation to have a social security system that paid enough to allow its recipients to participate fully in the time-wasting futility of seeking a worthwhile life through commodity consumption? Need I go on?

The call to defend jobs, education and public services is, in effect, propaganda in favour of the existing way of life, one of many eulogies of the dominant society that take the guise of dissent. [...] We are not obliged to confine ourselves to the false choices and tiny distinctions that the dominant society magnifies into fundamental conflicts and real progress. **No matter how urgent and profound the crisis for which they claim to be the remedy, pseudo-critiques that take for granted the fundamental features of our alienated world (such as alienated labour, alienated consumption and the state) serve only to dissipate our discontents, refine this society's depredations, and trap us just where we are.** If we are ever to escape our already-insufficient lives, we must, I think, point-blank refuse them.

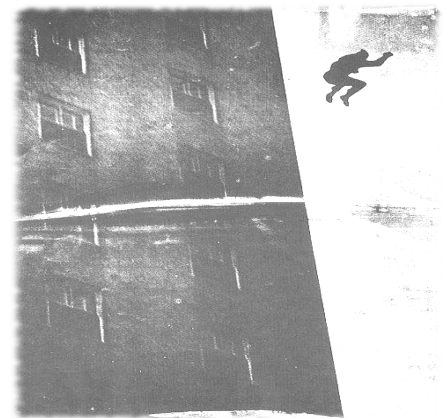
Those who sincerely participate in the anti-cuts movement out of a genuine disgust at what the government is doing may wish to consider the fate of one of its precursors, the anti-Poll Tax movement. The movement was successful. But what were the practical consequences? The movement itself, having obtained the only objective it had set itself and removed the only misery it had objected to, lost everything that held it together and disintegrated. Its participants returned to the isolation and alienation of a daily life that was very little changed. Everything they won drifted away from them. The Poll Tax was abolished and [Prime Minister] Margaret Thatcher deposed. But the Poll Tax was merely replaced by the Council Tax, another remote bureaucratic and legal procedure devised by central government, administered by local authorities, enforced by the courts and bailiffs, and completely out of the hands of ordinary people. Margaret Thatcher was also replaced, with John Major becoming the new leader of the Conservative Party. He proved more palatable to voters than the hopelessly unpopular Thatcher and led the party to victory in the General Election of 1992. The Conservatives remained in power until 1997. Capitalism has, alas, persisted for far longer. The fact

that one of its governments was forced to develop a fairer and therefore more acceptable form of local taxation has probably only helped it to endure.

[...] Our capacity to think and act by and for ourselves, to step beyond this society's cowering norms, is undernourished to the point of starvation. Well, we shall just have to create what we need. **We might begin by bringing to the practical project of revolution at least as much time, effort and passion as we have been want to lavish on our jobs, families, pastimes and vacations. We might also develop the habit of viewing and treating our enemies as enemies.** No part of this society is for our benefit, no part of it serves our best interests. Indeed, everything that this society allows might usefully be taken as a personal attack upon us. Its goods, its services, its visions of the good life, its models of deviance, its cities, its politics, its protests, its moralities, its high culture and cheap thrills, its gaudy fashions for young women and its drab uniforms for middle-aged men, its good jobs and shit work, everything that its media, its politicians, its domesticated critics, its teachers, its researches, its manuals, its managers, its celebrities extol to us, all of it, quite without exception, always and everywhere tends to confine and disfigure us, to make us into the kind of people that the separate economy and the separate power of that state needs in order to survive. So, a parent-teacher meeting, for example, is not an opportunity to help your child develop his or her knowledge, maturity and independence but an invitation to collaborate in the destructive process of implanting the falsified and tamed knowledge, the limited aspirations, and the acceptance of established authority and mores which contemporary capitalism expects of its producers and consumers. Equally, for the teacher, such a meeting is not part of an authentic vocation but is simply a facet of a process of alienation in which all of his or her time, thought and effort as a teacher is sucked into procedures and a curriculum imposed from above. Here and elsewhere across everyday life, the question is: what can we (parent, teacher, child) do to stop this expense of spirit in a waste of shame? **Perhaps we can see nothing we can do today. If so, the question renews itself tomorrow and the day after as a fresh challenge to our cunning and ingenuity, our ability to publicize our**

discontent and seek out potential partners in the dance of revolution. Does this sound like a dreary life of unbroken militancy in the service of a political cause or party? If it does, think again. There is no cause. There is no party. There is only the creative, enriching and entirely practical task of defeating by ourselves our own unhappiness and our own subordination, of overthrowing a social arrangement that is unfit for us as individuals and creating a better one by and for ourselves. We must develop a theory and practice that precisely prevents the emergence of ideas, procedures and leaders that dominate us.

[...] But even the suggestion of an attack on the state terrifies the Left. We need not be so concerned. The state is not a friend. **The problem is not that the state is being attacked but that some part of it will be left standing.** [...] Perhaps now is the moment to wrest the project of individual and social emancipation away from our masters and set it loose for real[...] What do we really have to lose? The careering absurdity of our world is not worthy of us; and neither are the lives of loud satisfaction and quiet desperation we lead within it.



"Enough, enough, enough!
As the poet transforms his lyre
into a dagger! As the
philosopher transforms his
probe into a bomb! As the
fisherman transforms his oar
into a formidable axe. As the
miner comes up from the
unbearable caves of the dark
mines armed with his shining
iron. As the farmer transforms
his fruitful spade into a war
lance. As the labourer
transforms his hammer into a
scythe and cleaver. And
forward, forward, forward."

- Towards the Creative Nothing

'THE ORGANISED MINORITY STRUCTURE'

FROM INDIVIDUAL REALISATION TO ITS GIGANTIC GROWTH THROUGH COLLECTIVISATION

The meeting of the individuals that have realised that the modern way of life does not fulfil them is the first step for the growth of subversive action and the process of fermenting liberatory ideas and practices. This meeting is achieved via the creation of informal groups, collectives and affinity groups (at first between friends). In them the individuals, apart from going into action more organised, can also communicate their perceptions, reflections, refusals and wishes, their fears and their dreams.

“Contrary to what is often believed, affinity between comrades does not depend on sympathy or sentiment. To have affinity means to have knowledge of the other, to know how they think on social issues, and how they think they can intervene in the social clash. This deepening of knowledge between comrades is an aspect that is often neglected, impeding effective action.”

- *The Affinty Group*

These re-groupings, at least as we have experienced them, despite sincere intentions and often their effectiveness in the objectives they choose, have the negative element that, precisely because of this relaxed relation between individuals, in time they are weakened and finally dissolve with a portion of individuals that composed them turning disappointed to private life.

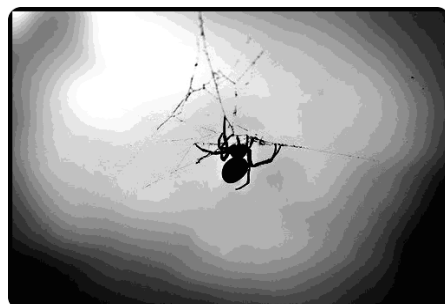
THE WAGER FOR THE TRANSITION FROM THE FRIENDSHIP-GROUP TO THE ORGANISED MINORITY STRUCTURE

The transition from the friendship-group to the organised structure is not a question of utilising certain excessive and substantially empty words. *It lies within the very perception and organisation of our refusals.* It is the attempt to understand and experience the words responsibility, commitment, consistency, continuity, development, comradeship, devotion. Participation and organisation in a revolutionary structure has

requirements. Requirements that are obviously decided collectively from all those participating on the basis of respect for individuality but also on the common passion to fight. An entire world remains to be discovered, another remains to be demolished, not only by friends but by comrades and fellow-fighters.

Circles of self-education, practical knowledge, thoughts for the future of the struggle, setting up strategic plans that are judged as interesting to be utilised, moments of attack that are experienced and, in particular, duration of time. So the relations tighten and keep the door well shut to hierarchies, specialisations, the silence of the “shyest” in discussions. **Simultaneously, the common experiences, the progressive convergence of theories, and the henceforth-coordinated rhythms welcome the group to the significance of development but also fast diagnosis of conditions (internal-external) that result, making for more accurate intervention, correction or even self-critique.**

At this point it would not be pointless to mention the question of means. The bipolarisation of legal-illegal means should immediately be surpassed by every fighter, not however without careful choice. **It is not only that each case is judged differently, i.e. that the distribution of texts can be more effective in one case, while in another an explosive mechanism can “do the job better”.** This is obviously and in effect **leaving things to the mature judgement of those who know not to fetishise but also not to excommunicate.** [...] It engraved and engraves its own experiential spoken orbit, direct and accessible, not so much in order to be consolidated in the ever-so pliable social conscience (if in the end that even exists as a united piece), but in order to constitute/co-form, exclusively with those who fight, the revolutionary community and its own conscience.



It was and is very much a component of a wider radical and multiform struggle, as well as a permanent provocation (invitation) for anyone interested, a perception of movement in the urban field, a way of life. It is a fact that it did not seek social acceptance but individual and collective complicity.

It is of no interest to us even now, though we are not hostile, the criticism, the “understanding” or the applause of the couch-lovers, the progressives, those who do not fight (and we are not only referring to armed struggle at this point) and they are not the criterion for us to act, for us to live. Simultaneously, what we really anticipate is as much the critique as the co-formation of *common struggle*, those who in a thousand ways fight for and dream of the destruction of this world...

WE ARE THE DEATH RATTLE OF THIS SOCIETY

The social body for us cannot be faced as something homogeneous and be characterised either as an ally or an enemy. It consists of various social groups that are composed of various individuals. The relations that are developed in its gut are permanently altered depending on the clashes, equilibriums and contradictions of each era but, simultaneously and diachronically, also altered models of deep alienation, imposition of force and the exercise of authority. *Finally the social body is nothing for us but a battlefield.* [...] And if therefore we claim that our struggle turns against this but also every society, obviously we do not mean that it targets all the individuals that compose it as candidate victims. Such a thing would be contradictory and an impasse because whether we like it or not we are a part of it as well. **It is simply that we believe that the existence of a mass human society itself creates institutions, hierarchies, specialisations, oppression, and the exploitation of nature.** We live inside it and we shape in its interior a powerful minority that conspires against every one of its expressions and undermines its perpetuation, organising again into fighting camps (based on characteristics of conscience) and applying in practice from now on the existence, collaboration, solidarity *and also the potential polemic* between small autonomous communities.

The new urban guerrilla, of course, crossed and crosses its own trajectory, a trajectory that obviously recognises and overtakes its own errors and contradictions, something which happens in every healthy evolutionary course of a tendency and proposal of struggle.

The self-criticism of those who compose that struggle, whether behind bars, or via the continuation of hostilities, constitutes for us a basic element in its advancement but also in its continuous readjustment based on the significance of permanent improvement, joy, acuteness. *The deep good intention of self-criticism challenges ideas in a tireless and exhaustive interrogation. The verdict, with the adequate strictness that suits attachment to the revolutionary case, decides unscrupulously on the rejection of the handlings which will stay from now on in the quiver of the opponent. It sails without delay from the sentimental anchorage, blows up the remains of the false consciousness without leaving traces, destroys unhesitatingly what disorients and also delays it.*

[...] **We are nothing but a small but proud minority of this tendency, and, having the conscience for the clarity of our choices and the surpassing of our own mistakes, we want to share the experiences of our journey.** Our small defeats and our big victories. Victories that cannot be measured in military terms (at least not only) but are an alloy of moments and experiences that we acquire as warriors of the revolution. **The damage (small or great) that we cause to the enemy, the happiness that we experience being 100% devoted to the struggle, the fear overcome during an attack, the smiles after it's done, the precious relations that birthed and continue to birth the organisations and**

groups that in these difficult times continue, those that now with audacity are springing up...

This list is still being written.



[...] Communication, the co-ordination of action, the joint setting of issues, the exchange of critical opinions, mutual aid are the next step for the organisation of rebels, for the **qualitative** and **quantitative** upgrading of the struggle. The diversity in the perceptions and practices, the autonomy of each structure (as that of the individuals that compose it) should not though mean separate action, at least not continuously. On the contrary this diversity - if communicated, cultivated, connected in fertile terms - is wealth that is jointly shared by those who fight. What is in the first place necessary, is the conquest of the conscience of *common struggle*. Then collaborations, fermentations, co-sailing can spring up **(and we stress not necessarily)**. The exchange of theoretical disagreements but also the exchange of information of actions can greatly create the co-formation of common public speech resulting in a possibly greater and better-aimed approach as well as the co-formation of common objectives and setting issues, resulting in the greatest wound to the enemy. From now on individual development and awareness will be developed simultaneously as much with the collective as with the inter-collective. The horizontal-chaotic networks of multiform anarchist/revolutionary action are a feasible process, a necessary process in

"The struggle needs obligation, it needs dedication, discipline, the struggle for individual freedom as equal to that of the collective freedom. But what is wrong here is that many misunderstand these practices, confusing obligation with boredom, dedication with martyrdom and discipline with authoritarianism. The struggle doesn't need bitter people, ready to die for the cause without living their lives fighting, without living with passion... and it doesn't need temporary games, of fashion, of senseless acts. The struggle needs obligation and responsibility, obligation which is principally individual."

- *Autonomous Cells for Immediate Revolution / Praxedis G. Guerrero*

order to recompose as much as possible the lacerated community of refusal but also in order to signal in advance the end of every attempt at its hierarchical structuring.

About the authors: on October 13th 2010, Giannis Skouloudis was arrested redhanded just after detonating an incendiary device composed of camping gas canisters along with petrol and a fuse amongst the vehicles in the parking lot of the D.E.I. (the Greek national electric company) in the centre of Thessaloniki, incinerating one van completely: which he openly took sole responsibility for. He was brought to the courthouse to be charged, where clashes broke out between comrades in solidarity outside and the cops (with injuries on both sides including to Giannis' mother, windows broken on the courthouse and a nearby police van). Immediately on the morning of his capture, four arrest warrants were issued for close friends and comrades of his: **Dimitris Fessas, Babis Tsilianidis, Socrates Tzifkas and Dimitris Dimsiadis**, accused of participating in a criminal organisation. They chose to go underground to continue the struggle, until on January 13th 2011 all four were arrested by an anti-terrorist unit house raid in Vyronas, Athens, on charges of 'anonymous terrorist organisation – aggravated gun possession', and Babis Tsilianidis is also accused of an armed robbery. The comrades refused to recognise the cops or judges authority or to enter a plea. During the unfortunately short period of the 'Vyronas 4' being in clandestinity, which they describe "*included to the absolute degree the sweetness that the conscious decisions of life and their militant applications can give to those who ignite them[...] to lead us to new ruptures with the existent...*", they published the pamphlet *Collaboration of Individuals for Achieving Negation* and the text that the above is drawn from, "*we read a lot, we learned more, we prepared with caution and dexterity new small and big stormings of the heavens... [i]n the effort of organising a guerrilla front.*" **Three of the four are now out of jail; Babis Tsilianidis was declared guilty of the robbery and sentenced to ten years and four months, no parole.**



AUSCHWITZ-DISNEYLAND

Translated from the French-language anti-civilisation journal *La Mauvaise Herbe*, Volume 11. no2



absolute negation of the possibility of being here, now. **Here-and-now, is no longer here-and-now, it is just next door, out of reach, fenced off, it is a no-man's land that crosses the empire, it is**

I live in Auschwitz-Disneyland. I make sure that all my papers are in order,

I document my existence on social networks, I apply for grants and loans. I wear clothes that express who I am, I am a walking billboard, a name tag, I pick a style. I take a train, a subway, my car, *un Bixi*^[1], it's so convenient. I take a shower, I smell good, according to the ads this foaming gel makes me irresistible. Auschwitz-Disneyland is the countryside in the city, the city in the suburb, and the suburb in the countryside. Auschwitz-Disneyland is naked life in one's Sunday best, the hegemony giving itself the answer. In Auschwitz-Disneyland, "holidays make you free." In Auschwitz-Disneyland, we order at the drive-through, we studying by distance learning, and we shop online.

In Auschwitz-Disneyland, "water comes from the tap and food comes from the supermarket", food found in the skip also comes from the supermarket. Spectacular capital of Biopower and the bio-political Spectacle: Auschwitz-Disneyland is the name of the metropolis and that of the empire. Auschwitz-Disneyland is not synonymous with the Spectacle, but rather, that which the Spectacle prevents us from keeping our distance from. **Auschwitz-Disneyland is not civil war, but the denial of civil war to such a degree that it becomes a weapon.** Auschwitz-Disneyland does not call itself Auschwitz-Disneyland, it is called: Montréal, Burlington, Club Med, the University of Québec in Montréal, Athens, Amiens, Dix-Trente, Bagram, Oakland, Bois-des-Fillions, and I'm skipping some. The inhabitants of Auschwitz-Disneyland are citizens. In the aftermath of a riot, the citizens come out of their condominiums armed with brooms. *Living in Auschwitz-Disneyland is an anaesthetic experience, which deprives us of the beauty and possibility of sensory experience.*

I wouldn't know how to say exactly how this all started, if it was domestication, patriarchy, agriculture, the State, cities, symbolic culture. There is also this god from the desert, jealous and terrible liar whose promise is no stranger to the hegemony of Auschwitz-Disneyland. This god, who could not have been so hideously jealous and a horrible liar if he had really been alone, managed to convince his disciples that he was the only god and that nothing that links us to the here-and-now is of importance, that what mattered was elsewhere and he held the key for it. Although we are no longer as loyal to this tyrannical buffoon, *we continue to diligently follow his terrible promise.* Auschwitz-Disneyland is the objective incarnation of this promise, the

subject to police surveillance at all times.

When I try to escape Auschwitz-Disneyland is not to go elsewhere, *it is to rediscover the here-and-now.* I do not dig a tunnel, but a hiding place, a shelter.

Auschwitz-Disneyland subjects the world to its empire through use of powerful tools such as reason, technique and grammar. In a world whose ins and outs are contained in symbolic mediations, *do not underestimate the power of grammar.* Grammar shapes minds and stories, it also brings many prohibitions, of course it is not permissible to join the words "Auschwitz" and "Disneyland" with a hyphen, to try to give them one and the same meaning. In Auschwitz-Disneyland, resistance, like all counter-cultures, has developed a vocabulary of its own, but fails to overcome the enemy grammar; *the word "ecocide" will never hold weight against the concept of "economic growth".* The combination of a counter-cultural vocabulary with the authoritarian grammar of mass society can only lead to ridicule, we must see how easily the "New World Order", "Bilderberg" and "chemtrails" conspirators put an end to any political conversation. **Facing the risk of being confined to jargon, it is beneficial to talk through the force of rocks, paving stones, poles...**

Auschwitz-Disneyland is less the Apocalypse in motion, than the negation of this Apocalypse in the service of its expansion. The task falls on the best agents of the Apocalypse of denying the slightest trace of the latter, and to wipe out the unfortunates who had the audacity and recklessness to pronounce its name. It is perhaps no coincidence that Saint Peter became the head of the church by denying Christ three times. If this negation of the Apocalypse returns in the sphere of the spectacular, to specialists, in the private sphere we become all subcontractors. We prefer, most of the time, to deny our desire to end the domination, in favour of a trans-historical oppositional perspective and of 'counter-power'. In doing so, we deny the possibility of abolishing Auschwitz-Disneyland, by contenting ourselves with a space for demonstrations, a zone for free expression, a protest pen. We let go of the gun to better cling to the barricade.

This mutilated negativity first results in our inability to sustain ourselves without precarity, which also feeds our servitude. This constant management of subsistence denies the possibility of note-worthy experience, of bearing a relationship to the world which is not that of domination.

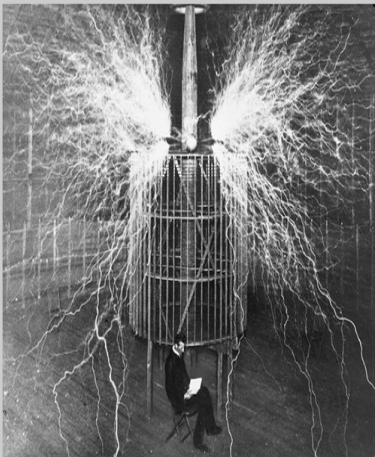
"The urban guerrilla of another time was one of hierarchy, martyrdom, and leninism. It claimed to be the vanguard of the coming revolution, while always maintaining a patronizing view toward others which inevitably led toward fantasies of centralized power. The new guerrilla avoids these pitfalls. [S]elf-sacrifice is rejected, along with orthodoxy and hierarchy in all its forms[...] instead[...] tightly-knit groups of friends in which specialization is leveled by generalization of skills and knowledge, and in which daily life and intimate relationships are not separated from the practice of revolt[...] an insurrectionist guerrilla with contempt for all leaders and vanguards[...] inextricably linked with the joy of life as it is with the urgency of our situation."

- Untorelli Press

"We believe that the concept of the anarchist urban guerrilla isn't a separate identity one assumes only while engaging in armed attack.

Rather, we feel it's a matter of merging each person's private and public life in the context of total liberation. We aren't anarchists only when we throw a molotov at a riot police van, carry out expropriations, or plant an explosive device. We're also anarchists when we talk to our friends, take care of our comrades, have fun, and fall in love. We aren't enlisted soldiers whose duty is revolution. We are guerrillas of pleasure who view the connection between rebellion and life as a prerequisite for taking action."

- The Sun Still Rises



A century of industrialisation, continental genocide and four years of trench warfare eradicated everything up until the “possibility of experience.” Then after that, it was relayed by the most horrible images, rats shown alternating with a hated minority; and during that time on other screens, a mouse wearing trousers, going to the restaurant with his girlfriend, driving a car. Since scrapping experience, progress, basing itself on images, has free reign, hiding the cost of what little is given to us, cultivating our dependence, promising us anything. In Auschwitz-Disneyland, progress maintains itself by combining its best gadgets, which form so many layers which capture us like cellophane. Auschwitz-Disneyland merges telecommunications, cybernetics and pornography, and gives us the internet.

Auschwitz-Disneyland is also the triumph of sustainable development, humanitarian intervention and green capitalism. Divided thought has multiplied to the point of constituting an inseparable heap. New animal torturers are the “finest minds” of cognitive science, and wise European scholars, well-intentioned, try to prove the innocuousness of new molecules that surround us. Where does the baby start and the bathwater finish? *The “banality of evil” is also the evil of banality.* The dreams of citizens reproduce sadness and the banality of their existence, their interaction is limited to an interface. Another world is possible, you want to laugh. **This world is impossible, its end is desirable, that will suffice.** Jokers put forward superficial slogans: *ecosocialism or barbarism.* If it's a matter of choice the answer is too easy, we are not fooled, the 250 known species which have become extinct today are not fooled. If it's a threat, we will respond with a roar, a fierce and wild roar, we will roar with all our strength, we will roar for the 250 known species which became extinct today.



Auschwitz-Disneyland can provide free education, cover itself with windfarms, eat organic and drive electric cars, the “Princesses' Castle” and her thousands of hideous copies could be made of recycled cardboard, the horror would remain whole. To maintain itself, this world must keep us out of the here, far from the now, outside nature and alien to each other.

Auschwitz-Disneyland only maintains itself by cultivating this estrangement within us towards others. We share a subway car, without letting it show; we don't look at anyone, we are voluntarily absorbed by some gadgets, some books, some music. When empty-handed, we pretend to be alone, to be somewhere else; we are in the habit. **We are mobilised against the presence of the body and against the possibility that it carries.**

Sometimes this mobilisation fails and the decorations get torn. There are all these cities and suburbs ablaze when the cops execute the “baddies”. There is Sobibor^[2] where a dozen prisoners got the camp to revolt: killing the guards, destroying the cells, fleeing into the woods. There's also Woodstock '99^[3], Seattle^[4] and there is Oka^[5].

A drone flies over a piece of desert, preparing to launch a missile at a truck; we will say that it was carrying some “militants”. A landlord's association decides to analyse the DNA of dog shit that stains their lawns to find and punish those “guilty”. A counterfeit Mickey Mouse gets on stage with a neophyte dictator for the greatest “joy” of children. An Italian atomic energy official gets kneecapped^[6]. **The war is already here, we know which side to choose. All that's left is to “desert with arms”, to desert with a friend, with at least one friend, a friend, a stranger, a stranger who became a friend, with two friends, five friends.** Deserting doesn't necessarily imply going elsewhere, “arms” are not just useful for fighting; deserting implies creating a new relationship to the world, exploring “here” and experimenting “now”, noting the location of enemy devices, making a plan, plans, finding yourself, finding a friend, two friends, five friends. Together we will survive, heal, and of course fight, we will also experiment with this new grammar, *better yet this language without grammar*, which will put an end once and for all to “Auschwitz-Disneyland.”

1. ed. - *Similar to the 'Boris Bikes' cycle hire scheme.*

2. ed. - *Sobibór was a Nazi German extermination camp in Poland.*

3. ed. - *The 1999 Woodstock festival near New York ended with rioting.*

4. ed. - *Seattle hosted the 1999 World Trade Organisation summit, with big protests and much property damage.*

5. ed. - *The 1990 'Oka Crisis' was a 78-day armed stand-off between the Canadian military and Kanestakee indigenous protectors of traditional habitat to be turned into a golf course. Other tribes set up blockades and downed power-lines in solidarity.*

6. ed. - *See Rebels Behind Bars; 'We Refuse to Reduce Our Desires...'*

“Invitations were made. To dance together. Coming from different parts, maybe the same as always. Invitations to the ones who never stopped and don't wish to stop, in the face of all the attacks against the rebels who know no authorities. Invitations for a new effort, for a new storm on the heavens. Invitations that arrived at different places, and that are being replied to. We too desire to dance. With you. And you. And also with you. As long as we can; as long as we have any breath left; as long as we desire to dance together. Because it never worried us to dance alone, but we want to dance with you and want you to dance with us, comrades. In this dancing that we started when we felt that our freedom is impossible in this context. As long as we don't destroy the existent, opening up infinite possibilities. Because anarchy... we don't see it as a future goal, but as something we want to live here and now. Because we see it not as a new society, not as a new state, not as one big union, not as a new equilibrium... anarchy is not order..



We see it as moments we live and moments that we want to live, time and time again. As free individuals. With each other, with whom we want and with whom wants us. Because the most beautiful dances are those which take us to a chaos... of people and exaggerated actions... and emotions... The best dancers in the world dance without rules. They follow the music they have in their hearts. Anarchy is not order. And so we dance; and yes, on the ruins of this society. Every time we can. As long as we have any strength left. Because the attack was never a whim, but a necessity. The destruction was never something secondary, but the inevitable step for us to dance in the unknown. For brief moments. In tension. To those who claim to build alternatives in this rotten world, good luck. We'll be elsewhere, trying to destroy, everything. Including your alternatives. And then... we'll see. Each one of us will decide. We go on searching for comrades, in this marvelous rebellion for the freedom of each one of us. Nothing is granted, and that's what makes us move. It's the certainty of that which we don't want that makes us take a step, “even though the time is uncertain”... The goal is not far away, it is already in the way we try to reach it. As free individuals. The invitations were made. We accept them, and reach out our hands.”

- *When Shall We Begin This Dance?*

'GENDER, SEXUALITY, PATRIARCHY, & DOMINATION'

It is common practice in many anarchist circles to pay lip service to a critique of the institutions of patriarchy and heterosexuality and to make at least some (often vague and half-hearted) effort to reject gender roles. Frequently, however, the analysis that is put forth is weak and superficial... [...] There is little attempt made to examine what is at the root of gender, sexuality, patriarchy, and domination or to discuss what tactical measures can be taken to dismantle them.

Heterosexuality is a patriarchal system that sets up rigid guidelines and power relations for individuals to interact within. **Heterosexuality exists within this society as an institution, a social contract, and as well, as an identity category that is used to shape individual experience into a single, collective, and homogenous classification.** Discourses such as queer theory often describe heterosexuality as being violent, dominating, and repressive. However, such discourses generally present this as being somehow unique to the system of heterosexuality while describing alternative systems, such as homosexuality, as being inherently liberatory. This argument overlooks the nature of categorization upon which heterosexuality and homosexuality are both based.

All institutions, social contracts, and classifications are based on denying our individual desires in order to engage in predetermined interactions with others. Any time a label or definition is applied to human existence there is the necessity of creating set boundaries where certain behaviors fit within the category created

and certain others do not. This defining of lived experience creates limits on what is acceptable and then pushes individuals to try and live by these limits. These limits rule our lives. They destroy our ability to make our own decisions and to relate to the world in a subjective, spontaneous manner.

In addition, for categories such as heterosexuality, which are deemed as particularly important to those who wish to uphold the civilized ideals upon which this society is based, there is an overt external policing of boundaries that takes place. The policing of heterosexuality comes in both legal and extralegal forms. Legally parameters are set up wherein "rights" and "privileges" are given to those who fit within the created category while these same legal "rights" are withheld from those outside of the boundaries of the category. This can be clearly seen in the debate over homosexual marriage. Traditionally legal marriage has been set aside as something that only a biological female and a biological male can enter into together. Once married the two partners are awarded certain "privileges" such as being able to will each other property after their death, the ability to visit each other if they are hospitalized, the ability to share health insurance coverage, and legal recognition of their control of their children should they have any. **This type of policing is supposed to both keep in tact both the moral fiber of the society as well the patriarchal ideas of property, ownership, and power upon which the society is based.**

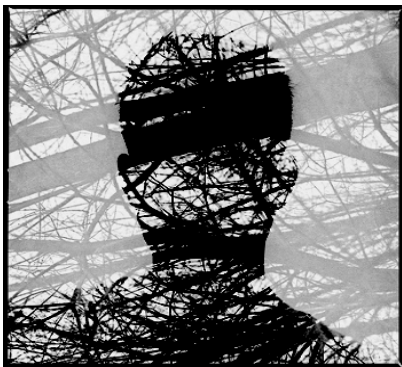
Another form of policing that is used is more violent and spontaneous and can, at

times, be both overt and subtle. This type of policing can be called homophobia (meant here as the hatred and/or fear of Gay Lesbian Transgender Intersex and Queer (GLBTIQ) peoples) and heterosexism (meant here as the often unchallenged belief that heterosexuality is the preferred form of human interactions and which often works to hide, ignore, or deny the existence of other ways for humans to relate). These forms of policing can be seen in hurled insults coming from strangers, in bursts of physical violence, and in families who refuse to acknowledge their children once they come out as queer. This violent behavior is directed at those who exist beyond the confines of heterosexuality. **It occurs when individuals internalize the dominant ideals of this society and take it upon themselves to see that these ideals are upheld and enforced.** There are many reasons that this happens but it seems that this behavior is often generated by fear as well as from a redirecting of the oppression of heterosexuality that the individuals themselves feel. The later is often used by those who feel limited by heterosexuality but lash out at others instead of trying to dismantle heterosexuality or challenge the power it has over them. They feel that they must constantly prove that they have successfully internalized heterosexual ideals by patrolling others' behavior and thus affirming their own correctness.

Heterosexuality is precipitated on the necessity of rigid social roles. It is a social relationship that relies upon otherness, difference, binaries, and polarities. On the most basic level it centers upon the oppositional categories of male and

"When feminists proclaimed "the personal is the political" they conveniently ignored the fact that politics require *de-personalization*; de-uniqueing and de-individualizing, massified roles with near verbatim scripts. I insist, the personal can only be the *anti-political* — ungoverned and ungovernable unique humans whose liberation can have no interceptors, interpreters, or redirectors. [...] A dominant and dominating force fixing us in our proper place is the elevation of a mass — identifiable, controllable, and homo-non-genius — above all. [...] The roots of our subjugation are deep and tangled; each strand feeds and supports itself and the structure it is inseparable from. Clipping one will not destroy the whole; roots are both regenerative and cooperative. This is why some anarchists and other radicals declare the whole-tangled-mess our enemy. [...] This powerful enemy includes a mindset requiring controlled, predictable (despite acknowledging its impossibility), identifiable order according to a Mass-ter plan. But it is perhaps, first and foremost, the loss of the unique individual, alienated from self and others, masked in a divisive pseudo-libertarian-unity. We are unified only in our misery, guilt, and blame — wasting away in our too often self-selected, segregated, readily-identified roles — in reality, easily monitored cells. [...] We've got to destroy this stage/platform before it gets kicked out from under nearly dangling feet and noosed and hooded heads. And I want to lay my naked and wounded being on the newly exposed dirt alongside the sensual, raging, gentleness of a tribe of free lovers of life while I still can." - *Only a Tsunami Will Do*

female. In order for heterosexuality to exist there must be a clearly defined female just as there must be a clearly defined male and these two sites of identity must be defined against one another. The male individual is male because he is not female, just as the female is defined as such because she is not male.



Defining one's self in relation to an other is reactionary and requires a distancing from one's own subjective experience. In order to define one's self in opposition to something else, one must repress one's individual desires and experiences and concentrate instead on channeling them into a rigidly pre-fabricated set of behaviors and perceptions. It is also necessary to objectify those that one sets one's self in opposition to, turning wild, free, spontaneous, and fluid individuals into characters who are predictable in their opposition and difference to one's self.

To some degree identifying with either of the set categories of gender means objectifying one's self. In order to call one's self male or female, you must reduce all of the myriad ways that you behave and experience the world into a single, clearly defined, way of being. Identifying as male or female also means identifying with a repressive system that tries to limit who we are, what we can or can't do, and how we interact with others. In order for a stable category of "woman" to exist it must be defined in opposition to "man" and this opposition creates precisely the power dynamics that anarchists attempt to critique and destroy.

The oppressive nature of heterosexual interactions, however, is not inherent in the interactions themselves. Despite the

theories of some lesbian feminists, there is nothing inherently oppressive that occurs when female-bodied persons engage in erotic interactions with male-bodied persons. **Authoritarianism and domination does not evolve out of our bodies, it is created through domestication, objectification, self-repression, and the violent oppression that occurs in civilization.** [...] One need not identify with any part of heterosexuality or any set category in order to have a relationship with another individual. It is more than possible to move beyond scripted modes of interacting and to live outside of the character roles that society sets out.

Identities and communities that are often seen as liberatory, such as those that fall within the acronym GLBTIQ, can be just as constraining and oppressive as those that fit within the dominant understanding of heterosexuality. GLBTIQ identities in many ways uphold the same system that they supposedly are fighting against. Writer, Pat Califia, argues that, "To the extent that homosexuality is based on being able to make distinctions between two sexes, albeit for the purpose of choosing the 'wrong' one, gay people, too, have an investment in maintaining a dual-sex system."^[1] Homosexuality, as it is constructed as one person's sexual desire for another person of the same gender, does nothing to interrupt the rigid idea of gender categories. In fact, the category of homosexuality requires stable gender categories for its existence and is therefore still based upon limiting one's experience to fit within a repressive social category.

[...] Although it is important to deconstruct set categories of identity it is hard to deny that there are occasions when these categories can help create healing spaces and relationships. [...] [H]istorically there is a measurable difference between the experiences of those who have been called male and those who have been called female. To not acknowledge that people with certain (perceived or real) attributes, identities, or bodies have faced incredible violence, humiliation, and limitations on their freedom because of these attributes is to rewrite history in a problematic and negligible way. **Because of the violence caused by patriarchy that has been disproportionately unleashed upon those perceived to be female and those perceived to be GLBTIQ^[2], individuals facing violence often desire to create**

safe spaces along lines of identity. I would like to suggest, however, that the healing that can come from women's only spaces is created by shared experiences and not by shared identities.

[...] Human existence is ever changing, expanding and shrinking as individuals take into account new experiences. **To allow for this, to refuse to perpetuate pre-fabricated patterns for behavior or identity, is to begin to challenge the hold that power structures have over us.** As D. Travis Scott states, "Polymorphous desire and the fluid, non-fixed identities they entail do not allow for the power hierarchies many wish to erect and maintain...I don't want to be identified, named, pinned down, understood. Those are all the first steps toward manipulation and control."^[3] Once something is fixed in time and space it is much easier for it to be controlled. When things are not concretely defined, when they are not linear but are slippery and full of complexities, it gets much harder to institute hierarchies because there are infinite possibilities which cannot easily be classified and assigned value. Allowing for infinite possibility in our interactions with one another means opening up our capacity for immeasurable emotion and experience. It also means beginning to attack the socialized fears and behaviors that have been put upon us by civilization.

Beyond refusing to allow one's self to be determined and controlled by this society there are many ways one can actively work to dismantle patriarchy. Patriarchy is held in place by an internalizing of various ideals as well as through overt and subtle threats of violence and ostracization if one defies the set behaviors and power structures that the system creates. **Patriarchy relies upon people not only personally perpetuating the society's ideals but also passing them on to future generations. Because of this, how one relates to children becomes quite important.** It is beneficial for those who spend time with children to encourage them to live out their desires and to diffuse the sexual socialization that they may have received. On a personal level, it is also important to begin to truly listen to our desires and act on them. Socialization has taken from many of us our ability to know what is right for us. It can be beneficial to form relationships that cut across gender, being open to creating sensual relationships with many bodied/sexed people. Challenging the

dominant idea of sexual acts as something that centers on vaginal penetration by a penis can be liberatory for the persons involved and it can also begin to tear through the social fabric that confines us. Having intimate relationships that exist outside of the constructs of normative sexuality can challenge our own socialized behaviors and ideas and these experiences can also lessen the control that heterosexuality and patriarchy have on our lives.

There are also many ways of fighting the external manifestations of heterosexuality and patriarchy. This can come in the form of confronting rapists, misogynists, and homophobes, learning self-defense, helping loved ones heal from domestic/intimate abuse, or engaging in direct action against patriarchal institutions that define, manage, and control our existence.

1. Pat Califia, *Public Sex: The Culture of Radical Sex*

2. This is also used against socialized males in the expectations of masculinity that are set up by the culture: emotional repression, discouragement of intimacy, and encouragement of tough and aggressive behavior. The policing of these ideals often comes about in forms of violence similar to those used against peoples considered to be queer. This is because when a man does not fully live up to masculine ideals he is seen as violating the institution of heterosexuality and is thus brought down to the status of queers.

3. D. Travers Scott, *Pomosexuals*

"[W]e find identity politics a monolithic and restrictive way to understand the world. We are our identities but we are never just one identity, we are a complexity of them. And identities do not line up in a straightforward ABC of oppression... [t]his just falls into binaries that we are attempting to escape from, or creates more." - *The Poverty of Privilege Politics*

'IT'S ALL JUST TEARDROPS IN THE RAIN'

[extracted from Stephen M. Waite Sr.'s 2005 letter to the now-defunct journal *Green Anarchy*]

Fellow travellers,

[...] I have been a prisoner of the STATE(s) for the past thirty-one years. Even served a bit in Salem. I have this "thing" about blind authority.

[...] I'm slaving in the Clinton prison garment factory sewing T-shirts, THOUSANDS of the fuckers, for forty-five cents per hr. Up till recently I sent most of what I made, (about twenty a week) home to help my Ma pay for her meds-n-such. They gave me a death-bed visit, cost me eighteen-hundred, but at least I got to kiss her good-by before she shuffled off this mortal coil.

She worked forty friggin years for the same factory, hardly missed a damned day, then when she retired because of her health, the Feds took just about every fuckin dime of her retirement funds, some shit about taxes...**No,...I ain't got a lot-a-love for a civilization that feeds off, sucks the life from and drains away what spirit remains until some minimum wage system-drone empties the bed-pan from beneath the lingering bio-mass that once had been a good hearted human.**

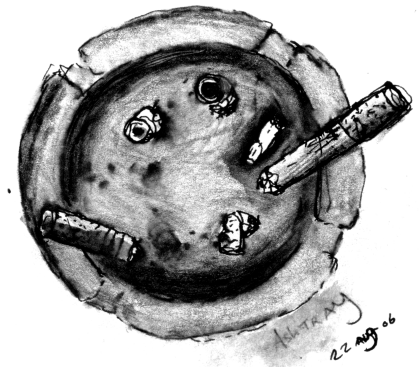
Yea, I'm a cynic. Once worked death row in Florida State prison for a couple years. Used to set up and chat with folks like Bundy, Long, Sheppard, you know the type, ones born without anything inside. Look into their eyes and see eternity...**I see the same bottomless fuckin pit when I look into the eye-sockets of these drone-shit-eaters who stumble past this cage I'm in every day to count the name-less, numbered bodies.**

[...] I'm figuring maybe [*I've got*] a few years left. I'm celling around guys who've been existing in these cages, some for thirty-five, forty years. The real walkin-dead.

Talked with one last week while in the yard. He told a couple of others how he planned on checking out. I listened to his plan with a jaundiced ear, that is, till he went through with it. Seems he wanted company. **No big pre-amble, no wild, last Hurrah...he just stepped out of line, snatched a pencil from his pocket, and stuck a shit-eater in the throat.** They beat him down. As they dragged what was left of a man down the cement steps, his skull making dull thumpity-thumps on the stone, I actually saw a grin on his dead face. **Now THAT'S what I call an anarchist.**

[...] There's a line in a flic I recently saw, *Blade Runner*, I think it was...this robot has this guy on a roof top in the rain, he's diein, this robot..and he tells this shit eater fuckin cop that; "it's all just teardrops in the rain." I know what he meant. That's all we become eventually, just a quiet puff of air as what once was a life expires into the nether.

Don't think I'm snivilin, or griping, you'd have it wrong if so...no, I just wanted to stuff this in a bottle and toss it into the sea of nothingness. There's this tatoo I always liked. You might of seen it? In the background there's this screaming eagle, hawk, whatever...it's wings are spread wide, talons so sharp they glint, it's beak wide open in a scream...in the foreground, his back to you, stands this small mouse. He's all fucked up, ratty, busted tail, natted fur, cut, twisted back...but his right paws



extended high above his head, his heads tipped back watching what's gunna be his death commin at him. His broken-twisted paw held high, and his middle finger sticks straight up in a last, "FUCK YOU."

The caption beneath reads; "The Last Act of Defiance."

Like that seventy-one year old con who stuck that shit eater with a pencil...THAT'S what I thought of as I faced the wall with twenty others, feet spread, hands pressed against it above my head.

I'm thinkin...that ain't a bad way to go.

I had a shit eater bark at me the other day over some bullshit. I told him as I walked off..."Ya know? Ya don't even see the kindness around you."

"What the fuck are you jabberin about?" he barked.

"Man, it's these guys you treat like shit that let you go home alive."

I'm figuring that nobody'll ever read this past a couple lines, but ya know, it don't matter cuz it's all just teardrops anyway.

'THE LOSS OF COMPETENCE'

"THE EXTENT AND NATURE OF THE CAPITALIST TOTALITY ... CANNOT BE OVERTHROWN BY MEANS OF WORKERS' SELF-MANAGEMENT OF PRODUCTION FOR 'NEED'."

The loss of competence from individual life has a continuing impact beyond the individual scale. Men [*sic*], who as individuals serve machines, tend to reproduce machinic logics in their social life – the interactions of social life tends always to replicate the underlying relations of productive forms. That is to say, the men [*sic*] who serve machines in producing their material conditions also tend to mutually reduce each other to a quantity of facilitating nodes in multiple networked relations (the compulsive 'feeding the fire' mentality of internet networking as an example).

[...] **The autonomy of the individual is defined by their competencies, i.e. the emergent capacity to withdraw their labour from the community and live by their own efforts.** However, we should ordinarily expect this capacity of fully competent individuals to be rarely acted on... the competent individual, in their social interactions, is supplied from an almost infinite store of metaphors, lessons, experiences, images and stories by which they can enrich their discourse with the Other and thus actively seek out its company. The intercourses between competent men [*sic*], defined by mutual regard, strongly contrasts with the passive aggressions of those who are socialised, dependent on and de-individualised by 'the authority of steam' [*ed. - industrial work*].

What is this competency that may be set against proletarianised deskilling? It seems to be the ability to use tools and knowledge in numerous environments where a positive reciprocal relation between self and setting becomes possible. A list of competences now follows: knowing the most common wildlife species (birds, amphibians, reptiles, insects, trees, fungi) and their habitats, types of soil/rock etc. Knowing the major star constellations. Recognising cloud formations and likely imminent weather conditions; orienting oneself to the cardinal directions and to the particulars of a landscape; wild swimming; tree climbing.

"The Luddites and we are separated by an epoch, at times exhilarating for our side, during which the poor, gravitating *en masse* from the fields to the factories and the struggle against wage labour, came to believe – like many a millenarian movement before them – that the only problem was to burn down the castle, to expropriate the expropriators, that the world would promptly change its foundation if the economy were set right-side-up, if the means of production and their technical supports which "belonged to all", were simply reappropriated: selection and reassessment of their use could safely be left for later. Aside from the fact that it is happily no longer possible to bask in the messianic illusion of an ineluctable shift from the reign of necessity to the reign of freedom, we have also had to come to terms with the liberation in human beings of extremist tendencies toward submission as soon as totalitarian systems, well enough equipped ideologically and technically, could neutralise the old conditions of exploitation and domination which still allowed for humanising tendencies. [...] The last historical opportunities to take such avenues become fewer when, the better to erase their memory, the superlatively well equipped totalitarianism of the democracy of commodities prepares to colonise not just the body and the mind, but the most intimate reaches of all life."

- *Biotechnology Public and Private*

Knowing how to survive a night comfortably in the countryside; knowing how to make a campfire[...]; practical carpentry skills; basic cooking; how to build a waterproof shelter. Knowing how to understand other people's opinions and interests and respond to them in a non-aggressive way.

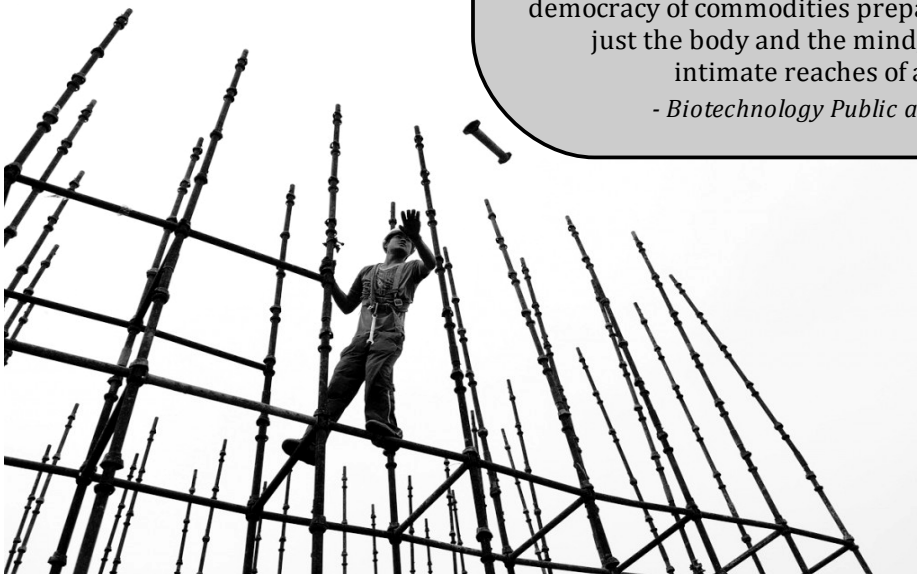
To this very basic list one might add competences in sewing, writing, drawing and so on. **None of these are significant in themselves, and the principles of them all may be learnt in less than a few hours but that is not the point.** And nor is it the point that these competences are now superfluous, that we are 'freed' from learning them and that we have learnt new skills that realise other aspects of our being – the ability to use a keyboard or how to drive (i.e. competences applied in relation

to machinery) do not engage the fullness of existence that, for example, a simple night in a forest does. It seems, from a materialist and historical perspective, that different orders of skills are mutually exclusive as they are so tied into the mode of generalised social production... there are many exceptions, but generally speaking, most 'free time' activity, for most of us in the West presently is now mediated through screens.

[...] **And yet, this is not to say that we**

might change the world by reskilling.

Competence, and its absence, is an outcome, an expression, an indication of the underlying structure of society[...]
However, it is certain that those who have become personally competent will not accept unskilled, production-line employment in factories unless they are forced to by poverty. Factory work requires a violent *preparation* of the workforce, a process of desensitisation and dehumanisation.



[T]he automated nature of capitalist production, and the effects that automatic procedures have on decision-making (i.e. it is difficult to decide against that which has already been decided on further up the line) means that it is highly unlikely that workers might ever be in the position to give orders to the machines on which they are employed. In all historical examples of 'self-management', the *necessities* of production have required the re-instigation of the entire capitalist cycle as the optimal environment for their operation. [...] **Even where 'production for need' has suppressed production for profit, the economy itself, and in spite of decisions made against it, has hitherto dictated the necessity of a return to full capitalism.** [...] Decision-making does appear within industrialised society, but that decision-making function itself does not decide where or when it should be applied. We may not choose the points in the productive cycle where we are not to be recuperated, where we are not to be abased - in fact, this has been decided in advance of our individual appearance on the scene. There is absolutely no historical evidence that any capital-intensive technology could function within a non-capitalised society without it reintroducing, as a latent or secondary effect, the relationship-dynamics of commodity production.

[...] This is a sketched indication of the intolerability of such work to intelligent and sensitised individuals, who 'naturally' want more from their waking hours than to exist as machine parts and thus gravitate away from such work where the opportunity presents itself.



"Political situations have been changing in high speed over the last few years. What was efficient at the end of the 19th century, can hardly be applied to the first half of the 20th century, what was happening in the '60s (of the last century) is almost impossible to apply to the '70s, and especially to the '80s... This process was accelerated by the arrogant capitalist ramage (which is developing and progressing at a speed impossible to follow), and the development of (especially informatic) technology, has made the theories and practices used in the '70s and '80s hardly applicable to the '90s, so relying on them now, at the beginning of the 21st century, makes almost no sense."

- Terra Incognita

WILD PLANTS - Nettles & Cleavers

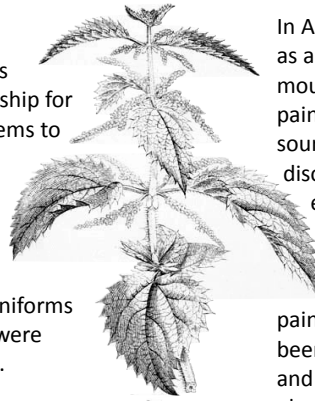
As spring arrives, there are many plants growing wild here in the U.K. that have nutritional or medicinal applications. Here we include some basic information and pictures: you can find more details and directions for use in herb books or, if you're lucky, a friend who wants to share their knowledge and foraging experience.

Nettles

Humans and nettles have had a relationship for millennia; there seems to be evidence that in the Neolithic era, the nettle's stem was used to make strings (more recently, German uniforms in World War One were made from nettle!).

Don't be put off by the sting – if worried use gloves or otherwise cover your hands in some way to touch the plant. Nettles are bursting with different properties, filled with vitamin A, C and E, iron, calcium and minerals. When dried, nettles are 40% protein. It is an anti-inflammatory: fresh leaves placed on the skin, and especially on the kidney area (a practice named urticaria) induces a stinging and burning sensation, with the effect of easing more profound rheumatic pains and arthritis. Nettle helps strengthen the immune system, annihilating the predisposition towards colds, as well as treating anemia and fatigue (especially in women), exhaustion and other effects of stress. It also helps the excretion of wastes through the kidneys, and breaks down kidney stones and gravel in the bladder.

Nettle tea cures diseases and inflammations of the urinary system, and has a slight laxative effect. Nettle tea can also be of great help to those who suffer from diabetes, because it leads to the decrease of blood sugar and, implicitly, of the glycemic level. Stinging nettle is beneficial during pregnancy due to its rich mineral value and



vitamin K, which guards against excessive bleeding. It is also a good supplement to strengthen the foetus. It is used during labour to ease the pains, and will increase milk production in lactating women. Stinging nettle is often recommended for pre-menstrual discomfort because of its toxin-ridding activity.

In Australia nettles have been used for years as a treatment for asthma - it also treats mouth and throat infections, relieves the pain of burns and scalds, and is a natural source for protection against cardiovascular disorders and immune deficiency. Applied externally and taken internally, stinging nettle tea is helpful for acne and eczema. Warts rubbed with the freshly expressed juice disappear without any pain being produced. Stinging nettle has been found to treat Alzheimer's disease, and help improve short-term memory and elevate the mood. The seeds are also good for expelling worms and other parasites. Eating nettles may also offer you relief from seasonal allergies.

Nettles are best when gathered early in the season, February through to April, depending on your location. Young plants, up to six inches tall, may be used whole. When picking older plants, use only the young, tender leaves. The stinging component is neutralised by heat (cooking or drying). Dry nettles at a low temperature. For even drying, separate leaves and stems. Nettles will dry in 8-12 hours.

Cleavers

Also known as catchweed (because it will catch onto - "cleave" - whatever brushes by) and goosegrass (because geese love it!). Cleavers are an appetite suppressant, and have traditionally been used for obesity. As a tea, they make a valuable lymphatic tonic (the lymph system is the body's mechanism to wash tissues of toxins, passing them back into the bloodstream to be cleansed by the liver and kidneys). This cleansing action makes cleavers useful in treating conditions like psoriasis and arthritis, which benefit from purifying the blood. Externally, a tea can be used to treat skin disorders, cuts and scrapes. Cleavers is a coffee relative, and its seeds if roasted are used as a coffee substitute, and the young leaves can be eaten like spinach.



POEMS FOR LOVE, LOSS & WAR

Blake's Ghost

On August 7 2011, cops shot dead an unarmed black man in London, one of countless murders by the police. The murder of Mark Duggan, together with widespread fury at the social conditions of many people as the poor get poorer and the rich get richer, fuelled five days of rioting across England.

it was the usual situation

Blake had been here before
when he had watched the fiery coition
lick wordlessly at Newgate's door
now it was carpet shops, clothes outlets and the odd electrical store
broken glass, cardboard boxes and anti-theft tags on the floor

Blake sang with pride and joy
feeling that ferocious feral feeling he had felt before
all those centuries ago when, almost still a boy,
he had joined the long-awaited insurrection of the poor
he was dead now, of course, but as 'progress' turned about-face
his ghost became sandwiched in the narrowing of time

and he was sucked rudely out of sleep
by the dream of wanton plunder at the core
still stilling the conscience of the sheep
that let the rich and vicious destroy their own and nature's store
Blake found himself drawn forth by recollection,
the wheels of history turning always in the same mud,
giving merely the impression of movement

Blake loved the August flames
as he had once loved those that battered Newgate's shore
his ghostly hand lit fires from Salford to the Thames
and he cried out, with the others, for more, O more!
And no more too. No more poverty, politicians, bankers,
no more cops
let's just press on until the thing itself collapses, til it stops

Blake felt right at home
as he pulled Nike trainers on over ancient leather shoe
noting that the style was different, the accents strange in tone
and round black robots in the sky watched your every move
but the people still sang strong their loss of innocence,
their songs of experience
and they had not, he saw, forgotten how to set fires at the enemy

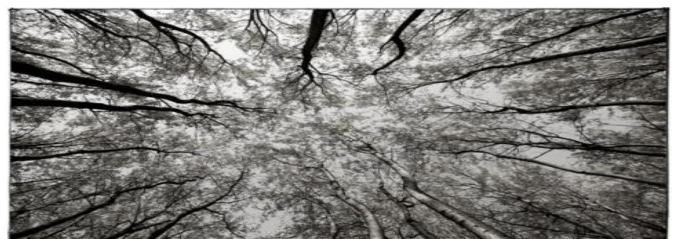
four months later, Newgate is full once more
the herd clamouring for morality in hell
when there is none in heaven
and the poor are plundered yet again in the Autumn speech,
a month before
the bankers collect their Christmas reward
for pious observation of the Seven
Blake turns in for the night, but he keeps one ear cocked and hoping
because he knows that riots like to dream out in the open
-V.Q.

[ed. - William Blake was a visionary libertarian poet in Britain, fiercely anti-racist and anti-slavery. During the Gordon Riots of 1780, led by African-Americans at the time of the war between Britain and rebel colonists there and during which rioters systematically destroyed every prison in London, he took part in the burning of the newly-completed Newgate Jail (a mob attacked the prison gates with shovels and pickaxes, set the building ablaze, and released the 300 prisoners inside. Blake was reportedly in the front rank during this attack). He also wrote against wars and the blighting effects of the industrial revolution.]



the field

...and suddenly you are in the middle of a sea of green
impenetrable, two hands higher than you,
and the only way through
is to cut a new path
you look at the ferns that have grown so fast
against the inevitability of death
seeds pop under your feet, brown and indolent,
you try to move the ferns aside gently
not breaking anything
but that way is too slow
and the sun is dying as you stand immobile and panicked
in the midst of the field
you have seen the wild boar tracks
buried at the feet of chamomile and fireweed
know that this field of pear trees and fern
of boar skat and sheep hollows is full of danger
and you realise
it is not possible to get out by increments
it is not possible to create new paths without destruction
you must choose a destination and go for it,
standing on tip-toe and catching a breath of the horizon,
you must gather your strength and put aside your fear
of sudden animal faces in the ferns
you must take stock and remember the way,
for the ferns are so high you cannot see where you are headed,
and although you want to sink down on your knees
and give up in the face of the impossible task,
although you wish you had never entered this field
and although you wish someone would appear to save you
from this folly
there is only one way out
and that is the one you make,
breaking each fern, treading bravely
through the scuffed-up earth where the horned boar eat,
finding the easy paths that were made before you,
and where those paths cease, destroying what stands in your way,
setting down with each step the memory of freedom
-V.Q.



We'll Meet

Again One Day

You left
with your
head held
high,
the same way
as you came,
the same way
I met you, as
always.
I envy you.
- What is
death?
- It's like total
darkness,
which with
time you're
getting used to and it does not bother you anymore.
And you left us behind,
with our remorse and our guilt
and our misery and our doubts,
to find excuses so that we get by,
another day,
and another day
and another day.
I envy you.
Cause you are ok, you're always ok.
I need you.
To show me what dignity means,
to show me not to fear,
to show me not to compromise.
I need you next to me in the streets and on my way.
And to talk, to talk to me.
And to listen, to hear me.
So I can steal a bit of power from your truth,
a bit of courage from your freedom
a bit of faith from your values.
They say you are a terrorist.
It is true. You are terrorizing our fear, our comfort, our false
appearance, our apathy, our empty gaze, our diminished libido,
us getting used to the ugliness, our muzzle, our blinders, our
handcuffs, the chains that prevent us from becoming dangerous.
There's something we need to discuss.
Some say they choose not to act because they fear for their
petty life. They say they love their life.
Others choose to act for exactly the same reason.
The say they love their life and cannot tolerate
their life being wasted.
Tell me, can they both be right?
They can't.

*"To the comrade and friend that walked away from this life with
his head held high on this day, exactly two years ago."*

- Venceremos

*[ed. - The anarchist Lambros Foundas, member of the urban
guerrilla group Revolutionary Struggle, was killed by the Greek
police during a shoot-out in Athens on March 10th 2010 on the
eve of a general strike while he was stealing a car to use in a
Revolutionary Struggle action. This poem is for him.]*



'The Freedom I Breathe Today'

Today I know that it is hard
to break these bridges down,
but I know that it is possible.
It is like a conquest of yourself and
of your abilities;
a conquest that, step by step, strengthens your certainty
and trust in what you think, in what you want to be possible,
in what you create with determination and enthusiasm.
The freedom I breathe today
comes from this silence
and restlessness of being away from my habits.
- *(by an anonymous fugitive)*

Behind the Walled Bodies

Today I am stretching out my hands through these walls,
condemned to retain dying emptiness,
to crack identities smelling of mud,
to tear out stellar ideologies written on the skin.

Today, I am tattooing on the wall
the liberated, rebel, subversive and insurrectionary thoughts,
smells, sounds, and I am finishing the unfinished murals
in the streets which have not been completed.

And, today, I am lighting, we are lighting a thousand bonfires,
I rise up, we rise up a thousand times.
I strike, build chimeric tunnels, and tomorrow
I will set, we will set fire to the bars.

Because no sentence will be a life sentence,
and no "high security" prison exists for the dreams of the crickets
and the hopes of the cicada.

Because these subversive and walled ovules
will give birth to the next BARRICADE!

*[ed. - This poem is by the anarchist Claudia López. She was
fatally shot in the back by police on September 11th 1998 in the
La Pincoya barrio of Santiago, Chile, during clashes marking the
25th anniversary of the fascist coup of Pinochet.]*



'Ozymandias'

I met a traveller from an antique land
Who said: Two vast and trunkless legs of stone
Stand in the desert... Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them, and the heart that fed:

And on the pedestal these words appear:

'My name is Ozymandias, king of kings:
Look on my works, ye Mighty, and despair!
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.

- from Ozymandias, by Percy Bysshe Shelley



Revolutionary Letter #4

Left to themselves people
grow their hair.
Left to themselves they
take off their shoes.
Left to themselves they make love
sleep easily
share blankets, dope, & children
they are not lazy or afraid
they plant seeds, they smile, they
speak to one another. The word
coming into its own: touch of love
on the brain, the ear.

We return with the sea, the tides
we return as often as leaves, as numerous
as grass, gentle, insistent, we remember,
the way,
our babes toddle barefoot
thru the cities of the universe

- Diane di Prima



'Towards the Unattainable Goal'

An epic of love, ours
To play around the fire that makes superhuman efforts
to burn us;
To fly like a butterfly around the flames;
To create danger;
To run down the most dangerous cliffs
in order to train our muscles;
To create with strength;
And we always run with the same fervour, rhythm;
To act.
Beyond all criticism.
Beyond 'morals'.
Beyond life.
For life.
And we are just beginning.
Thus will we go towards the unattainable goal:
By creating,
Conquering.
Loving.



[ed. - This poem is by Severino di Giovanni and most likely written as part of correspondence with his adored lover America Josefina 'Fina' Scarfó. Severino was put to death by firing squad in Argentina on February 1st 1931, to his cry of "Viva l'anarchia!" ("Long live anarchy!"), following his capture due to being seriously injured in a gun battle with the police. Two other anarchists were killed in the firefight, and Paulino Scarfó was also executed a few hours after Severino.]

GLOBAL FLASH-POINTS

This is a brief round-up of some forms of active rebellion unfolding across the globe. It is by no means comprehensive coverage of any one country, struggle, organisation or tendency – we chose the actions for a mixture of different styles, targets and focuses, but cannot hope to capture the daily essence of social war that exists at all times within civilisation, and one needs only have eyes to see all the many battles that continue unadvertised in each corner of the world.



Anarcho-Insurrectionist, Susa Valley [Italy]

We should mention here that, of course, the liberation struggle includes many different aspects than rioting, sabotage and ambush – overcoming isolation to ferment subversive relationships, retaking space to breathe and exist and heal, or overcoming our own alienation and prejudices are necessary and precious tasks. We are proud to be warriors, but this take on life means courage, honesty and determination to remain truly alive and powerful in more arenas than only clashes with security forces and strikes by night – *we are incendiary in more ways than one.*

It's good to be wary of developing an economic, quantitative view of the struggle (more attacks, heavier damages) over the qualitative (incisive analysis, perpetuating an ongoing fight, actions that resonate within a social context or timing), which can even lead to treating disorder news to be consumed as a spectator rather than as invitations to be acted upon, critiqued and developed. **Revolt is subjective, and cannot be reduced to mathematical totalling of disruption and damages.** Solidarity and mutual aid also have more potential than just as expressions of attack between those who are strangers other than when they trade mutual salutes through communiqués – the hidden lives of the insurgents doubtless hold many other intimacies and experiments behind the scenes.

However it's true that we place a special importance on the offensive against civilisation's physical manifestation as well as the social dynamics. So that anarchy isn't reduced to tame sub-cultural survival or the delusion of “the new world built in the shell of the old” without first reducing that old world to rubble, we think it's worth disseminating examples of conflict against the system, along with the theories or strategies behind them. Direct insurrection against the social order can seem unthinkable to realise for many until for whatever reason that line is crossed into rebellion, whether through individual initiative or the encouragement of discovering other refusal and armed denial. Retaliatory strikes in the case of repression are also vital, building collective resilience and factual complicity (obviously alongside prison-letters, banner-drops, spreading information and so on).

The aim isn't to dramatise or idolise but to show that if we want we can all find ways to connect the “say” with the “do”, to inflict more and less substantial wounds to the everyday oppression... There are a myriad of tools that can be used: stones, flames, hacking, spray-cans, stealth, boldness, fireworks and firearms, each as necessary and valid as another.

Where responsibility was taken for the actions, we may have used part of the communiqué text (translation allowing). Note: due to space constraints we have not always included the solidarity sections. We don't intend to rob the actions of their meaning, and recommend that people investigate the cases involved, so we included at least some details of struggles or individuals in question throughout. But first, about anarchist solidarity as a comrade noted; “[A]s anarchists, we cannot base solidarity on any authoritarian or economic foundations. It is not a matter of obligation, duty, or debt. No one owes anyone solidarity, regardless of what they have done or what they are going through. Rather the basis of solidarity is the recognition of **one's own struggle** in that of others – in other words, complicity. This is of major importance. If solidarity is the recognition of my own struggle in the struggle of others, it is carried out in practice precisely through continuing that struggle, continuing to attack this social order...”

NOVEMBER

05.11.12, Cardiff, U.K.: “At midnight November 5th around fifteen masked-up anti-authoritarians rolled up outside the grim walls of Cardiff Prison to fire and throw fireworks over the wall, released a smoke bomb at the traffic intersection there. shouting against prisons, screws and the police and with a mobile sound system blasting and spotlights and alarms going off in the prison, the response was righteous from inside!! Prisoners shouted back from their cell windows and there was a big feeling of rage outside and inside meeting in shouts of ACAB and cheers... [...] **SOLIDARITY WITH THE RESISTORS IN THE BRITISH PRISON SYSTEM”**

“We look to remind readers that there is a very conscious and active struggle going on every day and across the world against the makeup of the modern era... [D]iscontent is in no way an isolated feeling, it is as global as the system that it is directed against.”

- *Fire to the Prisons #10*

“There is much more to destroy than build.”

- *On Sabotage as One of the Fine Arts*

05.11.12, Glasgow, U.K.: *In memory of Barry Horne^[1], antispeciesists glued the locks shut on various leather shops on the anniversary of his death, stating that “we are all capable of taking it upon ourselves to take rock in hand and smash these mechanisms of murder and capital. For the destruction of the institutions that sell life and death as a product on city high streets. Against all borders, prisons and the industrial leviathan.”*

[1. Barry Horne was an animal liberationist who conducted a series of hunger strikes while serving an 18-year sentence in the U.K. for planting incendiary devices in stores that sold fur coats and leather products, and died 15 days into one from liver failure (still weakened from a previous 68 day hunger strike three years earlier) on November 5th 2001.]

08.11.12, Malmö, Sweden: *A Skånsk Larmtjänst car (security firm part of the construction company Vinci) was set on fire by anarchists.*

08.11.12, Cologne, Germany: *A demonstration of Ford workers from Belgium outside the premises of the car company escalated into clashes. After burning tires, about 40 masked protesters stormed the building, climbing over fences to break open doors and windows to form a brief occupation. When the police deployment advanced they were pelted with fireworks, leaving three with blast trauma.*

11.11.12, Manado, Indonesia: *The 'International Conspiracy for Revenge', of the Informal Anarchist Federation – International Revolutionary Front (F.A.I. – F.R.I.) burnt a state elementary school in Paniki, Manado. 322 children now have a lot of free time without state 'education'. “First, school is a prison. And there's no other excuse to defend the school and write it out from the list of targets of revolutionary actions. In school, we can't learn about freedom, bravery, uniqueness and revolutionary solidarity. We learn nothing but the situation of society that imposes on our dignity as a human being.”*

14.11.12, Concepción, Chile: At 11am, incendiary devices exploded in the parking lot outside the International Symposium on Biomedical Research Models. The event featured vivisectionists from Chile, the United States and other countries.

Leaflets signed by the Animal Liberation Front were found at the site. The claim appeared later; "each individual should be in control of their own health; there's no excuse for externalizing the responsibility of knowing your own body. Nothing justifies vivisection as a method of healing. Nothing justifies the self-assured and conceited superiority with which humans have used other animals, their bodies, their lives, even in the most hygienic, sophisticated, anesthetized way possible. How contradictory it is to make animals suffer and kill them to achieve health. People believe that they are helping when they are only perpetuating human decline. Scientists who day after day cause diseases in animals, many of those transgenic, to then later apply their remedies on humans, to improve them, make them ever more and more immortal, more perfect. To improve the human race. They are Nazis in white coats! Torturers paid by the state and pharmaceutical companies.

We attacked the International Symposium on Biomedical Research Models since gathered there were prestigious national and international animal abusers. We did it with 2 explosive incendiary devices, one placed under a van belonging to the University of Concepción, specifically to the research department and the other placed under the truck of Dr. Fidel Castro latin american pioneer in creating transgenic animals and an animal cloning expert. He is actually the first to clone a cow in Chile, but this will make it clear what he is dedicated to: '... from there the biofactories are born, that's what I was committed to in Cuba, to generate animal factories to produce drugs for medical use and that's what we want to do here (...) if we modify these animals so that genetically their milk contains drugs introduced through genetic engineering, the cost would decrease and availability would increase...' These, in addition to the creation of a new animal torture center (vivarium) led by Dr. Roxana Pincheira and her lackeys who will soon begin construction at the University of Concepción, are the motivations of our actions.

Those who profit from animal suffering and the artificialization of life need to know that we are close and we will not rest." Greetings sent to Nicola Gai and Alfredo Cospito, Marco Camenich, Henry Zegarrundo [see **Rebels Behind Bars**] and Braulio Durán Gonzáles^[1].

[1. Braulio was arrested in September 2010, accused of burning a bank ATM in León, Mexico, and is in jail after refusing to pay reparation or do probation.]

14.11.12, Brighton, U.K.: Mike Weatherley, a member of parliament who was pivotal in the new squatting ban, was due to deliver a talk on the legislation at the University of Sussex. Instead he is surrounded, pelted with tomatoes and eggs, sent packing with a police escort (people stood in front of the van to prevent it driving away and engaged in scuffles with the cops). A banner was dropped from the intended venue; "No Housing, No Peace".



17.11.12, Attica, U.S.A.: 28 cars and trucks are smashed with rocks and have their windshields kicked in at a Chevrolet dealership, who estimate more than \$50,000 of damage. 'Cell of July 21st' take responsibility (named after the date that year on which anarchists were raided in Portland, Olympia and Seattle and some imprisoned for refusing to co-operate with a grand jury trial procedure, which they cite among their motivations for the attack); sadly two teenage comrades are currently charged with the damage.

22.11.12, Kurgan, Russia: Two assailants petrol-bomb the first floor of the Investigations Department, damaging the offices. The police officer on guard duty (on the ground floor) was blocked inside before the attack to prevent them from interfering.

23.11.12, Notre-Dame-des-Landres, France: The police launch an assault on the Zone Autonome À Défendre [see '**A Wheel to Sabotage, Among Others**']. Despite losing a squatted farmhouse to the bulldozers and some camp equipment during the attack, resistance is strong – the treehouses in the Rohanne forest had large barricades, trenches and pits which turned back the machines' advance, while the squatted buildings at Charaignes were the scene of violent confrontation long into the evening after cops took over only to then retreat after a constant barrage of projectiles, molotovs, rockets and smoke bombs.

26.11.12, Viadana, Italy: An Animal Liberation Front (A.L.F.) group use five

incendiary devices to totally destroy two meat-transporters, c.€500,000 damage.

30.11.12, Mexico City, Mexico: A.L.F. cell liberated a turtle from a pet store. "We believe that like humans, animals are not merchandise and we fight to destroy all cages. Soon this turtle will be in a natural area where he/she can experience freedom and all the risks that come with it." Dedicated to Mexican anarchist prisoners.

DECEMBER

Andenne, Belgium: Prisoners in struggle at Andenne jail gave this information: "A few days ago, people came around 9 o'clock in the evening in front of the walls of the prison. They came from the railroad next to the wall of the side of the prison. They started to shout freedom and long live revolt. They set fire to tires or something alike which they put on the train tracks. Next, they launched fireworks. We shouted a lot, some guys burned sheets. Guards didn't understand what was happening to them. That night, no train could pass."

09.12.12, Leipzig, Germany: A contingent of individuals took to the street near a Christmas market, barricading the road and burning rubbish containers. Christmas trees seized from the market were burned on the blockade, the power cable for the street lighting and CCTV was damaged. When cops turned up they were attacked with paving stones and bottles, leaving one injured. The fighters disappeared after breaking some windows.

16.12.12, Murica, Spain: San Andrés police station was attacked by a hooded group who threw molotov cocktails against the building and the police cars parked next to it, setting one of them on fire.



21.12.12, Santiago, Chile: "It was 11:00 PM on Friday the 21st in the area of Grecia Ave on the Juan Gomez Millas campus of the University of Chile, when the tranquility and concentration of some persons subdued by



the end-of-year exams was broken. A group of approximately 15 *encapuchadxs* [ed. - masked fighters] burst into the center of end-of-year passivity, transporting a hundred molotov cocktails with the slogan "Taking Back the Streets"; without granting importance to the conditions in which the University found itself, they set up barricades, paralyzing traffic and shouting slogans alluding to the paraphernalia and commercialization that pass for the Christmas season where capitalism disguises Christmas as a season for shopping and massive profits for capital in peace, caring, and time for family; marking this context, the *encapuchadxs* attacked in an organized manner the Ñuñoa gate at Macul and Grecia, center of Christmas capitalism, hurling a pair of molotov cocktails. As is customary by now, the armed forces of capital made themselves present and were received by a coordinated rain of molotov cocktails. Their water [ed. - cannons] and gas did not suffice to extinguish the subjects' rage, who with their active conscience do not agree to sell themselves to the system nor to embrace their commercial privileges. The combat went on for more than 40 minutes until the combatants finished off the material and withdrew. All this marked by the context of a new demonstration in downtown Santiago organized by students on a leaderless basis. There were also clashes at Central University and UŞACH at the same time that this combat was brought about."

22.12.12, Uzhgorod, Ukraine: *The deputy mayor of Uzhgorod has their car burned by anonymous arsonists.*

02.12.12, Ghent, Belgium: *Fire erupted at a Belgacom telecommunications building after a heavy explosion. The technicians wing was totally destroyed (offices, computers, technical material); another part (containing the cables, fibre-optics etc.) was still too unstable to enter and see how far the damages stretch. Several vehicles of Belgacom, parked next to the building, were also destroyed. Telephone and internet was disturbed in a part of Ghent, and the data-network of the banks and the ATMs was out of service for several days. Police determined it was deliberate sabotage.*

24.12.12, Ferrara, Italy: *An explosive consisting of two camping gas canisters is detonated at a BNL bank branch – the resulting fire and smoke damage leaves the building unusable. No group claimed responsibility.*

26.12.12, Mutitjulu, Australia: *Northern Territory Police were attacked during a riot at a remote Aboriginal reserve when they were following up a break-in at licensed premises in nearby Yulara. A group of more than 40 people threw rocks, bottles and iron bars at local police when they were called to deal with the incident. Police were forced to withdraw at first and call for help. Fighting at the community of about 300 people continued throughout the day and the cops had to call for reinforcements from Yulara, Imanpa and Kulgera. Four women and two men were arrested.*

31.12.12, Angers, France: "[T]hree explosive and bright charges were cracked at the three corners of the Angevin prison... but failed to bring down its old walls. Nevertheless, we shared the feeling of a breach of normality in this society which isolates, along with some shouts, which were exchanged over the walls."

31.12.12, Gradisca, Italy: *Revolt and escape at the C.I.E. (immigration detention prison). A riot kicked off in the night; inmates broke out of their cells and into the warehouse to arm themselves with large padlocks, plastic bottles filled with sand and stones, and fire extinguishers. The police and military who monitor the outside were pelted, two cops taken to the emergency room. Finally seven detainees scaled the last wall and disappeared into the night. Apparently the action was planned in detail...*

31.12.12, Sydney, Australia: *A petrol bomb was thrown outside the police station on St David Avenue, causing an explosion and a small fire at the back of a police vehicle. Police searched the surrounding streets with a sniffer dog but the offenders escaped. In Woolloomooloo, two*

people are arrested for allegedly pointing a laser at a police helicopter. They were charged with threatening the safety of an aircraft and using a prohibited weapon.

31.12.12, Bristol, U.K.: *The entrance building of Bristol Zoo (the largest in Europe) is trashed. "All the glass front doors and windows were smashed. The building and "Bristol Zoo" lettering was attacked with paint bombs as well as a paint bomb inside the building. "Liberate" was sprayed across the front. [...] Their 'conservation' is part of the same arrogant hypocritical mindset that places humans separate and above all other living things, and aims for domination and subjugation of nature. [...] Behind all the rhetoric and reinvention of zoos lies the cruel reality as always of money and profit by all means necessary. Once we see through their carefully constructed image there is no defence such institutions of slavery can employ against our reasons to attack them."*

JANUARY

02.01.13, Bath, U.K.: *A hillside radio and TV transmission station is sabotaged with multiple arsons, cutting off 80,000 homes and businesses. Informal Anarchist Federation/Earth Liberation Front 'New Horizons of Burning Rage' claim the action.*

03.01.13, Toronto, Canada: "We were inspired to act by the numerous blockades of freight traffic, roads, highways and border crossings across so called Canada by indigenous warriors and rebels, which has been one of the greatest demonstrations of unity in a decade. [...] The Assembly of First Nations chiefs, Theresa Spence and government hacks have all tried to put the reins on these actions of dispersed sabotage and economic disruption [ed. - known as the 'Idle No More' movement] but we are inspired by the fact that these actions continue to spread and grow, demonstrating these apparent leaders lack of control. [F]ollowing the removal of the Aamjiwnaang blockade near Sarnia, Ontario we used copper wire to block train traffic in both directions on the CN mainline through the suburbs north of Toronto. Read below for directions on how to reproduce this action yourself. [...] Choose a section of railway tracks with a degree of privacy. Using no less than 12 feet of large gauge copper wire (plastic casing removed), wrap each end of the wire around the two railway ties and back onto themselves, ensuring as much contact with the railway tie as possible. As soon as both ends are securely in place, the circuit will be complete and the railway traffic signals in the area will signal that there is a barrier on the tracks. Leave promptly."

04.01.13, Vilcún, Chile: *About 20 encapuchadxs entered the vast property of the infamously racist colonial landowner Werner Luchsinger Lemp, setting fire to the manor house, which was completely destroyed. During the attack, the landowners allegedly fired from the second floor and wounded one of the masked individuals: Celestino Córdova (from a nearby Mapuche community) was arrested nearby with a gunshot wound. He was tortured for two hours before being taken to hospital, saying only "This is a land claim, I have nothing else to say", and is now charged under the anti-terrorist law and also accused of another arson of a white-supremacist landowner's house. Luchsinger and his partner, the landowners, both died in the fire. Near the manor house, leaflets were found referring to Mapuche land claims and the nearby death of young Mapuche anarchist Matías Catrileo^[1].*

[1. On January 3rd 2008, Matias was shot in the back by an officer who served a minor sentence and then rejoined the police, during a land occupation in the domain owned by Jorge Luchsinger (elder brother of the colonist who died in this attack – one of the largest landowners in the region, the family is among the most outspoken against ancestral land claims by impoverished Mapuche on the margins of their vast forestry and ranching companies). Mapuche have resisted Spanish/Chilean domination over 300 years.]



05.01.13, Vancouver, Canada: “[A]n ALF cell attacked an unoccupied police cruiser via Molotov cocktail. This cruiser was parked there to intimidate or detour any future attacks or protests on Megan Halprin's residence or the Snowflake fur shops she owns. However, the increased police presence will not stop our graceful and successful attacks. [...] Megan Halprin you are never safe. Police you are never safe. You should have expected us.”

08.01.13, Coombe Haven, U.K.: *Artificial constructions designed by contractors to force wildlife (such as badgers, newts, etc.) out of the area of development for the Bexhill-Hastings link road are destroyed by an Animal Liberation Front/Earth Liberation Front (A.L.F./E.L.F.) group.*

09.01.13, Bristol, U.K.: *Cars belonging to prison wards are paint-stripped and get tires slashed in broad daylight, outside Horfield prison, because they are cogs in “a system that keeps people down & in their place, everyday we are monitored, but on*

04.12.12, Athens, Greece: “The Antifascist Front/Informal Anarchist Federation (FAI) claims responsibility for the planting of a homemade explosive device at the West Attica regional offices of the Golden Dawn [ed. - *neo-fascist party*] in the suburb of Aspropyrgos... [...] We chose to strike the Golden Dawn's offices because we believe that, when it comes to the fascists, one has to strike first as opposed to waiting for them to make the first move. We are not going to sit and wait and do nothing while the serpent is being hatched. We refuse to accept the passivity of public denunciations as well as the role of an eternal victim that cannot find the guts to openly confront the fascists. We detest the humanitarian hypocrisy and the professional respectability of politicians and journalists who demonize the Golden Dawn in order to consecrate the democracy of demagoguery. We get angry with any constitutional appeal to legality as well as the ridiculous plea that ‘the Golden Dawn should be outlawed’.

[...] Of course we are aware that today, apart from some dozens of shaved headed meatballs with a peanut for a brain, the Golden Dawn has an organized party structure (which also implies state funding of millions of euros) and an extended popular footing in a part of society. We are also aware that not everyone among the thousands who voted for them is a neo-Nazi. Their voting body is the quaint mosaic of a conservative mob consisting of fossils such as the monarchy-dictatorship partisans, of dastardly young males marvelling at the Golden Dawners' militaristic lifestyle, of disillusioned democrats dazzled by the hardboiled surface and populism of the far-righters, of neo-poor whose nationalistic fantasies are the only property they have left, of frightened petty-bourgeois people who have projected their financial dead-end onto the foreigners and turned it into hatred, and of dozens of other grievous social caricatures that are trying to compensate for their misery and cowardice by adopting the pseudo-macho attitude of the Golden Dawn.

The bulk of these voters are not neo-Nazis, yet that doesn't mean they are innocent. They are just the tail of the serpent. Of course there's no immunity for them but the head comes first.

[...] There is also no need for any lycophilia (spurious friendship) or any adventurism for the sake of opportunistic gain within the ephemeral alliances ‘against the fascist threat’ that highlight the Golden Dawn as a countervailing force to democracy, thus acquitting the parliamentary dictatorship of all its crimes.

However, the most dangerous fascism is not the quaint shaven donuts of the Golden Dawn but the kind of fascism which is not visible to everyone; the fascism which is hidden behind the velvet courtesies of the democratic totalitarianism; the statutory fascism of bosses, multinational companies, courts, of the prison, the army, the police, the sterile knowledge of school, the church, of laws, advertisements, control in everyday life, boredom and loneliness that reign in the modern concentration camps of metropolises. As much as they may hide behind a wall of uniforms and firearms, all these tyrants of our lives will always be in the firing line of the Antifascist Front/Informal Anarchist Federation.

The attack against the Golden Dawn is also (albeit prematurely, prior to the announced dates) a salute and an active participation to the call that the Anticivilization Fraction of the Earth Liberation Front (FAI) made through a double bombing attack in Mexico by inviting to an International Direct Action Week for our anarchist brother Mario López, who is imprisoned there [ed. - see *Dedication to the Underground*].

Comradely regards to all our brothers and sisters who make the Informal Anarchist Federation a reality...”

this day jan 9th those officers with damaged cars will feel that they have been watched.”

10.01.13, Athens, Greece: *Around 50 comrades entered the radio station Real FM and demanded that a recording be played expressing solidarity with the Villa Amalia, a squat and gathering point in central Athens evicted December 20th.*

10.01.13, Brussels, Belgium: *As Cairo burns, the residence of the Egyptian ambassador*

receives broken windows, walls covered in paint, and a fire is lit in the street outside. The ambassador was at home at the time.

11.01.13, Nottingham, U.K.: “Two G4S vehicles had their tires slashed, paint stripped and windows smashed. [S]olidarity to our friends in Nottingham HMP [ed. - *Her Majesty's Prison*] and as special message to our friend in Rome Elisa Di Bernardo... [ed. - see *Rebels Behind Bars; 'To All Those Who Don't Stop Struggling'*]” *G4S is a global*

corporation and a major player in the security and detention industry.

14.01.13, Athens, Greece: *Anonymous gunpersons strafe the headquarters of the co-ruling New Democracy party by night with Kalashnikov assault rifle fire (piercing the window of the political office which Prime Minister Antonis Samaras maintains in the building). No group assumed responsibility for the action. The assault followed a barrage of makeshift bomb attacks against the homes of journalists (editors, broadcasters, crime reporters etc.) and the spokesperson of the agency for privatizing Greek assets (claimed by anarchist groups 'Lovers of Lawlessness' and 'Fighting Minority'), in recent days after the squat Villa Amalia was evicted.*

14.01.13, Vancouver, Canada: *A confrontational anarchist contingent is present on a demonstration against pipeline projects set to score the face of North America (connected to government bills to facilitate greater corporate access to resources to re-position Canada as a major source of oil and gas for the global market, and particularly Asian markets). They face off the cops and use a black flag to obscure police surveillance, as well as setting off fireworks.*



11 - 15.01.13, Athens, Greece: *“You evict our buildings, imprison our comrades, and attack our demonstrations. We set fire to your offices, your banks and your service branches.” A three-day arson barrage claims targets spread across the city: five party offices of the New Democracy party; an office of the PASOK party; offices of the Public Power Corporation; ten bank ATMs; two bank branches; a car of the diplomatic corps; a vehicle of the Hellenic Post; and a cop’s motorcycle.*

16.01.13, Dovera, Italy: *1,200 mink anonymously freed from a fur-farm.*

19.01.13, Toronto, Canada: *“[A]nother small blow against the mechanisms of capital. The street level of one of the many new condo developments under construction in the city, containing building supplies as well as the architectural plans for the building, was smashed and then set ablaze as a small gesture of our rage. [...] This is an act of solidarity with the people of*

the Villa Amalias and Lelas Karagianni 37 squats in Athens who have had their homes raided by the brutal, fascist Greek police. We chose to target new housing developments, catering to the bourgeois of the city, as they lie in direct contrast to the vibrance, community and solidarity seen in squats across the world. [...] We also send an embrace warmed with love and rage to Panagiotis Argirou [ed. of the Conspiracy of Cells of Fire/Informal Anarchist Federation, who suffered a head injury in prison in Greece and was briefly in induced coma].”

19.01.13, London, U.K.: *Approximately 200 people gathered outside the Greek embassy, and a banner was raised in solidarity with the squats repressed recently there. A number of comrades tried to approach the embassy with the banner, but were shoved back by cops.*

20.01.13, Cairo, Egypt: *The clashes broke out after a person was killed by accident by a police officer who was in pursuit of a drug dealer. Relatives and neighbours gathered outside a police station then attacked with guns and molotovs. Four attackers were killed in the clashes, and twelve others were wounded, including two police and a soldier.*

21.01.13, Perth, Australia: *Riot at the juvenile detention centre. Detainees armed themselves with makeshift weapons after three climbed onto the roof. It took more than 100 police officers, the canine squad and the police helicopter four hours to get the situation under control. Staff barricaded themselves in to avoid being attacked. There have been reports that the inmates bashed their way out through windows in their cells.*

21.01.13, Santiago, Chile: *Bombing at the Colún Dairy and Agricultural Cooperative Union, destroying most of the windows of the site as well as the entire lobby. The explosive was formed of a four-kilo fire extinguisher filled with black powder, with camping gas canisters used to increase force of the device; leaflets in support of the Mapuche people were also found at the scene. The target was chosen because the Colún president is from a family principally responsible for the usurpation of indigenous habitat in the south, and the action is claimed by the 'Heterogeneous Faction of Libertarian Weychafes' (weychafes are Mapuche warriors). “We are enemies of the Chilean State and of all States without exception, and we will not tire until we live in a world without nations, borders, or anything that makes us rot.”*

23.01.13, Toluca, Mexico: *An explosive charge detonated at a Guadalajara pharmacy branch (due to their link to vivisection), destroying the facade; “it was exquisite to sabotage this establishment which murders all species, all nature, the individual, it was a pleasure to observe how the “white coats” use the expert services of the state only to repeat that wild nature and anarchy has attacked them once again.” In the claim, the 'Anticivilization Fraction' of the E.L.F. (in affinity with the F.A.I.) comment that their methods “are still*

30.12.12, Buenos Aires, Argentina: *“At the same time that we are attacking the police, they are carrying out their habitual tasks, harassing and humiliating street people who don’t have a roof to sleep under or beating a prisoner who refuses to remain obedient to the guards’ orders. In Argentina, we know well that they torture, that the police torture in all of the prisons they have at their disposal. And as is police custom, they always pick out the weakest, the most defenseless.*

Laura Maria Acosta and Cecilia Hidalgo remain in our memory as a recent murder by the federal penitentiary regime, as well as all those who are murdered by the police and the guards inside and outside of the prisons.

On Sunday 12/30/2012 at 3:50 AM, we made a bomb explode in the main entrance of the National Office of the Argentina Federal Penitentiary Service (SPF) at 2705 Lavalle street near Pueyrredon Avenue. The explosion caused destruction to the front of the building, but unfortunately none of the prison guards were wounded. The press reported that the device was set off [in a controlled explosion] by the police following the alert from the SPF guards concerning the presence of a suspicious package, and that it was thrown from a moving vehicle – all lies.

There was nobody guarding the place and therefore the explosion surprised all the executioners who were there. Now you have been warned: your very existence will be attacked by those who love freedom, because we will go even to the doors of your houses and if we can we will also enter into them so that our fire will burn you completely, and we’ll see if you really are as brave as you are around unarmed prisoners.

We dedicate this attack to all the anarchist prisoners in the world and we complicitly salute all those who fight inside and outside of the prison walls. We also take responsibility for the incendiary attacks on the 27th Precinct of the Argentina Federal Police, the vehicle belonging to the 51st Precinct, the Mercedes Benz [luxury car] in Belgrano neighborhood, and the police car belonging to the Metropolitan Police in the de Saavedra neighborhood. Friends of the Earth / Informal Anarchist Federation.”

rudimentary (tanks of butane gas adhered to firecrackers and a cigarette as a time-delay.)”, and they support the *Conspiracy of Cells of Fire: Imprisoned Members Cell proposal for the publication and distribution of recipes for various devices and methods.*

24.01.13, Ruschlikon & Zürich, Switzerland: *In the context of the World Economic Forum (W.E.F.) happening in Davos, Switzerland, revolutionaries target both a bank branch and the home of an executive, using the explosive charge in fireworks. “Our first blow was directed at [Ivan] Glasenberg, CEO of Glencore[...] a business partner of the WEF for many years. The monster of Zugo is notorious for terrible working conditions and ambiguous practices such as the use of subcontractors based in Bahamas. Glencore mines and those of its partner Xstrata are scattered all over the world. In the rest of the world struggles against Glencore and Xstrata are being carried out. From workers’ strikes to indigenous struggles against expropriation of land and armed guerrilla struggle (like in Peru): all over the world people are struggling against the plunder of their lives with the most diverse means. Our second blow was directed at Credit Swiss, which is also largely represented in Davos. There are a thousand reasons to attack one of the biggest and most aggressive banks in the world.”*

25.01.13, Milan, Italy: *In the night about thirty masked people walk along the streets of the Barriera, leaving graffiti against banks, bosses, the State and the police. Two bank branches get daubed, CCTV cameras and ATMs get damaged and the carabinieri barracks are also covered with graffiti.*

25.01.13, Ismailia & Cairo & Alexandria, Egypt: *On the second anniversary of the ‘Nile Revolution’, the local party headquarters of the Muslim Brotherhood in Ismailia is burned. In Cairo demonstrators threw stones at the Muslim Brotherhood offices in the Tawfikiya district, and set fire to the Muslim Brotherhood office on Al-Manial Street. A black bloc made its first mass-appearance in Tahrir Square, and, shortly after, firebombed the Shura Council (Egyptian Parliament), tore down a section of the protest-barrier walls leading from Tahrir Square, and, with others, engaged in*

fighting using molotovs and firecrackers against security forces. Similar scenes occurred in Alexandria, where protesters and police clashed near government buildings.

13.01.13, Paris, France: *A dozen people in solidarity went to Quai Branly Museum, where an Aboriginal art exhibition was taking place, to distribute a leaflet and blockade the access to the Museum for some time with a banner across the entrance, as well as numerous stink bombs thrown into the restaurant and elevator. The act was to draw attention to the revolt that exploded on September 30th in the Nauru detention centre (a small island 2,800 kilometres off Australia), for which some of the migrants rebels faced trial the next day.*

“Australia is well-known for its surfers’ beaches, its kangaroos and the Aboriginal folklore. We often forget that the Aboriginal people have been slaughtered by colonists/settlers and still suffer constant oppression, isolated in open-sky prisons called “reserves”. What we forget too, is the hunting down and imprisonment imposed on migrants today. [...] The Nauru centre is also co-managed by the Salvation Army, who collaborates in the incarceration using humanitarian pretexts, just another way to make money. [...] It makes sense, for us, to make all these facts visible, here at the Quai Branly Museum, in this colonialist graveyard where everyone comes to admire the remnants of looted and slaughtered populations, and where the Elior company makes money with Les Ombres restaurant, as they make money working for French detention centres in Metz and Perpignan (where they serve food). Because in France as everywhere else, hunting down, sorting human beings, incarceration and deportation of migrants and other undesirables are all common practices for the State, and lots of companies make money from them.

Solidarity with the revolts against the borders and their prisons!
Sabotage the mechanisms of incarceration and deportation!”



25 & 26.01.13, Sydney, Australia: *On the 25th a banner was hung in solidarity with Koori indigenous fighters. On the 26th, two historic colonial monuments are paint-bombed, anti-Australian stencils are sprayed across the city where ‘Australia Day’ celebrations were to take place, an office of the fascist Australia First Party is paint-bombed, eight banners such as ‘KILL THE COLONISER IN YOUR HEAD’ and ‘225 YEARS OF OCCUPATION, 225 YEARS OF RESISTANCE’ are dropped in iconic locations and leaflets thrown before police could respond. Numerous Australia Day event banners and Australian flags were removed and destroyed. “We are completely opposed to nationalist celebration commemorating the date of invasion by the First Fleet. The fleet was comprised of eleven prison vessels, sent to establish a colony on the east coast to displace Britain’s criminalised poor and rebellious. The colony introduced the paradigm of police, prisons and private property to a territory where land was communal, communities settled disputes and meted out punishment without recourse to incarceration or a specialised armed force constantly patrolling and surveilling everyone’s behaviour. This process of conquest and control has been consistently opposed and resisted by Aboriginal fighters, rebellious convicts, poor settlers and migrants. Despite constant claims to the contrary, struggle against this colonial state and its laws has not been defeated. From bushrangers to bank robbers resistance has continued through daily attacks against property by thousands of mostly young rebels.”*

27.01.13, Mulhouse, France: *Two police riot vans on patrol in the afternoon are ambushed by a mob and hit by molotov cocktails. Nearby, more molotovs and a mortar firework were later found.*

Santiago, Chile: “[D]uring the week that spanned the 28th of January to the 3rd of February we attacked a property belonging to the Chilean Gendarmerie, located on San Francisco street just before Avenida Matta, to one side of a juvenile prison (SENAME) and a few blocks from where our anarchist comrade Mauricio Morales was killed in action in 2009 [ed. - see *We Want To Be Great Like Our Crime*]. We attacked with an



“[C]ritique is dead if it is not accompanied by that sweetest of nectars: direct action. It is this that marks an essential rupture between the false critics and those conscientious insurgents who have thrown themselves into the abyss of the nothing in search of questions, not answers.”

- *Incendiary Antagonist Columns*

incendiary device... [...] This property of the Gendarmerie is linked with the supposed social action of the jailers and their collaborators, promoted through institutions like the Evangelical Church of the Chilean Gendarmerie and the Prisons' Confraternity of Chile, an institution that on the Internet defines itself as the creator of incarceration projects 'in which the inmates live, without hunger strikes, without riots or escape attempts; instead they are living out their imprisonment in peace and harmony while repaying their social debt with spiritual aid.'" Claimed by 'Panagiotis Argirou Insurrectionary Anti-Authoritarian Cell' (F.A.I./F.R.I.), who greet various comrades across the world in prison, on the run or under house arrest. "We don't forget the dignified Mapuche prisoners and the communities in conflict with the State and the Capital. Although we do not validate the demand for a Mapuche nation or recognize 'authorities,' no matter how ancestral they may be, we are in practical solidarity with the struggle for autonomy for the communities and for ourselves, and the recuperation of their ancestral lands through direct action."

FEBRUARY

04.02.13, Trento, Italy: *A mast belonging to Brennercom which provides various companies with telecommunication services in the Trento area is hit by arson. Graffiti is left at the scene; "Sirio and Massimo^[1] free".*

[1. ed. - Sirio, a comrade from Trento, was charged with an invasion of the offices of a company involved in T.A.V. construction in the Susa Valley, and was at the time on house arrest. Massimo Passamani is an anarchist who the authorities comically tried to paint as a "leader" of the No T.A.V. movement: he was also under house arrest, and still facing charges of assaulting a journalist during a No T.A.V. demonstration.]

04.02.13, Paris, France: "[T]he local CGT^[1] office at 13 RUE PIERRE BONNARD in the 20th arrondissement, saw all its windows explode. This is because of their screws and their dirty work of confinement." *The claimants send strength to prison rebels rising up in Roanne jail.* "[W]e also carry a combative message for Marco

Camenisch and all rebels who do not let themselves be overwhelmed by the horror of prison, or by the horror of this society in its entirety."

[1. ed. - The C.G.T. (General Confederation of Labour), which historically has ties to both anarcho-syndicalism and the French Communist Party, is now the major trade union confederation in France. Prison guards are unionised within the C.G.T.]

South Sumatera/Makassar/Jakarta, Indonesia: "We are wild and we are enemies of civilization." *E.L.F. 'Indonesian Fraction' claims arsons against a car and shop belonging to the Vice Secretary of Demokrat in South Sumatera (the winning party of the 2009 general election), incendiary devices detonated against four bank ATMs in Makassar on January 14th causing a forceful explosion, and actions against two electrical substations in Jakarta during the last week of January. "Our actions are dedicated to the farmers struggle in Ogan Kemilir Ilir, to the rebels in Papua: Buktar Tabuni and Dominikus Sorabut who are imprisoned by the Indonesian State, to the struggles against mining which spread and blossomed in south coast of Java, and to the natives in Kalimantan, Mentawai, Jambi and Papua. We also want to send our revolutionary greetings to Tukijo: brave and dignified farmer from Kulon Progo^[1], to the NO TAV prisoners in Italy^[2], to the ELF prisoners in USA^[3], to Marco Camenisch and Gabriel Pombo da Silva and to all anarchist prisoners who never step down..."*

[1. ed. - Tukijo is a prisoner from the Kulon Progo area of Indonesia, where in 2005 mining and metal industries wanted to take the land as a gateway to further development (it's a crucial point for further capitalist infrastructure on the Java island). The peasants didn't give it up because they didn't want the Earth to be destroyed, and have been resisting very fiercely and refusing to be co-opted by politicians, NGOs and so on. Tukijo was a farmer who was arrested and imprisoned just because he was vocal in the demonstrations.

2. ed. - The high-speed train or T.A.V. (*Treno Alta Velocita* in Italian) is a proposed link between Lyon in France and Turin in Italy, the development of which has been fiercely resisted since the 1980's. The route would go through the Susa Valley, one of the least spoiled regions in Italy's north, which has seen intense popular struggle against this mega-project of capitalist development, leading to a massive police encampment to quell the riots, occupations and sabotages. Many anarchists and other No T.A.V. activists have been repressed over the years, but at present there are no prisoners from the struggle, although trials are ongoing for various resistance and property damage, along with judicial controls and restrictions.

3. ed. - See *Rebels Behind Bars; Rebecca Rubin Hands Herself In After a Decade Underground*; other prisoners for E.L.F. actions include Eric McDavid, Marie Mason and Justin Solondz. Marie was sentenced for an arson at Jefferson Poplar in Oregon (which was involved in genetic-engineering) in 2001 destroying two structures and 18 vehicles (co-ordinated with the destruction of Merrill Hall at the university Horticultural Center in Seattle), and for burning urban sprawl under construction, boats owned by a mink farmer, and logging equipment. Eric was arrested after being betrayed by "Anna," who turned out to be a paid government informant, and was accused by the F.B.I. of planning to blow up U.S Forest Service property along with mobile phone towers and power generators, and considering attacks on a dam, banks, mountain-top removal programs in West Virginia, and Communist Party offices. Justin was extradited from China in 2012 after years of living on the run and was sentenced for the university arson in Seattle, co-ordinated with the Jefferson Poplar hit.]

Manado Bay, Indonesia: *Fisherfolk, joined by anarchists of the 'Anti-Authoritarian Fraction', take unspecified actions to sabotage and blockade the reclamation activity being carried out in the bay. Coastal reclamation is mega-project along the length of Manado Bay that began in the early 1990s. New land is being created in the sea (thousands of hectares spread over*

several major developments) to host big business, new shopping palaces, the mushrooming banking industry, and assorted entertainment spots for the weary workers. There has been resistance from traditional fisherfolk along the coast with occupations, blockades and sabotage. "Long live autonomous and horizontal struggle!"

07.02.13, Madrid, Spain: *As a sacrilegious act "to strike the Bourbon monarchy in their sacred sites", 'Insurrectionalist Commando Mateo Morral^[1] place an explosive at La Almudena Cathedral. "All their majesty is the fruit of oppression, and we, the oppressed, will end with it through insurrectional revolutionary violence. [...] We believe that the conditions are propitious for attack as long as State, Capital and especially a rotten fascist royal family exist."*

[1. ed. - In 1906 anarchist Mateo Morral threw a bomb at the Spanish monarchs during their wedding (who were narrowly unharmed) near La Almudena, managed to kill his guard with his own gun on the way to prison then killed himself.]



"If you're our future, we'll be the guerrilla"

08 & 09.02.13, Montréal, Canada: *During a two-day conference at Palais des Congrès on the neo-colonial Plan Nord development mega-project (mining, hydro-electric dams, forestry and various infrastructures aiming at 70% of the Great North's wilderness), assembled environmental, indigenous and anarchist mobs various actions include three police cars smashed and graffitied, and a door of the conference centre*

pierced and a flare shot inside despite the cop defences (including rubber bullets fired into the crowd). From a call-out: "the development of the north threatens us all as living beings[...] we refuse any limits on our desire to sabotage what exists, without delay. We want to interrupt the colonizing and civilizing mission that has existed since the arrival of the first European colonizers, and which has accelerated ever since."

10.02.13, Krasnodar, Russia: *Construction vehicles which were demolishing one of the few groves left in the area are torched by 'ALF-Kuban'. "The whole river basin is in danger, because these woods act as lungs for three districts: Komsomolsky, Pashkovky and Hydrostroy... [s]o we chose to sabotage their efforts."*

11.01.13, Cuernavaca, Mexico: *"Did those who modify and destroy the Earth think their actions wouldn't have repercussions? That they wouldn't pay a price? If they thought so, they are mistaken." The nanotechnology researcher Sergio Andrés Águila (at UNAM university) receives an explosive package with almost 200 grams of black powder. Over a thousand people are evacuated. Both this action and the 2011 assassination of Ernesto Méndez Salinas (one of Mexico's leading biotechnologists at the same university) are now claimed by the anti-industrial group I.T.S. (Individualists Tending Towards the Wild^[1]). "It was obvious that the more the Techno-industrial System grew, these kinds of branches (such as nanotechnology) would have a greater impact in society, and that, seeing that it is one of the sciences of the "future," it would adapt, study and improve it. [...] Mexican scientists, like scientists of other countries, will continue with their research, they will continue doing studies so the Techno-industrial System becomes stronger[...] But what has to also been made clear is that there will be more attacks on these scientists, there will be more attacks on their laboratories and institutions, they must pay for what they are doing to the Earth, they must accept and take responsibility for their actions, and, moments after a bomb explodes in their face (if they survive), they must say "I earned it..." [I]n order to make the truth known: the biotechnologist Méndez Salinas, on November 8th (only three months after the explosion in Monterrey Tec^[2]) became the first mortal victim of ITS[...] [T]hey have not been able to eradicate our wildness, we are still not machines; we still are and represent nature, and therefore we will defend ourselves from the stranger who comes trying to artificialize us and reduce our sphere of Freedom in the least..." We have significant differences with a few aspects of the stance I.T.S. have elaborated through their seven communiqués, but we*

thoroughly applaud their actions and direction, and recommend that people read and discuss their work.

[1. Translation note: the group's name, *Individualidades tendiendo a lo Salvaje*, is difficult to translate. *Individualidades* more literally means 'individualities,' and *salvaje* more literally means 'savage' ... having more of the connotations of barbarous undomesticated wildness than pure pristine wilderness, and without as much racist connotation as the English 'savage' has.
2. A parcel bomb at the Monterrey Tec campus from I.T.S., wounding the Director of the Doctorate of Engineering Sciences and a specialist in the construction of robots.]

16.02.13, Berlin, Germany: *After a thousand-strong demonstration against the European Police Congress is split up by the cops, decentralised actions and chaos takes over. Barricades spring up in the city, a huge street fire, bank windows are smashed. A cop car burns outside the Rollerbergwache police station, as well as attacks against the*

federal printer and the building of the Senate in Oranienstraße. Wisack and Telekom vehicles along with more police vans lost windows, as well as various shops.

17.02.13, Skouriés, Greece: *A masked mob of 50 raided the facilities of a prospective gold mine which is uprooting ancient forest, firing into the air, setting all machinery and offices alight with molotovs. Security guards fled, four wounded. The mob placed logs on the road to delay police and firefighters. There has long been local opposition to mining, concerning water/air pollution, eco-destruction and lowered quality of life.*

25.02.13, Seattle, U.S.A.: *'Sustainable development' housing project under construction has one building hit by arson. "Sustainable development is a myth that makes us sick. [...] We act against civil society and its attempts at domestication."*

"Corporations and government targets are attacked across the world in coordinated and constant acts of direct action. Land and property are occupied in defiance of speculators and landlords. Animals are liberated, bio-science laboratories burnt down. Transgenic crops trashed and business people intimidated. Banks and courthouses are blown up, judges shot and stabbed. Police and their stations are attacked with Molotovs, sticks, dynamite, firearms. Energy supplies are disrupted, television infrastructure attacked, internet cables and mobile-phone masts sabotaged. Supermarkets and department stores are looted and their products distributed. People go on strike, blockade the economy and occupy their places of wage-slavery; 'labour' disappears into the generalised insurrection. Prisoners rebel and overtake their guards, some escape or are freed by their compatriots on the 'outside'. Communiques of revolutionary international solidarity are circulated by anti-authoritarian, anti-capitalist and anarchist groups of the new urban guerilla war; objectives are discussed, concepts exchanged, methods revealed, tactics refined and words of armed joy and love spoken. A sprawling economic and technological apparatus of social control stutters in seizure and fragmentation. A message to all those who have not yet begun the fight but see the looming clash on the horizon: prepare yourselves, because there is a fierce conflict ahead for the future of our changing world. And this planet is ours. Ours, like the streets of the cities in which we set our barricades. Ours, like the houses, corners and cafés where we meet our friends and accomplices. Ours, like the stones we throw and the fires we set. Ours, like the infinite anarchic dream which wrote itself into existence."

- Rain & Fire



REBELS BEHIND BARS

- text by prisoners & repression news

“Prisoners at War - Part of the Unstoppable” - words of Juan and Marcelo from jail & 'Security Case' developments (Chile)

[from a letter by Juan Aliste five years since the beginning of the hunt for him:]

I remember the cold of that October morning. I have not forgotten the disinformation media's mercenary barrage, legitimising the images behind a discourse. The message was clear and there was not a radio or TV that did not spread it; so the hunting began...

[...] This time it wasn't about more prison and captivity, the unveiled and declared decision pointed again to our lives, to the breath of our ideas, it pointed to the crystalline view of action in which our lives have nothing to do with submission, domestication and control, repudiating the daily misery of this imposed society with the oxygen of permanent resistance.

Prison did not sate the repressive and bestial thirst of the bourgeois administration, they demonstrated this in discourse and action. They had to take advantage of a favorable scenario: *“The assault on a dispenser of misery – a bank – and the death of a guardian of the rich – a cop.”* This allowed the exploiting class and their police guardians to make us pay for our form of life, whose historical continuation situated us as enemies of the Chilean capitalist State since the dictatorship. All indications were of us turning up in an alleyway, on a street, on a corner, in the south or in the north, killed by police bullets paid for by the rich, our bodies outstretched with a weapon close to the hand, shown on the morbidity of the screen, the sensationalism of the front page and in all the headlines arranged by Power. Them, their exploiting and dominant class, celebrating out in the open with their words armored with their absolute truth, unquestionable gods proclaiming: *“Terrorists Guilty of Moyano's Death [ed. - the cop shot dead in the robbery] Killed in Gunfight.”* This time the hunter didn't end up with our rebel blood; **the weapon of solidarity thundered in the voice of those who know us, resounding with strength from the house of our mothers, fathers, brothers, sisters and comrades.** All through Villa Francia [ed. - *traditionally combative neighbourhood of Santiago*] they listened worriedly; pain transformed into solid

“The authorities were wrong in their predictions. The repression has become a bridge for each of us to meet and start the dialog about freedom the way we choose by our selves.”

- letter from Negasi counter-information website to Indonesian F.A.I. prisoners Eat and Billy (who are both now out of jail)

fortitude. That morning the defense of life and its ideas was set up on a banner that said “We want them alive and free,” sizing up the persecution and the hunt. The shout of solidarity planted itself with dignity and love, confronting the statist machinery of death. That libertarian oxygen came to each of us...

[...] In this scenario, we have nothing to manifest about who we are. We have nothing to do with their judicial and civic codes of institutional order, of their civil peace of rich exploiters.

What does call us together is that, 5 years after the robbery and death of a cop, there is no real judicial evidence that situates us directly or indirectly in the events.

[...] We are part of what is happening in this confrontation with capitalism; **we are part of the unstoppable who live, fight, love and dream.**

An unconditional and complicit fraternal embrace to all who struggle.

- Juan Aliste V.

[from *“Lighting the Fuse of Subversion - stirring up the insurgent fire of social war beneath the prison walls”*, a letter from Marcelo Villarroel to the 14.12.12 'Anti-prison Sound' event at the La Máquina squat in Santiago:]

The prison is the circumstantial or possible destiny of all persons who take control of their lives, navigating the path of emancipation which runs counter to a capitalist normality that imposes the routine of the citizen, that obligates one to waged work, to a study that validates a bourgeois system of education, and to staying within the parameters of the judicial order that capital imposes on us.

[...] The one who commits crime, he who protests, she who attacks, she who conspires, those who in various choices and decisions do not respect the judicial order find ourselves with the repressive hand of everything: a framework of repression, control and punishment.



I have repeated it one and a thousand times: *in all the world's prisons, over 90% of the people locked up come from the exploited class.* We are oppressed, and upon rebelling we inevitably become subversives when we decide to cease going through life as slaves.

In Chile if you are born poor you are born condemned, destined to one of the country's 91 prisons. Places that are controlled with the goal of extermination, where the highly-designated modules, floors and wings function daily with murder face to face with social complacency, ignoring, sanitizing and naturalizing a daily routine that assumes the prisoner's punishment as normal.



Today the prison is also seen as a business for the production of services in which the prisoners are seen as obligatory users of a contradiction belonging to a sick society that assumes that this is the way for those who do not respect its law.

It is important to understand that no one is free in a society which is the dictatorship of commerce, the democracy of capital, a society of classes, that only by rebelling will we be able to demolish all the centers of extermination ever built down to their last foundations.

Likewise there is no anti-prison struggle without a specific understanding of its daily situations of tension, without communication with the prisoners-in-struggle, therefore it is a permanent challenge to break the isolation, to make cracks in the dense walls of confinement,

and to learn that it is vital to strengthen bonds on all spheres, especially those of subversive prisoners at war against the whole existent.

[...] Multiplying all kinds of actions, deeds, gestures and initiatives is a necessity of combat against the State-prison-capital, it is what motivates us, independent of any limitation.

Open your eyes: it's time to fight!!

*Against the State-prison-capital:
social war!!*

*While there is misery there will be
Rebellion!!*

- Marcelo Villarroel Sepúlveda

A quick re-cap on the 'Security Case' for which Juan, Marcelo and also Freddy Fuentesvilla are locked up: in October 2007, a Santiago branch of Banco Security was robbed, during which a one cop was killed and another one badly wounded. Immediately a political, juridical, media and police campaign was launched to criminalise suspects from the anti-capitalist movement. On December 13th of that year, Axel Osorio was arrested and sentenced to three years in prison (he's now back on the street).

March 15th, 2008, in Neuquén Province of Argentina, several police forces arrested the comrades Freddy Fuentesvilla and Marcelo Villarroel, as well as a third person who was soon deported to Chile and accused of aiding them.

Freddy (an ex-militant of the *Movimiento de Izquierda Revolucionaria* or Revolutionary Left Movement, and a fighter of the generation that did not believe that the military dictatorship led by Pinochet had ended, and that see in Democracy only a new face of economic dictatorship) and Marcelo (an ex-militant of the *MAPU Lautaro* and currently an anarchist comrade, he spent more than eleven years in prison from when he was 19 accused of diverse actions against the fascist regime, where he became part of the anti-authoritarian prisoner group Kamina Libre) were transferred a maximum security prison, and both charged with arms possession. Both delated they are held under false evidence.

November 17th 2008, the comrades decided to begin a hunger-strike, which finished on January 9th, 2009, winning basic improvements in the conditions of their confinement. Before then, Freddy and Marcelo were isolated 23 hours a day without sunlight or contact with other prisoners.

Andrea Urzúa Cid was accused of trying to sneak explosives (according to the media)

into Neuquén prison on September 18th, 2008, following an alleged escape attempt. She was released 48 days later, but was imprisoned again in Chile in 2010 in the 'Bombs Case' then put on house arrest (five comrades were held since 2010 accused of 29 bombings against State and Capital buildings in Chile and 'terrorist association' – the charges are now dropped).

On July 9th 2010, Juan Aliste Vega (a fugitive since October 2007) was arrested in Retiro, Argentina. He was also accused of participating in the robbery of the Banco Security. Aliste Vega was also a *MAPU Lautaro* member and prisoner in the 1990s as a result. **One other, Carlos Gutiérrez, is implicated in the case but remains at large.**

Today, Marcelo, Freddy and Juan are in the High Security Prison of Santiago in Chile (following their extradition from Argentina), awaiting the trial by military court. They are strong and in high spirits, proud of their decisions and of having followed through with them to the end. For Freddy the prosecution demand a life sentence (40 years) for the death of the cop (they say he was driving the motorcycle from which Juan allegedly fired), plus 15 more years for the robbery and also a second 2007 bank robbery in Valparaíso. For Juan, they want the same for killing the officer and 20 years for participating in the two heists. In Marcelo's case they asked for 18 years for three robberies.

Freddy and Marcelo undertook another hunger-strike between 19th-29th February 2012 along with Juan (for which they were isolated in maximum security cells), declaring "*our protest contemplates no demand of the intraprisón appeal type. More accurately, it is a gesture — an act of attacking anticapitalist Resistance uniting us with each and every Subversive Autonomous Anarchist Revolutionary prisoner who, from different places and different death/isolation camps, keeps alive the revolt in pursuit of Social Revolution and the disappearance of class society*".

On April 16th 2012, Iván Silva and Carla Verdugo were arrested transporting unassembled parts for what is alleged to be an explosive device (a fire extinguisher full of black powder with two butane gas canisters and a fuse as well as a change of clothing) in the Granja neighborhood of Santiago at 3:30am. It was reported in the bourgeois press that Carla has romantic ties with Juan Aliste. According to police claims, Carla and Iván wanted to carry out a bombing that night because the following day a trial preparation hearing of Juan Aliste was happening, and they speculate that the Justice Centre was to be the target. The

prosecution asked for a sentence of 5 years (for Iván) and 5 years and a day (for Carla), wishing to relate the case to the "*almost 200 bombings*" that have been mounted against the property of powerful institutions in Santiago in the last few years, which are often also in solidarity with imprisoned anarchists and Mapuche indigenous rebels.



Carla Verdugo

The two comrades have refused the arrangement of an abbreviated trial under the anti-terrorist law (a plea deal in which they would assume guilt and be released before trial), in rejection of the anti-terrorist law and the prosecution's blackmail. After spending more than 10 months in prison under the anti-terrorist law, Carla managed to spend a brief period of time on house arrest (she is a mother), which was then revoked. Finally on February 5th 2013 the court ordered full pre-trial house arrest and national confinement for Iván and Carla.

After many delays, the oral trial preparation of Freddy, Juan and Marcelo was due to start February 4th 2013 (proceedings had begun in August 2012 but were put on hold by the prosecution until the court made a decision on whether to include evidence that had already been rejected: namely the statement of a witness who was at the Security Bank robbery, and camera footage from a freeway on which the robbers made their escape), but the prosecution presented a motion seeking to disqualify the judge. *This strategy is identical to the one used by the prosecutors in the Bombs Case: if the judge does not agree with the prosecution, then they seek to expel the judge.* If they are successful, the trial preparations will have to be entirely done again with a new judge including all the evidence already ruled out as inadmissible, the majority of which comes from the military prosecution. **The verdict should be announced in March 2013.**

Locations the prisoners are held:

Marcelo Villarroel, Santiago High Security Prison, Special High Security Wing, H Block North
Juan Aliste Vega, Santiago High Security Prison, Special High Security Wing, J Block
Freddy Fuentesvilla, Santiago High Security Prison, Special High Security Wing, H Block North

freddymarcelojuan.noblogs.org [Spanish]
freddymarcelojuan@yahoo.com



Arson at the National Police Data Central, 11.01.11

The State Applied Anti-Terror Law Against Anarchist Fighters (Denmark)

26th April 2011, four people were arrested with 30 litres of petrol and a flare at the police training academy in Brøndbyøster, outer Copenhagen (it seems from media reports that three police cars were already in flames). A fifth was arrested shortly after in May. (Another woman was arrested separately on the day of the police academy attack, but has since been released.) The five take responsibility for intending to set fire to the police academy. Apparently they were of interest to police investigating direct actions in Denmark already.

They were finally also charged with the following attacks in Denmark:

17th April 2010: Two molotovs thrown at the company Kopenhagen Fur.

14th May 2010: Arson in the entrance of the same police academy in Brøndbyøster, 13 patrol cars burn too.

20th September 2010: Arson at four points of the Pelsbox Denmark building (another fur company) in Herlev.

27th October 2010: 4 plastic jerrycans of fuel thrown through the window and ignited at the murderous food multinational Nestlé, in Copenhagen.

10th November 2010: Molotovs thrown through windows at Saga Fur, Vedbaek.

8th December 2010: Plastic jerrycan of petrol thrown through the window and ignited at the Police Intelligence HQ in Søborg, Copenhagen.

15th December 2010: Windows smashed with firecrackers at a bank in Odense (police say the accused wanted to burn it).

11th January 2011: Several vehicles and a building torched at the National Police Data Central in Hvidovre.

14th January 2011: Cops say they tried to burn the headquarters of Nordea (second-largest bank in Denmark) in central Copenhagen, but for reasons unknown failed in the attempt.

6th April 2011: The front door of the Greek embassy in Copenhagen was set alight with fuel.

The state and prosecutor says that with the arson attack on the fur companies, banks, embassy etc. they tried to destabilize the political, social and financial foundations in

Denmark and therefore should they be charged under the terror legislation. This was formalised in April 2012.

Even though in Denmark arson charges can already get you life in prison, by using the terror law, they just make it much more difficult for the defendants to prepare their defence as they are under mail and visitor monitoring. Also this means that the state can keep them on remand for a full year before trial. They have been kept from making public statements, but it's known that they refuse the terrorist charge, and take responsibility for the attack on the police academy they were arrested near.

They have also been charged with plotting further attacks (which were supposedly never carried out due to their incarceration) against targets including the Ministry of Integration, the Ministry of Justice, parliament building, the Royal Guards Barracks, and the fundamentalist Christian sect 'Faderhuset' responsible for the eviction of the Ungdomshuset radical space in Copenhagen in 2007^[1]. Comrades in Copenhagen have declared that the police are using the case as a political tool. Recent research by anti-fascist groups in Denmark has uncovered a secret extreme right-wing group which has many ties to police, the government, Nazi parties, as well as fascist street gangs. The police are publicising the case of this 'Left terrorist' group as a distraction from these findings.

The five were last reported to be held in Vridsløselille state prison. **Their names are being kept out of print at the request of their lawyers, but know that they are comrades and friends of many people struggling in Copenhagen.** You can write them letters by sending emails to solidaritetshilsner@gmail.com from the last post we heard, and it should be printed and passed on to one of the five. Their mail is being controlled along with their visits, so everything will be read by the police. All of the prisoners speak good English and Danish. As well, all expressions of solidarity are welcome...

In the last letter released in English from Danish comrades they stated that trial was set to start on 9th May 2012. We have received no updates since; a Danish mainstream media article published April 2012 said that the court case would be that October. We invite anarchist/autonomous individuals in the Danish territory to release any news of the situation, to facilitate world-wide counter-information and action.

DIRECT INTERNATIONAL SOLIDARITY WITH THE PRISONERS

1. Since 1982 Ungdomshuset (or 'Youth House') was a radical anti-capitalist social centre Nørrebro, Copenhagen. In 2003, Faderhuset began pressure on the council (who owned the building before they bought it in 2001) to evict, leading to many demonstrations, actions and riots. Finally on March 1st 2007 riot police with bulldozers and airborne anti-terror squads seized the building after an hour of resistance and demolished it almost immediately – that night fires and barricades sprung up all around the city, crowds clashed with the police, and black-outs were caused by cut electricity cables. Spontaneous solidarity actions were reported in Poland, Turkey, England, Russia, Australia, Finland, Norway, Sweden, Austria and especially in Germany. The Danish State had to ask Sweden for police reinforcements, and the Danish People's Party called for military involvement to crush the uprising.

Rebecca Rubin Hands Herself In After a Decade Underground (U.S.A.)

On November 29th 2012, Rebecca Rubin turned herself in to U.S. authorities at the Canadian border in Washington. **She was hunted by the FBI since 2006 under the notorious 'Operation Backfire' conspiracy case** along with 12 others (happily, Joseph Dibee and Josephine Overaker are still at large...) in connection with **twenty Earth Liberation Front/Animal Liberation Front hits** causing around \$40 million in damage between 1996 and 2001. She is charged with the 1997 arson that destroyed a wild horse corral in Oregon (and freeing 400 back into the wild) and another in California in 2001, the 1998 arson attempt on the U.S. Forest Industries Inc. headquarters in Medford, and the famous 1998 arson attack that destroyed the Two Elk Lodge and other facilities at the Vail Ski Resort in Colorado (which was ravaging the mountain and the critical habitat of endangered Canada lynx). **She is pleading not guilty to arson and conspiracy.** According to her lawyer, she has not been co-operating with authorities in terms of helping investigators find the two others accused in the case. **Rebecca stands trial on March 19th 2013.**

You can send messages of support to:
Rebecca Rubin #770288, 8A20

MCIJ
11540 NE Inverness Dr.
Portland, OR 97220
U.S.A.

... and also look up Operation Backfire prisoners Marie Mason and Justin Solondz via the Anarchist Black Cross.

New Arrests from the C.C.F. Investigation (Greece)

The beginning of 2013 has seen the Greek police catch up with some comrades they've sought for some time in the ongoing case of the anarchist revolutionary organisation Conspiracy of Cells of Fire (C.C.F.).

On January 9th one person was arrested in the city of Corinth for alleged participation in the C.C.F. What the authorities displayed as incriminating evidence was an alleged fingerprint found in a C.C.F. safehouse and arms cache in Volos in March 2011. **January 11th, another was arrested in Athens** similarly charged. Furthermore, she is accused of unlawful receipt, possession, transportation and concealment of firearms. The media were immediately ordered by the police to spread that her DNA was supposedly traced on weapons which were found buried in the Polytechnic University campus in Zografou in November 2011 (the first arrestee is now also threatened with the same charges). Both await trial on bail.

Then on the morning of February 1st, four anarchists were captured in Veroia after a fierce car-chase across half the province following the double armed robbery of the Agricultural Bank and the Post Office in Velvento, Kozani (northern Greece). **They are Giannis Mihailidis, Dimitris Politis, Andreas-Dimitris Bourzoukos and Nikos Romanos.** Four more escaped. Giannis and Dimitris have both previously been accused of C.C.F. participation and hunted as such. All four were severely beaten.

The four immediately issued statements to declare that they *"deem the choice of a bank robbery as a conscious act of resistance"*. Three of them state that although they are not C.C.F. members, they know and have shared common desires and plans with 'the Conspiracy'. **Notes from C.C.F. members for constructing bombs activated via mobile phone, as well as an escape plan for the imprisoned members (using a helicopter) were found in houses rented by the arrested under false ID,** journalists say. Police also recovered memory sticks containing claims for various attacks by two anarchist groups, 'Fires on the Horizon' (of the Informal Anarchist Federation) and 'Militant Minority'.

The four are in custody awaiting the trial. **The youngest – 20-year-old Nikos – was a close friend of Alexis Grigoropoulos (the anarchist youth slain by police aged 15) and a witness to his murder in 2008.**

Giannis and Dimitris are also on trial along with the members and other accused of the C.C.F. (until now they were tried in absence, and previously denied participating in that specific group in letters from clandestinity).



"Expropriation is an act of war carried out by every revolutionary army in history."

- Kuwasi Balagoon's Brinks Trial Opening Statement

Current addresses for the imprisoned fighters:

Andreas-Dimitris Bourzoukas, Dimitris Politis and Giannis Mihailidis, Dikastiki Filaki A' Pteriga, Koridallou, T.K. 18110, Athens, Greece
Nikos Romanos, Avlona Special Youth Detention Centre, 19011 Avlonas, Attica, Greece

"To All Those Who Don't Stop Struggling" - words from Elisa Di Bernardo & hunger strike from Germany to Italy to Switzerland

[from her December 2012 communiqué:]

TO ALL THOSE WHO DON'T STOP STRUGGLING 6 months after my arrest ('Operation Ardire'... June 13th 2012... Ordinance of the prosecution of Perugia^[1]) I announce that I am going to undertake a second round of hunger strike from 22nd December to 29th December. **This is a protest for the release of our brother and comrade in the struggle Marco Camenish.**

[...] Is this symbolic hunger strike or is it undertaken to make a claim? I no longer know, I'm no longer interested! [...] In this case I'm struggling using my imprisoned body (besides my ideas it is the only instrument I have in this iron and concrete cage) because I want Marco to live as a free man, to take him away from the clutches of the Swiss prison system, to be back with us in the mountains, rocks, valleys, woods and the wild womb of nature. [...] Marco Camenish has always undertaken hunger strike as a way of struggle against the prison system and he has never lost his dignity and strength as revolutionary anarchist prisoner because of this. He has been on hunger strike against all forms of eco-devastation, be they nuclear power or the most recent 'green sustainable energy'; against media lies of all kinds that want to enslave minds and bodies to the will of ubiquitous Dominion that is getting increasingly technological and bureaucratic; against the social, political, economic and military systems whose main goal is to isolate/annihilate in jail those who choose to rebel. [...] I won't be on hunger strike so that Marco can take advantage of so called

'leaves' or 'benefits', nor will I undertake it so that he can be 'released on bail'. *I'm struggling for an imprisoned comrade's unconditional freedom!*

- Elisa Di Bernardo

Elisa's action was part of a rolling hunger-strike in the context of Marco Camenish facing yet another proceeding from scratch regarding conditional release (he has been in prison continuously for over 20 years^[2]). **Gabriel Pombo Da Silva began the wave** (he was then imprisoned in Germany – he has now been transferred to Spain's F.I.E.S. isolation units^[3]) from December 15th-21st, followed by Elisa from the 22nd-29th.

Marco then undertook a hunger-strike himself between January 18th-25th 2013, which was also an act against the annual meeting that month in Davos of the World Economic Forum (W.E.F., gathering the financial and industrialist élité specifically this time to address the 'Global Risks' of 2013 to the smooth running of their economic and authoritarian system).

DEATH TO THE W.E.F. & ITS WORLD!
STRENGTH TO THE WILD ONES WHO
REVOLT AGAINST ALL CAGES!

Addresses for mail:

Elisa Di Bernardo, C.C. Rebibbia Femminile, Via Bartolo Longo 92, IT-00156 Roma, Italy

Marco Camenish, Justizvollzugsanstalt Lenzburg, Postfach 75, 5600 Lenzburg, Switzerland

Gabriel Pombo Da Silva, Centro Penitenciario Alicante II, Ctra. N-330, km. 66, 03400 Villena (Alicante), Spain
...and find the other 'Ardire' prisoner details online.

1. *Operation Ardire supposedly targeted those involved in the F.A.I. (Informal Anarchist Federation). This has not been confirmed by any of the accused, except those who deny participation. Six are still imprisoned pending trial, and 21 investigated. It has been speculated that the repression was also aimed to disrupt websites that host claims for direct actions or prison struggle news, such as Culmine (also a publication) which was edited by Elisa and Sergio Maria Stefani before their arrests – the two are also accused of financing Chilean anarchist rebels.*

2. *In 1980 eco-anarchist Marco Camenisch was given 10 years for explosive attacks against electricity pylons and transformers of the company which ran nuclear power plants in Switzerland and against their distributors. In December 1981 Marco was part of an escape from Regensdorf prison (which left one guard dead, another seriously injured) and went underground for ten years. In November 1991 he was arrested again after an armed clash with soldiers at a road-block in Tuscany, Italy, and sentenced for injuring a cop and for another attack against pylons which transported energy produced by French nuclear plants. Marco was held in Italy until in 2002 he got convicted in a highly suspect show-trial for a border-guard's death in 1989 in Brusio, Switzerland, and transferred back to where he is still jailed today. Marco is also investigated in Operation Ardire.*

3. *Gabriel spent over 20 years imprisoned in Spain (14 of which in isolation) for various bank robberies since his teenage years, where he became an anarchist involved in constant insubordination and a break-out attempt. In 2004, he escaped while on prison leave in order to organise breaking out another Spanish anarchist prisoner (and robbed a bank to fund that endeavour), but was then stopped in a routine border police check just after entering Germany from Belgium and arrested after a brief chase and opening fire on the cops (no-one was injured). Gabriel is also investigated in Operation Ardire.*

Vanzetti's Ghost? – anarchist hacker Jeremy Hammond (U.S.A.)

Jeremy Hammond was arrested on March 6th 2012, accused of attacks by the hacker groups Lulz Security (a.k.a. LulzSec) and Operation AntiSec. **He is charged with the multi-million dollar December 2011 hack of the security and intelligence contractor Stratfor** (who supply geopolitical analysis to everyone from the Pentagon to the United Nations, customise security services for companies like Raytheon and Dow Chemical, and compile dossiers on activists and others viewed as threats to profits). It's said to be the largest leak of sensitive government and corporate information since the Bradley Manning leak (*including details of the TrapWire surveillance system – see **New Technologies, New Control***). The attack destroyed the company's databases, posting the firm's secrets online – details of plans to infiltrate popular movements, 860,000 names, e-mails and passwords, and identities of top-secret operators. **Jeremy is also accused of hacking HBGary (another private spy agency) and the notoriously-racist Arizona Department of Public Safety.**

A communiqué for the Stratfor action taunts their manager (including his full name, address and phone/CC/CCV numbers), describes them leaving a video of the Oakland General Strike of November 2nd 2011 on the defaced Stratfor homepage along with the full text of The Coming Insurrection, taking a million dollars "wealth redistribution/expropriation" and posts their client list. Signed; "vanzetti's ghost"^[1].

Jeremy was arrested for involvement in the Stratfor hack on the testimony and actions of FBI informant Hector Xavier Monsegur. Monsegur himself was facing 122 years for various charges, so had set out to recruit members of the radical international hacking federation Anonymous in a 'honey-pot' six months before the Stratfor action.

Previously sentenced to two years in federal prison for hacking a conservative website and making off with 5,000 credit-card numbers, intending to send donations to causes he identified with, Jeremy now faces from 37 years to life in prison. He was teaching art class in jail... only to get his class to make Anonymous posters. He has been put in solitary confinement for over a month solid. At a February 24th 2013 pre-trial hearing, it seems that the judge may have to recuse herself from the case for conflict of interest because it came out that her husband was a Stratfor client himself! His next hearing is April 20th.

Write to the comrade:

Jeremy Hammond 18729-424, Metropolitan Correctional Center, 150 Park Row, New York, 10007, U.S.A.

An Overview of the Repression & Snitching in Bolivia [& action communiqué]

Within Bolivia, with its "radical left" regime, anarchist action groups have disturbed the nights in Cochabamba and the capital, La Paz. **Smoke bombs were ignited in fast-food chain and government ministry buildings, banners were dropped, multiple bank ATMs set alight on the same nights, graffiti written in solidarity with prisoners in struggle, and explosives set off at automobile dealership and prison-guard office locations.** The authorities had no idea where the attacks came from, and seemed powerless to counter the offensive. Since 2011, the majority of the actions were claimed by cells of the Informal Anarchist Federation / International Revolutionary Front (F.A.I./F.R.I.).

On the 24th May 2012, the F.A.I./F.R.I. group 'Anarchist Cell for Revolutionary Solidarity' carried out an operation in the Miraflores district of La Paz. *From the claim:* "Today, we decided to attack (symbolically and materially) the historical Great Military Barracks of Miraflores. The same that was attacked by the anarchists (anarcho-syndicalists of the FOL: Libertarian Workers Federation) in September 1931. They attacked it in a car, shooting it and throwing dynamite charges, with the complicity of some insurgent military adolescents inside the barracks. The social contexts have changed since then, class consciousness is only a dead burden of Marxism and history teaches us to hate the unions that are nothing but a tool of control and appeasement of reformist struggles. Nevertheless, it seems important to us to rescue and value the action of these miners and *campesinxs* [ed. - *peasant farmers*] who at one time took up arms, conscious of the risks to those who fought: Basilio Alaya, Cusicanqui, Maraz, Juan De Dios Choque. The differences of context, discourse and projectualites are not reasons to omit and forget their courage and bravery.

This night, under the cover of the shadows, we placed two sticks of dynamite in a container full of ammonium nitrate and a fuse lit by a chemical ignition system into the ATM on one of the walls of the military barracks, on the same walls that are guarded by soldiers who we were able to evade after following the frequency of their rounds, at around 00:50 AM. The device exploded around 1:15, entirely destroying the ATM, the remnants of which flew several meters into the street[...] making clear the vulnerability of Power's security apparatuses."

Unfortunately the syndicalists of today did not appreciate the cell's gesture of remembering others' struggle; on the 29th of May, police special forces responded by simultaneously raiding homes of a wide variety of more easily-identifiable people: social activists, syndicalists of O.A.R.S. (Anarchist Organisation for Social Revolution), *pachamamistas* (quasi-religious environmentalists), anarcho-punks, artists and so on. Materials such as decorative patches, posters, cannabis pipes, music CDs, carnival masks (and in one case a revolver) were held up as evidence of 'terrorist connections'. At the same time the cops published a list of more suspects they sought for interrogation. **Many syndicalists who call themselves anarchists gave statements to the police without any sign of objection,** giving names and addresses, establishing relationships between people, recognising photos, designating groups of "recruiters" and "recruited" (an insult to anarchist self-organisation), speculating about 'foreign' comrades who had passed through Bolivia to promote solidarity with struggle elsewhere, and claiming that attacks were organised during the Animal Liberation / Total Liberation (public!) gathering of January 2011. As a result, the list was widened, and Mayron 'Kru-do' Mioshiro was also arrested.

From the first raid, four persons remained arrested: Henry Zegarrundo, Nina Cortez, Renato Vincenti and Victor Hugo Gironde. While Henry and Nina were put in preventive prison, **it became known that the other two (both O.A.R.S. members) collaborated with the police and continued to collaborate, pointing at Henry and Nina,** so were put under house arrest. O.A.R.S. is an organisation that openly justifies the prison system, speaks about the cops as "*poor workers*", put up a poster on their website dismissing the sabotage actions, and slander the memory of Mauricio Morales [ed. - see **We Want To Be Great Like Our Crime**] as a "*bomb-throwing hippy*", as well as promoting organising within the constitutional political system! So the betrayal and cowardice is not entirely surprising, although still inexcusable.

Nina, a 'libertarian' feminist, has repeatedly blamed the anarchist action groups for her situation (as opposed to the cops who arrested her, the jailers who locked her up, the collaborators who accused her, the authoritarian and patriarchal society she lives under...) and demanded that those responsible for the attacks surrender to the police. In fact she even claims to recognise a woman in CCTV footage during an action who the police accuse her of being. **We consider it unnecessary to point out the way this position reproduces the worst and most undignified response to state**

1. - see *Memory as a Weapon; 'Cutting Some Weeds'*

repression. After six months, Nina was released before trial.

Henry, on the other hand, has refused to collaborate, and does not play the judicial game of 'innocence' and 'guilt'. He has been painted by both the police and the snitching 'anarchists' as the F.A.I./F.R.I. ring-leader, due to his older age and being a teacher. He has written from prison that although he is not part of F.A.I./F.R.I., he considers himself part of the struggle for total liberation. In response to Nina, he wrote: "Throughout the history of struggle in these lands, it's inevitable to mention the women warriors of the Women's Syndicate of Various Trades (SFOV) and the Women Workers Federation (FOF). [...] In late 1927, they decided to join the international campaign for the liberation of the Italian-born anarchists Sacco and Vanzetti [ed. - see *Memory As A Weapon: 'Cutting Some Weeds'*]... [...] A very important fact in this story is that the entirety of the solidarity campaign did not ask for the head of the perpetrators of attacks; the anarchist *cholas** demanded the release of Sacco and Vanzetti[...] they knew all too well that libertarian struggles were not about blackmailing and requesting the authors to give themselves in..." (* translation note: in South America, *chola* characterises rural Andean women who wear the *pollera* (traditional skirt), speak Quechua or Aymara and sell their products in marketplaces. For the bourgeoisie it is also a degrading term, associating them with seduction, lewdness and as an object of desire, as well as the epitome of sacrifice via motherhood and work, so symbolising their triple oppression under indigenism, class and gender. Women workers who rebelled in the 1920s anarcho-syndicalist struggle reclaimed *chola* as a word of their own.)

Krudo signed a statement under his lawyer's advice (however he did not say who might form the Bolivian F.A.I./F.R.I. and refused to implicate Henry or Renato). He has since expressing regret for following the lawyer's advice and not having successfully resisted the cops, and explained in an open letter that they changed the statement he then signed (for example, he claimed responsibility for organising propaganda and a sit-in in solidarity with Chilean anarchist prisoners, which police then fabricated him saying that Henry incited him to do). He also rejects Nina's attitude, and affirms anarchy.

'Anarchist Cell for Revolutionary Solidarity' themselves released a statement soon after: "In the recent actions of attack that we carried out, we put special emphasis on vindicating memory and the historical experience of the struggle against power, knowing the histories full of consequence and dignity of irreducible men and women who fought loyal to their convictions until death, learning about bravery, courage, the errors and the small victories, **but the struggle against power is also replete with**

lowliness, cowardice and betrayals that we cannot forget."

Henry is in San Pedro prison, Krudo in Qalauma. Today the five await trial for "terrorism" and "attempted homicide". The latter charge is fabricated from a smoke bomb placed in the Ministry of the Environment. Beneath, we present the previously untranslated responsibility claim:

COMMUNIQUE:

"They say the river's waters are violent but they don't say anything of the banks that hold them back"

In repudiation and rejection of the incursion into TIPNIS^[1] and of the hypocritical view of the indigenous communities, the need to attack the state resurges, on our own terms; Anarchy. Violent attack and sabotage are strategies of struggle that we now claim.

They have made us believe that development is the best, the collective orgasm and the pinnacle of social, and even individual, life. However this development conceals relationships of domination, power and abuse that are committed against human and non-human animals that don't fit in with that "development", other than to serve as slaves of the colonisers and the servants of the system who offer themselves to expand their civilisation.

The indigenous communities of TIPNIS simply don't want the building of this motorway, because they realise that capitalism and state are linked and their "progress" would lead them to disappear. As anarchists we are in solidarity with the struggle for self-determination for indigenous peoples, but we don't forget that these same are patriarchal, speciesist and hierarchical in many of their cultural norms.

Our solidarity breaks speciesist, racist and patriarchal borders, rejecting any biocentric position. We are together with every animal, human or non human, every tree, every river, every plant, every stone and everything that for us represents life.

We are in solidarity, but this struggle is also of our own conviction. Our war, totally distanced from the defensive style of TIPNIS, is a combat against the system, against capitalism, against all states and their false critics. So we do not believe in it's words, it's laws or it's dialogues. We're not searching for alternative solutions to it's destructive project. We seek to attack them as they seek to attack life.

The historical memory of supremacy, previously represented by "Columbus

Day" has now changed to "day of multiculturalism", without changing anything but the name, on the same trajectory of domination. They have only changed some faces for others, some uniforms for ponchos, boots for sandals; all the same in their disgusting desire for more and more power.

In this struggle, social movements, including the pseudo-libertarians, the only thing they are achieving is being an instrument of opportunistic politicians (even right-wingers) and creating pacts with assistant governments, which in the end will only benefit the exploiters, creating more poverty and slavery. It's time to change this.

On October 13th 2011 at 4 in the afternoon we placed a smoke bomb (made of sugar and nitrates, a mix which makes a lot of smoke but no explosion as expressed by the bourgeois press) in the Vice Ministry of the Environment. We attacked this state institution because it has tried to camouflage itself amongst the rural and urban poor using *pachamamistas* discourses of "live well", "Mother Earth rights", "process of change" or similar things so as not to disturb the interests of the bourgeoisie, to whom, it is clearly shown, they respond.

We have invaded your spaces like you invade and violate spaces free from civilisation. We have filled them with smoke and a bit of fire to show you the disgusting thing that you try to spread with your politics of "development" and "wellbeing".

We attack your institutional spaces, hypocritical defenders of the planet, because every second you attack the earth and life with your extractionist politics of what you consider are your resources.

Your democratic politics, falsely called the people's, and your capitalist economy will no longer be immune. We will attack you in your spaces, in your own offices, before your own eyes and surveillance cameras.

*Your progress means slavery,
nature is no-one's resource*

It's time to take action

For the proliferation of attack groups

AUTONOMOUS FACTION OF WILD ONES AGAINST THE CAPITALIST INCURSION IN TIPNIS

Informal Anarchist Federation (FAI)
International Revolutionary Front (FRI)

1. ed. - *The Isiboro-Sécure Indigenous Territory and National Park, ancestral home of mojeño, chimán, and yuracaré people and a large area of exceptional biodiversity. It will be dissected by a proposed highway megaproject (confirmed in December 2012).*

Cover Your Forehead! & other lessons from Pax (U.S.A.)

- released by anonymous friends of Pax

On May 3rd [ed. - 2012], our friend Pax was arrested on 36 felony charges of criminal mischief and 36 felony charges of conspiracy to commit criminal mischief. This was dropped down to 5 counts of each after their arraignment, and Pax took a plea deal in October for 3 counts of felony criminal mischief [ed. - 5 years supervised probation, 20 days of weekend jail, 80 hours of community service, and \$43,084.59 restitution]. A number of people have asked how Pax got caught up in legal trouble for allegedly smashing banks and a police substation. It has come to light in the last few months that the FBI has been actively monitoring Portland anarchists since at least early April, though to what extent it is not clear [ed. - it seems that Pax's arrest was part of a two-year grand jury investigation]. We now know there was federal involvement in the raid during which Pax was arrested in May. Because the federal investigation is ongoing, there may be crucial pieces of information relating to Pax's arrest that we don't know about yet. With that in mind, here are some tips for staying safe when you're angry in the streets, compiled by some friends who looked through the Discovery.

1. Cover your face! Is your forehead part of your face? Cover that too! Surveillance video from a US Bank ATM that was smashed showed a tall person with the lower half of their face covered, but a tuft of hair and broad forehead uncovered, using a rock to break the screen of the ATM. Police claimed to recognize the broad forehead and tuft of hair as Pax's. When looking for anonymity, a lot of people seem to go for a hoodie and a bandanna. That's not good enough. Your forehead should be covered all the way down to your eyebrows. A beanie and balaclava combo does the trick nicely. Leave just enough of a slit to see out of.

2. ATMs have really high-quality cameras. If you're doing anything in front of an ATM make sure you don't have any easily visible distinguishing characteristics. Is your height distinctive? Your clothing? Especially if you're a well-known anarchist in town with a long arrest record, you should expect that the cops know your face, height, body type, etc. If one were to attack an ATM, it would be prudent to first disable the camera in some way.

3. Sign with your right hand! The police also claimed to recognize Pax's "left-handed throwing technique" from surveillance video. The police corroborated this with



video of Pax signing a piece of paper with their left hand during booking. Simple solution: sign everything with your right hand if you're arrested [ed. - should you choose to sign anything at all...].

4. Choose your outfit carefully! Surveillance video showed that the person who smashed the ATM was wearing a jacket with shoulder flaps that matched the police observed Pax wearing coming out of their house at a later time. The police also seized a white studded belt from Pax, which, they claimed matched a belt from surveillance footage. When planning what to wear, go for plain black hoodies, plain black gloves, and plain black pants with no accessories, patches, embellishments, or other distinguishing features. If you do choose to wear something with a distinguishing feature, use it once and get rid of it IMMEDIATELY. If you can, make sure your clothes are loose enough to conceal your figure. Surveillance video from the PCC police substation showed a person in shorts and a t-shirt throwing a rock through the window. Pax was later arrested at that march in a similar outfit. Remember: covering your face is not enough! Your entire outfit needs to make you anonymous! It should go without saying by now, but shorts and a t-shirt, even with leggings and a long sleeve shirt underneath, won't keep you safe. The goal of blousing up is to look the exact same as everyone else. Again: loose plain black sweatshirt, loose plain black pants, plain black shoes.

5. Your phone will snitch on you. The police obtained Pax's phone records and noted a lot of activity right before a bank was smashed, then the phone went dead for a couple hours, then there was a lot of activity immediately following the bank being smashed. The police weren't able to read Pax's text messages, which were encrypted with a program called TextSecure, and as far as we know they didn't have recordings or transcripts of phone conversations. But we shouldn't completely rule out the potential of conversations being recorded, and the police still got access to the log of which numbers were called and when. Either leave your phone off all night, or leave it on all night somewhere far away from you.

6. Glass doors are a lot more expensive than windows. In the repair receipts provided in discovery, the banks claimed thousands of dollars of damages for glass doors versus hundreds for windows.

"We Refuse to Reduce Our Desires..." - about the imprisonment of Alfredo Cospito and Nicola Gai (Italy)

On September 14th 2012 these two known comrades were arrested in Turin, **charged with the high-profile wounding of Ansaldo Nucleare manager Roberto Adinolfi that May** (who was ambushed by his house in Genoa by two people on a scooter with helmets covering their faces, and shot in the kneecap - we have included extracts from 'The Mark of Life', the communiqué for that attack, at the end of this article). Another (Anna Beniamino) has been put under investigation for subversive association, and charged with carrying firearms in a public place. The three knew well that they were under surveillance, and for months had been publicly destroying the bugs hidden in their bedrooms, staircases, fridges...

Alfredo and Nicola were charged with 'attack with purposes of murder' and instantly remanded under harsh isolation regimes for two months with daily body/cell searches, justified by 'risk of escape and reiteration of crime'. The first hearing was early January in Genoa, about the Technical Investigation Unit (R.I.S.) test on two motorbike helmets from Nicola's house. The tests concluded that they did contain traces of gunpowder **but are not compatible with the bullets used to wound Adinolfi**. The date for a preliminary hearing will be decided after the examination of the hard discs seized in the accused's houses is finished and the phone-tapping transcription is revealed.

January 29th, Alfredo Cospito and the anarchist Sergio Maria Stefani (held under Operation Ardire), who were on the same wing in Alessandria prison, started a hunger strike to gain communication and visits from their respective companions, which in Alfredo's case is Anna (they have been prevented from speaking or meeting since the arrest because they're both investigated in the same case). **The anarchists declared;** *"The mercantile world, the techno-industrial society, civilisation itself rests on foundations which are not made up of individuals - by their very nature different and unpredictable - but a mass that's homogenised by education, morality and law. In this world, all sincere and deep relationships become suspicious, and ties of affinity become synonymous with "criminal" association, while solidarity is reduced to mere execution of a command. But we refuse to reduce our desires to realism or to tame our passions. [...] For this reason we can't allow anyone to cut off our ties, so we begin this hunger strike relishing the sweetness of our companions' embrace."*

On Alfredo's 22nd day of hunger-strike, his cell was raided to seize toothbrushes and razors for DNA traces, which he had refused to give (as the state admits that it keeps a DNA database of all known subversives, the search was clearly a provocation). **He was served another investigation warrant for placing a bomb by the R.I.S. building in Parma in 2005** (claimed by the F.A.I. group *Cooperativa Artigiana Fuoco e Affini*).

February 18th, having been told that in March he will be able to see Anna, Alfredo ended his hunger-strike. Sergio continued; in solidarity with him Alfredo broke the air vents of his cell which obscure the windows.

The prosecutor's case hinges around some footage acquired in Genoa against biometric physiognomy (facial characteristics) of the two, which in July the first judge in the case considered insufficient evidence. Finally, 'risk of escape' provoked the arrests.

'Innocence' or 'guilt' means nothing to us, we have total complicity with the attack on Adinolfi and solidarity with the two defiant rebels, regardless if the act was their own!

The two have requested to be sent anarchist publications in Italian, English or Spanish, along with leaflets, posters, or articles on their case:

Alfredo Cospito and Nicola Gai, C.C Via Argione 327, 44122 Ferrara, Italy

from 'THE MARK OF LIFE'

"The government of science and of men [sic] of science cannot fail to be impotent, ridiculous, inhuman, cruel, oppressive, exploiting, maleficent. We may say of men of science, as such, what I have said of theologians and metaphysicians: they have neither sense nor heart for individual and living beings. In so far as they are men of science, they have to deal with and can take interest in nothing except generalities; so do the laws." – Michael Bakunin.

"In Japan we had over ten thousand dead, but not a single one to date due to nuclear accidents." – Roberto Adinolfi.

"The environmental impact of nuclear energy is limited, considering that it does not produce CO2." – Roberto Adinolfi.

We have crippled Roberto Adinolfi, one of so many sorcerers of the atom with a candid spirit and a clean conscience. **Roberto Adinolfi, nuclear engineer, administrator in charge of Ansaldo Nucleare**; he has steered the Ansaldo-FIAT Consortium as its technical director, the consortium was created for the design of the Italian plants of Montalto di Castro and Trino Vercellese; in the past he has collaborated in the renovation of the Superphénix^[1] and has constructed the plants at Cernavoda in Romania. **Before nuclear fell into disgrace, he was one of the most responsible together with Scajola for the return of nuclear energy to Italy.** Member of the Unicen

Commission for Nuclear Regulation and Vice President of the Italian Nuclear Society, part of the Governing Board of the European technology platform Sustainable Nuclear Energy.

[...] The target is a colorless scientist, a technician, a word sadly in fashion these days behind which a fictitious neutrality hides the long arm of capital, a director little inclined to appear in the spotlight...

[...] Not only has he designed and collaborated in the creation of deadly plants, but he has also promoted nuclear plants and their exploitation with Ansaldo scheming with various governments; science, politics and economics in perfect union. In past centuries science had promised a golden era, today it is being carried out toward self-destruction and more total slavery. **The science-technology pairing has never been at the service of humanity, in its deepest essence it shows the imperative need to eliminate everything that is irrational, to dehumanize, to annihilate, to effectively destroy humanity.** [...] A few kilometers to the north in France, Switzerland, Romania the nuclear plants can no longer be counted. In the European Union alone there are one hundred and ninety-seven, twelve within the Italian borders. Adinolfi knows well that it is only a matter of time before a European Fukushima reaps death on our continent. **We are certain, engineer, that if even for just a second you felt jointly responsible for Damocles' sword hanging over our heads.** We have bad news for you: for each action there is an equal and opposite reaction, *and your body shows it.*

With this action of ours we return to you a tiny part of the suffering that you, man of science, are pouring into the world. Roberto Adinolfi, lead man of Ansaldo Nucleare, tentacle of Finmeccanica, monstrous artificial octopus. It is its tentacles that everywhere strangle, murder and oppress. Finmeccanica means Ansaldo Energy with its nuclear tombs. Finmeccanica means Ansaldo Breda with its high-speed trains that devastate the land. Finmeccanica means Selex Sistemi Integrati, Dirstechnical Service, Inc. Elzac Datamat with its equipping of the racist US police for the control of the Mexican border; with its delirious design of electronic walls at the Libyan border against migrants, and its sophisticated electronic supplies to the Chilean police. Finmeccanica means Avio Alenia, Galileo and Selex with their deadly F35 fighter bombers, and the terrible aerial drones without pilots. Finmeccanica means interforce range from Salto to Quirra in Sardegna. Finmeccanica means bio- and nano-technology. Finmeccanica means death and suffering, new frontiers of Italian capitalism.

Human beings are made of flesh and dreams. Our dream is that of a humanity free from every form of slavery, that grows in harmony with nature. A dream that we make live in the moment in which we fight to realise it. **Our dream has for us a name, "anarchy," and we are ready to gamble everything in order to realise it.**

[A] future without borders, wars, social classes, economy, exploited and exploiter. The possibility of realising this dream is for us like a gleam of light in the darkness. However dim this gleam may be, it is always worth reaching for, cost what it may, the quality of our life will be enriched. [...] If we consider the lives of the vast majority of us anarchists we realize that we are not so distant from the alienation of those who produce, consume and die. We produce and consume radical culture and alternative music and slowly, ever so slowly, die without ever having taken arms against and shot an oppressor. All our revolutionary tension is unleashed in fiery articles for our journals and websites, in fiery words to our songs and the sporadic clash in the plaza, enough to silence one's own conscience. **[W]hat we are making is a self-critique, we do not feel that we are something different from other anarchists. By holding a stupid pistol, we have only taken one step in many for escaping from the alienation of "Now is not the moment..." "The times are not ripe..."**

Vanquishing fear was simpler than we had imagined. Doing today what only yesterday we thought impossible is the only solution that we have found for breaking down the wall of daily oppression[...] Projecting and carrying out this action were anarchists without any "military" experience, without any specialisation[...] We have taken the name of a sister of ours from the CCF, Olga Ikonomidou^[2] [...]

With Adinolfi's wounding we propose a campaign of struggle against Finmeccanica, murderous octopus. Today Ansaldo Nuclear, tomorrow another of its tentacles — *we invite all the groups and individuals of the FAI to strike this monstrosity with all necessary means.*

- Olga Cell FAI/FRI
[Informal Anarchist Federation / International Revolutionary Front]

1. ed. - *Superphénix* was nuclear power station on the Rhône River in France, whose construction saw much protest and low-level sabotage. A 60,000-strong march in 1977 was attacked by riot police with explosive grenades, causing over a hundred serious injuries (and killing Vital Michalon). Later five rocket-propelled grenades were launched against the unfinished plant across the Rhône.

2. ed. - See *Vehicle Bomb at the Headquarters of Microsoft, Athens.*

"I Am Not an Innocent Victim" - Mike starts his prison term from the Chambéry accident (France)

Ever since May 1st 2009, Mike has been awaiting his sentence, which was delivered to him finally last May. He began his four months inside this January. What happened that night in 2009 is terrible to remember: a bomb made of sodium chlorate and sugar compressed in a small fire extinguisher exploded in an abandoned factory in Chambéry, leaving Mike severely burned with partial loss of vision and seriously damaged hands, and killing his companion, Zoé Aveilla. It was speculated that they were building the explosive in relation to the G8 Summit of heads of state and world leaders happening in Italy soon after.

Both were active in libertarian *milieux*, such as squats in France and Switzerland. The cops first tried to bring anti-terrorist charges against Mike in his hospital bed once he came out of a coma, but in the end he was tried under 'regular' criminal charges.

We would like to point out that to prevent such accidents a guide to constructing similar bombs has recently been published, titled "Cautious Detonation – advice for saboteurs in the handling of explosive devices", which you can find on the internet.

LET'S STAY IN BATTLE BY MIKE'S SIDE,
INSIDE OR OUTSIDE THE PRISON WALLS
LET'S NEVER FORGET ZOÉ, WHO DIED IN
THE STRUGGLE FOR FREEDOM

"I think that a rebel becomes a warrior when one is able to get back up stronger than one fell, who is able to see a reality even though one has everything to lose, a warrior does not necessarily have to know how to make a bomb or handle one, nor to have techniques of camouflage, these are things one learns by addition, warriors are dangerous for their ideas and principles because they see all the way to the final consequences, always firm, steadfast, because they do not betray themselves nor their comrades, because they are always aware, because they don't let themselves be carried by fuckups or rumour, because if they have problems they confront them, if they feel pain they cry, and if they are happy they laugh; because they know to live out a full life, though it will not therefore be peaceful – those are the true warriors..."

- Letter to the Indomitable Hearts

What follows is from Mike's first letter, from prison:

"I don't want you to pity my fate. I am not an innocent victim facing an imbalance of justice but an individual among others who has not wanted to enter into the sad reality that society reserves for him and who the state locks up in order to increase its control and try to maintain its authority.

I am not a revolutionary vanguard setting an example to follow or seeking to suffer in order to stir up some comrades' revolt, I am no more than an individual who seeks collective liberation through the destruction of social structures and norms benefiting the state and capital. **While having revolutionary desires, I refuse the separation between "social" and "political" prisoners** and consider myself "political prisoner" as much as all other imprisoned people.

I am a human being with a thirst for freedom who tries to live and struggle by his anti-authoritarian ethics in a society built on oppression and domination and who logically suffers the consequences of his choice.

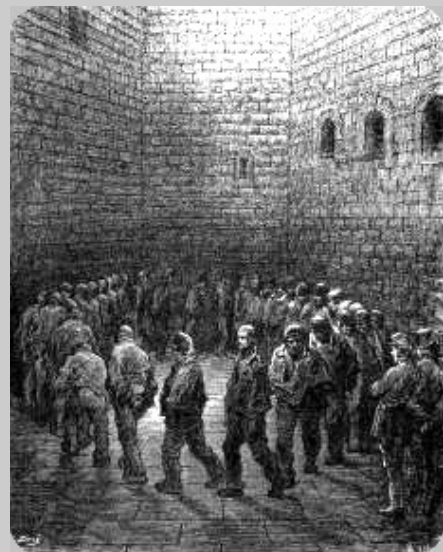
If my situation provokes anger, everyone is free to cultivate that anger and give it the form he or she wants.

*So that rage is not wiped out by fear, so that the revolts live on!!!
Break the jail and this concrete world of shit, freedom for all!!!"*

- mike

During Mike's term inside, you can correspond with him:
Michaël Dupanloup, numéro d'écrou 23 007. M.A de Chambéry, 151 rue Belledonne, 73011 Chambéry. France

"The door closes and opens, then closes and opens again. Three months of prison. A year of prison. I need to know if others are thinking about me as much as I'm thinking about them. The days can't go by fast enough now. Four-hundred-eighty-two days of prison. Four-hundred-eighty-three days of prison. Four-hundred-eight... I've lost count. Fuck. It's better that way. Counting is no good in prison. The arithmetic makes no sense whatsoever. Prison has its own smell. A smell that gets all over you and follows you around. I'll never manage to get it off me. Yesterday marked two calendars in prison. Two fucking years. I don't get any sleep. I've forgotten how to smile and now I can't dream. "Clink clink" in the night. They wake me up for a search. Maybe they'll find the shanks. Seven-hundred-fifty-one days of prison. Are you satisfied, my dear judges? Pigs. Seven-hundred-fifty-two days of prison, pigs. Seven-hundred-fifty-three pigs. Coming and going and off I go. Coming and going and off I go. My cell is three meters by three meters. From the second floor window I see 20% of the sky over the top of the fucking prison wall. I walk through the yard like an automaton. I walk kilometres in a yard measuring just a few meters. Boredom and boredom again.



Today I vomited my very soul. I vomited bars, walls, solitary confinements, years of prison, judicial sentences. I vomited three years of prison. I don't want to count anymore. I completely close my eyes and think. I think about my comrades, whom they're keeping far away from me in other prisons. I think about fires on the prison roofs. I think about everything prison has tried to make me forget. I think about a smile, a carress, a journey that doesn't end over there where the wall ends, a glance that isn't trapped behind the fucking prisons bars. I stop thinking. I open my hand. I look at the metal file I have. Now I know. I know exactly what I have to do. Let's go then, once again. This time with feeling. Until the end. Long live anarchy."

- an altered except from a text signed by J. & V.

'A WHEEL TO SABOTAGE, AMONG OTHERS'

[ed. - What follows is some words from a statement by 'some enraged people from the ZAD and elsewhere'. The Zone Autonome À Défendre, or Autonomous Zone To Defend, is a series of encampments which are blocking the construction of a vast international airport project in the wooded countryside north of Nantes, France. The project had been on hold since the mid-'70s, then revived by the new administration. First starting in 2009, the occupation spread across the two-thousand hectares of threatened land, composed of squats, straw-bale structures, gardens, work-shops, tree-houses, and local farms who refused to move for the airport to pass.

Since mid-October 2012, a militarised police deployment (more than 1,200) was dispatched to the area to clear the opponents from over 30 sites. After losing some ground, on November 17th around 30,000 people partake in a reoccupation demo to rebuild and resist. The local representative of the Ministry of the Interior Patrick Lapouze told the press "For two years... it's been a lawless zone. I can't even go there without police protection and when I go I get stones raining down on my car." For the rest of the year, almost every day saw violent and prolonged clashes, barricading and squat eviction resistance, with injuries on both sides. As of February 2013, it seems that the State has retreated from the zone for the moment to avoid further escalation. In the words of some rebels inside the zone; "We don't intend to be where they expect us. We are mobile, we know the terrain, it's our strength. We quite intend to make the ZAD a new quagmire, a bitter failure for the State and capitalism."

The airport would serve as a 'gateway to Europe' from North America in particular (along with accompanying roads, highways, and enlarging Saint-Nazaire port: basically building a huge new metropolis). The project has even been promoted as a 'green' airport by the government, planned to have 'living roofs' covered in plants, and an organic community-supported vegetable box scheme is meant to feed its employees...

The area features not only strong resistance to cops, security and surveyors, but a multi-form experiment at life rejecting capitalist values and means to different degrees. In our opinion, these meeting points of rebels and vagrants can hold much potential for the radical affirmation of life and the desertion of the urban habitat – here some participants discuss their decision to target the airport development. You can find up-to-date information at <http://zad.nadir.org/?lang=en> for more details.]



"Against the Airport and its World"

"TARGET A PROJECT TO ATTACK THE LOGIC OF THE WORLD WHICH PRODUCES IT"

We occupy the area of the airport project but our struggle isn't being made for this project particularly but against the capitalist system and State which are working together to impose social control infrastructures everywhere. In the context of 'merchandisation' of space and time, the airport registers into a global process of metropolisation. Also, the company tasked to realise and manage the project is Vinci, the international 'construction/management' leader. This company, which is actively participating in gentrification, even makes business building jails, nuclear power stations, motorways, greenwashing advertising, and other infrastructures.



Near here, there are many struggles against projects like THT (high voltage power lines), 'TGV/TAV' (high-speed train lines), the international airport within the ZAD. And further away, there is No TAV struggle in Italy, Hambacher forest in Germany against a coal mine, the struggles against uranium extraction in Nigeria or Australia, the occupation of Coombe Haven/Bexhill in England or Khimki in Russia against motorways, in Greece against the gold mine near Halkidiki. These struggles are large and don't only reflect some localist ("not in my backyard") or ecological

aspects/character of opposition to these projects, but reflect the expression of refusing capitalist logic and control and the management of our lives through city and country planning too.



Aware that social war is diffuse and present through many forms, our approach doesn't want to be turned exclusively to one or a few projects, but rather as an experimental form of struggle as strategy against the State and capital. Partly, taking the projects as a front in this social war, as a part through which we fight 'the existent', as a wheel to sabotage, among others, to destroy the machine. It's this way that it's still important to us to share our experiences, our analyses and to increase links and connections between these struggles and the international anti-authoritarian / anarchist networks in order to reinforce them and to see which perspectives could appear.

**[...] Long live free spaces and anarchy!
For a free world for all!
International solidarity!
Fire on power everywhere!**



MEMORY AS A WEAPON

“With the beginning of civilisation, that is, from the formation of the first societies, when violence was organised and systematised, the first experiences of resistance and insubordination must have begun. Along with the development of the “universal/official” history that serves power as a normalising element, of social control and propaganda, there is a memory, a story that grows (to the extent that we ourselves take care of it) and Power tries to silence it, since it is a living story of action that is not neutral but rather serves as a tool of analysis and learning, that feeds and motivates those who hate because they see/feel the inherent dynamics of authority and domestication that progress and democracy try to hide, those who question this reality and do not survive in the inertia of work and consumption, those who do not tolerate the daily violence of the system and understand the validity, necessity and even the urgency of a liberatory violence against the hegemonic violence of Power. It has always been, and will continue to be, dangerous for those who perpetuate the present conditions of subsistence, that there are rebels who persist in propagating ideas and practices that question, negate and destroy this reality. [...] Memory is action, ink, and perhaps over all, persistence.”

- Anarchist Cell for Revolutionary Solidarity, FAI/FRI Bolivia

'CULTURAL TERRORISTS'

In June 1973, a number of women in Melbourne decided to create ASIF. We came together through the desire to come to accept responsibility for who we are, and as such to discover and express the totality of human experiences available to us.

We desire to constantly become more than we are; to challenge the narrow focus of emotions and thoughts implanted in us by the concepts 'man' and 'woman'; to experience the full range of limitless possibilities pulsing and flowing through our relationships with other human beings.

[...] We are born into society and immediately judged according to our sex, colour and class. To be free under capitalism just means free to step on someone else's life, if you desire to climb the ladder to success and security ... (ie more money). However, if you are a woman you are trapped inside the Man/Woman hierarchy. There is no-one else to step on. If you are a woman, regardless of colour or class, the process of acceptance into the white, male dominated society involves stepping on yourself.

[...] A society that has programmed us all from birth to become 'good citizens', 'good workers' etc who uphold the existing order; who reproduce in the accepted position (ie missionary); who perpetuate a preselected reality that we have had no share in creating. A society that reduces us all to the level of objects to be bought and sold



according to our value in terms of this society.

[...] The customs and prejudices of a patriarchal society impose upon us in every area of our daily lives an essential inferiority. Every time we see advertisements that use women's breasts to sell some useless product; every time we walk alone at night ... [e]very wolfwhistle reminds us that we are women, and that women are sex. We walk with fear in our hearts because we know that inferior beings face a constant danger of being used, and abused, regardless of their feelings or desires.

[...] We reject the existing definitions of 'masculine' and 'feminine', because they have both been defined in hierarchical terms, and perpetuate the mind-fuck of role polarities. **We believe that the concept of freedom presupposes the realisation of the androgynous inherent in both women and men.** We look to a society based on human values other than buying and selling. We demand the destruction of a social reality that denies sensitivity, and encourages aggression, competition and mistrust. A social reality that demands human beings sacrifice the totality of their possibilities for an image of themselves, and to sell that image in exchange for acceptance. A social reality that casts women into the role of slave to the slaves.

[...] **We believe that the Sexual Revolution challenges the basic psychic oppression of submission to authority, common to all people.** [...] We feel that many radical feminists, women's liberationists; do not offer a sufficient analysis of the oppression of women. Through their experiences in consciousness raising groups, they tend to see the oppression of women as a primary oppression, and fail to understand fully where their specific oppression fits into the complexity of relations of oppression within this system.

[...] We believe the bourgeois culture reflects and reproduces bourgeois reality, and that bourgeois reality not only includes the physical world, but the mental world.

“Civilised man says: I am Self, I am Master, all the rest is other – outside, below, underneath, subservient. I own, I use, I explore, I exploit, I control. What I do is what matters. What I want is what matter is for. I am that I am, and the rest is all women and wilderness, to be used as I see fit.”

- Ursula le Guin

[W]e believe it is imperative to develop a revolutionary culture that expands the vision of the future, and sabotages the reality of the present. We believe that unless the economic, sexual and cultural patterns are changed, we will remain trapped inside an oppressive social structure. We believe that by accepting the logic structure of the present as *the only mental process within our range of possibilities*, WE PERPETUATE 'BOURGEOIS MENTALITY'. The reality around us tells us that 'bourgeois mentality' is intimately linked with submission to authority, and that submission to authority perpetuates alienation and exploitation.

"Being and the conditions of being are reflected, anchored, and reproduced in the psychical structure of men and women at the same time as they form that structure". As cultural terrorists we must constantly challenge this trap for it limits the vision of the future. The conditioning process we all go through makes us desperately frightened of social and mental freedom, simply because it conditions us to accept 'this reality' as the only one available to us. "WHERE THERE IS NO VISION THE PEOPLE PERISH' ...

We must also constantly attack mysticism, for mystics impose an individual's vision upon other people. They believe that 'the master' is in some way different to ordinary human beings. 'The master' discovers a path to self knowledge and perceives this knowledge as GOD. He or she believes that they are a 'link' with 'god', and this makes them a very *special* person. They set about trying to save everyone else by telling them that they too can tread the same path. **We believe that we are all exactly the same except for the purely biological differences that make some of us women and some of us men; and the 'tip of the iceberg' that makes us all individuals. We believe this 'tip' to be extremely important, because it means that everybody is special: it also means that we must all find our own individual path to knowledge ie self awareness ... with a little help from our friends.** Mystics do not believe that freedom ie heaven etc is possible here on earth, and have thus for centuries been a tool in the service of the State.

[...] As revolutionary women we must constantly fight the ghastly weight of self doubt lurking just inside us. "Do you really respect me?" "Was I good?". The problem of feeling individually guilty, and thus doubting ourselves. Self doubt not only means that we *allow* ourselves to be oppressed, but that we inhibit the process of establishing a *true basis* of solidarity with men, and we perpetuate the situation where it is impossible to reach out because

"As much as capitalism orders the exchange of play for work, for human life for labor, and as much as it orders forests in exchange for strip malls and freedom for prisons, patriarchy (as a product of civilization and capitalism) exchanges women for objects in all forms. In that sense it is not equality that I strive for but revenge. Equality is a thing of this world, a false notion stemming from democratic values. Revenge is of another world, the old magical and wild world; it is the breath of life into our bleeding scars. It is multifaceted, it can act anywhere. It can start with the rejection of politeness, the discarding of all apologies, the refusal of our forced constructed femininity. By responding to the sweat in our palms, the lowering of our eyes, the swiftness of our steps, we begin. It is what feels natural, to respect oneself and one's kin."

- Para Matar al Hombre

"Equality of rights is truly a ghost because rights are nothing more than permission, that is to say a question of mercy."

- The Unique and its Own

our individual fear is still so great. By not understanding this fear in its social context, we *deny ourselves* the opportunity to reach out and *discover new ways* of relating to each other.

"One must come to realize that the principal of self denial is harmful, lifeless and downright reactionary".
[William] Reich.

This is why we must constantly challenge the demands made upon us by men to prove ourselves in their terms. We must not wait for men to take sexual initiatives, but rather face the fear of humiliation with the knowledge that we are beautiful, and that we are potentially whole human beings. [...] **We must reject focusing on fucking as product and learn to explore sensuality and orgasm as an expression of affection and love.** [...] "Some people seem to think

that *the most* revolutionary thing to be is bisexual, actually *the most* revolutionary thing to be is yourself".

We must challenge the family structure, for it is the patriarchal nuclear family that constitutes one of the ruling class's most effective weapons against radical change. As long as authoritarian behavioural patterns are instilled into our children from birth, a fundamentally oppressive social system will continue to perpetuate itself. As long as this psychological warfare continues our children will be robbed, as we were, of the opportunity to develop as creative, loving free human beings.

It is against the ignorance and fear that alienates and thus isolates us from each other, that we must wage a terrible war for survival. *But we are not just interested in survival, we are interested in our potential for life.*

"The real meaning of revolution is not a change in management but a change in Man [sic]. This change we must make in our own lifetime and not for our children's sake, for the revolution must be born of joy and not sacrifice"
D. Cohn Bendit.

We believe that by destroying the mentality of submission to authority in ourselves and others, we will not only be creating new weapons to destroy the State, but we will be sabotaging the self-perpetuating process of capitalism.

The formation of AS IF constitutes a declaration of war against bourgeois reality. We intend to utilise every weapon available to us to destroy every barrier men and women have built in a horrifyingly effective attempt to stunt the imagination.

[...] I AM A BED OF DESIRE SUSPENDED IN A GLASS HOUSE OF FEAR
THIS IS JUST A REMINDER that when you put your fist through a glass window ...

.... IT BREAKS.....

We shall build our barricades with reinforced steel, and reinforced dreams ...we shall fight with poetry and guns ...

'CUTTING SOME WEEDS'

[ed. - Recently in several countries where something of an anarchist movement exists, there has been a resurgence in condemning ongoing insurrectional activity against the networks and managers of domination (especially when responsibility is taken by anarchist action groups) as "terrorism". This is nothing new, as examples span decades of domesticated 'radicals' attempting to set up polarities of "good anarchists/bad anarchists" to protect their own – perhaps overblown – self-image. Through recourse to sensationalist, media-judicial language and over-simplified rhetoric, attention is taken away from an honest non-moralistic examination of liberatory violence developing in a critical way, demystifying its limits and potentials. Their aversion to an individual's decision to take up arms in a war that is already raging, already taking casualties every single day here and everywhere, is something of an institution in their ideological branch of anarchism.

*Against the resurfacing of this tired and boring cul-de-sac, here we reproduce parts from a deconstruction of *You Can't Blow Up a Social Relationship*, one of the anti-armed circle's influential texts. The reviewed article is a disgusting piece and not in any way anarchist. It doesn't say anything of interest about anarchist violence, sabotage or "terrorism". It is a hysterical anti-"anti-imperialist" creed from those who would turn anarchy into a harmless hobby. Hopefully this divisive argument can soon be shelved by thoughtful and sincere anarchists, and we can continue with the more joyful activity of discovering free and authentic relations among ourselves, decivilising our mentalities and surroundings, and warring against cops, nuclear executives, tax chiefs, nanotechnologists, military leaders, media leeches, public order ministers and our own pacification.]*



"... resolved on the lightening of violence rather than the long agony of survival; from this moment, despair ends and tactics begin."

- Angry Brigade communique #13

In 1979, four Australian anarchist and "libertarian socialist" organizations published a tract called *You Can't Blow Up a Social Relationship*, presumptuously subtitled "The Anarchist Case Against Terrorism" — as if theirs was the only case against it and there was no case for it. The pamphlet has been reprinted and distributed by [...] anarchist groups, usually workerists, and by default appears to enjoy some currency as a credible critique of terrorism canonical for anarchists.

In fact, the pamphlet is rubbish: incoherent, inaccurate, even statist. It makes sense only as an attempt to spruce up anarchism's public image. It clutters the question of violence and should be swept, if there is any room left there, into the trashcan of history from a perspective which is *not pro-terrorist* but on this occasion *anti-anti-terrorist*.

What makes the diatribe so wonderful is the way it refutes itself as it goes along. Opening with reference to obscure actions by Croatian fascists in Australia, the authors explain that the state uses right wing terrorism to justify the repression of the left. Indeed, democracies "will even incite or conspire in terrorism to justify their own actions." They cite "the famous American Sacco and Vanzetti case of the 1920s"^[1] as "an archetypal case of the preparedness of the police to frame dissenters on charges of political violence." Apparently the case is not famous enough for the authors to notice the duo was not framed for "political violence" but rather — as they proceeded to tell us! — for "robbery and murder." [...] The lesson, if any, to be drawn is that one way or another, the

"The armed struggle is one component of a multiform movement. It has its own space and time within the revolutionary history. It is an inevitable part of the struggle, not because the revolted human asks for it out of fetishism or whim, but because it will occur on her path as a result of a chain of incidents (political, social, and economical). In a power armed with uniformed killers, in a mechanism fortified with jails/white cells, we draw a separative line between us and the enemy." - December 6th

anarchists are going to be screwed. Sacco and Vanzetti, like the Haymarket anarchists^[2] (except Lingg) did not "take up the gun," they "engage[d] in the long, hard work of publicizing and understanding of this society" as the Australians propose. Why *not* throw a bomb or two? (As Lingg was preparing to do when he was arrested... showing that something like Haymarket was inevitable.)

Here is how anarchists sound when they speak the language of the state:
"Around the world the word 'terrorism' is used indiscriminately by politicians and police with the intention of arousing hostility to any phenomenon of resistance or preparedness for armed defense against their own terroristic acts. Terrorism is distinguished by the systematic use of violence against people for political ends."

A usage which is indiscriminate when police and politicians resort to it is presumably discriminate when, one



sentence later, anarchists do it. By this definition, violent revolution is terrorism; even if it involves the majority of the population. Indeed collective self-defense, which the authors elsewhere imply they approve of, is the systematic use of violence for political (among other) ends. By way of added inanity, the definition leaves out the *unsystematic* assaults by individuals acting alone — Czolgosz's assassination of McKinley^[3], Berkman's wounding of Frick^[4] — which *everybody* has *always* agreed are fairly called terrorism.

[...] Having adopted a pejorative nonsense definition of their subject, the authors proceed to silly it further. "Just as the rulers" — and, as we see, certain anarchists — "prefer the word 'terrorist', terrorists prefer the description 'urban guerrilla' as it lends them a spurious romantic air." The authors explain that urban guerrillas are terrorists (just like "the rulers" say), but rural guerrillas are not: "Especially in rural warfare these people can use non-terroristic armed action. This usually involves armed clashes with the police or army." So an armed attack on police stations in a village is

guerrilla warfare, but an armed attack on a police station in a city is terrorism? Do these anarchists think the police care how populous the locality is that they are killed in? Do they think the general population cares? **Who's being romantic here? These guys are romanticizing peasants because they have never met one and maligning urban intellectuals**

like themselves because they know their own kind.

What, according to these tacticians, rural guerrillas can do is not all of what the successful ones *actually* do. The Vietcong were based in the countryside but carried out assassinations, bombings, and expropriations in the cities too. **Guerrilla warfare is by definition opportunistic and elastic, wherever it happens.** The fact that rural guerrillas *can* (and do) "use non-terroristic armed action" does not mean they don't also use terroristic armed action, such as the village massacres of the Khmer Rouge or Sendero Luminoso.

"In today's world the most violent thing is to remain passive. All our lives are overwhelmed by violence. And when it's not the violence of the cops, the detention centres, the prisons, then things are even more treacherous. We are talking about violence without blood. The violence of the image, advertising, the consumerist high, the psychological dead end and loneliness. We live in squalid cities, eat plastic food, we inform ourselves with prefabricated news, buy brand products, we work in disgusting jobs, admire phony standards, we create small private cells inside our homes with cheerful furniture. We are tired of this empty life. We said enough is enough ... no more lost days ... no more humiliation at work ... no more borrowed prayers for goodnight ... [C]ommunication must be liberated from phone lines and flat screens, human gestures should regain their warmth and be relieved from formalities and repetitiveness, life should become an adventurous wandering and free itself from the bureaucratic version. Of course all this sounds utopian, if you invest all your action on a future vision and ignore the present."

- Sect of Revolutionaries

no harsher enemy than the Italian Communist Party. **Then again, maybe the Australians exaggerate their differences in method (all but ignoring the long history of anarchist terrorism) because they do not differ so much programmatically from the Marxists.**

They keep making puzzling remarks such as "a democracy can only be produced if a majority movement is built." Typically, this generalization is false — that was not how democracy came to Japan and West Germany — but regardless, why are *anarchists* concerned to foster the condition in which democracy, a *form of government*, is produced? Or did the "libertarian socialists" slip that in?

"Terrorism does not conflict with such ideas" as authoritarianism and vanguardism, they say. Well, there are a lot of ideas terrorism doesn't conflict with, considering that terrorism is an activity, not an idea. Terrorism does not conflict with vegetarian-ism either: Hitler was a vegetarian and so were the anarchist bank robbers of the Bonnot Gang. So what? **In other words, even if the authors make an anarchist case against terrorism (they don't), they haven't made a case against anarchist terrorism, which means they can't excommunicate the anarchist terrorist and usurp the label for their own exclusive use.** Which seems to be what this all comes down to.

The authors' treatment of anarchist terrorism is shallow, deceptive, and incomplete. If their definition of terrorism as systematic political violence was meant to dispose of many embarrassing assassinations, bombings, and bank robberies by verbal sleight of hand, they are smarter than they seem, but they're really just changing the subject (political violence) to an artificiality of no practical interest. They are talking to themselves with no claim to anyone else's attention. More likely they aren't articulate enough to say what they mean.

To state the obvious, anarchists have practiced terrorism in the "Australian" sense - collective politically motivated violence directed at persons - for over a century. The bungled anarchist insurrections in Italian towns in the 1870s involved gunfire with the carabinieri. Soon these local revolts became recurrent features of peasant anarchism in rural Spain. **By the 1890s the anarchists were killing heads of state all over the Western world and if they were not**

Lexicography aside, what's really put ants in these anarchists pants? The pamphlet has nothing, really, to do with terrorism as such. Instead it's a critique of urban armed struggle by mostly nationalist and/or Marxist-Leninist outfits in the '60s and '70s: the IRA, PLO, RAF, SLA, etc. Understandably these leftists (as they repeatedly identify themselves) do not want to be confused with these terrorists, but surely their discrepant *ends* mark the distinction much more clearly than their often identical *means*? Most Marxist groups, they admit, denounce terrorism in favor of party-building and propaganda, pretty much what the Australians call for. The Red Brigades had



delegated to do so by authoritative anarchist organizations, does that not sever the link between 'terrorism' and 'vanguardism'?

The authors allude to Stalin's bank robberies but not to those of the Bonnot Gang or Durruti^[5]. [...] They ignore Berkman's *attentat* against Frick, Dora Kaplan's attempt to assassinate Lenin^[6] and Stuart Christie's aborted attempt to assassinate Franco^[7]. Some of these, certainly the last one, involved conspiracies and thus should be 'collective'. **To equate anarchists with bomb throwers is grossly unfair. To ignore anarchists who were bomb-throwers, often at the cost of their lives, is dishonest and despicable.**

What about the Spanish Revolution? The anarchist armed groups, it is said, "*drew much of their specific justifications*" — what they are, we are never informed — "*from the Spanish revolution and war and the urban warfare that continued there even past the end of the Second World War.*" Yes, exactly, the urban guerrillas - the terrorists - had some "specific justifications," valid or not. **Which is just to say nobody takes up the gun without reasons, a conclusion as banal as it is evasive.** "*For our argument the civil war in Spain is exemplary because the slogans 'win the war first' was used against politics, to halt the revolution and then to force it back under Stalinist dominated but willing republican governments.*" This is asinine coming and going. It equates falsely what the Aussies call 'politics' with what the Spaniards made, 'revolution'. [...] Down Under, politics means alternative institution building (presumably the usual leftist stuff, constituency lobbying, food coops, etc.) plus propaganda. For *all* the Spanish revolutionaries it meant far more, and it *certainly* included taking up the gun. The revolution no less than the war was done with the gun. When Durruti and his column occupied the town of Fraga and

executed 38 police, priests, lawyers, landlords etc. that was politics, that was revolution, and that was political violence. That was, to hear some people talk, terrorism. That was anarchist revolution also. If that upheaval is exemplary what is it an example of pray tell?

It is true that anarchist violence has often backfired and never won any lasting victory. **But this is but to say that anarchism is a failure to date. Anarchist propaganda is a failure. Anarchist organizing is a failure (vide the IWW). Anarchist schooling is a failure.** If anything, anarchists have accomplished more by violence than in any other way, in the Ukraine and in Spain, for instance. The fact is anarchists have not accomplished anything by any means to compare with their leftist and fascist and liberal rivals. Their propaganda, for instance, has not come close to the efficiency of propaganda by Nazis, televangelicals, and Fabian Socialists. Their institution-building (touted by the Australian consortium) amounts to nothing but anarchists bagging granola in food coops or supplying warm bodies for demonstrations claimed by Stalinists or Green yuppies or whomever. Anything they can do, others do better. **Could it be that anarchism itself scares most people away, stirs up their fear of freedom such that they seize upon media spoon-fed slanders like 'terrorism' as excuses for looking the other way?**

My purpose has been limited and negative, merely cutting some weeds, not planting anything. If anarchists have an image problem — and if they care — it attaches to their anarchism, not to their occasional terrorism. The Australian anarchists seem to have been most concerned not with an anarchist approach to so-called terrorism but with assuring their government they are harmless. To their everlasting shame, I'm

quite sure they are. An anarchism that wants to be anything but harmless to the state and to class society must deal with terrorism and much more in another, more radical way.

"[C]onscious of our own decisions to partake in a practice of refusal and continued attack, we have every method at our disposal. We have the use of different kinds of weapons: fake ids, improvised explosives, guns, disguises, accomplices, safe houses, robberies... [...] (manuals for all of which are readily available online)." - *The Telescope or the Kaleidoscope*

1. ed. - Sacco and Vanzetti were two Italian anarchist immigrants imprisoned in the United States for allegedly killing a security guard and paymaster in an armed robbery at a shoe factory, sparking six years of solidarity bombings across the world before they were executed on August 23rd 1927 and more after.

2. ed. - The Haymarket affair consisted of a rally supporting striking workers in Chicago, 1886, where a bomb was thrown into police lines as they attempted to disperse the crowd, killing eleven. Four anarchists were hanged, a fifth killed themselves in the cells, and another two were also convicted — all of this 'conspiracy' group was later declared to be unrelated to the bombing by the state governor.

3. ed. - Leon Czolgosz assassinated U.S. President William McKinley on September 6th 1901 with two gunshots, and was executed 45 days later.

4. ed. - After Henry Frick, a steel plant manager, hired 300 armed guards to break a strike (nine unionists and seven guards died in fighting), Alexander Berkman attempted to kill him but only wounded him, and spent 14 years in prison.

5. ed. - Buenaventura Durruti was involved in anarchist armed struggle since at least 1921 and his militia played a central part in the Spanish Civil War, where he died on the front lines November 20th 1936.

6. ed. - Fanni 'Dora' Kaplan attempted to kill Lenin in 1918 after he banned various Soviet revolutionary groups who she identified with.

7. ed. - Scottish-born anarchist Stuart Christie was arrested in fascist Spain in 1964 as part of a plan to blow up the dictator General Franco, and spent three years in prison.





'BRISTOL, ST. PAUL'S'

In April 1980, less than a year after Thatcher's coming to power, a mainly black area of Bristol, St. Paul's, rose up against the cops. This was just as the steelworkers strike against mass redundancies, the longest steelworkers strike since World War II, was fizzling out, a defeat for the strikers. 11 months after the start of Thatcher's Blitz, there came a little sparkle of hope – a firework to light up the night of demoralisation, a small taster of explosions to come.

St. Pauls at this time was an area of Bristol with less than a 50% black population, but which was a magnet for many Bristol blacks who didn't live there – a bit like Notting Hill. A red light district, it was where the street life was, the night and day life, the focus for black social life. In Grosvenor Road the Black and White Café, run by a black and white husband-and-wife team, was its centre. Created from the ground floor of a terraced house, it was the only mainly black café in the area which had not been forced out of business for contravening local authority health regulations or for other bureaucratic reasons. But it had had its licence to sell alcohol removed.

Between 1977 and 1980 unemployment among blacks in Bristol doubled (whereas it declined for whites). So there was a lot of street life during the day – no New Deal crap or computers keeping you stuck indoors, out of trouble. Equally there was no heroin or crack – Rastafarianism, for all its mysogyny and weird illusions in the dead Emperor ("Sieg Hailie!"), was absolutely opposed to heroin – and prevented any heroin dealers moving in at this time. It also had an o.k. ideology of sharing everything which often helped contribute to a friendly atmosphere.

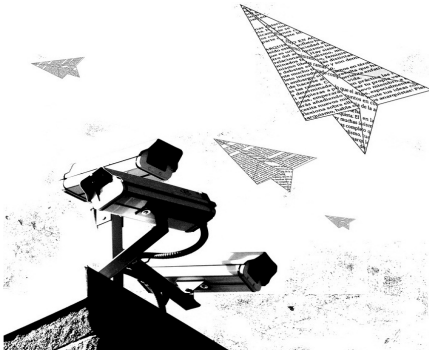
On April 2nd, 39 cops armed with search warrants for drugs and illegal consumption of alcohol moved in, arresting the male owner, taking him away in handcuffs, protesting loudly, to be charged with possessing cannabis and allowing it to be smoked on his premises, whilst they emptied the café of its bottles of brandy, vodka and 132 crates of beer, loading them into a van in front of a growing and increasingly restless crowd outside. As the van with the alcohol left, a bottle was thrown. **When the cops tore a man's trousers and the drugs squad made a run for their car with their booty, there was a shout, "Let's get the dope, let's get the drugs squad" and missiles were thrown at the cop car and at the cops.** Under a hail of bricks, bottles and stones from the crowd of about 150 black and white youths on the grassy area opposite the café, the cops who were left took refuge in the café, radioing for help. Two hours after the raid had begun, reinforcements arrived, 100 cops assembling down one end of Grosvenor Road hoping to intimidate the crowd with a military-style show of strength – marching "*left, right, left, right, like they were on parade. They had dogs with them. When they came in front of the café, we let them have it.*", a black prostitute told the press.

Once the cops in the café had been rescued, there was a lull in the battle. But the State cannot allow no-go areas, so reinforcements had to be called in from outside the immediate area. A couple of cops on their own were attacked with flying objects, their cars turned over by about 12 black youths, one of the cars being set on fire. About 30 cops came under attack as a breakdown van came to take away the burnt-out vehicle. 50 – 60 cops with recently designed, and somewhat cumbersome, riot shields

began to move towards about 200 missile throwers, but the bombardment was so intense, they had to move back, cops getting injured, cop cars overturned and set on fire and the crowd starting to loot. Lloyds Bank was attacked, broken into and set on fire. Firemen trying to quench the flames were also attacked. Cops trying to protect the bank were forced to withdraw under ferocious attack. **Of the 50 – 60 cops on the scene, 22 had to go to hospital, 27 more had minor injuries, 21 cop cars were severely damaged and 6 were destroyed beyond repair. At the height of the battle there were at least 2000 rioters,** a minority of whom were white. The cops decided to withdraw in order to collect reinforcements from neighbouring police forces around Bristol. But for over 3 hours the area was a no-go area for the State and there was massive looting, much of it by whites: about £150,000 worth of goods was nicked from the stores. Rioters were just about to set fire to the local Labour Exchange when a black former employee at the Labour Exchange warned them that if they torched the building they'd lose their weekly giro – a load of crap, of course: the State at this time was on the defensive, and would have been shit-scared of even a few day's delay in issuing giros... **By 11p.m., over 7 hours after the raid had begun, the cops saturated the area and by midnight the State had re-asserted its authority.**

[...] 16 of those arrested were charged with riotous assembly, carrying a maximum sentence of life imprisonment. The committal proceedings to decide whether there was a case to answer lasted 6 weeks and sometimes involved fighting breaking out in the courtroom between youths and cops. Some of the accused leapt from the dock to join in and there were clashes outside the court between about 100 demonstrators and the cops. Eventually 12 youths were put on trial, 11 of them black, 1 a prostitute mother of 4 kids (who was also charged with maliciously wounding a cop), 5 of them aged just 17. **The trial eventually collapsed – with the jury giving 5 outright acquittals and deadlocked on the remaining 7.** The failed trial cost half a million pounds – the same cost as riot damage. The ruling society hoped that this would be a one-off riot – and if it wasn't going to be, they'd make a few preparations. But they didn't realise how much the marginalised – especially the blacks – were beginning to grow in confidence.

'ESCAPE FROM THE PUNTA CARRETAS PRISON'



Finally, we also want to remember the successful escape from the Punta Carretas prison in Uruguay, when in March of 1931, the comrades Miguel Arcángel Roscigna, Gino Gatti, Andrés Vázquez Paredes, José Manuel Paz, and Fernando Malvicini (comrade of Severino Di Giovanni^[1]) carried out the final phase of the escape that had been thought up to liberate the comrade Vicente Moretti and three Catalan anarchists (Jaime Tadeo Peña, Agustín García Capdevilla, Pedro Boadas Rivas, accused of being responsible for more than 100 bombing attempts in Barcelona).

In August of 1929 the comrades set up a coal yard in front of the prison in order to justify the tools they used and the earth they extracted to create a tunnel into the prison. Along the tunnel, the comrades who excavated it had also left a placard which read: **"Solidarity between anarchists is not just a written word."**

The imprisoned comrades and five "common" prisoners managed to escape through that tunnel. Decades later, in 1971, that same tunnel allowed more than one hundred Uruguayan Leninist guerrillas of the Tupamaros National Liberation Army to escape from the same prison, in what apparently has been the most numerous escape recorded up to the present.

A salute to those who have flown away...

1. ed. - See *Poems for Love, Loss & War; Towards the Unattainable Goal*



DAILY LIFE & HIROSHIMA: SOME NOTES

[ed. - Released by anhilaal, of the Coalition Against Work and Civilization: South Asia. From an invitation to a two-day gathering in Puri, India, October 2012: "Civilization is the history of turning more and more human activities into work[...] What else is the impersonal, organized power and violence other than impersonal, organized control over our work and its products? We are against all work-pyramids operating in the name of countries, parties, families and identities. We are for self-determined human activities which are not possible without abolition of our existence as wage-workers or serfs."]

1. "Everyday almost the same routine: go to bed around 24 hrs; go to work and come back home around 20 hrs; have dinner and read a little and go to bed again. Well anyway I'm glad to have at least something to do. I am doing this job not only for the sake of earning money as you know. Let's hope for the best: for being able to do something more useful for myself like studying some nice books and try to write something about the current international affairs."

A page from our normal daily life devoted to un-charismatic struggles to keep our head above water.

2. Bombs dropped in Hiroshima and Nagasaki killed 100,000 within seconds.

3. The scale of killings betrays only the extent of state formation. *Conversely, claims of organizing its prevention betrays the extent of the same.* An elementary question: **how do they mobilise so much financial, ideological and human resources to carry them out?**

4. One of the questions we might ask, to start with, is: how high was the *per capita* income in America on the eve of war? Or *per capita* domestic rate of saving? Or how big was the size of the credit-bubble? Everything boils down to the endless control over the reservoir of labour of contemporary and future generations through indirect and direct taxes and profits. **To be precise, crumbs that we get back as salary, wages and benefits are only a fraction of all that is taken away from us and turned against us.** In other words, immense funds mobilised for national unity/security and/or development are unthinkable without our daily normal lives.

5. Our eventless drab, normal life *is the other side of spectacular killings*: organised by states or proto-states in the name of god, people and workers.

6. Our drab daily struggle to keep hunger at bay might take place without such killings. But such spectacular killings will not take place without our drab daily struggles.



7. Every time we shout "Hiroshima or Auschwitz never again!" and we put our magnifying glass at the root of world-history to uncover the reasons 'that gave birth to such tragedies', we end up preparing for the last or lost battles.

8. The roots of extraordinary events are not lost in an unbreakable chain of extraordinary events, personalities and thoughts. The roots of the spectacular events are in our 'non-spectacular', normal, daily lives.

8.a. **The roots are, to be precise, between our hands and the plough, our hands and the assembly-line, fingers and the keyboard and trigger and the index-finger.** Empires emerge and vanish into thin air because of the type of relationship that exists between us and our instrument of work. In this the biggest violence that we do unto ourselves is the root of all violences.

9. So long as large swathe of populations is engaged in existential combat i.e. tied down to and reproducing itself mainly for work, the final non-recurrence of spectacular killings can never be guaranteed.

10. It is only the freedom from this chain called ordinary, daily life determined by needs of outpumping work-pyramids i. e. the Chief and the subordinates of the thieves of our lifetime, for example competing states, firms, families, identities and managements; that will free us from the recurrence of extraordinary human tragedies.

WE WANT TO BE GREAT LIKE OUR CRIME

- The Criminal Ego and the Struggle in Society

On Isabelle Eberhardt's "Criminal" and Renzo Novatore's "Toward the Creative Nothing"

Quotes refer to the Eberhardt Press edition and the *Venomous Butterfly Publications* edition, respectively.

Crime

In "Criminal," Isabelle Eberhardt's memoir of land colonization in Algeria written around the turn of the last century, the farmer Mohammed Achouri cuts an interesting figure. A "tall thin old man with the face of an ascetic, his hard features set in an expression of constant preoccupation", a quiet character who stands "a bit apart from the others", he is not a likely hero. Though he stands out, and in fact his inability to fit in singles him out for downfall, his unheroic resistance fits well within the unheroic reality of the story; **the French have colonized Algeria, and they force the people of Bou Achour to give their prime land to colonists, a double theft because the collective society of that region had never even had to buy and sell land among themselves or "resort to the system of inheritance."** They get mere pennies for their land, their complaints are rebuffed, and they have no choice but to work under the new landlords. At harvest time they watch the riches of their toil and their earth taken from them, but that night, the new barn burns down, and the harvest with it. Nonetheless, a suspect is arrested, nothing changes, and the power of colonialism continues its cruel exercises, unfazed.

It was not until I read the story the second time that I noticed it was Mohammed Achouri who played the instigating role in getting the other Arabs of Bou Achour to protest the low prices they were given for their land by the French colonizers. The author mentions no rousing speech on his part, or natural charisma. He simply cannot stomach the indignity, and suggests they protest. The gesture is unsuccessful, the colonial administrator is powerless to change the decision that has come down from Algiers, and many of them, including Achouri, must go to work for their new landlord. Achouri alone is described as "openly sullen."

At the outset Mohammed Achouri had placed a great distance between himself and the Frenchman, to whose good-

*natured sallies he remained wholly impervious. When the barn was burned down, suspicion pointed to Mohammed Achouri[...] They found him guilty. He was a simple, unyielding man who had been robbed and betrayed in the name of laws he did not understand. **And he had directed all his hatred and rancor against the usurping colonist.***

"Crime, particularly among the poor and downtrodden," concludes Eberhardt, "is often a last gesture of liberty."

The Human Frogs

In his poetic rant "Toward the Creative Nothing," Renzo Novatore, an Italian individualist anarchist active from 1908 to his death in 1922, addresses another social tragedy, World War I, with much more heroic terms. **He glorifies those who resisted, those "who died with stars in their eyes," with a Nietzschean exuberance, while saving extreme contempt for his fellow proletarians who heeded the lies and marched off to war.** "The human frogs knew neither how to distinguish their own enemy nor how to fight for their own ideas [...] They fought against each other for their enemy."

In Novatore's writing, one finds a clear contempt for the masses, not out of any aristocratic notions of inherent worth, but because they have behaved despicably and idiotically, going even against their own interests to participate in their own meaningless slaughter. Novatore will not excuse anyone who is less than great, and he certainly will not romanticize them simply for belonging to a mass. His judgments are harsh, and he could be accused of insensitivity to the many



complex reasons members of that mass had for going off to war, but also in the interests of sensitivity one must imagine the horror of his generation and understand that at bottom there was no good excuse for obedience to that degree. Populism only becomes a form of justification. Yet some people cite this antisocial contempt, this Nietzschean adulation of those few who do not follow the herd, to argue that the individualist anarchists were counterrevolutionary elitists, or even fascists.

Eberhardt, very much a kindred spirit, evinces a similarly antisocial attitude. She writes of the need "To be alone, to be poor in needs, to be ignored, **to be an outsider who is at home everywhere, and to walk, great and by oneself, toward the conquest of the world.**" She tersely dismisses "the slavery that comes of contact with others," and it is precisely in such phrases that she can be written off as dangerously impractical. *Useless.*

How could solitude possibly be applied as a social program? The conclusion is that there is nothing *revolutionary* in hers or similar writings.

It is precisely the hidden totalitarianism of this line of reasoning that I want to unmask.

Against What Does the Antisocial Direct Its Attack?

I'll start with the disingenuous claim of a connection between individualist anarchism and fascism. Novatore, one of Italian fascism's most energetic opponents and earliest victims (he was shot down by police in 1922), had some bold thoughts on the matter. In talking about how socialism functioned to control the revolt of the proletariat by promising a base material equality while stifling talk of true freedom, he writes: *Because, if when the nation, if when the state, if when democratic Italy, if when bourgeois society trembled in pain and agony in the knotty and powerful hands of the "proletariat" in revolt, socialism had not basely hindered the tragic deadly hold — losing the lamps of reason in front of its wide-opened eyes — certainly fascism would never even have been born[...] Because fascism is the stunted and deformed creature born of the impotent love of socialism for the bourgeoisie. One of them is the father, and the other the mother.*

In fact, we see in fascism not the heroic ideal of Novatore but the very populism he attacks. **In order to save the bourgeoisie, fascism makes them indistinguishable from the masses by replacing Nietzsche's superior individual with a superior race, integrating labor unions and industry, combining socialism with nationalism, creating the perfect herd.**

The other arguments against individualism are rigid and insensitive precisely because they do not understand these thoughts as a process, a movement, rather than a fixed position or staked territory, as ideas are taken to be by many other thinkers. When Isabelle Eberhardt talks about nomadism and denounces the sedentary life, attacks in multiple forms the very staking of territory, how could one not guess that her thoughts would be equally nomadic? **In the writings collected in "Criminal," one finds not a static view of society but a tension, a need to depart in order to arrive, to lose in order to find.**

I do not know anymore[...] But the inner voice that drives and disturbs me, that will tomorrow push me again along the paths of life; that voice is not the wisest one in my soul, it is the spirit of agitation for which the earth is too narrow and which has not known how to find its own universe. Eberhardt recognizes a multiplicity of voices in her own thinking, and acknowledges that the force that sets her life in motion is also impractical. Unprogrammable.

The parallel misogyny of both writers reflects the untenable nature of their relationship with society, with femininity standing in for passivity, nurturing, the reproduction of culture. But even more it reflects that their writings represent a spiritual quest in process, a search for peace in turmoil. **The fact that Isabelle Eberhardt was born female and socialized as a woman, but passed much of her life as a man can add credibility to the hypothesis that what they hated was femininity as a social value.** Are we to read Eberhardt, for her misogynistic writings, as a self-hating woman, or to consider that she hated those women who resigned themselves to their socially assigned roles rather than taking on the dress and customs of men and venturing to the far corners of the earth? The

language of the time could not adequately express gender identities, so we cannot know if Eberhardt's passing was a strategy or whether he was actually a trans man, but the question is an interesting one.

The Social Assumptions of Individualism

Beneath all the antisocial venom and harsh criticism in Renzo Novatore's "Toward the Creative Nothing," a sensitive reader will notice certain social assumptions that mirror Eberhardt's sojourn being in some ways **an ultimate search for community.** Deep in a passage that begins by calling for "the liberation of the individual", Novatore has buried a pithy couplet.

To communalize material wealth.

To individualize spiritual wealth.

Novatore devotes no time to elaborate this process of communalization; he merely takes it as a given. In other words, what for social and mass anarchists is the end goal, and what they accuse is lacking in individualist anarchism, is for Novatore just a starting point.

Other indications of the communal or collective assumptions of this idea of struggle further clarify that **as much as these writers posit a conflict between the individual and society, it is not a dichotomy or a choice between one and the other,** and certainly not a call for annihilation and unification. Early in the text we find the following admonition: "our individual 'crimes' must be the fatal announcement of a great social storm." And towards the end: "We have killed 'duty' so that our ardent desire for free brotherhood [*sic*] acquires heroic valor in life." Far from hating any notion of community or solidarity, Novatore expresses an "ardent desire for free brotherhood". The distinction is that for society to exist free of all the lies, conventions, and hypocrisies that imprison it (and it is these corruptions

that Novatore spends the most of his time addressing in this text), individuals must embark on **an unending process of personal or spiritual liberation simultaneous to the material**

"Fascism is not an antisocial plague; it's an intrinsic element of society. The massification and mob mentality, the need for 'belonging' are flesh of the flesh of the phantom that has chained up millions of lives, and its flesh of the flesh is also the idea of the superiority. [...] Societists think that fascism got society in bed at the time that the latter was simply masturbating. [...] Can there truly be an antifascist citizen? By extension, can there truly be an anarchist citizen? [...] Is antifascism perhaps a case of the masses? Who could agree to this while bearing in mind that antifascism is profoundly antistate, antipolitics and antisocial? [...] Is it ever possible for the seedy harlequin, the landlord to act in an antifascist way? At the same time that s/he is not only a vector but also a source of fascism...? [...] Because when individualism is absent and – thus – the individual is being dominated by the need for social addressment or for 'belonging', then this also signals the birth of another -ism (in the sense of the system, the ideologised thinking) and by extension, the essence of fascism: the massificated flock." - *On Antifascism*



struggle for collective liberation that will destroy the state and the bourgeoisie.

Eberhardt, for her part, shows an obvious sensitivity and compassion for the tribulations of the community in her writings about the tragedy of colonization in Bou Achour, in her clear sympathy for their custom of sharing land without inheritance or title.

The Winged Monster

Around the same time Renzo was penning "Toward the Creative Nothing," Franz Kafka wrote in his diary:

Anyone who cannot cope with life while he is alive needs one hand to ward off a little his despair over his fate... but with his other hand he can jot down what he sees among the ruins, for he sees different and more things than the others; after all, he is dead in his own lifetime and the real survivor.

It is worth mentioning that I'm drawing this quote from Hannah Arendt's essay on Walter Benjamin, another person whose life was fraught with the antisocial tension.

In my mind the most beautiful image anarchists have given to the world is that of the abundance of these ruins, whether that be in Durruti's "new world" or in Bakunin's "creative passion." In one missive, Isabelle Eberhardt talks about a "winged monster, come to destroy us all" and the most striking thing about the image she paints is how beautiful it is, the fantasy of destruction. And it is immediately followed by the sound of rain in the desert. On a literary level, this is a cathartic release from the tension she has built up between creation and destruction. **Symbolically, it is rebirth.**

A similar monster appears in Novatore's passages on the carnage of the War, but this is "a Death without wings". **With both of these writers, values are shifting,**

creation and destruction are inseparable, neither death nor life are inherently good or bad. The reason Novatore's monster is an obscene thing is not because it is Death but because it has no wings, because the manner in which it dances, the manner in

which it mows down its victims, is vulgar, and because its victims themselves are unworthy of a heroic death, not having lived heroic lives.

"I'm quite aware that this way of life is dangerous," writes Isabelle, "but the moment of danger is also the moment of hope[...] When my heart has suffered, then it has begun to live." Renzo echoes her: **"And if our ideas are dangerous, it is because we are those who love to live dangerously."**

Again and again, Eberhardt and Novatore use similar language to tease out this contradiction, this inversion of conventional moralities. Politicians of all stripes have coined another term for that winged monster, that dangerous life. They call it "adventurism." But it goes much deeper than that.

The Control of Madness

Eberhardt: *Many times on the paths of my errant life, I asked myself where I was going, and I've come to understand, among ordinary folk and with the nomads, that I was climbing back to the sources of life; that I was accomplishing a voyage into the depths of my humanity.* Unsurprisingly, Novatore gives us a similar image: "In the bottom, we want to live the reality of sorrow; in the heights, the sorrow of the dream."

The heights and depths that these two simultaneously inhabit are a guerrilla's mountain hideout which the armies of sedentary morality arrayed on the plains can never penetrate. The antisocial, individualistic thoughts of these writers are not useful, not practical, not static, not reproducible, not programmatic. They are real, and they are threatening.

They say: *because I am crazy, no stable state of being will hold me. Because I*

cannot hide my sullenness, no barn will be safe from me. Because I am shifting and crazy, no treaty or written law will pacify me. For this reason, they are a threat to the politicians of the mass movements as much as they are to the gatekeepers of the present order. Because as much as they will participate wholeheartedly in the revolution against the state and against capitalism, they will not be content with the commune. **They will continue to rebel because they understand freedom as a process, as a constant renegotiation of itself and an unending attack on any definitional boundaries.**

In *Chiusi a Chiavi* Bonanno writes how, with the triumph of the reformers, the prisons may well be replaced by mental institutions. Those who break laws may be forgiven, but those who can never follow them cannot be trusted. After all, what better definition of craziness than the absence of selfpreservation, the imperviousness to both the carrot and the stick? So conditions will improve for those who can be programmed, while those who are wholly insubmissive must be increasingly isolated.

The reason that the politicians of the mass cannot understand this antagonism between the nomadic and the sedentary is because they try to ascribe it a fixed position. And if there must be a right and a wrong, the right has to lie with the sedentary, because their programmatic existence makes possible the infrastructure and the production on which the nomads depend. So if there can only be one, it must be the ordinary folk. The nomads are marginalized, the villages with their stable families multiply and spread, the future is theirs, **but they are plagued by inexplicable rebellion.** Each time the rebels are cast out, to protect the social whole, which must be. That stability is scientifically proven as the base for all material existence, so what threatens it must be controlled. *The administrator, a pleasant man, raised his hands in a gesture of powerlessness. "I can't do anything. I told them in Algiers it meant the ruin of the tribe. They wouldn't listen."*

In fact, the antagonism between the sedentary and the nomadic, between "the human frogs" and those who inhabit at once the heights and the depths, cannot be understood with fixed positions. Nomadism is relative. It defines itself in opposition to an other. Unlike

ordinary folk, the nomads do not seek to erase that which does not have right on its side. **The nomads trade with the villagers, just as Novatore's "Free Man" [sic] may fight alongside others to communalize material wealth, at the same time as they turn away from society, to seek, to explore, to plumb the depths and climb the heights, because life, like rebellion, is unending.** Its contradictions outnumber any dialectical process and to be crazy is simply to feel those contradictions and act on them, without permission from society. And this

maligned adventurism, and nothing else, is the moment of hope.

*We will avenge them.
We will avenge them because they are our brothers!
We will avenge them because they have fallen with stars in their eyes.
Because dying, they have drunk the sun.
The sun of life, the sun of struggle, the sun of an Idea.*

**Dedicated to Mauricio Morales,^[1]
a year after his death.
[Alex Gorrion, 2010]**

[ed. - 1. Mauricio Morales was an anarchist who was killed by the premature explosion of a bomb he was carrying to the prison guards school in Santiago, Chile, May 22nd 2009. A compilation of his writings and letters concerning his life will be published in English by Elephant Editions under the title "We're Going to Turn the Cities to Ash."]

The banner reads; "ANARCHISTS WHO DIED
IN THE STRUGGLE AGAINST CAPITAL
MAURICIO MORALES
JHONNY CARIQUEO
CLAUDIA LOPEZ
THEIR DEMOCRACY IS BUILT STAINED IN BLOOD"



"You are waiting for a revolution? So be it, mine began a long time ago! When you are ready (what endless waiting!) I do not mind riding a little together with you. When however you stop, I will continue my insane and triumphant path to paramount conquest of nothing! Every society that you build will have its limits. And outside of the limits of every society disobedient and heroic vagabonds will wander around with their wild and sacrilegious thoughts - planning even newer and more frightening outbreaks of insurrection! I will be among them. And after me, as before, there will be those who will say to their friends: "bow to yourselves rather than to gods and idols. Find what you conceal inside you and bring it to the light, let it reveal itself". Because each one, exploring within, extracts whatever mysteriously has been buried in them, it becomes a shadow that will overshadow every form of society that can exist under the sun!"
- Renzo Novatore

"I am not nothing in the sense of emptiness, but the creative nothing, the nothing from which I myself, as a creator, create everything."
- Max Stirner

Mental baggage-handlers,
flood prevention scheme,
stepping on people to get by

- Cruel nature on
a wide-screen, vacuum-
packed body organs of
deceased domestic creature

- Bubble-
wrapped digital music centre
with rechargeable low-
footprint batteries included,
spitting out the rhymes in
time to the beat -

Never going nowhere only
waiting for that moment of
fame, so that forced
existence hasn't been wasted

- A mark, a
scratch, has been left carved
in the crust plates of a
galaxy planet -

Petro-chemical uniforms,
second-hand or new -

We strut around like
fucking zombies, guessing
how to feed our hunger -

Fucking to confirm
we function, this love thing
probably an alien concept

- Packing in the
experiences incase tomorrow
never comes, with no proof
that there will be any
recollection -

In this
afterlife these wise humans
talk of a promise, some kind
of God-craft, some hope
that's greater than 80 years
of wiping one's ass -

Unable to grasp
what's right here in front of
the eye, disappointment
submits to substances -

Freeze frame, a killer,
pause with no thought,
imagination dissolved into a
sterile package, TV dinner,
to awake too painful, lost
potential -

No
connection, reception fuzzy
- Static living,
still-birth, walking dead -

The end/fin.



'THE STATE ALWAYS HAS A CONSPIRACY... HAVE YOU?'



We know we can't win on our own or with the few friends we know, there's just not enough of us, we would never be able to make any great impact. Fighting alone was always preferable to surrender, no doubt about that, but we want to see more fuses being lit in insurgent hearts... So we write.

We aren't asking you to join us, that's ridiculous, why should you? You don't know who the fuck we are! You have your own boundaries and territories, your own limitations.

Maybe you're one of the people (one of many) who doesn't need anyone to tell them that there's something profoundly wrong with everything that makes up modern life. Something uneasy, unhealthy, unnatural, that just won't stop creeping in at the edges, regardless of what is put in front of us to spectate, consume or believe in.

A CONSCIOUS MINORITY

We know you're scared, so are we, but sometimes we get brave and that happens when we get out there without the blinkers, and see our existence for what it is. Let's be honest with each other: when so many people can't even feel their chains, or clamour for more when they associate those chains with Freedom^(TM), how can any such utopia as an anarchist 'society' take root beyond the fringe? As the overarching slave-ship we are press-ganged onto from birth then told we are somehow indebted to,

'Society' is the slaughter-house of our dreams and individualities. It is being part of a Mass instead of a freely-chosen family, and what we want is not conceivable in the same terms. We see no inherent value in the multitude simply because of their weight in numbers: slavery to the will of a social majority is still slavery, and far from a desirable condition for free and intimate existence.

We feel too impatient to wait 'for the community's health to improve' and move as a whole towards an uprising against the global elites and local despots, we'd wait for donkey's years, we aren't going to sit back and wait for this or that collective to shed it's poison so it can function.

But even when earning converts or concessions aren't our aims, the challenge is overwhelming – so many barriers, so many pitfalls, so much inexperience to overcome with our frail human bodies.

The one thing that we know for sure is: everything must go. Destroying the State, the Industrial System and dismembering the cowardly interpersonal relationships within Society is the bare minimum that can leave us or future generations the chance to construct free, genuine lives, and this is depressingly beyond our scope in present times. **But we are out for everything we can get to satisfy our passion for liberty here and now, and**

"If you are a true believer with a prepackaged philosophy and outlook, you will miss a great deal, because you're preprogrammed to ignore what doesn't fit into your mold and it doesn't matter what your model is. If you are simply open-minded to the edges where your rationalism meets the 'other' and accept the push beyond the limits of what you know, put yourself in situations extreme to your daily routine, your job, your school, possibly your partner, your identity, we find ourselves at the place where the barriers begin to dissolve and the world begins to look like a very different place. For us, we want to understand what it is to be a human, a rebel against all God and law. This is the key to really begin the activity of deconstructing not only ourselves, but our society, which rests on division, alienation and authority. Our investigation must run into the veins. The condition of modern war is not just global, it is in the heart of each of us as we struggle to make the decisions that will affect our whole reality."

- A Storm Approaches...

beginning that pressing task, even alone, infinitely expands our vision of what can be made into flesh by our hands. We feel the only time is now, waiting is constipation... Anyway why wait when we've already ourselves learned hard lessons in conflict and survival?

JUMPING IN FEET-FIRST

Touched by the system's violence throughout our lives, it turned out to be a kick up the ass, sending us into a wanton whirlwind of revenge and conspiracy. Rejecting the role of the victim, lashing out, smashing the symbols, gradually building stronger capacities to shit-up the greedy capitalist dictators along with their blind devotees, opening up to grasp new possibilities and techniques.

The truth is: there seems to be really only one way to gain the confidence and that's taking the plunge, just starting to fight no

matter what scale you start from, knowing there's no safety net to jump in *but that no less than our uncaged lives are at stake*. We have found comfort and inspiration in the messages of others who are engaged in open revolt, and we know that sparks can fly and fire-up others who feel scared and gagged by oppressive societies the world over. We have discovered that despite the death-march of this civilisation, lit up with endless headlights and leering billboards, we are not spiritually dead, and that we are able to assert ourselves.

Though we feel upset and frustrated at our present limitations and sometimes stagnant situations, things do shift, if only slowly, *and we can become the authors of our own movement*. **Each time we succeed in breaching our enemies' fences to land a blow, whether brazen or in stealth, we win something in ourselves. Each time we take back something we're taught could never be ours, whether sharing subversive choices with one another, intimacy with the Earth we're part of and our wild impulse even in the heart of their empires, or just the ability to find food and shelter outside the economy's logic, we win something in ourselves.**

ESCAPING CONTROL

Outside the urban built environment there is definitely a comparative sense of emotional calm, which we must remember to take as a much-needed respite from the war in the city where we are boxed in without enough space for any healthy creature: stifled by traffic, walls, advertisements, misery, resignation, overcrowding, exploitation, security guards, cameras, cops. Not to mention the rich collaborators and other obedient servants of the commodity machine, always watching with condemning eyes those who act outside of their prescribed market exchange, as we try to become ever-more of a spanner in the works of this human-powered factory. The margins are rapidly disappearing to economic enclosure and total commercialisation: part of our war becomes struggle for the basic interconnectedness with a live habitat which could even give us a sense of what we're fading from, give us something to fight tooth and claw to keep our own. We can observe, from the last besieged tribes and unwillingly dispossessed peasants across the world, the vital fighting force found in people who still have some more reciprocal relationship with living



surroundings. Generally in the Western world most of the ground has already been lost (literally) to urban civilisation, and most of the popular opposition movements can only imagine fighting for vaguely reorganised versions of our own helplessness and degradation to the city-machine. This is why we insist on taking the struggle against modern alienation for what it is: life or death, or worse, survival drained of any meaning and dignity festering in the existential turmoil of domesticated *non-life*.

ARMING OUR DESIRES

We're told this is 'peace time', as they choose to call it, but this is wartime to those of us distracted by struggle, those who didn't heed the soothing blanket broadcast "It's time to lay down your

weapons". If you feel connected to life and spirit you will always find yourself cast into a fight when in the metropolis and its world, even if it's only keeping your head above the water with dignity and supporting your loved ones to do the same. Not everyone can handle being one of the citizens with their off-the-shelf straightjacket lifestyles.

So when we fight, with every stolen moment and every forced break from the shit we're drowning in, we are here for ourselves. You hold on to it, when you find an empowering coping mechanism, to help deal with processing the slavery that surrounds you, unwilling to accept restrictions that we appear to have. And the chains are never too tight to keep us from rebelling, it's how creative we are,

"I long to live among people who know there is a war on. A war against life. Against spirit. I want to live among people who don't look down at their hands or take their eyes away from yours when you talk of struggle and of insurrection because they know in their hearts they have acquiesced, and because - maybe, just maybe - they never really hated the system. Amongst people who haven't been bought out. Who didn't take the pills offered because they preferred to struggle with their feeling of dis-ease than to live in the dead zone. Who don't pretend they are still fighting when it is obvious that they are making a garden out of a battlefield. I wish to be somewhere the war is admissible."

- *Beyond Amnesty*

it's whether we choose to side with the State or just act out token gestures of polite protest, or commit to freeing ourselves (alongside others) by putting our bodies on the line in the battle to realise our dreams.

METHODS AMIDST THE MADNESS

Some of the more important skills and tools we have found to kick out some of our fears and kick-off our war for total liberation are: understanding your limitations, finding out who you can rely on, getting an in-depth knowledge of your surrounding terrain, obtaining access to diverse resources and weapons (however improvised), the ability to blend in when necessary and stay mobile, some form of media outlet and places to hide. **The State always has a conspiracy... have you?**

We're in a rush to kick out all the dull, poisonous things, so we look out in our lives for what gaps in the system we can exploit – foraging, fraud, theft – not to make an idol out of illegality within the current system (more satisfying though it is), but just to help us piece together what time and skills we need for an emotional and insurrectional transformation out of this passive social state. **Life is not black and white, we have and need no model for 'purity', but we try to find the path least damaging to our rebel pride.** We couldn't wait until we'd 'cleansed ourselves of the system' before we started tearing it down...

And when we cock our ears, we can hear crashing in the ghettos and echoes in the distance of others brave enough not to 'cope', proud enough not to kneel. **These are our comrades – the ones that are trying to take this war forward, not necessarily your friends or those you know, or dress like you, or whose style you accept...**



“The trouble with much of what is today called “anarchism” is the fact that its exponents are dominated by “socialised mentalities”. By this I mean an obsession with the notion that the liberation of the individual is by way of integration with “society”. Not, in this case, existing society, but an ideal, classless/stateless society that the indefinite future is supposed to bring. The distinguishing feature of this type of socialised mentality is its possession by the belief that anarchism equals anti-statism. Once the State has been eliminated, the argument runs, mankind [*sic*] will live in freedom. Unfortunately, this is not the case, because authority has other sources than the State. One of these is “society”. Indeed, social customs and mores, because they are not specified in legal enactments, can be more persistently oppressive than the laws of the State against which, at times, there is some measure of juridical defence. Many professed anarchists recognize the oppressiveness of the State, but are blind to that of society. Their “anarchy” therefore, consists of replacing the vertical authority of the State with the horizontal authority of society. As an anarchist-individualist I acknowledge neither the legitimacy of State control over me, nor that of an acephalous mob labeling itself “anarchist””

- Anarchism and the Proletarian Myth

We count ourselves lucky to hold some social warriors close to us in this crisis of daily life. We see we are in this together – so we choose to be forgiving of ourselves and our similarly-scarred companions as we heal together. We remember to stockpile our ammo and basic supplies, tending our bodies with nutrition and affection, keeping our hand well in with the fight, motivated by our instinct to refute the platter proffered to us as The Best Life Ever™, the end of history.

Our different experiments in practical non-compliance fulfil more than we can find in navel-gazing 'self improvement', shrink-wrapped social scenes, or heartless political platforms, how boring! We don't take the fun out of fight-back. Our struggle is far from compulsory radical routines and set-ups: we choose our time, our place, our terms. We follow our own inquisitive, demanding, adventure-loving spirits:

there is nothing to prove to anyone else. And when the strain of our intense struggle begins to fray the edges, we have no guilt complex about stepping back to leisurely refine our aim, giving our time and attention to others we love, but it's never long until we're back and embarrassing the authorities by flaunting law and order in their faces once again...

OUR WEAPONS: OUR LIVES

We're always happy to complement (in practical terms) any social explosions that seem promising and touch us: but before then, and when the dust has settled again, we'll still be trashing and burning everything we can in the bid to spend our days as warriors rather than pawns. So instead of some official Party, some Class, some externally-validating social structure, we guess that (like our 'radical' critics say) this *is* a 'lifestyle' for us **because it won't be a Society.** From the track-record of that template, another Society would only corrupt our sociability and individuality into more customs, conditioning and captivity (of course, free small-scale association is another matter, and seems more fitting for anarchist ideas). But the lifestyle is something real and concrete that we own, breathe oxygen into and hold in our hands, the treasure of our own insurrectionary times. But we want more, much more...

“They (the cops) have a helicopter, so what, we are getting away with it...”
- poster on the streets of Bristol, U.K.

**English-language
anarchist news
& information exchange:**

325 (U.K. & global)
www.325.nostate.net

Act For Freedom Now! (Greece
& global) www.actforfree.nostate.net

Alboroto (Spain)
www.alboroto.es/pivblogs.net

Anarchist Library (catalogue of
important and influential texts hosted
online) www.theanarchistlibrary.org

Anarchist News (North America)
www.anarchistnews.org

Anarchy Radio (streaming and
downloadable hour of global news and
anti-civilisation analysis, every Tuesday)
www.johnzerzan.net/radio

Bite Back (global earth/animal liberation)
www.directaction.info

Black Blog (Russia & Ukraine)
www.blackblog.info/main-page

Contra Info (global)
<http://en.contrainfo.es/piv.net>

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Disaccords (South Pacific)
www.disaccords.wordpress.com

Hidup Biasa (Indonesia)
www.hidupbiasa.blogspot.com

Prison Island UK
www.prisonislanduk.noblogs.org

Sabotage Media (Canada & global)
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topic=In_English](http://www.takku.net/index.php?topic=In_English)

Untorelli Press (an archive and publisher
of radical texts against capitalism,
patriarchy, the state and civilisation)
www.untorellipress.noblogs.org

Verde (eco/individualist distribution and
publication project from the U.K.)
www.verde.noblogs.org

Voice of Rebel (Japan)
www.voiceofrebel.wordpress.com

War on Society (the Americas & global)
www.waronsociety.noblogs.org

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(anonymous if unlisted)**

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Members Cell

back cover – from 'The Nihilist's
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DEDICATION TO THE UNDERGROUND

As we are completing this zine, the Anarchist Black Cross (A.B.C.) of Mexico forwarded a call for **two-weeks of solidarity with the fugitive Felicity Ann Ryder** (21st of February to the 7th of March 2013). On June 27th 2012 there was an unfortunate incident: an incendiary device exploded prematurely and wounded the comrade Mario 'Tripa' López in Mexico City, who was remanded for six months and now is under conditional release awaiting trial. At the time, police found Felicity's passport, so she went underground to escape imprisonment. Her family have been subject to harassment back in her birth country (Australia) where police have tried to question anarchists about her history, and it seems investigators in Chile associate her with action cells there. **She has written from hiding to give solidarity to Mario, and to declare she is "proud of being an anarchist, of being an enemy of power, authority, and the state."**

So the call for varied activities, greetings and gestures of solidarity is addressed to *"[a]ll those who have firmly decided to use their time and means to fight against each institution and symbol of the gears maintaining patriarchal capitalism, oppression, domestication and the masquerade of power. [Clandestinity] implies a lot of mobility difficulties for the activities of one's own subsistence and struggle; isolation and estrangement from loved ones and the halt of all life plans. Clandestinity (as necessity, and not as some authoritarian vanguard privilege) also requires our solidarity as it forces our comrades to be constantly on the run, a situation that little by little undermines the much-longed-for freedom. Furthermore, it's not possible to provide the same material and emotional support as to any imprisoned persons, even if they're behind bars. We know that wherever our comrade Felicity may be she stands firm with her convictions..."*

So, we belatedly publish this zine in solidarity with the call-out. Felicity, we doubt if a copy of this will reach you where you are, but if it should then know we are by your side in the wild adventure of liberation, no matter how distant we may be in miles. We hope that no cop ever touches you, and you find deep joy and comradeship on your secret travels.

Also in that spirit, all the best to the other elusive fugitives and outlaws from all authority who are cloaked from their would-be captors, exploring a curious freedom found somewhere off maps, inbetween laws and absent from registers. Many stories have caught our imagination: **Diego Ríos; Josephine Overaker; Leopold Roc; Vassilis Palaiokestas;** and the many whose names aren't public. **Stay free!** We hope this somehow reaches your ears, along with a warm hug, and always with a stout refusal to legitimise the judiciary's dichotomy of 'innocence' and 'guilt'. After all, there's one thing we're sure we're all 'guilty' of: **the passionate grab for a life out of chains. And everywhere that's a crime we're proud to call it our own.**

We leave you some words from Bernard Wrangle, a clandestine-prison-escapee who made a sport of bombing army induction centres and research labs during the Vietnam war, declaring before the judge that *if society was considered innocent then any person who wasn't guilty was leading a meaningless life...*

"The difference between a criminal and an outlaw is that while criminals frequently are victims, outlaws never are. Indeed, the first step towards becoming a true outlaw is the refusal to be victimised.

All people who live subject to other people's laws are victims. People who break laws out of greed, frustration, or vengeance are victims. People who overturn laws in order to replace them with their own laws are victims. (I am speaking here of revolutionaries.)

We outlaws, however, live beyond the law. We don't merely live beyond the letter of the law – many businessmen, most politicians, and all cops do that – we live beyond the spirit of the law. In a sense, then, **we live beyond society.** We have a common goal, that goal is to turn the tables on the *nature* of society. When we succeed, we raise the exhilaration content of the universe. We even raise it a little bit when we fail..."



"From under our blanket of friendship where we find warmth and tenderness we try to look with a clear heart at the cold eyes of reality to find ways of living in it and destroying it at the same time... ..As to become family living in anarchy!..."



**“We are immortal
we are the sources of life
we are the lowly despicable people
we are the great wonderful beautiful
people of the world
and we are sick of it
we are utterly weary
we are done with it forever
and ever
because we are the living
and we will not be destroyed.”
- Johnny Got His Gun**

