

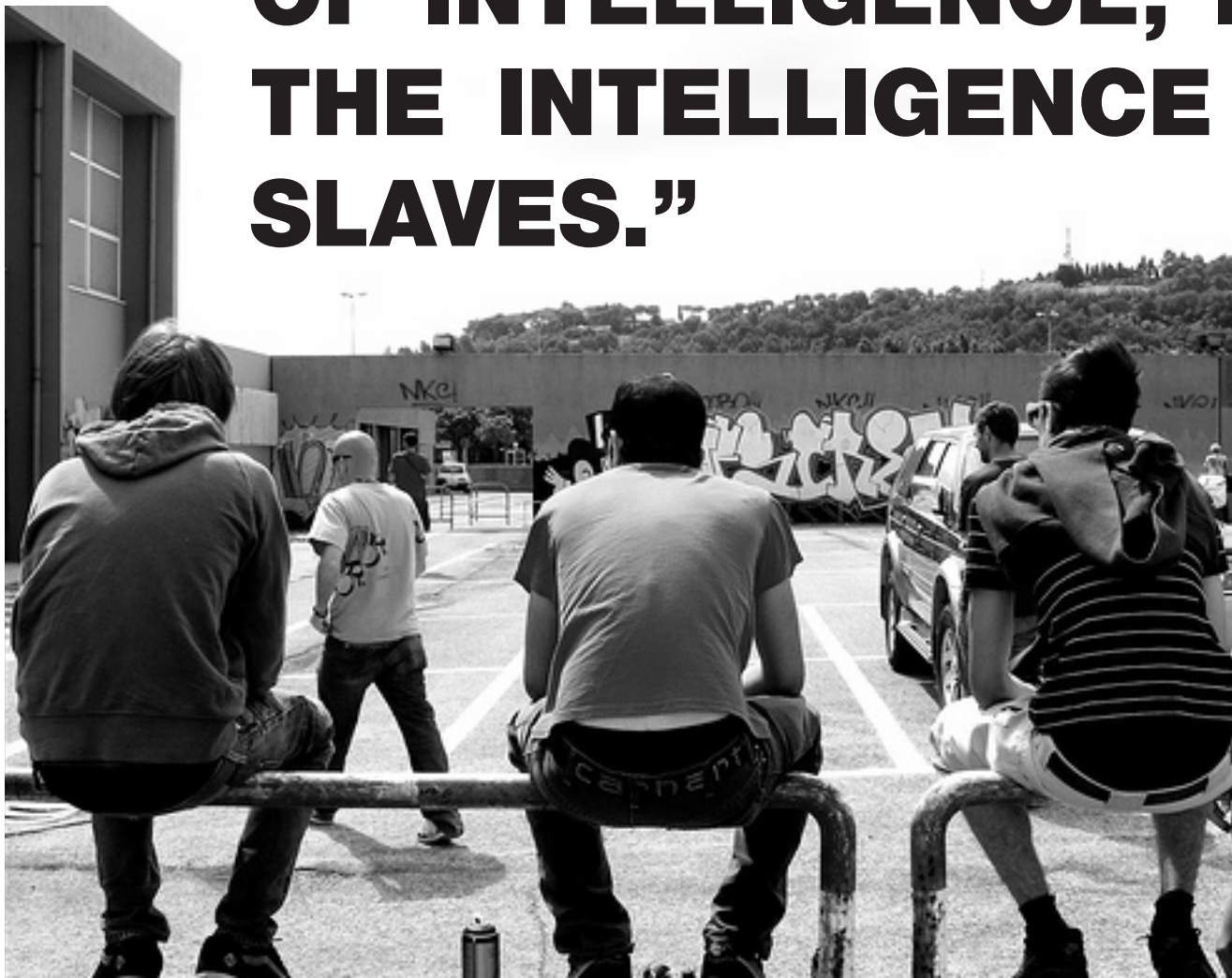
**FOR
NOTHING
AGAINST
EVERY
THING**

FIRE TO THE PRISONS

Issue 7//Fall 2009

An Insurrectionary Quarterly

“CONTRARY TO WHAT HAS BEEN REPEATED TO US SINCE CHILDHOOD, INTELLIGENCE DOESN'T MEAN KNOWING HOW TO ADAPT; OR IF THAT IS A KIND OF INTELLIGENCE, IT'S THE INTELLIGENCE OF SLAVES.”



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Fire to the Prisons is for informational and educational purposes only. This magazine in no way encourages or supports any illegal behavior in any way. This magazine looks only to provide a forum for conversation and news. All news mentioned was found as public information and later compiled or re-organized for this magazine, and any attempt by anyone to connect this publication to any illegal behavior is a complete fabrication by forces looking to impede the spreading of information such as this.

"BUT, WE MIGHT NEED IT!".

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If your reading this, it means that this issue is done. Please let us know what you think, if you would like to order more, or if you have any questions by contacting us at the information below. This magazine is free to people currently incarcerated by contacting the prisoner support groups mentioned at the end of the repression chapter.

We send our utmost love and respect to those who helped to fund, edit, and contribute to this magazine. Special thanks to the party scene for our funds. To the friends who dealt with our stress, and the friends that shared their resources and sanity. To the educated who helped make sure we were presentable. To the comrade in the room over, to the comrades far away: thank you.

Agitating till the grave,

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BRIEFING

So much energy, anxiety, and time is put into this publication. Countless hours staring at a computer screen, constant concern regarding funds, constant complications to find a safe space to work in, or a never-ending string of weird mail situations leading us to always feel like we're being watched. Some of this could be from our own computer ineptness or our general poorness. Some of our anxiety could also stem from our almost in-depth or journalistic knowledge of state harassment and repression. But on the other hand, we choose this experience.

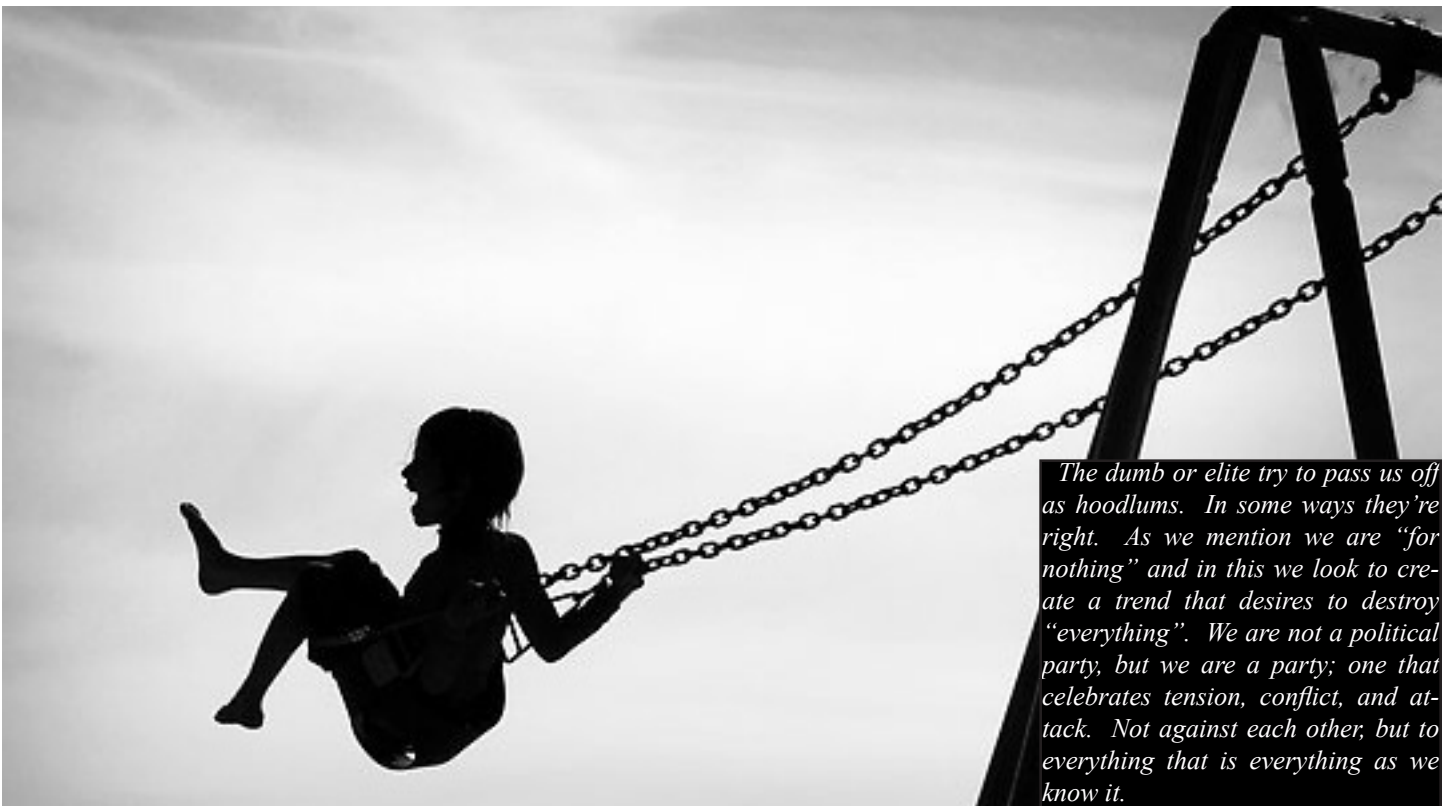
We desire to provide a consistent media for insurrectionary dialogue and conflict.

We realize that content and reporting as "controversial" as this will never receive proper funding. For the people who do

the funding aren't interested in funding an insurrectionary or anti-political voice. So our funds have to be creative.

We recognize that the state will in some cases make its surveillance just visible enough to frighten you, to silence you more or less. So we have to breathe and focus and be smart.

With that said, here we bring issue 7 of Fire to the Prisons. We hope that this issue helps to inspire and provoke agitation to the current order of things. We hope that these words will help to challenge certain tendencies while strengthening others. We hope that some will be remembered and supported as they overcome their prison sentences or current trials. We hope that we stimulate a stoic solidarity among those sympathetic to the content, and provide a moment to appreciate the courage of other discontent people, or put some pseudo-fame and glittering rhetoric to moments you the reader may have been part of.



The dumb or elite try to pass us off as hoodlums. In some ways they're right. As we mention we are "for nothing" and in this we look to create a trend that desires to destroy "everything". We are not a political party, but we are a party; one that celebrates tension, conflict, and attack. Not against each other, but to everything that is everything as we know it.

PERMANENT POTENTIAL IN PERMANENT CONFLICT



Towards a Revolutionary Vagueness

For too long, any proposal for social change has been limited to historical ideas and the textbooks that support them. For too long, rebellion has been constrained by the shackles of subculture and aesthetics. For too long, struggle has been a desperate game of politics. For too long, the desire to revolt has been contextualized as a special interest. For too long, isolation and ideology have created divisions and weaknesses that thwart any attempts to realize collective frustration.

Those who control society have carved out a space for dissent so that all attempts to challenge the system of control are merely rehearsals of rituals everyone knows the script to. With our accep-

tance of this, dissent becomes too subtle to disrupt or pose a real challenge to such a society. Political campaigns and programs reach out to “more and more people” hoping for some mass compliance or precise “agreement” with the political agendas that lay cement over the potential directions of social revolt and liberatory struggles. On the other hand, what if someone was to say that there are already enough people?

“In the United States, wealth is highly concentrated in relatively few hands. As of 2004, the top 1% of households (the upper class) owned 34.3% of all privately held wealth, and the next 19% (the managerial, professional, and small business stratum) had 50.3%, which means that just 20% of the people owned a remarkable 85%, leaving only 15% of the wealth for the bottom 80% (wage and salary workers).”

Are we to assume that the bottom of the barrel is a place of comfort? Police are shot regularly and most people don't shed a tear. Most people look to evade the police, and if noticed, flee them. People steal constantly from their workplace, and some may call this an attempt to sabotage the material circumstances of their everyday misery.

Ruptures in social normalcy happen everyday; some are pretty, some are not.

School shootings. Bank robberies. Arson. Graffiti.

We all realize our lack of touch, our lack of control, our lack of depth.

Drugs. Porn. Suicide. Television.

Are we not angry?

Are we not bored?

Are we not all cynical and exhausted with a society that celebrates fillers and alienation?

Are we not all violently angry, loveless, hungry, thirsty and tired?

What would happen if people stopped looking for temporary relief?

What would happen if everyone was able to do what they pleased without the threat of consequence or punishment for their behavior?

This is the rationalization of government and the driving force for our alienated humanity to continue playing out the social dynamics of a morgue. This kind of thinking stands as the reasoning behind political agendas and platforms that rely on the calculated agreement of a large number of people over another group of people.

When you play the game of politics, or exercise such an arrogance of having all the answers, you can then say that we don't have enough people, because a form of domination is needed to enforce a decision that represents an opposition to inclusion. When we enter the lush jungle beyond the stale terrain of politics, we begin to discover a unifying force in not knowing what it is we want—while agreeing about what it is

that we don't want. Of course, our mutual dislike for that which enforces power over us provides a dialogue for potential affinity. Those of us without wealth, comfort, control, content, and so on, must comfort our discomfort with a realization that frustration is everywhere, and it is growing more and more fierce.

Frustration is not isolated, discontent is not something that is unique, it is as global as the economy is, as overwhelming as modern industry is, as all-encompassing as the state is. Whether or not everyone has read the same book, or read a book at all, a climate of content and compliance is deteriorating more and more. One recent exciting conflict was in Savar, Bangladesh, in the Ashulia district, near Dhaka. In June, around 1,800 factory workers were striking due to the typical third world labor conditions, which the first world takes pity on from a distance when they see it on the news. Once the owners responded to the demands of the striking workers, they returned to work. Once they returned to work they were informed that the pinpointed "leaders" of the strike would be fired. In solidarity with the fired workers, the now disillusioned factory workers began to stage another demonstration making new demands for the owners to meet. The owners called the police to stop the demonstration, leading to the death of one demonstrator, the wounding of another, and the injuries and arrests of dozens. This area of Bangladesh is home to many garment factories like the one that caused the original strike. Once the news spread that another worker was killed in the demonstration, conflict spread across the district, workers from different factories began to strike. The entire area had turned into a battleground between the owners and protectors of the factories and those who worked inside them. Different workers blocked the highways with burning tires and cars, preventing the flow of goods from entering or leaving. Police were confronted on every corner with a hail of bottles, rocks, and other projectiles, leading to the injury of around 20 officers. Fifty garment factories were attacked, and some were completely burned to the ground. Paramilitary security forces were brought in to disperse the crowds and calm the violence, but the tension remains high. This garment district is notorious for such random outbursts, so a

situation like this could happen at any moment, any time, any day.

This disruption started with demands, something that requires a certain amount of faith in who or what it is you are demanding things from. It ended with a realization of disempowerment and disappointment that manifested itself as a discontent willfully overstepping the boundaries that make the current system of production and control comfortable.

Yes, this began with an interest in reforming the workplace, but it ended with a desire for something that could not be granted. There was no concrete rhetoric but there were concrete gestures.

**What would happen if the flows of production were blocked?
What would happen if the workplace was burned down?
How would burning down the means of survival in the industrial garment district have brought anyone closer to living?**

Iran's recent election precipitated the country's almost-collapse. Unlike the posturing of the 2004 U.S. presidential elections when Bush was re-elected and we heard nothing but liberals' complaints until 2008, the gestures that came out of the public disappointment in Iran challenged the normalcy of the everyday in a totalistic fashion.

Whether or not the election was rigged, whether or not the right person 'properly' won, a failure in the spectacle of democratic control led to a success in complete and generalized social upheaval. Strangers were burning government buildings and fighting the police together. The mainstream painted the agendas of these uprisings to represent one political goal or issue in society, the feelings that provoked this behavior were beyond the standard political frameworks; in fact, they were anti-political and in no way looked to work with the forces that determine and manipulate everyday life.

Just like the mainstream media, mainstream political groups will either project their agenda onto the uprising or claim no importance on them at all. When you en-



“As certain political people deny the potential of these conflicts, and as the media paints the aims of these conflicts, it is important for those frustrated with this world, not interested in politics, and untrustworthy of journalism to begin to learn from these conflicts that begin small in numbers, effect, and goal, and grow and transition into violent social upheavals that challenge everything.”

gage in politics, you limit your capability to effect; you not only limit the extent to which you can push a struggle, you also isolate yourself to ideological baggage that comes with claiming a certain political perspective. Political people will neglect to recognize the importance of conflicts that refuse to claim some specific thing as a goal, or they don't cite particular theoretical points, have some specific political leader or affiliation, or weren't organized according to an established or familiar ideology.

According to both the left and right mainstream media, the French riots of 2005 and the December insurrection in Greece in 2008 were simply manifestations of disenfranchised youth rebellion. The LA riots were only about Rodney King. The recent escalation in the Mapuche conflict with the state in Chile was only about the most recent murder. In each case, the media and politics isolate each event, making them typical and harder to spread. They are no longer people frustrated with the reality of their circumstances in the world, they are just another situation or group walking the path of global politics, carrying whatever baggage the media or political group tells the world they have.

No matter how you look at these situations, they all act as disturbances in the peace and normalcy of modern everyday life; the car of apathy and compliance before the desert of coercion and domination was left behind and burnt. These moments present a context for accessible frustration that looks to explore its actualization beyond the boundaries of politics.

These situations present a revolutionary vagueness that excites those who look to challenge the world as we know it. A vagueness that doesn't claim to have the answers, but it does claim to know the problems. A vagueness that sets a trend for the new revolutionary to push for every conflict to spread, every conflict to not remain isolated, to act as a social force not when it serves the interests of typical and conditional dissent, but that realizes the state of permanent conflict that prevails in the modern world.

To be political in society today means to claim a special interest. You defend such an interest and ignore anything that doesn't serve the development of that interest. In the current times of economic crisis, a global cultural void, and a stagnant yet stumbling international society, every conflict could present the final nail to the world as we know it. As certain political people

deny the potential of these conflicts, and as the media paints the aims of these conflicts, it is important for those frustrated with this world, not interested in politics, and untrustworthy of journalism to begin to learn from these conflicts that begin small in numbers, effect, and goal, and grow and transition into violent social upheavals that challenge everything.

In an era where we're told that everything has already been done, and some of us were just meant to be fucked and miserable, people are looking to stimulate a desire for real confrontation with society—to create and maintain a social force that breaks with society in the challenge of destroying it. We are not autonomous, we are everywhere and everyone. We are looking to set an invisible trend that is already here, that abandons the shackles of subculture, identity and ideology, and finds comfort in the revolutionary discomfort we all feel. The suicidal are in control, destroying the land that feeds us, mediating our relationships with each other and all life on this planet, and establishing a global reality that efficiently forces all life to survival as opposed to living. There is unity in our cynicism, skepticism, and common contempt. There is unity in our neglected passions, malnourishment, and feared temptations. While there is also a division set in their very existence, there is a unity in these feelings. There are those who share these feelings, and those who look to silence them, deceive them, or murder and imprison those feeling them.

As it is, we are not a 'we,' we are a world of calculated roles and classes, races and religions, subjects and bastard children of a larger system. We have work for our identities (some of us), hospitals for our health (some of us), police for our safety (some of us), porn for our sexuality (some of us), god for our faith (some of us), or the rich and famous to set precedents for our ambitions (some of us). We are not a 'we,' we are the fabrications of 'them.' Them being the creators and sustainers of a central power that strips us of being an us.

We look to go beyond politics in our recognition of society being inherently fucked-up. We look to negate our patient and compliant selves, and look at ways to challenge and disrupt, because that is what we are to do if we ever want to be without this. We propose no solutions, but a call out for a solidarity of targets. We are looking to create and continue conversations we have all had or thought of, and look at the global civilization that runs and ruins all life

today with an ironically optimistic recognition of the inherently conflicting discontent that will be just as global as civilization's infrastructure.

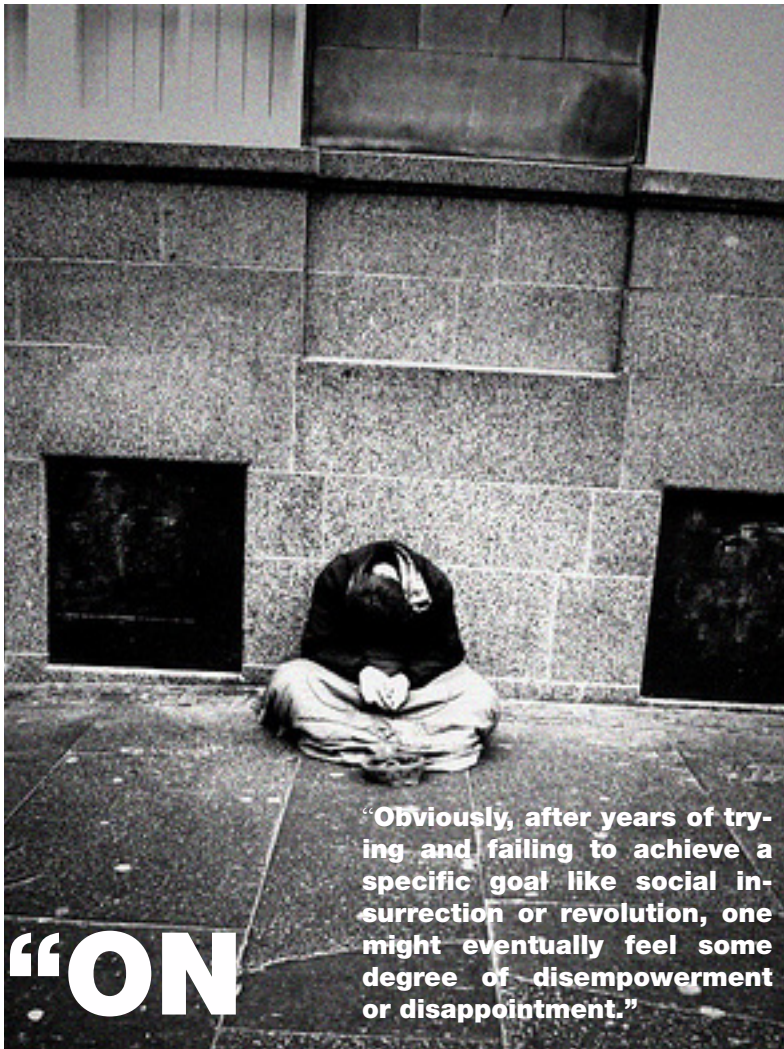
There will always be those who second guess, re-examine things more than others, or go it alone. Such a uniqueness does not call for the Leninist idea of vanguardism, or the arrogant and insecure need for devious aesthetics to match unusual thinking. We are excited people, uninterested in politics. We are unable to sum up our desires in one word, or sum up ourselves with one goal, or sum up the world. We are not looking to be heard by the intellectual and political facets of society; we no longer care for dialogue of this kind, we don't care to earn our voice; in fact we only look to mock and yell over any dialogue. We are hoping to call

attention to the need to revolt, not to calculate the specific conditions needed to serve reform or whatever social program. We look to steer away from the academic stronghold of dissent, while unifying both the self-appointed revolutionaries of the world, and those without identity, but also without content.

With this we must realize that there is a constant social war. With the persistence of what exists as our habitual reality, there will always be conflict, there will always be rupture, there will always be vulnerability, there will always be potential; in every conflict, every moment. Whether this war manifests in ferocious riot and unrest, or murder and prison, as long as such a world exists there is the potential for its inherent tension to escalate at any moment.



**ANY
MOMENT**



“Obviously, after years of trying and failing to achieve a specific goal like social insurrection or revolution, one might eventually feel some degree of disempowerment or disappointment.”

“ON

burning out”

In so-called revolutionary movements, both historical and current ones, the concept of “burning” or “dropping” out is consistently apparent. Obviously, after years of trying and failing to achieve a specific goal like social insurrection or revolution, one might eventually feel some degree of disempowerment or disappointment.

For example, when you are a part of a movement that faces consistent repression by the state, whether that be through surveillance and infiltration by the government, or insane bail fees and prison sentences by its legal system, such bullying can (because that is the government’s intention) carry an anxiety or paranoia that would torment any community or individual waving a radical flag. People get drunk and break windows, spray-paint buildings, smash statues, or commit violence all the time. These petty crimes are the enjoyment of teenagers across the world. Insurrectionists and revolutionaries mystify this behavior by isolating acts of violence, politicizing them, and as a result, separating them from the social violence of daily life. As a result, the state manages such behavior as different, particular, “political,” and determines consequences accordingly.

Violence is sexy and, when done in a certain way, probably the best propaganda tool for visually inspiring others who are bitter and

fed up with the world to also confront it. We would definitely love to walk around the financial districts of each city and see flames coming out of every window and the owners of the buildings running with fear, but we recognize that there are baby steps to walk when you’re trying to fight someone while they’re pointing a gun at you. There is a responsible way of being violent. In revolutionary communities the idea of these actions being done responsibly is called “security culture.” This term is a sensational way of applying common sense but is also a response to the harsher attention paid to these actions by the police when they turn from expressions of discontent to “direct action.” When petty violence that everyone can understand (for example a police car or bank being attacked) becomes claimed and reified as an expression of a specific political agenda, this can bring a dynamic of isolation.

Isolation, however, is contrary to the intention of every revolutionary struggle. We are not against such violence, but frustrated with the formalization and specialization of it by political groups. Petty sabotage includes everything from small gestures of discontent to formalized resistance that only caters to the excitement of a few; when sabotage becomes formalized or “direct action” it creates almost a subculture of violence as opposed to a force that carries significant potential to threaten that which it opposes. A significant threat provides simple examples of how to resist

now, potentially exciting anyone and spreading anywhere. Also, in terms of strategy, when graffiti or property destruction becomes claimed by a larger formal underground movement, your behavior goes from a fine or probation, to months or years in jail. It's important that we start to explore resistance that speaks for itself, or actions that communicate something accessible, to not just those who hear about it on different blogs or web sites, but also by those walking by. By witnessing friends going to jail ourselves, we can understand how state repression can "scare straight" political people, especially young people, in underground movements. In the case of isolated struggles, the potential of its failure or subjugation might just not be worth the time for some. We also see this in the case of informants or snitches, the relationships aren't worth the time, the action isn't worth the time, the struggle isn't worth their time; it's a hobby, something to get bored with. Of course if someone was killed on your block, or a friend was put in jail, claiming actions with specific social goals are important to strengthening communities in struggle. But when resistance becomes connected to an underground movement that has a web site, a banner, or issues communiqués claiming to know all the answers, the potential of the action to spread dies immediately. It becomes the exclusive project of those claiming it, not a book without words where those who walk by or hear about it have to come up with their own conclusion, based on their experiences and desires, as to what it means.

There is also the individual's isolation that comes with prescribing to a political movement—it's just like work. When a political cause is taking up all your time like a job, then your social life is effectively reduced to work as well. Today's revolutionary is probably the most confused and lost revolutionary in written history. In a world where people are told "history is over, it's all been done before", people struggle simply for a feeling of uniqueness. As opposed to realizing that we are all in struggle in the modern world, the modern revolutionary searches for their distinction as opposed to commonality, making it difficult for them to relate with anyone but those who think or look like them on the surface. As they swim in the kiddie pool of false subjectivity, all time is lost swimming to places and events specifically re-

lated to their specialized cause. People get involved with different causes for different reasons, but unfortunately, many of these people are motivated by a need for purpose and identity. This is why young people are always a dominant force in revolutionary movements, because they are not fully shackled to ritual or career yet, and have still not found their social niche. But when you join the movement, just like when you join a band or sorority or fraternity, you're discovering purpose; you are finding your "self." Just like any social club, the intention is to celebrate the club itself and to engage in a project of exclusivity, not inclusivity. Years of attending conferences and organizing protests does not match the sincerity or significance of the moment a group of kids sabotage the car of the officer who chased them out of the parking lot behind the church they had turned into a skate park. When the need to experience excitement or something new is your motivation for engaging in a political movement or scene you leave the door open for disappointment and getting "burnt" much more than someone who doesn't recognize their "political resistance" as something separate from their lives.

Many people in the U.S. who engage in formal political protest or dialogue come from a white or financially comfortable background. This may be because when someone is putting food on your plate and providing for your every basic need, you have the time to think, to read, to challenge society in some formally political or intellectual way. Frustration with everyday life is all around, hatred for money can be heard in almost every conversation, a disdain for the police always manifests when you finally have to deal with them. To radically challenge the totality of society is to engage in a project that looks to generalize, expand, and be made accessible to everyone. Obviously, once someone realizes their isolation or false sense of subjectivity, such disillusionment can drain the energy of any revolutionary. When we turn passions into rhetoric, ideas into logos, or communities into scenes, we wound the sincerity of a struggle, making it so we celebrate banners and our differences from everyone who doesn't comply with our aesthetic expectations. We lose out on other friends, other conversations, and become an isolated social cesspool. Is it not surprising that this would get tiring? Is it not surprising that

there are so many ass holes in political circles or creepy old people that subsist off of the spinelessness or generosity of the youth that make up the activity of many political circles? Is it not surprising that when relationships are discovered through a weak affinity of aesthetic or academic affiliation, that when times get hard, when things are too much, when you didn't have the time, or when you got "too old", that such interests, such relationships, or such a struggle, would be expendable?

Struggle is something that comes out of circumstances that need to be challenged. When you are fabricating a need for struggle while really battling a personal struggle with purpose and identity, you are creating a context that cannot exactly stand its ground. For example, the success of contemporary politics is usually based on its recognition in the Western world. In the Western world, most people do not feel the need to struggle due to the liberal idea of individual freedom, an idea of freedom that is based on greater access to the Western ideals of "wealth" and "privilege." With this false belief of being free, many individuals, especially those of white or middle-class backgrounds, look to experience some sort of struggle via political movements, or look to different ideologies or theories to tell them where to direct their anger. That is why in the first world, many political people with revolutionary tendencies tend to fetishize struggles from other nations, assuming that such resistance isn't feasible here. Although the circumstances of Western everyday life might not be as aesthetically tragic as those struggles or circumstances of the "third-world" discussed in political science or sociology classrooms, we are living in a global world. In reality, for some people to have so-called wealth and privilege, others cannot. But when you are talking exclusively from theory and the struggles of the other, you are approaching struggle from a distance. You are disconnected from the experiences and frustrations that motivate discontent people to struggle. Not in all cases, but in many, you inevitably become tired of dedicating yourself to something that only effects you intellectually or emotionally in the form of pity. You are looking away from the moment, the local, the immediate presence of the same culture that effects so-and-so tribe in so-and-so impoverished part of the world. Of course with the Internet and the



absurd access to news and information we have in the modern world, it is important to discover feelings of discontent across the world, and obviously it is inspiring to witness ways other people are materializing their discontent, but to participate in struggle by being a spectator distracts you from the tragedy of one's personal daily life and further alienates you from more immediate circumstances of repression. The guilty first-worlders tend to give back by donating money to charity, purchasing certain products, or discussing certain opinions. They hope to have "a little" effect on the world. For the most part, the more angsty political types merely repeat the behavior they saw from a distance, maybe by incorporating a bit edgier of an intention in doing so. In both cases those "trying to make a difference" are placing faith in global politics and giving in to the deception of a first-world idea of privilege. Such political types that look to make the global stratified atmosphere more tolerable never look for immediate change in their immediate context, always leaving themselves open to a feeling of disempowerment, that is inherent in politics. Again, we are not saying that if there are riots in Chile it should not inspire others across the world to do the same, we are saying that there is a dangerous tendency of specifically youth-dominated political movements to fetishize the events to a point where they feel that they can only appreciate them from a distance, because such a thing is "never possible" in a first-world post-industrial nation like the United States. Remember the United States is a very fearful nation, a very fat nation, and a very divided nation. The apathy felt

by a large portion of America's population is unique in how severe it is compared to many other parts of the world, but to allow ourselves to succumb to such thinking generally is to only pay attention to the outlooks of the upper political and economic classes, and their cronies, because most of us at the bottom are fed up and likely to explode.

If you are in a position of so-called first world privilege, it can be disappointing if your parents or college friends do not agree with you, they do not hate all police, or feel that you should give in because somewhere in the world is allegedly worse than where you are now. But these are not discontent people, these are not people that have nothing to lose with the loss of this society—these people still hold this society sacred and value the things offered by this society, because they are to their benefit. It is important for people to realize that there is a global economy, a global world, a global metropolis. It is connected while also divided, and in need of attack everywhere and on every angle. If we continue to shift our time, energy and exclusive sympathies from one movement to the other, we will never have the time to realize what is right in front of us: our everyday lives, our immediate surroundings, and the communities that take part in them. Until we realize the interconnectedness of everything, or the tragedy and coercion in our own everyday lives, at any moment we can get tired and nourish such exhaustion with apathy. Until we begin to open our eyes to what is around us, and no longer allow the false wealth of first-world

capitalist society to deceive our ambitions, we will get tired, we will be political hobbyists, we will never play a part in spreading social revolt, only in letting it stagnate and remain sterile.

When your relationships are created purely as a result of a scene or superficial “hobby” they are expendable. When you are engaging in a community that nourishes you on a deep level, or inspires you to get up in the morning, or allows you to escape the alienation of the current world just a little bit, then “burning out” would not be as easy as an option as many have made it seem before.

We must seriously challenge ourselves and friends to realize the importance of forming relationships that go beyond the standard superficial bonds society tells us is friendship. We need to stop using each other for our own ends, and start investing our energies in collective ends. If our communities remain scenes, if our friends remain only comrades, if our relationships remain limited to a similarity of aesthetics rather than deep connections, at any moment the entirety of our community could fall apart. Such a false community, although it claims distinction in aesthetic and superficial interests, still operates with the same alienated dynamics encouraged by this alienated society.





WE DEMAND NOTHING

By Johann Kaspar

“I do not demand any right, therefore I need not recognize any either.”- Stirner

On the night of August 8th, 2009, hundreds of inmates at the California Institution for Men in Chino rioted for 11 hours, causing “significant and extensive” damage to the medium-security prison. Two hundred and fifty prisoners were injured, with fifty-five admitted to the hospital. On Mayday 2009, three blocks of San Francisco’s luxury shopping district were wrecked by a roving mob, leaving glass strewn throughout the sidewalk for the shopkeepers, police and journalists to gawk at the next morning. On the early morning of April 10th, 2009, nineteen individuals took over and locked down an empty university building the size of a city-block on 5th avenue in Manhattan, draping banners and reading communiqués off the roof. Police and university officials responded by sending helicopters, SWAT teams, and hundreds of officers to break in and arrest them all. After Oscar Grant, an unarmed black

man, was killed by transit authority officers in Oakland, California on New Years Day 2009, a march of about 250 people turned wild when a multiculturalist’s dream group rampaged through downtown, causing over \$200,000 in damage while breaking shop windows, burning cars, setting trash bins on fire, and throwing bottles at police officers. Police arrested over 100. From December 6th, 2008 to Christmas, a rebellion swept Greece after the police shooting of a 16 year old boy in Athens. Hundreds of thousands of people took part, collectively ripping up the streets, fire-bombing police stations, looting stores, occupying universities and union buildings, all the while confronting cops on a daily basis with an intensity and coordination worthy of an army. After the “accidental” deaths of two kids who were being chased by police in the Parisian suburb of Clichy-sous-Bois, on Oct 27th, 2005, youths in the French banlieues burned thousands of cars, smashed hundreds of buildings, and destroyed shops large and small every day for three weeks in response. 8,973 cars burned all over France those nights, and 2,888 were arrested.

What unites these disparate events of the last few years? Neither the race nor class backgrounds of the participants, neither

their political contexts nor social conditions, neither their locations nor their targets. Rather, it is a certain absence that unites them, a gap in the center of all these conflicts: the lack of demands. Looking to understand, manage, or explain the aforementioned events to an alienated public, prison officials claim ignorance, journalists scavenge for a “cause,” politicians seek for something to negotiate with, while liberals impose their own ideology. The fear is that there really is nothing beneath the actions, no complaint, no reason, no cause, just a wild release of primal energy, as inexplicable and irrational as a sacrifice to the gods themselves. At all costs, there must be meaning, they cry, some kind of handle to grab onto, something, anything. What do they want? everyone asks, and the reply is everywhere the same: Nothing.

From Chino to Paris, Australia to Athens, New York to San Francisco, these are only a sample of revolts worldwide that have increasingly given up on the desire to “demand something.” To the bourgeois press, the lack of demands is conceived of as a symptom of irrationality, a certain madness or pathology that plagues the disenfranchised. To the radical left, the absence of demands is seen as political immaturity, a naïve rage that can only exhaust itself in

short bursts. But to those who've shared such deeds together, to those who've seen their demands become the means of their own suffocation, such a trend is a welcome sign of things to come.

Perhaps it's time we stop seeing these struggles as "lacking" something, but rather as determinate acts of negation with their own particular force, meaning, and history. To take seriously the content of struggles without demands, one must see them not as isolated events, but as moments within a history of developing antagonistic relations between capital and the life it subsumes. What are the forms in which struggles without demands appear to us? As riots mostly, but also as wild strikes, endless occupations, violent rebellions, popular uprisings and general insurrections. Instead of seeing a riot as sociologists do, namely as any collective act of violence which seeks to directly communicate its message without respect to legal norms, we can see them as they appear to us: as developing forms of struggle adequate to the conditions of exploitation at their par-

ticular time. Riots usually start with some grievance, sometimes with a demand in sight. A riot can also start with no demand, but end with one. Other times, riots begin with a particular demand, but end without any care whatsoever for its accomplishment. Sometimes demands are forced onto a collectivity of rioters by a self-appointed "representative" and other times demands are decided on by the collectivity themselves. Every aforementioned case has occurred in American history, and it is the task of the insurrectionary scientist to uncover any possible logics to the historical development of such relations in the dialectic between demand and destruction. As the conditions of exploitation develop, so do the struggles against them, and with this the meaning of the struggles themselves change, expressed not by demands but by the content of the activity itself. It is this activity we investigate below.

THEORY OF THE DEMAND

What is a demand? Etymologically, it is a giving of one's hand, an order. In the con-

text here, the demand is a contract, the guaranteed expiration date of one's struggle, the conditions for its conclusion. "If x is achieved, action y will end" is what the demand says. But this is obviously a trick, for a contract assumes two equal sides, two abstract individuals or entities exchanging the dates of their expiration of hostilities based on a mutual recognition of conditions. If the vote is the political equivalent to money, then the demand is the political equivalent to credit cards. It is faith, a contract, a password to get something when one has nothing. It can be used by anyone, thieves and kings, rich and poor, just and unjust; its function is the same, to lock one in deeper to the structure of capital.

Why do struggles with demands tend to get wilder, and struggles without them tend to proliferate? On the one hand, the ability of the state or capital to satisfy minimal demands is being eroded. In a hyper globalized economy, worker's don't need to be guaranteed to socially reproduce themselves as workers where they are, for all that capital requires is some worker, any-



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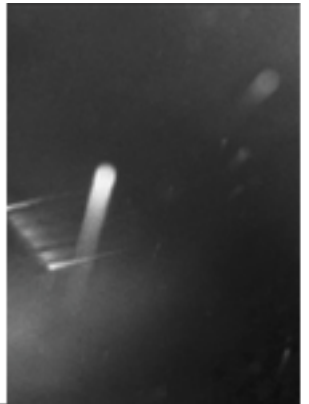
particular force, meaning, and history. To take seriously the content of struggles without demands, one must see them not as isolated

events, but as moments within a history of developing antagonistic relations between capital and the life it subsumes."

where, to do the job. Wage-demands and demands to maintain work hit up against the brick wall of the law of value. Proletarians realize this and respond, now threatening to blow up their factory (at New Fabris in Paris, for example), kidnapping bosses (at Scapa in France), and striking not for improving conditions, better wages or even keeping their jobs, but for money, just more money when they sell the factory. No illusion anymore, they seem to be saying we are nothing, we have nothing, we demand nothing except some paltry means to soften our fall. The limits of demands reveal the limits of

class struggle, which can either mean the opening to its overcoming through broadened social struggle—insurrection, social war—, or the closure of struggle all together. We bet on the former.

Although the possibility to satisfy demands is becoming harder, demands are still made, perhaps out of habit, or desperation. The demand is only able to reproduce capital, since we have been emptied of all content besides the content of capital: when we eat, drink, walk, kiss, fuck, fight, or learn for ourselves, it is not for ourselves but for needs and



Our only genuine need can be to liberate need from its submission to capital.

Until that occurs, our needs will continue to be nothing more than a means for the purpose of reproducing wealth, and demands are simply the respite, the handle in which our needs can be grabbed, reproduced, reconfigured, and reasserted.

desires set by the laws of economy to produce value. Alien to ourselves, we are at home in capital. We don't even know our needs, and yet we still hold banners crying for their fulfillment. Our only genuine need can be to liberate need from its submission to capital. Until that occurs, our needs will continue to be nothing more than a means for the purpose of reproducing wealth, and demands are simply the respite, the handle in which our needs can be grabbed, reproduced, reconfigured, and reasserted.

Without a particular demand, no mediation can be made to pacify them, no politics are possible to manage the dispute; "not" having a demand is not a lack of anything, but a contradictory assertion of one's power and one's weakness. Too weak to even try and get something from those who dominate proletarian life, and simultaneously strong enough to try and accomplish the direct appropriation of one's life, time, and activity apart from mediation. A demandless struggle, whether we call it riot or rebellion, insurrection or civil war, reveals the totality of the enemy one fights (capital-as-society) and the totality of those who fight it (the

potentiality of non-alienated life). In such struggles, the proletariat "lays claims to no particular right because the wrong it suffers is not a particular wrong but wrong in general." (Marx). This "general wrong" is the generalized structure of exploitation at the heart of the capitalist system—the forced selling of one's time and life activity to someone else in return for a wage—which can never be overcome by any particular change, only by a total one.

As particular demands transform themselves throughout American history—from wage-demands to social demands to political demands to environmental ones—the potential refusal of demands haunts the bourgeoisie. This is obvious to anyone who takes the levels of class violence employed by the exploited as rational forms of contending with an objective structure of domination. What is not so obvious is the ways in which this refusal manifests itself in differing forms of property destruction, expropriation, and arson. Only history can show this.

The New York City Draft Riots of 1863, the bloodiest riot in American history (120 killed at least, 2,000 injured, 50 buildings burned), contains all the contradictions and elements that were to develop and separate out into their own forms throughout the next century: political demands (no draft, no war), class attacks (property destruction, arson, looting), and race war (physical assaults, killing). Between the Draft Riots and the Oscar Grant riots, we notice three broad trends that emerge in relation to the content of insurrectionary activity and the form it takes as “demand.”

Broadly speaking, we can separate three main historical periods of rioting in relation to their issues or form, and two historical styles in relation to their methods or content. The struggle between labor and capital between 1877 and 1934, the conflicts over race between 1935 and 1968, and the student and anti-war actions of the 60’s and 70’s are the three broad traditions that congealed into the modern protest of our time. The women’s, gay liberation and anti-nuke actions of the 70’s and 80’s and the revival of riots over race relations in Miami and New York City in the ‘80s continued the dual legacy of 60’s style riots in its two different forms. It is not until the Rodney King riots in LA (and elsewhere) of 1992 that a new phase of revolt begins, one which we are still within today.

From 1877-1934, labor struggles in America took on levels of violence unseen before or since. In that period, demands were made over wages, working conditions, and the length of the working day, but once these basic demands were outlined in the 1860’s, almost nothing new emerged. From then on the level of class struggle escalated while the demands become less and less important. Rail strikes immediately turned into riots, spreading nationally along the railway, leaving thousand of train cars destroyed, dead bodies on both sides, and thousands injured. Coal miners blew up their own mines, and factory workers killed Pinkertons outside their gates.

Property destruction was widespread, but its focus and meaning were different then they are today. First of all, the property attacked by workers’ was their own tools and

products of labor, that is, the means of production they were using to create new value for their employer. By destroying their own instruments of production – rail lines, coal mines, factory machines – they were destroying the unity of the capitalist production process, not merely its appearance as commodity in the realm of circulation and consumption. Second, although the machines, rails, train cars, trolleys, mines, and factories that different workers destroyed were under the legal ownership of the capitalist who employed them, they were seen by the workers as their own property. This is because the machines were the product and means of their labor, their physical and mental exertion. The attack on this property was not merely an attack against capitalists, but against that which makes them proletarians: work, tools, value. The self-abolition of the proletariat was not expressed formally in any one of their demands, but posed materially in the actions and targets themselves.

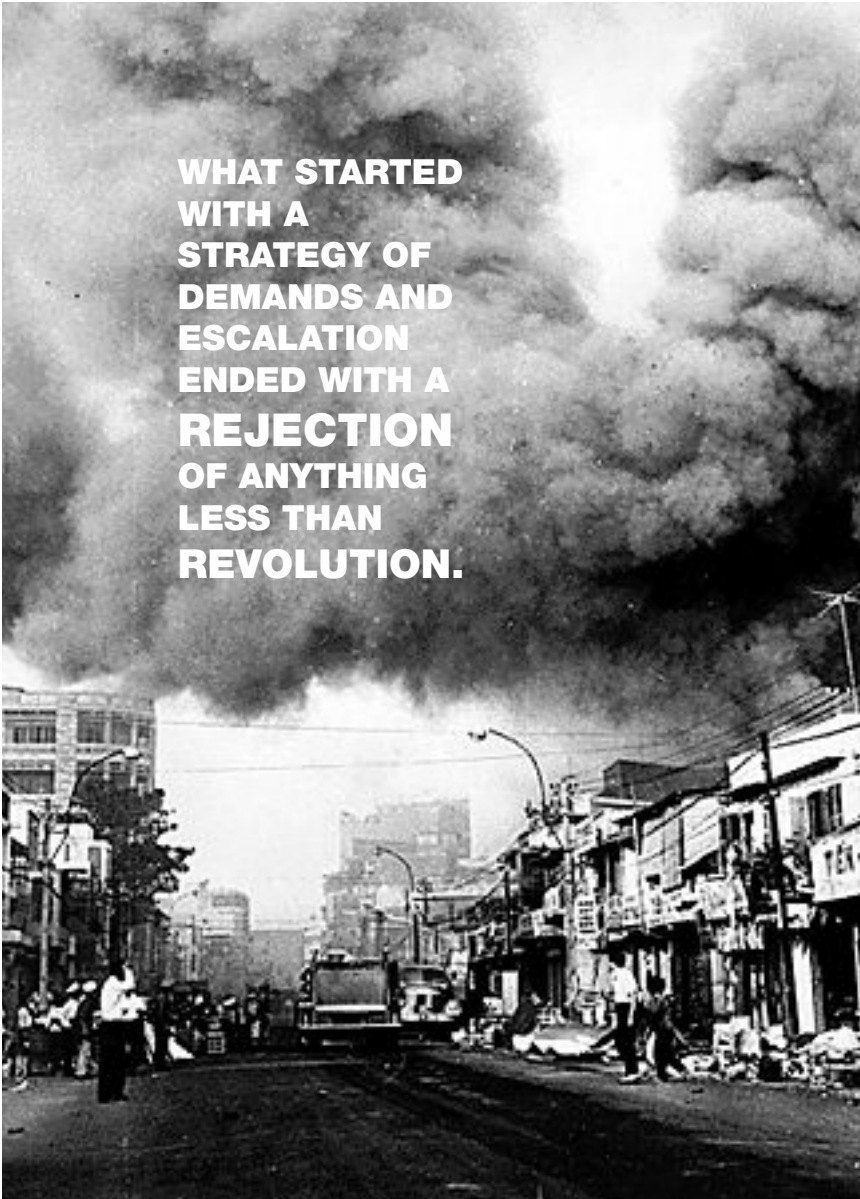
From Harlem 1935 to Washington D.C. 1968, class struggles took the form of appearance of “race relations” and “ghetto riots.” Qualitatively different than the Jim Crow anti-black, and anti-immigrant riots[1], these struggles were dominated by proletarian and subproletarian black assaults on the foundations of white, bourgeois society: police, stores, banks, buildings, and cars. Looting and arson were the principle methods used to critique such elements. The looting that occurred in Harlem ’35, ’43, and then in Watts, Newark and Detroit of the mid-60’s, was not the looting of people’s houses, such as the looting of capitalist houses during the Draft riots of 1863, but rather it was the looting of shops and stores, the places at which the products people make are sold back to them for prices they can’t afford. In other words, the looting was social, not personal. It was the critique of a society which depends on people accumulating shit they don’t need and desiring shit they make but can’t have.

Arson is nothing new in the history of American class violence (English laborers burned machinery threatening their jobs in the 18th century), but it thoroughly shocked the bourgeoisie when blacks started burning down their own neighborhoods. Why? What was so new about the fire this time? Perhaps it was the change in the nature of this property destruction, a change

markedly different than that of the previous era of riots. Yes, people were burning and destroying all the property around them, but it wasn’t their property. It was owned by someone outside the ghetto. As opposed to the previous rail, coal, streetcar, and factory workers’ destruction of what they deemed their own property (although technically it was owned by the capitalist), these folks knew it wasn’t their property, and were happy to get rid of it. Even if it means sabotaging their own means of existence, such as access to food, shelter, and transportation. For the practical rejection of capital entails the abolition of one’s previous mode of life, and this self-negation always appears as suicidal. But it is only suicidal from the standpoint of capital, not from the perspective of human beings actively creating their lives for the first time.

Between June 1963 and May 1968, there were 239 separate urban riots involving at least 200,000 participants, which led to 8,000 injuries and 190 deaths. On April 4th 1968 alone, after MLK Jr’s death, 125 cities across 28 states rioted, leading to 47 deaths. In Washington D.C., riots broke out 10 blocks from the White House. In the same period, at least 50,000 people were arrested. The riots in Watts, Newark, and Detroit alone accounted for 1/6th of all the arrests. Although 190 deaths is still a lot, it is nothing in comparison to the amount of deaths that occurred regularly during the more formal battles between capital and labor. The killings were mostly committed by the police and military, not rioters. In Watts, 28 out of 34 killed were black; Newark, 24 out of 26 were black; Detroit, 36 out of 43 killed were black.

As ghetto-riots proliferated across urban America, another form of protest was emerging, the student, youth, anti-war, left radical protest. The sites of struggle shift to universities, draft centers, and political conventions. During these struggles, demands rose and fell constantly, from ending the draft to “free love”, from peace to “bring the war home.” What unites the separate, contradictory, even superficial demands are the actions themselves of those who were demanding. These actions included mostly sit-ins and occupations, some property destruction and arson, lots of police confrontation, and little to no physical assaults on civilians. In Berkeley ’64, during the “free speech movement”, 1000 people occupied



**WHAT STARTED
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Sproul Hall for 32 hours, ending in the peaceful arrest of 773. In 1966, with the draft enacted, campuses revolted en masse. Students occupied the University of Chicago administration for 4 days, and riots occurred at ROTC centers at University of Wisconsin, CCNY, and Oberlin.

In Oct of 1967, a national month of protest was called, in which some occupations, some symbolic acts, and some confrontations arose. On Oct 18th, about 1000 people fought police in Wisconsin with 70 students injured, and several buildings damaged. On Oct 19th, Brooklyn College's Boylan Hall was occupied, and in Chicago, 18 were arrested breaking into a draft induction center. On Oct 20th, 10,000 Berkeley and Oakland activists blocked the streets around a draft induction center, slashing tires, dropping nails, writing graffiti, and fighting with about 1000 police for hours. On Oct 21st and 22nd, a mass, ritualized, "nonviolent" anti-war rally took place in DC with 150,000 people. Some broke the rules and fought police, ending with 681 protestors arrested, and 13 marshals, 10 soldiers, and 24 demonstrators wounded.

After six days of an occupation at Columbia University, students fought police on April 29th, 1968, ending with 132 students, 4 faculty and 12 police injuries. That year at the DNC in Chicago, Yippies tried to inaugurate a riot, and between Aug 25th and Aug 30th, they did. 192 police injuries, 81 police vehicles damaged, 24 windshields smashed, 17 cars dented, and numerous shop windows broken as well. In March and April of 1969, black students at SUNY Buffalo, Harvard, and Cornell occupied central buildings. In May, students were killed in police confrontations in Berkeley and Greensboro. In October, the Weathermen launched their "Days of Rage", in which 300 of them destroyed property and fought police together. Six weathermen were shot, most were beaten, 250 arrested. In Santa Barbara, on Feb 25th, 1970, UCSB students burned a Bank of America branch to the ground, and on April 18th, 1970, a student there was slain by a stray bullet from police. But it wasn't until National Guardsmen killed 4 students on May 4th, 1970 at Kent State University that the country erupted in rage against casualties at protests.

The pattern of student and anti-war demonstrations follows the trends of its time: limited attacks on property, police escalation, sit-ins and occupations. As students and youth became more and more indiscriminate with their site of struggles, as they become more violent in their tactics and less accommodating in their resolve, their grievances progressed from a rejection of war and imperialism to a critique of everyday life and capitalism. What started with a strategy of demands and escalation

ended with a rejection of anything less than revolution.

ISSUES

The three main contentions of violent struggles – labor, race, and war – all exhibited some minimal demands. In the first case, higher wages, better working conditions, and a shorter working day. In the second, equal political rights, treatment, and benefits in all economic and social spheres. And in the third case, an end to the War in Vietnam and a stopping of the Draft. Within such a demand schema, it's easy to reduce all antagonistic phenomena of those periods to a certain structure: exploited group X demands Y from institution Z. For example, one can see the Rail strike of 1877, the Harlem riot of 1935, and the university rebellions of May 1970 as equal forms of collective bargaining, which despite their illegal means, are geared towards legal ends.

What falls out in such an equation is the very content of the actions themselves, actions which go against their very ends, in turn overflowing their political forms and becoming social. What occurs in these riots, how do they begin, and end?

The rail strike of 1877 is one of the most violent in American history. After wages were cut on July 1st, rail workers went on strike in Baltimore, Ohio, and West Virginia. On July 20, the army attacked the strikers, ending with 10 killed. The strike spread to New York, Newark, and Pittsburgh. The Philadelphia army attacked the Pittsburgh strikers, and the strikers attacked back, leaving 24 dead. In the end, 5 million dollars of Pennsylvania Railroad property was destroyed, including 104 locomotives, and 2152 railroad cards. 3000 federal troops and thousands more militia came to restore peace. Riots broke out in Altoona, Reading, Harrisburg, Scranton, Philadelphia, before moving to Chicago, St. Louis, San Francisco, and Washington D.C. Not organized by any union, the strike spread along the rail lines themselves, with workers in various occupations joining in where they could. All that over a wage increase?

The Harlem riot of 1935 prefigures the race riots of the 60's. A black boy was caught shoplifting by white cops, and a minor confrontation occurred. Rumors spread

that the police killed him (they didn't), and Harlemites sought vengeance. In two days of rioting, over 200 white owned stores were demolished, causing 2 million dollars in property damage. This pattern was to repeat itself over and over and over again in the next 70 years. Can one really label the riots that happen in response part of a demand for equal rights?

In May 1970, the wave of student anti-war actions in the 60's culminated after the shooting of 4 students at a Kent State University protest. In response, 1350 universities exploded in riots, including 4,350,000 participants. 400 schools shut down. Police opened fire at Jackson State College on May 14th – killing 2 black students – and again in Lawrence, Kansas on July, killing 2 youths, sparking a wave of arson and property destruction in response. All that just to stop a war thousands of miles away?

We think not. Rather, such demands are merely screens to interface between worlds of rage and worlds of law, a force of the subjective discontent of life under capital against a force of the objective necessity of capital subsuming life. Incommensurable in their content, they are equalized and understood from the perspective of one side, that of law, as attempts to collectively express a will towards a particular change in law. They are not understood from the side of the practices themselves, perhaps not even by those committing them. As goals, demands do not determine the type of struggles, actions, or events that we describe here. For every demand mentioned above can also be sought after by legal means. What makes these activities unique is the continually developing contradiction between their form and content, the form as the demand to someone for something, and the content as rejecting anyone's attempt to accommodate anything.

ACCOMMODATION ACCELERATION

The pace in which institutions of state and capital accommodate the demands of these struggles accelerates rapidly. When a struggle's demand is accommodated, the struggle quickly shifts from an external conflict between two opposed players to an internal conflict managed by one institution. The first major accommodation of demands took sixty years of riots (1877-1934), when in the 1930's government and capitalists

acquiesced to the assaults of proletarian violence by bettering work conditions all around.

The second major accommodation took thirty years of riots (1935-1968), when, after multiple cities were ravaged by minor insurrections of mostly black proletarians, government in the late 60's made new legislation to enforce equality in schools, employment and public institutions. "Race riots"[2] of course existed before the Harlem uprising of 1935 (and continued after the massive riots following MLK Jr.'s assassination in April '68), but its modern character took form then, insofar as the riots were initiated by black folks as a response to a particular act of police violence (usually an arrest, beating, murder, or rumor of murder), instead of initiated by white folks as an attack on black and immigrant communities who then defend themselves (the Atlanta Race Riot of 1906, for instance). Hence, targets in the modern race riot are property, police, and stores, and acts of physical assault between white and black civilians and/or immigrants, such as occurred in the Jim Crow era (1890-1914), are much less common, although still present.

Finally, the third major accommodation of demands took about ten years of riots (1964-1972), after students, youth, and left radicals of all stripes occupied, smashed, burned, and fought cops at thousands of Universities across the country. Shortly after the national riots following the Kent State massacre on May 4th 1970, the government began to incorporate anti-war dissidents into their debates, ultimately conceding to their demands by abolishing the draft in 1973, and pulling out of Vietnam completely by 1975.

Since the anti-war protests of the 60's, the women's liberation, gay liberation, Native American, anti-nuke, and anti-apartheid movements have gone through similar rapidly accelerating phases of riot—protest—accommodation—reorganization. Some of these struggles never end, but once their particular demands are incorporated into a general institutional structure in some form or another, the movement changes nature from one of opposition to one of competition. The pace has accelerated so much recently that the dialectic between destruction, demand, accommodation

and neutralization occurs within less and less time from after the first riot. With the American wing of the anti-globalization movement kicking off in Seattle '99, it took less than a decade, as the IMF, World Bank and WTO all but collapsed or had to completely reorganize their language and agenda to integrate the force of global assaults and physical critiques they received. With the immigrant protests of May '06, it took less than a year, as politicians quickly reorganized their agenda to pass new laws (or rather, to make laws that never pass). With the Oakland riots of January '09, it took a week.

When one focuses on the presence or absence of demands as the criteria for discerning revolutionary from reformist struggle, one ignores the relations and meanings internal to the activities of the struggles themselves. Demands are getting accommodated quicker, but revolution is in no way closer now than ever before.

METHODS

The two grand styles of American counter-violence are the generalized riot and the specialized tactic. The core elements of the former are looting, arson, property damage and physical assault; its participants are proletarians and subproletarians. The elements of the latter are picket lines, marches, sit-ins and traffic blockades; its participants are usually a minority group trained in such measures.

Prior to the 1930's, these two forms of activity were indistinguishable in the main conflict of the era, that between capital and labor, in which strikes were also riots, marches were battles, and sit-ins and blockades were nothing but the defense and creation of barricades. After sixty years of intense class war (1877-1934), in which each strike left bodies on both sides, changes in both tactics and strategy were adopted, changes that reflected shifts in the relation between capital and proletariat, and between the state and its subjects.

In 1934, the United States was on the brink of anarchy. Wild, bloody strikes swept through Minneapolis, Toledo, and San Francisco. On May 21st and 22nd, Minneapolis truckers on strike stopped all deliveries, and in response, police and a newly formed "citizens alliance" attacked

them. Truckers beat police and the "alliance", wounding 67. On May 23rd and 24th, six thousand auto workers on strike in Toledo fought police, the company security and the National Guard, eventually forcing them all to retreat, but not before two strikers were killed. On May 9th, longshoremen all along the West Coast went on a massive strike, but it wasn't until July 3rd in San Francisco that violent confrontations between police and proletarians emerged. The generalized strike peaked when police killed two on "Bloody Thursday," wounding 115 as well.

With the depression raging, workers turning to more and more desperate methods of destruction[3], and police, Pinkertons, and national guardsmen racking up casualties daily, the state as well as many larger capitalists began to concede, allowing the formation of unions in certain industries, guaranteeing lesser hours and better conditions, and even a minimum wage. At the same time, workers' methods began to move away from generalized rampage and towards the Sit-Down, the model act of symbolic revolt whose creation shifted American conflict from riot to ritual. In 1936, there were 48 factory sit-downs involving 87,817 workers, 477 in 1937 involving 398,117 workers, and 52 in 1938 involving 28,749 workers. These sit-downs were intentionally non-provocative, yet they would defend themselves if attacked or prevented. This in fact occurred in Flint, Michigan, January 1937, when guards stopped union men from delivering food to their striking comrades inside the GM factory. In response, workers locked the guards in a washroom, police fired tear gas at the workers, and workers sent the tear gas back. After 14 injuries, the officers withdrew in what's known joyfully as the "Battle of Running Bulls."

In the '30s, as capitalists and government accommodated labor's minimal demands, proletarian revolt shifted to specialized tactics, and capitalism began its turn towards complete, regulated commodity production of all goods and activities constituting daily life for not only the bourgeoisie, but the working-class as well. In the 30's, the separation of demand from destruction was enacted for the first time. As specialization became the norm in the workplace, so it was in the struggle as well. This separation set the stage for the forms of ritualized re-

bellion that carried the civil rights movement from 1955-1965 with the lunch counter sit-ins, as well as the student anti-war actions of 1964-1972 with their sit-ins, occupations and traffic blockades. The refinement of such tactics developed rapidly in the ecological struggles of the 70's and 80's over nuclear power, old growth forests, water, pollution, and coal. Three main groups accomplished this: the Clamshell Alliance of New England, the Abalone Alliance of the West Coast, and the Livermore Action Group.

In August 1976, the Clamshell Alliance occupied Seabrook nuclear construction site, twice. The first ending in 18 arrests, the second with 180. After almost a year of trainings and preparation, in April 1977, the Clamshell Alliance went back with 2400 people, ending with 1400 being arrested. No violence was committed. Inspired by the Clamshell Alliance, the Abalone Alliance on the West Coast tried to occupy the Diablo plant in August of '77. It didn't work, but four years later in 1981 they returned, occupying the site for two weeks, blocking the plant, ending with 1900 arrests. On Mother Day 1982, the Livermore Action Group shut down the production of nuclear weapons at the Lawrence Livermore National Laboratory outside San Francisco when women armed with teddy bears sat down in front of traffic, as four women chained themselves to the gate. In March 1983, the group hiked through backwoods to occupy Vandenberg Air Force Base before 777 of them were arrested.

These three groups, along with the countless other environmental groups to emerge in the 80's, formalized the already specialized tactics of the 30's labor sit-downs, 50's and 60's civil rights sit-ins, and 70's student occupations into a science, with its own jargon, methods, principles, and values. Rebaptizing riots as "nonviolent direct action", mobs with grievances to avenge now became "protestors" with "rights" to "express." The peaceful arrest was the ultimate end point, the lock-down became central, and pacifism dominated the ethical norm. Both government and protestors finally had a common language to speak, a shared framework with rules and boundaries to act within. Earth and Animal Liberation movements of the 90's and 00's took the same structure – formalized actions—

yet inverted the elements: from public to clandestine, lock-down to escape, pacifism to arson.

The Rodney King riots of 1992 in Los Angeles (and San Diego, San Francisco, Oakland, Sacramento, San Bernardino, Las Vegas, Atlanta, Chicago, Denver, Detroit, Miami, New York City, Philadelphia, Phoenix, St. Louis, Washington DC, and Toronto) explodes this logic of separation. Without specialization, these contagious events seemed to herald the return of the “race riot”, physical assault, generalized looting, arson and mass property destruction. Yet none of these forms really ended in the 60’s, they just became more and more separated from general social upheaval, pushed into “special interest” boxes. There were dozens of so-called race riots from 1970-1992. On the one hand, the pre-civil rights style race wars were resurrected by KKK/neo-nazi/white racist types against black and brown folks, especially between 1976 and 1979 in the South: Boston Bussing attacks between 1974-1976, KKK clashes in Columbus, Ohio and Mobile, Alabama in ’77, Neo-Nazi battles in San Jose, CA and

St. Louis, Missouri in October 1977 and March 1978 respectively, and the infamous Greensboro massacre of Nov 3rd, 1970 when the Klan and Neo-Nazi party killed 4 protestors in the Communist Workers Party organized march. On the other hand, the ghetto riot of the 60’s resurfaced numerous times: Elizabeth, New Jersey 1975, Miami 1980, ’82, ’84 and ’89, Howard’s Beach, Queens 1986, Bensonhurst, Brooklyn 1989, Washington DC 1991, Brooklyn 1991, Manhattan 1992.

All have a similar story: a policeman or white racist shoots someone – Black, Cuban, Puerto Rican, Dominican, Korean, Vietnamese – and the ethnic or racial community to which that person belong responds through immediate arson, property destruction, and looting. After four policemen charged with shooting an unarmed black man were acquitted by an all white Tampa jury, Miami was covered in blood and smoke for three days from May 17th to 19th, 1980. Three white folks were beaten to death, while police and National Guardsmen killed eleven black folks. 3600 National Guard were called in to help, and

1000 blacks were arrested. In July of 1992, a policeman shot an unarmed Dominican man in New York City, and 1000 people responded in force by overturning cars, smashing windows, littering the streets, burning three building and blocking traffic on the GW bridge. The Howards Beach, Bensonhurst and Brooklyn riots start a little differently, with white youth intentionally killing black youth, and a Hasidic Jew unintentionally running over a West Indian man. In all cases, the race war form of riot reemerged, with direct assaults between whites and blacks, Hasids and West Indians, Koreans and African-Americans.

And what about the blackout riots of ’77 in NYC, the Detroit devils nights, the Tompkins Square Park Riots of ’88, the Chicago Bulls riots, not to mention all the sports riots in Michigan, Milwaukee, and Pittsburgh? All of this goes to show that the form of generalized rioting characteristic of “race riots” never disappeared, but constantly reasserted itself from the ’70s-’90s, albeit in much more isolated, fragmented, and partial ways. It was not until Los Angeles of ’92 that generalized rioting become



cohesive again within a national and social atmosphere of refusal, which allowed for the rebellion to transcend the previous limits of conflict, that is, the limit of demands.

MEDIATION

Between 1877 and 1934, proletarians (mostly white and immigrant) sought to attack capital directly (their boss, factory, means of production) but were constantly mediated and blocked by different state sanctioned agencies of legitimate violence (police, Pinkertons, national guard, army). In other words, workers wanting to destroy capitalists fought police in their place. Between 1934 and 1968, a new situation arises. Subproletarians and proletarians (mostly black), sought to attack the state directly (as police) but were constantly mediated by capital (as property). In other words, blacks wanting to fight police accomplished it by means of property destruction instead of direct confrontation (with exceptions). In the first case, the state mediates the antagonistic relation between capital and labor; in the second case, capital mediates the antagonistic relation between the state and labor. The student and anti-war actions signify the attempt to attack the state and capital together, but mediating it through the structure which prepares the transition to selling oneself as labor: the University. In other words, the crucible of future labor becomes a site of struggle, which is then further policed.

Now, from 1970-1992, the nonviolent direct action trend solidifies and isolated race riots continue to occur. Both are mediated by their own limits: the first is that their

own bodies become the means by which they engage in conflict, and in the second is that the conflict only emerges in relation to an act of racist violence from police or others. From 1992 to the present, property destruction reemerges, but differently than before. On the one hand as specialized (political riots) and on the other as generalized ('race riots'). But both of these tend to blur during the dotcom and housing bubble eras of the '90s and '00s. In Miami, LA, Seattle, Cincinnati, Michigan and Oakland, the target is once again capital, but now the attempt to negate it is mediated by capital itself in one of its forms, property. To destroy capital as such, capital as property is attacked (as opposed to capital as commodities, money, or labor). The state mediates this when it can (defending summits, sending in the National Guard), but it also retreats a bit, leaving capital to take care of itself. That is, the bait of property destruction lures individuals into isolated illegal activity which capital can recover from while the state can make examples out of those it captures.

As demands progressed from specific issues to general refusal, rioting regressed from a generalized activity to a specialized practice. Since the civil war, the nature of demands has transformed from localized to total within the content of particular struggles themselves. Revolts over work — from the massive rail strike of 1877, through the Pullman and Homestead riots of the 1880's and 90s, to the Battle of Blair Mountain in the 1920s — revolts over racial exploitation — from the Harlem riots of 1935 to the MLK Jr. riots of 1968 — and revolts over war — from the Free Speech

movement of 64 through the Days of Rage in 69 — all end on the brink of civil war. Once that possibility is breached, demands — whether real or not — are brought in to adjudicate, accommodate and pacify the populace. It is no coincidence that an American situationist group from Berkeley in 1972 called "For Ourselves" could write a theoretical statement with the subtitle, "On the Practical Necessity of Demanding Everything." That framework was finally shattered in the Los Angeles rebellion of '92 when it was realized that there is no longer anyone to "demand everything" from. As "For Ourselves" was theorizing the content of the last decade of revolts as the necessity of demanding everything without regard to any specific practice, the Clamshell alliance was theorizing the content of the last decades of civil disobedience as the necessity of demanding something by means of very particular "nonviolent direct action" techniques.

Besides modern race-class riots, the anti-globalization movement has inherited this dual legacy, leading to the contradictory movement of those who demand everything (as they continue the legacy of the Sit-downs of the 30's) working side-by-side with those who demand nothing (as they continue the legacy of class violence in the 20th century and the ghetto riots of the '60s). The difference is that such generalized violence is now also done by specialists, black block anarchists, and the specialized tactics of non-violent direct action have become more and more accepted as the general means for engaging in social conflict. The generalization of demands and the specialization of practice leads us



to the impasse of the present, which cannot be overcome without breaking with the forms and content of revolt as we inherit them, with and without demands.

DEMANDING SOMETHING, EVERYTHING, NOTHING

Struggles with insurrectionary content in the United States have progressed from demanding something (1880s-1940s), through demanding everything (1960's-1970's) to demanding nothing (1992-present). Each new phase is marked by the lasting contradictions of the previous one, insofar as no period is completely "new," rather it only makes separate and dominant a certain tendency hitherto indistinct in the previous mode of struggle. When uprisings in Philadelphia '64, Rochester '64, Watts '65, Newark '67, Detroit '67, Buffalo '67, everywhere '68, Berkeley '69, Chicago '69 and hundreds of others cities demand a change in the totality of existing conditions, they are only theorizing the implications of the generalized strikes and riots of proletarians in the last decades of the 19th century and the first decades of the 20th. When rioters in LA '92, St. Petersburg '96, Seattle '99, Cincinnati '01, Toledo '03, Benton Harbor '05, New Orleans '05, St. Paul '08 or Oakland '09 during the last two decades act with the intensity and coordination of '60s rioters, but without the general national atmosphere of rebellion, and without wanting anything at all from their targets and enemies, then they are only conceptualizing in deed the concrete failure of every institutional attempt to "change everything." Against abstract demand, even the demand to end all demands, they are acting on the basis of a concrete rejection of demands as such. This practical shift relocates the power to make history from those who reconcile conflicts to those who make them irreconcilable. The present comprehension of history is enacted in the forms through which struggles take place today, and those forms are dominated by a demandless consistency of social acts of violence against capital in all its manifestations.

What are the ethics of demandless struggles? They are not based on a desired object or end, they can't be judged based on calculation or utilitarian value. Rather, their strength comes from their basis in the act itself, the deed irrespective of calculation, interest, or gain; it is the privileging of the activity over the product. The danger with this anti-moralist ethic of pure action is that it can easily cross boundaries of disciplined violence, such as in the Draft Riot

of 1863 when class revolt turned to race war. So how can one overcome this danger? By maintaining principles of friendship and trust, to ground the anarchy of pure action in the commune of shared needs. But what grounds the commune? Action, and its legacy. The history of acts is the only "product" created – a narrative of a whole, directed, consistent life.

A struggle without demands is a strike at the level of language. By refusing the accepted form of presenting disagreements, the meaning and justification of the action becomes internal to its presentation. But not as immediately "symbolic" or "gestural", rather it is mediated by all those things which make up alienated life: commodities, property, police, money, labor. The critique of existing society becomes not a verbal cry for a better world but a mute rejection of the entirety of this one, only recognized by the cohesive movement and relation of acts of practical negation of all those dominant mediations making up one's nonlife. After a battle in the social war subsides, only the ruins left behind can tell its story.

The refusal to demand allows for the abstraction of capital to reveal itself, no longer covered up in the mysticism of word-games, i.e., we are fighting for right x because of need y based on condition z. That structure will never challenge the basis of the needs and conditions themselves. The undemanding struggle is not for anything, it is a position, a stance, a risk to become a subject of one's own activity; until then, we are nothing but objects of capital, things moved around to work, vote, and reproduce. Capital is personified in our actions (work, consume, repeat), and the state is personified in our words (rights, justice, freedom). To refuse both personifications means to destroy the form of Man which capital and state need for their reality, that form is the proletariat and the citizen, the worker and the activist, the entrepreneur and the poet. The complete negation of Man as he exists under any and every category granted by class society is the ultimate goal of communism, and this cannot be demanded. It can only be accomplished.

The demand is a tool for self-organization. It unifies separated individuals against a common enemy toward a common good. It is the unification of the exploited based upon a common enunciation, "We want X". The demand becomes a self-mediation, a self-constitution of the undifferentiated masses into a singular one, a subject who demands. Demands, in others words, are processes of subjectification.

Individuals act as class, and in that class action they become subjects and no longer merely objects of capital.

The problem is that the class of those exploited by a common structure of domination is unified on the very basis of that domination, on the very basis of the capitalist relation. All the diverse appearances of one's fragmented life cohere around a unified essence – the identity of the exploited as worker, as student, as oppressed. This identity is crafted in struggle, and becomes the basis for a community. The community can outlast the struggle for a particular demand, or not. The difference and diversity of those living under capital is not the issue,

rather it's the essence upon which they're united. If the struggle and the demand first unify people who aren't unified, then the next step is to destroy the basis of that unity in a way that allows for a new unity unpoisoned by the centrality of the capital-relation. In other words, one destroys what the demand unifies, our abstract identity, the unity of a class, the unity of an identity. "The process of revolution is that of the abolition of what is self-organisable." (Theorie Communiste). The conditions for a real unification will arise through the overcoming of this negative form of community, a form born through the demand struggle, and carried beyond it by the demandless one.

Communism or anarchy is the abolition of relations of capital in life through the rupture with the rupture that reveals them – this second rupture is determinate, a new configuration of which we can only speak in the language of potentiality: activity without work, life without value, people without things, time without measure, social without society.

"From struggles over immediate demands to revolution, there can only be a rupture, a qualitative leap.

But this rupture isn't a miracle." (TC)

IT IS A DEMAND UPON US.

FOOTNOTES

[1] With the exception of the Detroit riot of June 20-22, 1943, the last of the classic Jim Crow riots, which was predominantly whites attacking blacks (killing 25) and blacks defending themselves (killing 9)

[2] We put "race riot" in quotes because every race riot is a class riot, and we

only label them "race riots" to distinguish them from the earlier class riots of the century. For a practical analysis of a supposed "race riot", see the article "LA '92: The Context of a Proletarian Uprising" in the first issue of the journal *Aufheben*.

[3] For example, on December 1st 1906, 250 masked men rode into Princeton, Kentucky, occupied the

town for two hours and dynamited two factories operated by Tobacco Trust, destroying 400,000 pounds of tobacco.

A STATEMENT:



from the undecided

In the Western world, there is a cultural war going on: MSNBC and FOX News, Democrat and Republican, Prius and SUV driver, Jon Stewart and Sean Hannity, liberal and conservative—these are some of the popular manifestations. There is a cultural war going on within a political framework of intellectual restrictions approbated by the current establishment as standards. It is interesting to look at the way oppositional poles holding up the same political framework communicate. Unlike the fear-of-God-driven conservative population, the liberal in society seems to be graced with the pretension of their own grandiose morality. While conservatives are a bit more noticeable in why they say what they say, vote how they vote, or do whatever it is that makes them recognizable as “conservative”—by being openly racist, homophobic, xenophobic, Christian, or a partisan of the grassroots policing of superficial social divisions—the liberal seems to hold stoically in their opinions or politics due to so-and-so education or any other delusional idea of being politically compassionate or intellectually informed. Both sides are the fabric and fabrications of the central political and economic institutions in our society. They look to manipulate the same central forces in society but not destroy them. They’re really not so different at all, just their aesthetics are.

In the last ten years especially, this cultural war has become more apparent. Whether it was the post-9/11 terror delivered by the media or the new wave of American nationalism that followed, the bickering has become more and more severe. Bush and Obama represent the aesthetics of seemingly different political campaigns. Bush is a Texan. He sounded like an idiot to New

Yorkers but he was a divine prophet to the rural Midwest. Obama is the alleged proof that the “disenfranchised” peoples of the United States will have a chance to work with the status quo—or more literally, to provide compensated labor for it. Obama represents the liberal idea of an “open-minded nation” and he has nourished the failures of government and capitalism that became more apparent during the Bush years. He has achieved this particular type of political deception by representing something that looks different and felt new at first during the dreariest days of the economic crisis. But most people are still poor, are still not satisfied, and will never meet or hang out with Bush or Obama.

In the world of political debate, the conservatives’ ability to convince has generally been a bit weak in the intellectual sense. It is not due to lack of intellect though, it is that their arguments are based on paranoiac points. Conservative arguments are usually spread by generating fear. Conservatives claim that “blacks rob white people,” “Hispanics take jobs,” “women lie about rape” and if homosexual romance is to be accepted by a nation that they are part of, then they will go to hell. Like a virgin clinging to their first fuck, the conservative desperately looks to retain tradition or a status quo that is inherently racist, sexist, classist, xenophobic, and just generally alienating. But it is the same status quo that democrats, progressives and liberals look to “reform”—to make more organic, “moral” or open-minded—but never really challenge or do away with entirely. Liberals have a self-satisfied smile that wins every debate. They project the idea with the idea of being informed, while condemning the opposition’s perspective as ignorant.[1] They went to school and read about some atrocity that happened to some group of people in some part of the world that’s more messed up; they learn about it from a distance, and are

“IS IT THAT MOST PEOPLE CAN’T CHOOSE, OR MOST PEOPLE DON’T LIKE THE OPTIONS?”

THE BUFFET OF POLITICS IS ROTTEN, ITS TIME TO START LOOKING INTO OTHER OPTIONS.



disconnected from it, and only look to nourish an individual feeling of guilt and pity by not challenging the political spectrum of society, but by trying to make it “better,” which is the alleged distinction of liberals and conservatives right? Conservatives try to keep it the same, liberals try to make it better? Social expansion and development must be a polite task for the liberal politician. With this said, in some ways we give credit to the conservative voice for being so abrasive, at least the intentions are incredibly more tranquil than those of the liberal. But when it comes down to it both are fabrications of the same system. Both provide identities and feelings of purpose and power for millions of people, deceiving those controlled and setting new precedents for social division amongst the dominated in the modern world.

Liberal arrogance or reactionary conservatism, what else is there? At least in the United States, these are our only choices, our only opportunities to persuade or have any so-called political power. Looking away from the obvious independents or autonomous political groups both left and right for a second, we have the undecided. The liberals call them ‘fence riders,’ the conservatives ignore them out of fear of losing votes, but they are most of us. Until the recent economic crisis, most people didn’t vote. Every elec-

tion, the media refers to this population as “the undecided,” clearly implying that they just can’t choose between the two parties, and think nothing of their lack of desire for the available choices. Whether “the undecided” got tired of seeing some redneck Christian dude on television constantly, or excited by ‘the uniqueness’ of Obama’s skin or Sarah Palin’s genitalia, or in some way or another fell into the trap of a false newness, the 2008 presidential election brought out more than 130 million people or 64 percent of the electorate to vote. In less publicly desperate economic or political times most people don’t vote. With a population of over 250 million on the books, it is interesting to look at the lack of interest most people have in voting, even during desperate times where we feel a need to claim our false sense of power handed to us by society. It’s also interesting to realize that many can’t vote, many don’t have time to vote, many don’t know how to register, many have warrants, many evade taxes, many are felons, many cannot deal with jury duty. If there was a severe crisis in the United States, where the sense of an American stability was actually threatened, where would the undecided go? If liberalism and conservatism no longer had the basis for its alleged significance as it does now, how would we decide, collectively? What would our issues be if we didn’t have the news and government to inform us of them?

Would conservatives still hate Mexicans or would urban liberals still hate rural accents? Considering there is no real place for either way of thinking that is independent of a coercive and dominating political system, would there be the liberal or conservative at all?

Is it that most people can’t choose, or most people don’t like the options?

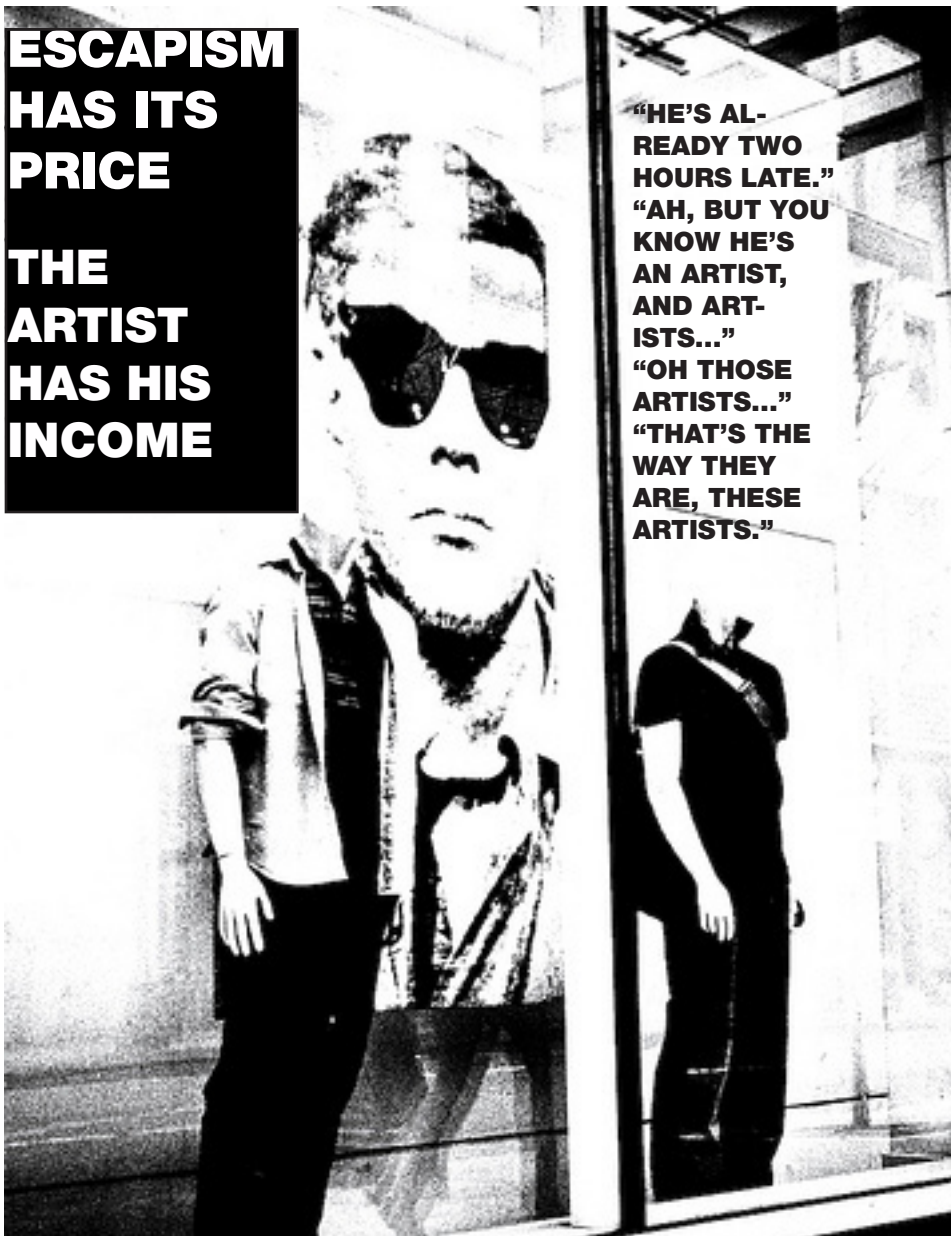
The buffet of politics is rotten, its time to start looking into other options.

FOOTNOTES

[1] To call someone ignorant, or assume that because their opinion is different it is not informed, is a gesture of hyper-arrogance. It also means you are refusing to recognize a community or individual as accountable for their views. This word has been used to rationalize tolerance for racism, sexism, classism, and similar social inequities that divide our humanity. It is a word of the college educated liberal who has decided that the world is not wrong, it is just not informed the way he is. What is it to be informed? Why is it that one is informed and one is not? What type of education is most important, experience or classroom, school or life? Who determines the standard of informed, and who determines that they are right? Why neglect people of their accountability?

**ESCAPISM
HAS ITS
PRICE**

**THE
ARTIST
HAS HIS
INCOME**



**“HE’S AL-
READY TWO
HOURS LATE.”
“AH, BUT YOU
KNOW HE’S
AN ARTIST,
AND ART-
ISTS...”
“OH THOSE
ARTISTS...”
“THAT’S THE
WAY THEY
ARE, THESE
ARTISTS.”**

It’s difficult not to soften and melt under the charm of artists and to not envy them in a society founded on forbiddance and the threat of jail. Certain manners of behavior which no one else can get away with are permitted to the artist.

The supposed madness of a Salvador Dalí would gain you hospitalization without your consent in the dungeons of psychiatry. And whereas not producing anything useful, through work, for this utilitarian society would bring you only misery, harassment by the social services and getting considered “guilty”, artists are allowed by society to loaf around despite their (at times profitable) unproductivity. While your rent rises until you can no longer pay it, the artist finds himself favoured by the authorities to take your place.

Let’s be clear, the artist is privileged, he belongs to a special caste: he holds the monopoly of creativity and originality, desire and creation belong to her. So no need to create: the artists will see to it according to the same process as the one which consists in leaving the thinking to the philosophers or history to those who govern us; they thus dispossess us of our own lives.

In relation to capital, the mission of the artist is to enrich it, and - while he’s at it - to make himself richer in order to take on his role of consumer, reinjecting his wealth. The artist de facto finds his place in consumer society, his integration into the system is an obvious fact. Even though the show business often likes to pass off our dear artists as rebels, this only strengthens the system a bit more; their vices are permitted to grow until feigning criticism towards the system, only to eventually fortify it through a powerful systematic return of normality. It’s with the show business that the artist finds himself given the most value, socially at least. Indeed, who upon hearing the

word "Culture" doesn't draw his wallet straight away?

"Making money is art and working is art and good business is the best art."-Andy Warhol

Escapism has its price and the artist has his income. And it's always easier to escape this endless social war than to actively contribute to it. Exploited by money in favour of social peace, the artist can then go to sell his support for a candidate in the elections, for a brand which suits him so well, for the progress cult or for humanitarian wars. For each of progress', of the state's or of capital's lost causes: its own appointed artist, its "sponsor of the cause". Art, when it is not only the Sunday leisure of the bourgeois classes, is the best consolation for human misery; reinforcements for the social peace. Alfred de Musset said that "an unhappy population creates great artists"; in society unhappiness is treated with blows of Prozac.

The artists labeled as "politically committed" serve to give relief to the consciences of the few left-wing citizens. A Léo Ferre diatribe against prisons, felt and partaken by the listener, gives the justification for apathy. The tyranny of democratic opinion has succeeded in making its citizens believe that to have an opinion it is enough to express an idea, and that, in the performative style, the opinion has the value of a social transformation: the politically committed artist is the media

reflection not of the impotence of the citizens but rather of their desire for impotence. Stuck in his small comfort, all the honest citizen can now do is listen to his great Léo, his little Manu Chao, his red Ferrat, all he can do is send ten euros to the soup kitchens after his favorite politically committed artist has commanded him to do so.

The humanitarian artist who shows his dirty mug next to some African children weighing less than his wallet, he's the one who, easing his conscience, enables his "fans" to ease theirs by proxy; and this - always according to the same patterns which delimit the various stages of democracy - like with the elections. If in order to rebel it's enough to listen to a "left-wing" CD, to read a poem which glorifies Aragon's Style, to watch a Ken Loach social film so as to live the struggle by proxy or if it's enough to quote a situationist jingle so as to shine in the pantheon of enlightened extreme leftism: then the authorities need not worry ever again. Politically committed art is an anti-rebellion anesthetic, the good left-wing citizen's chloroform which removes guilty feelings.

"The artist must love life and show us that it is beautiful. Without him we would be in doubt." -Anatole France

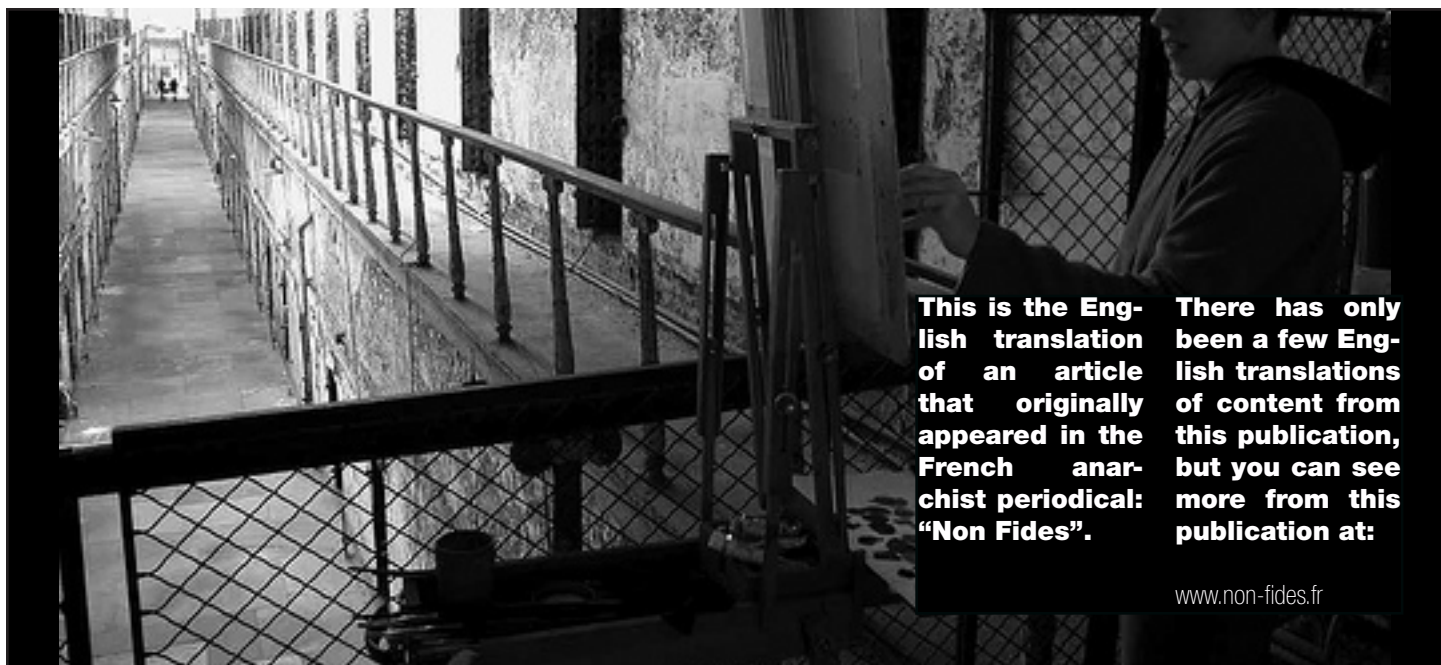
The artist is also the mainstay of a whole social milieu - called a "scene" - which

allows him to exist and which he keeps alive. A very special ecosystem: agents, press attachés, art directors, marketing agents, critics, collectors, patrons, art gallery managers, cultural mediators, consumers... birds of prey sponge off artists in the joyous horror of showbiz. A scene with its codes, norms, outcasts, favourites, ministry, exploiters and exploited, profiteers and admirers. A scene which has the monopoly on good taste, exerting aesthetic terrorism upon all that which is not profitable, or upon all that which doesn't come from a very specific mentality within which subversion must only be superficial, of course at the risk of subverting. A milieu which is named Culture. Each regime has its official art just as each regime has its Entartete Kunst (1). It could be thought that to earn money in the artistic circles it is necessary to have talent, but that to spend it one only needs culture; and culture is a huge money machine, the bottomless well of the human stupidity and of its capacity to worship, admire, to run on charisma or to follow leaders, be they political, social or cultural.

-Social Warhol

FOOTNOTES

[1] In German: "Degenerate art" - official position adopted by the Nazi regime to forbid selfless/disinterested creativity, in favour of an official art: the heroic art.



This is the English translation of an article that originally appeared in the French anarchist periodical: "Non Fides".

There has only been a few English translations of content from this publication, but you can see more from this publication at:

www.non-fides.fr



IN TROUBLE

PRISONER + LEGAL UPDATES

**STATE ATTEMPTS
TO CONTAIN,
CONSTRAIN,
AND SILENCE.**

3 FACE NEW CHARGES 9 MONTHS AFTER THE RNC, OTH- ERS SENTENCED.

Jason A. Falk, 20, of Eagan, faces a misdemeanor charge of possession of an assault weapon after police found a sheathed knife in his backpack on Sept. 4, the convention's last day. Police searched Falk because officers considered him a suspect in property damage that occurred during demonstrations at the convention.

Matthew M. Connell, 30, of Minneapolis, faces a gross misdemeanor of third-degree aiding and abetting a riot. On Sept. 1, Connell participated in a group that threw plastic bags of fecal matter, rocks, lit fireworks and liquid-filled Mason jars at officers, according to a criminal complaint.

John W. Slavin, 29, of West Lafayette, Ind.,

faces a third-degree gross misdemeanor of aiding and abetting and two misdemeanors for obstructing the legal process and possession of a dangerous article. Slavin also participated in that group, and he was struck by an officer's marking round, similar to a paint gun. That mark later led police to identify Slavin. They searched him and found a wrist-braced slingshot and steel balls. Police then discovered a van registered under Slavin's name contained gas masks, wrist rockets, sling shots, fireworks, stun guns, spray paint and pipes cut with sharp ends.

In other news from the Twin Cities, Daniel L. Bono, 22, of DeKalb, Ill., will serve 30 days in the Ramsey County workhouse for fleeing police when an officer tried to arrest him on suspicion of committing felony damage to property, and also received up to five years' probation.

FOR MORE INFORMATION:

<http://rnc08arrestees.wordpress.com/>

RNC DEFENDANT JESSE JAMES FORREY SEN- TENCED TO 4 MONTHS

Jesse for the past year has been forced to live in Minneapolis awaiting trial away from his friends and family in Santa Cruz, CA. In August 2009, Jesse was convicted of criminal damage to property in the first degree, though he maintains his innocence; Jesse was sentenced to 4 months in prison. He he was found guilty of allegedly breaking the US Bank windows at 332 Minnesota St. in St. Paul, Minnesota, on the Republican National Convention's first day back in September 2008. The broken windows caused \$17,405 in damages.

Jesse is a friend, a brother, a musician and artist, writer and student, teacher and dog lover. He spends his time helping raise the children in his life, playing the banjo, tak-

ing and offering community classes, and volunteering his time to help create healthy communities. He is from California and courageously awaits to return to his home and family.

This is not over yet. Jesse's lawyer is looking into grounds for appeal. And there are things you can do right now to try and affect Jesse's sentencing. We cannot change what has happened, but we can support Jesse and let him know that he is cared about and loved.

FROM JESSE'S SUPPORT GROUP FOLLOWING HIS SENTENCING ON SEPTEMBER 17TH:

"Today, Jesse was sentenced to 120 days in jail by Judge Flynn. What this means in Minnesota is that he should get 1/3 of his sentence off for good behavior, and 5 more days off for credit from when he was arrested last year, for a total of 75 days in jail. So our educated guess is that he'll be free on December 2nd. We'll keep you posted, of course.

During the sentencing, Richard Dusterhoft, the Prosecutor, argued for 6 months in jail and just over \$10,000 in restitution. Jesse's attorney asked for at most 60 days in jail. Jesse spoke eloquently on his own behalf. He mentioned how much he's learned and changed in the past year, how he wants to move on in his life and do what's really important to him: spend time with the children in his life, his friends and family, and return to his community. He said he's already experienced distance from his loved ones, isolation, and had time to contemplate the seriousness of the situation, all things that imprisonment is supposed to make you experience. The desire most strongly articulated was that of returning home.

For the first time in our collective court experience, Judge Flynn took a downward departure from what the prosecution recommended. She originally planned on sentencing him to 9 months, but it seem she was swayed by the massive amount of letters submitted in Jesse's favor. Thank you so much to friends, family, and supporters for your articulate and emotional letters! They made all the difference. While appealing to authority doesn't leave us very

empowered, if we can take even a day off of a friend's jail sentence, then we should any way we can. 5 months off is even better!

We were all nervous, sad, and scared before the sentencing. We couldn't all fit into the courtroom, and the intimidating sheriffs, in uniform and plainclothes, took up all the standing room and rudely tried to stop us from entering. The weeks leading up to this have been stressful and emotional, and it seemed that our tension was coming to a head. But after hearing the sentence, many of us felt a weight lifted. Even though our dear friend is sitting in that terrible place, surrounded by unsympathetic guardians of law and order, we know he's on his way home. The sentence was much less than we expected and were trying to prepare ourselves for. By no mean is this judicial stifling of our lives acceptable, but at least we know that Jesse will soon be free.

Jesse called us this late afternoon, and while disappointed not to be with his friends and family, he seems to be doing well. He is still in the downtown Ramsey County Jail, which is different than his final destination, the Ramsey County Correctional Facility, a.k.a. the Workhouse. He says he should be transported there tomorrow, so if you want to send him letters as soon as you can, he should get to the jail before your letter does. Letters are immensely important to prisoners, to combat isolation and stay engaged with the world and your loved ones. Send him letters soon and often! Use your common sense with what you write, don't say anything that could get Jesse in trouble. Photographs can be sent (but not polaroids), and photocopies are accepted, but avoid staples. Also, items with glue, glitter, markers, or general things the jail staff might find annoying won't be accepted. If they don't accept mail it should be placed in Jesse's property and he'll get it upon his release.

HIS ADDRESS IS:

Jesse Forrey
297 South Century Avenue
Maplewood, MN 55119

DONATE VIA PAYPAL AT:

redhill@riseup.net

FOR MORE INFORMATION ON

DONATING VIA MAIL, INFORMATION ON HIS CASE, OR OTHER WAYS TO SUPPORT HIM CONTACT OR VISIT:

supportjesse@riseup.net
3924 Elliot Ave S. Minneapolis, MN 55407
www.supportjessejames.wordpress.com

KATYANNE MARIE KIBBY ACCUSED OF THREATENING INFORMANT

Brian Darby, known as an activist who co-founded the Common Ground Collective in New Orleans, turned federal informant in November of 2007. Because of his efforts, Bradley Neal Crowder and David Guy McKay were accused and convicted of making a few Molotov's and bringing them to the RNC.

Now, another Texan, Kibby, is facing a maximum of 20 years in prison and a \$250,000 fine for allegedly threatening the life of the snitch in an email.

FOR MORE INFORMATION:

<http://brandondarby.com/>
<http://www.freethetexas2.com/>

4 SENTENCED FOR RESISTANCE ON MAY DAY '08 IN WASHINGTON

On July 21st, 4 Puget Sound locals were sentenced for smashing bank windows, "rioting", and thwarting the arrests of others on May Day '08 in Olympia, WA.

Bryan Riggins, a Tacoma-based Anarchist has begun his ridiculously long 73 day sentence (originally 120) as of Saturday 8/16 at the Thurston County Jail.

YOU CAN MAIL HIM LETTERS OF SUPPORT AND SHIP HIM BOOKS TO:

Bryan Riggins
c/o Thurston County Corrections Facility

2000 Lakeridge Drive SW
Olympia, WA 98502

Shyam Khanna is serving his 30 days of work release, although he has no hours yet.

Stefanie has begun her 30 days of Home Electronic Monitoring interspersed with community service hours. She would appreciate visits. If you know her but don't know her address you can contact her at caradepastico@gmail.com.

Rand Hunt has started serving 45 days of Home Electronic Monitoring and may or may not have found a job.

If you want to buy books for, visit, or otherwise get involved/have questions, please contact the point people (that's the whole point after all). Shyam's Point Person: olekat10@evergreen.edu Bryan's Point Person: thefruitoflilith@gmail.com Stefanie's Point Person: caradepastico@gmail.com

FOR MORE UPDATES ON THE CASES:

www.olyhackbloc.org/wordpress

SPITE IN OHIO

Chris Hamrick and Justin Scealf are accused of dousing a concession stand with gasoline and then lighting it on fire the night of May 31. These two, who are being charged with fourth degree felonies for the arson, both have minor criminal records for past incidents. They are being held in the Sheffield Lake City Jail and will be arraigned Thursday in Avon Lake Municipal Court. The police described the prisoners as "highly uncooperative individuals."

At Sheffield Lake, the police suspect these two of being connected to a few other incidents that involve a June 11 arson at the same park as the concession stand, as well as a string of anarchist themed vandalism involving slashed construction vehicle tires and spray painted city buildings and vehicles. The artwork allegedly involves anarchy symbols, male genitalia, anti-war slogans, anti-government slogans, and vulgarities.

We have no information on how to contact or donate to these two individuals, and if you do, please contact Fire to the Prisons so we can spread the word.

GRAND JURY* CONVENED IN NEW YORK CITY, INVESTIGATION OF TIMES SQUARE BOMBING CONTINUES

July 5, 2009 -- A Federal Grand Jury has convened in New York City, New York. It is believed this grand jury is part of a federal investigation into the bombing of the Times Square military recruitment center on March 6, 2008.

To public knowledge, only one person, Gerald Koch, has been subpoenaed to testify. Gerald has indicated his unwillingness to cooperate with the unconstitutional grand jury proceedings and needs support. He is facing jail time if the presiding judge decides to punish his non-cooperation by detaining him for being "in contempt of court". Detainment of this kind can continue until the grand jury expires (generally no more than 18 months total, though technically it can be restarted again) or until the judge decides further imprisonment to coerce the detainee into cooperating is futile.

BACKGROUND

The Times Square military recruitment center is the nation's busiest. It has set national records for enlistment, averaging about 10,000 volunteers a year. The military has had a recruiting presence in Times Square since the 1940s. The current version of the station, built in September 1999 for \$1.5 million, was designed to fit into the Times Square area. The 520-square-foot building is decorated with 33-by-14-foot flags rendered in fluorescent lights and a giant, nine-panel television screen that advertises military propaganda. The interior contains space for Army, Navy, Air Force

and Marine recruiters. It has been the site of regular anti-war protests since the beginning of the Iraq war in 2003.

Police released footage from a private security camera showing a cyclist, wearing a backpack and a dark hooded sweatshirt, riding up to the Times Square military recruiting station on March 6, 2008. The bicyclist is seen getting off a 10-speed bike at 3:40 a.m., and the blast occurring three minutes later. Police say they later found the bike in the trash. No one actually witnessed anyone placing or throwing the explosive device. The explosion left a large hole in the front window and shattered a glass door, twisting and blackening the metal frame of the building, which is on a traffic island. No one was injured. Police closed off Times Square to vehicular and pedestrian traffic for two hours after the bombing.

Two previous attacks in New York City have had similarities to the bombing in Times Square. In October of 2007, two dummy hand grenades filled with black powder were tossed over a fence at the Mexican Consulate on Manhattan's East Side, shattering some windows; police said they believed someone on a bicycle threw the devices. At the time, police said they were investigating whether it was connected to an attack with similar explosive devices at the British consulate on May 5, 2005. No one was arrested in either incident. In the Times Square incident, police suspect similar black powder was used but it was placed in an ammunition box, something widely available in Army-Navy surplus stores.

After the blast, New York Mayor Michael Bloomberg was quoted in the news as saying, "whoever the coward was that committed this disgraceful act on our city will be found and prosecuted to the full extent of the law. We will not tolerate such attacks." His real agenda was revealed when he added, "New York City is back and is open for business... People are going about their business, shopping, working and sightseeing."

FOR INFORMATION ON HOW TO HELP EMAIL:

supportgerald@gmail.com

***GRAND JURIES:**

Witnesses appearing before a grand jury have a right to an attorney, but the lawyer must stay outside the room.

The evidence is presented to the grand jurors by the prosecuting attorney, but a judge is not present. So there's no one to raise an objection -- or to consider it.

Like trial juries, grand jury deliberations are conducted in secret. Only the grand jury, the prosecutor, the witness under examination, the court reporter and an interpreter (if one is required) may be present in the grand jury room.

But unlike a trial jury, a grand jury does not determine guilt or innocence -- only whether there's probable cause to believe a person or persons committed a crime. Whereas a trial jury reaches a verdict on whether the accused is convicted or acquitted, a grand jury can decide whether to bring charges via a written indictment.

The federal grand jury hears evidence presented by a federal prosecutor. The grand jury has no investigative staff of its own, so it relies on the prosecutor's information and expertise. The prosecutor shapes the case before the grand jury, deciding which witnesses will be called and what evidence to present. The grand jury may ask to call additional witnesses if necessary.

It is customary for the prosecutor to question a witness first, followed by a grand jury foreperson. Then, other members of the grand jury may question the witness. Often the jurors will ask the prosecutor to ask a question, rather than asking themselves.

A witness may ask to leave the room to speak with their attorney but the lawyer is at a disadvantage, having not heard the proceedings. A witness may also invoke the Fifth Amendment privilege against self-incrimination and refuse to answer a question, but a choice of silence by the individual in the case of a grand jury can lead to contempt of court. In the case of a grand jury, the individual can be held for up to 18 months or the amount of time the grand jury can remain open without any new evidence. Once the time of the grand jury is

depleted, the prosecution can re-open the case, making it so the individual can be held in contempt for another 18 months again, and the circle of repression can continue and continue.

What is especially unique about the grand jury is that the individual is not always a suspect in the crime, and there is no need for any evidence against them.

OPEN LETTER FROM: HUGH FARREL

Hugh Farrell was arrested April 24, 2009, along with Gina "Tiga" Wertz, on Corrupt Business Influence/Racketeering charges for publicly organizing in opposition to the controversial I-69 superhighway. These charges carry a maximum of 12 years in prison. Support is still needed, including funds, since less than a third of their total estimated legal costs of \$30,000 has been raised so far. This is his first public statement since being arrested:

TO ALL MY FRIENDS AND COMPANIONS:

In the eight weeks since our arrest, I've felt more overwhelmed by your solidarity than by the State's persecution. This is how it should be, and I often feel unable to express how grateful I am for the many different initiatives and fundraising efforts that so many of you have undertaken since then.

During some moments of isolation, times when repression is so palpable I can barely breathe, the actions of many have kept me strong and grounded: the letters, hugs, the intelligent and kind words that have been said or circulated. Despite the efforts of the authorities, I've remained a part of my communities.

We shouldn't forget that it's these communities, these relationships and connections, that are really under attack, and in an ever-more coordinated way. The State has created a red herring when it claims that theatrical office demonstrations or civil disobedience are the biggest obsta-

cles to the construction of I-69. What the State really fears are collective dinners where many people can sit down together to begin, however awkwardly or painfully, making sense of a highway project that no layperson was ever meant to grasp. The State fears those moments when marginalized young people like me, from the cities or suburbs and seemingly disillusioned with everything, begin to break out of our imposed and self-imposed isolation. They fear it when we begin talking with people very different from ourselves, with farmers and others, about the different and similar ways I-69 will impact our lives.

It's this potential for communication that is under attack, that the police call a "racket." When they say "conspiracy," they mean our capacity to breathe together.

This is specifically why I'm so grateful to all of you, those of you who I know and those I haven't met yet: I've experienced this capacity more intensely now than I did before my arrest. Don't misunderstand me, repression has already exacted a high cost. Being legally ensnared has cut off many of my relationships, especially those with people most socially distant from me already, primarily because so much of my time is spent dealing with legal issues. This is, of course, one of the goals of repression, and is a problem I haven't addressed yet. Further, others have been subject to persecution alongside myself - Tiga of course, the 16 charged with actual blockades, Chad Frazier who was sentenced to two months for I-69 resistance (and who is now out again!), and many others, farther away and involved in "other" struggles but who are caught up in similar dragnets, surveillance, and government harassment.

Let me also address some personal legal updates. I've retained the services of lawyers who I trust to handle the legal dimensions of my case. As of three weeks ago, Tiga has done the same, with a different firm. This means that the vast bulk of money raised since we were bailed out has gone to legal expenses, a situation which will unfortunately remain the same for the next months or years since these costs will continue to increase. More generally, my bail conditions haven't been too onerous; that I require permission from the court to leave Indiana is the most challenging restriction, since it makes it that much more difficult to

see people I love.

There has been a nearly complete news blackout on our case. So much so that I've encountered people who believe that the entire affair is just an Internet rumor or a plea for attention. Apparently, regarding the media, "that which appears is real, that which is real must appear." This is an obvious departure from police strategy in other comparable cases, where arrests and raids were accompanied by a frenzy of journalistic attention. In these situations, media saturation and scrutiny were deployed as powerful weapons against the accused, so we can assume that there are specific reasons we've not suffered this, yet.

Thus, I believe it's important to counter this deliberate silence by calling attention to the case, especially its most embarrassing elements. It's possible to accomplish this in ways that cast a spotlight on repression as it appears in the wider Green Scare and prison system generally, not just in our case. And this could be accomplished with more creativity than just sending out press releases.

It's often forgotten that communication is itself a project. At this point, the extremes of silence and meaningless chatter are the preconditions for repression against Tiga and I and the basis for repression against entire social strata targeted for imprisonment. So then, the precondition for responding socially to repression must be a collective effort to create the space and capacity for real communication (and encounters with diverse others).

There are many ways you can contribute to our defense. Raising funds has been useful and will continue to be important. Beyond the necessary task of fundraising, a more important dimension of solidarity is to continue deepening and extending relationships and discussions, about this case but in every other direction too. The charges brought against Tiga and I are an attempt to spread silence and isolation. Let's avoid these at all costs. Breathing with you,

**HUGH
6/25/09**

**SUPPORT SITE FOR INFO OR
DONATION:**

www.mostlyeverything.net

EMAIL CONTACT:

freetigaandhugh@mostlyeverything.net

DONATION VIA PAYPAL:

unrebelde@riseup.net

**MAIL PERSONAL CHECKS,
MONEY ORDERS, OR CASHIER'S
CHECKS TO:**

tiga and hugh legal defense
c/o the future
p.o. box 3133
bloomington, in, 47402

Money Orders or Checks must be kept blank. If people are uncomfortable with this mention to write the email included as the support email.

ALLEGED ANIMAL LIBERATIONISTS ON TRIAL HAVE BAIL REVOKED

Williams 'BJ' Viehl (who is accused of anti-fur farm activity) had his bail revoked three weeks ago after he wrote letters of support to other ALF/ELF prisoners which was a violation of his terms of bail (his bail terms said he wasn't allowed contact with anyone from the ALF or who is 'straight edge'). BJ's co-defendant, Alex Hall, also had his bail revoked for a separate incident. (The police stopped Alex's car, searched it and allegedly found some brass knuckles).

**PLEASE SEND URGENT LET-
TERS OF SUPPORT TO:**

Alex Hall
Inmate #2009-06304
Davis County Jail
800 West State St.
Farmington, UT 84025
USA

William James Viehl
Inmate #2009-05735
Davis County Jail
800 West State St.
Farmington, UT 84025

USA

**SUPPORT SITES FOR ALEX AND
BJ ARE:**

www.supportbjandalex.com
www.myspace.com/supportbjandalex
www.supportvips.org

AETA 4 COURT DATE DELAYED

On February 19th and 20th, the FBI Joint Terrorism Task Force arrested Adriana Stumpo, 23; Nathan Pope, 26; Joseph Budenberg, 25; and Maryam Khajavi, 20 - 4 people it described as "terrorists". Their "terrorism" apparently consisted of writing with chalk on a sidewalk, wearing bandanas while protesting, and distributing flyers about animal research at UCSC.

There has been a heated campaign over the past few years against experimentation on live animals in the University of California system which has seen sabotage as well as demonstrations against vivisection. The state response has already seen federal, local and UC police raid the Long Haul Infoshop in Berkeley as well as a private residence in Santa Cruz to steal computers and literature, and the FBI forcibly acquiring DNA samples.

Nathan, Adriana, Maryam and Joseph are not charged with any destructive acts. They are the first people to be charged under the Animal Enterprise Terrorism Act of 2007, which basically makes bothering anyone who does anything with animals an act of "terrorism".

The court has still not made a ruling. The most recent court date scheduled was delayed to November 2nd. If you live in the California area, please go and show your support. It is November 2nd, at 9:00 AM, in Courtroom 6 on the 4th floor at the San Jose Federal Courthouse located at 280 S. 1st. St. in San Jose, CA

**TOTAL SOLIDARITY WITH THE
ACCUSED.**

**FOR MORE INFO ON THIS ONGO-
ING CASE AND THE "ANIMAL
ENTERPRISE TERRORISM ACT":**

www.aeta4.org/

ANARCHIST ARRESTED FOR ALLEGED ATTACK ON DEMOCRATIC HEAD QUARTERS IN DENVER

NEWS CLIP:

The Democratic Party Headquarters in Denver had eleven windows smashed out with hammers early on the morning of August 25, 2009. The damage was estimated at \$11,000. It was exactly the one year anniversary of the commencement of the 2008 Democratic National Convention in Denver. Police reported seeing two vandals who fled. A single arrest was made (the police witness and arrest seems to have been a case of bad luck). That individual, Ariel Attack, was held in Denver City Jail for about 36 hours before a bail hearing and the full \$5000 bail was raised quickly.

As of September 4, almost two weeks later, the windows were still boarded up. This means that on "First Friday," the monthly night when yuppies flood the neighborhood to peruse art galleries and spur gentrification forward, the Democratic Party HQ was still seriously damaged.

When news of the vandalism got out, the media was quick to speculate that the person arrested was either a conservative against the health care reform or a Democratic Party "operative" trying to make the Republicans look bad. That was before they discovered that the anarchist community, including the Denver Anarchist Black Cross chapter, was raising funds to bail the individual out. "Anarchists raise bail for Dem. HQ window-bashing suspect," read the Denver Post headlines. "Alleged Colorado Democratic HQ window basher may be fan of no party."

Surely they intended to say, no party but the dance party. As hard as it was for the media to wrap their heads around an (anti) politics that is neither Democratic nor Republican, even more troublesome was the apprehended anarchist's (anti)gender,

which wasn't easily identifiable as simply "male" or "female."

For one rare moment, it seemed, society's spectacle of simple binaries (liberal/conservative, male/female) was being publicly trashed. But then, the media is well-versed in making a spectacle of anarchists and trans people alike, and dragging their names through the mud. And so they did. And so it goes.

As to the anarchist criminal's perspectives on the health care debate, we are unable to speculate, but it is rumored that anarchists are making the total destroy in many countries which offer the "universal health care".

FRIENDS OF ARIEL LEGAL UPDATE AND CALL FOR SOLIDARITY:

"Ariel Attack, who was arrested for allegedly smashing 11 windows of the Democratic Party Headquarters in Denver, has been charged with Felony 4 Criminal Mischief. She faces 2 to 6 years in prison, plus parole and fines if convicted. Ariel has hired a lawyer with solid radical politics and legal fees are estimated at \$1500 to \$2500.

Ariel has made clear their intention to proceed with dignity and not compromise their principles in court. However, a plea deal that's not contingent on sacrificing is very desirable for at least two reasons: total legal fees would be lower, and a deal could prevent prison time. If Ariel does time in prison, there is a good chance it would be spent in solitary confinement because Ariel is a smoking hot trans person and might be unsafe in the general "male" population. Solitary is hard time.

So we are begging all of you for your money. We know nobody has a lot but there are a lot of you, so if you can give a few bucks it is awesome.

Everyone who donates any amount will receive a hand-painted and signed card from Ariel. If you donate \$10, we'll send you the latest copy of Denver's anarchist periodical "Til It Breaks" and a few glossy "It's Hammer Time!" stickers. If you donate \$25 or more, you'll receive all that plus one of our sweet graphic "It's Ham-

mer Time!" T-shirts. And for large chunks of cash, we'll figure out how to treat you real special (wink, wink).

TO DONATE VIA PAYPAL, SEND TO:

mjschwenk@gmail.com.

TO HOLLA BACK OR DONATE VIA SNAIL MAIL, SEND US AN EMAIL TO FIND OUT MAILING DETAILS OR MORE INFO ON ARIEL'S CASE:

friendsofariel@gmail.com

More important than your money or keeping Ariel out of prison, is your struggle for freedom, and abolishing prisons to remain alive. Think solidarity beyond the state's terms."

JEFF "FREE" LUERS RELEASED FROM JAIL 14 YEARS EARLY, THEN PUT BACK IN

It was an amazing and almost shocking moment to hear that Jeff Luers who was sentenced to 23 years for sabotaging a few SUVs, would be released 14 months early. Once we finally heard that he was released 3 months earlier than the expected date, we were ecstatic. Unfortunately our excitement came to a bitter end, when we heard that the prison apparently made a mistake. Jeff enjoyed just a few hours outside of prison until being brought back in to serve his remaining two months. We included below a news clip from mainstream newspaper: "The Oregonian", describing the events, titled:

Oregon prison springs eco-saboteur 'Free' by mistake, then takes him back

"The man who drew the longest prison sentence in U.S. history for eco-sabotage walked out of prison this morning. After years of appeals, Jeffrey M. Luers, known

to Eugene's anarchist clan as "Free," was just that.

But just as quickly, he was sent back to prison.

The Oregon Department of Corrections acknowledged today that it mistakenly allowed Luers to take advantage of a new law, House Bill 3508, which grants reduced sentences for certain classes of inmates. Luers' sentence for arson made him ineligible for early release, said prisons spokeswoman Jennifer Black, in Salem.

"It's a mistake we wish hadn't happened," she said. "We're reviewing processes and hoping that it just does not happen again."

Luers was released from Columbia River Correctional Institution in Northeast Portland this morning and given 24 hours to check in with his parole officer in Lane County. He checked in this afternoon, where he learned of the error.

Authorities took the 30-year-old radical environmentalist back to prison, a rude reversal for those who worked years to get Luers out.

The day began with Luers' supporters writing on the Friends of Jeff Luers Web site: "We are still pinching ourselves."

Luers' appellate lawyer in Salem, Shawn Wiley, weighed in with an e-mail comment to The Oregonian: "This day is long overdue. Jeff is a kind, thoughtful, intelligent young man, and our community benefits much more from his presence in it rather than behind bars."

But their joy was short lived.

Luers' saga began in 2001, when Lane County Circuit Judge Lyle Velure sentenced him to 22 years, 8 months in prison after finding him guilty of two crimes in Eugene -- attempting to set fire to a gasoline tanker owned by a petroleum distributor, then firebombing three pickup trucks at a Chevy dealership.

The sentence drew gasps because it was by far the stiffest punishment handed to an eco-saboteur in the United States. Across the nation, environmental activists and civ-

il libertarians expressed outrage.

At that time, Luers' crimes were paltry compared to those committed by better known eco-saboteurs. Rod Coronado, for instance, who waged a multi-state arson campaign against the fur industry, was sentenced to less than five years in federal prison.

After Luers was sent to prison, arsons by underground groups such as the Earth Liberation Front and Animal Liberation Front ceased in Oregon, once a hotbed of environmentally motivated firebombings and vandalism.

Law enforcement authorities said Luers' long sentence served as a deterrent to those who might consider setting fire to SUVs, mink ranches or Forest Service installations.

In a phone interview from prison in September 2001, Luers told The Oregonian that the gravity of his sentence did not strike him until he lay in a prison bunk one day realizing his parents might die before he is freed.

Luers told the newspaper that he set fire to the pickups to protest gas-guzzling vehicles and the disproportionate amount of pollution they belch into the air.

He described the arson at Eugene's Romania Chevrolet as a final, desperate act of an environmental crusade that began benignly with letters to politicians, door-to-door work with the Sierra Club and tree sits to prevent logging.

"It was an escalation to a level I'd never gone before and I could never live down," Luers told The Oregonian. "At that point, for me, I could no longer say I was an activist. In my mind, I'd taken it to the next level."

The Oregon Court of Appeals ruled in February 2007 that Lane County must re-sentence Luers because Velure erred by convicting him of two counts of arson and imposing consecutive prison terms under Oregon's mandatory-minimum sentencing law.

Lawyers negotiated an agreement that

re-sentenced Luers to 10 years in prison, which would have brought him home this Christmas.

Passage of House Bill 3508 this year gave Luers even more good news. He was one of the roughly 2,000 Oregon prisoners to get notice recently that they were eligible for a fractional reduction of their sentence, Black said. For Luers, this meant freedom a few months early.

But today's foul-up nixed his freedom.

Luers is scheduled for release on Dec. 16."

ITALIAN ANARCHIST ALFREDO M. BONANNO AND GREEK ANARCHIST CHRISTOS STRATIGOPOULOS ARRESTED ON BANK ROBBERY CHARGES IN GREECE

October 1st, 2009-Well-known Italian anarchist Alfredo M. Bonanno and Greek anarchist Christos Stratigopoulos have been arrested in Trikala, central Greece, on suspicion of carrying out an armed robbery at a local bank. Police sources definitively named the men as Alfredo M. Bonanno, 72, and Christos Stratigopoulos, 46. Bonanno is known to have authored numerous texts that have acted as an inspiration for insurrectionists and anarchists across the world. Armed Joy, one of Alfredo's most notorious texts, got him 18 months in prison in 1977. Apparently the text was considered dangerous enough by the Italian state that it was worthy of such severe punishment. He is also known for writing, "From Riot to Insurrection", "The Anarchist Tension", "Against Amnesty", and "Lets Destroy Work, Lets Destroy the Economy". On

February 2nd, 2003, Bonanno was sentenced to 6 years in prison on charges such as bank robbery and sabotage, but released for health reasons. Although it is slightly cute that he is 72 years old and being accused of robbing banks in Greece, shortly following his release from prison for health reasons. This situation is a clear implication of the type of courageous and just generally incredible human being Alfredo is. But what is most important is that we realize that Alfredo is 72 years old and currently being held in Greek prison, and must at the same time be held in our thoughts and recognized in our supportive actions. Texts from Alfredo, as well as many quotes have appeared in this magazine, and we hope that he will be thought of and fully supported throughout this experience. Already though since his arrest was made public, resistance in solidarity with Alfredo and Christos has already been conducted as we mention after this initial news clips. Little information is available regarding updates on his case. According to police, Stratigopoulos carried out the robbery at a branch of Piraeus bank on Thursday. He forced employees to hand over 46,900 euros, which he then apparently handed to Bonanno, who was waiting outside in a rented car. A witness noted the license plate of the vehicle and informed the police, who stopped the car on a road leading to Kalambaka. Officers found the stolen cash in the vehicle.

SOLIDARITY ACTION - FREEDOM TO ALFREDO & CHRISTOS!

On Friday October 2 at about 8.15pm, a low-intensity bomb went off only a few meters away from the podium where Prime Minister Karamanlis was delivering his last speech, signalling the end of the pre-election period (New Greek elections were scheduled for Sunday October 4th).

The "Conspiracy of Cells of Fire" claimed responsibility with a communiqué published on Athens IMC. The writers of the communiqué deny the previous police claims to have arrested 4 members of the organisation, whilst another 6 remained on the run. The "Conspiracy of Cells of Fire" describe the placing of the bomb in detail and send their revolutionary greetings to Alfredo Bonanno and his 46-year old Greek comrade, Christos Stratigopoulos, both arrested and charged with a bank

robbery in the northern city of Trikala on Thursday.

Report found on www.325.nostate.net.

RNC DEFENDANT DAVE MAHONEY RELEASED FROM JAIL

Dave Mahoney was temporarily in the US and due to return to his home in England before the new year (2009). He was arrested by the FBI during the Republican National Convention in September 2008 and in the end was charged with 5 counts of aiding and abetting 2nd degree assault and 5 counts of terrorist threats, 10 felonies in total. Trapped in Minneapolis, Dave faced expensive legal costs and decades in prison. As numerous RNC related charges were dropped, it became clear to the community in the Twin Cities that Susan Gaertner - the prosecutor of all RNC related felonies - was/is desperate to justify the temporary police state in St Paul while providing a framework for her run for governor in 2010. Dave, who remains determined and active within his community ended up pleading guilty to a single count of 2nd degree assault. After serving a 56 day sentence in jail, Dave was released September 2nd.

STATEMENT FROM DAVE FOLLOWING HIS RELEASE:

"So I got out yesterday (September 2nd) early in the morning. It's been an overwhelming couple of days, but I'm obviously really happy to be out. I've enjoyed a good nights sleep and have not yet stopped eating delicious vegan food. There will be a party to celebrate my release and the near end of Karen and Christina's case tomorrow night.

I'm really worn out so I'll keep this brief, but I did want to thank everyone who wrote to me in jail. It helped me pass the time and I enjoyed writing everyone back. Thanks also to those who sent books and visited and put up with my phone calls :)

I hope to see you all soon."

SERVING TIME:

GRANT BARNES

#137563, San Carlos Correctional Facility, PO Box 3, Pueblo, CO 81002, USA.

Serving 12 years for setting fire to a number of SUV vehicles. The letters ELF were spray painted onto all of the vehicles.

NATHAN BLOCK

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

Serving 7 years & 8 months for an ELF arson against a Poplar Tree Farm and an ELF arson against an SUV dealership. Also admitted his role in an ELF/ALF conspiracy.

MARCO CAMENISCH

Postfach 3143, CH-8105 Regensdorf, Switzerland.

Serving 18 years. Ten years for using explosives to destroy electricity pylons leading from nuclear power stations. Eight years for the murder of a Swiss Boarder Guard whilst on the run. In '02 Marco completed a 12-year sentence in Italy for destroying electricity pylons in Italy.

JONATAN

An address is not available for Jonatan; send messages to freejonatan@yahoo.se

A 20-year old Swedish man sentenced to 15 months imprisonment after admitting damaging a communication tower used by the Department of Defence, cutting the cables on a crane used in creating urban sprawl, and damaging a vehicle used in the logging industry.

MARIE JEANETTE MASON

#04672-061, FCI Waseca, Federal Correctional Institution, PO Box 1731, Waseca, MN 56093, USA.

Serving 21 years and 10 months for her involvement in an ELF arson against a Uni-

versity building carrying out Genetically Modified crop tests. Marie also pleaded guilty to conspiring to carry out ELF actions and admitted involvement in 12 other ELF actions.

ALSO VISIT FOR FURTHER INFO:
www.freemarie.org/

ERIC MCDAVID

16209-097, FCI Victorville, Medium II, Federal Correctional Institution, PO Box 5300, Adelanto, CA 92301, USA.

Eric McDavid is a political prisoner, currently serving a 19 year and 7 month sentence in federal prison for alleged "conspiracy" charges." He was arrested in January 2006 after being targeted by an undercover informant who formulated a crime and entrapped Eric in it. Eric was targeted by the state for his political beliefs, and his case is important for everyone who dares to stand up. He is currently appealing his conviction and his sentencing. At the point of his arrest no criminal damage has actually occurred. Please refer to back issues of Fire to the Prisons, or visit his web site below for more in depth description of Eric's case.

ALSO VISIT FOR FURTHER INFO AND HOW TO HELP, SUPPORT, OR DONATE:
www.supporteric.org

IF YOU HAVE INFORMATION THAT YOU THINK WOULD BE HELPFUL FOR ERIC'S CASE, PLEASE CONTACT HIS LAWYER, MARK REICHEL:

Mark J. Reichel
455 Capitol Mall, 3rd Floor - Suite 350
Sacramento, CA 95814
Office phone: (916) 498-9258

EMAIL:
mark@reichellaw.com

DANIEL MCGOWAN

63794-053, USP Marion, US Penitentiary, PO Box 1000, Marion, IL 62959, USA.

Serving 7 years for an ELF arson against a Poplar Tree Farm and an ELF arson against

an old growth logging corporation. Admitted his role in an ELF/ALF conspiracy. Also recently found in civil contempt for his refusal to answer questions before a grand jury.

FOR FURTHER INFORMATION:
<http://supportdaniel.org/>

MICHAEL SYKES

696693, Richard A. Handlon Correctional Facility, 1728 Bluewater Highway, Ionia, MI 48846, USA.

Serving four to ten years for anti-urban development construction arsons, criminal damage to a utility pole, spray-painting political graffiti, and burning the American flag. Michael has very little support compared to other prisoners serving time for similarly motivated crimes. Michael was arrested when he was 17 years old, sentenced as an adult, and had very little connection with a broader radical community. We have little information on Michael, but we firmly support you writing him. See past issues of this magazine more in-depth information on his case.

BRIANA WATERS

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

Serving a six year sentence for alleged involvement in an arson at the University of Washington's Center for Urban Horticulture. The facility aided in the DNA mapping of trees, making it easier for forestry companies to produce profit.

FOR FURTHER INFORMATION:
<http://www.supportbriana.org/>

JOYANNA ZACHER

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

Serving 7 years & 8 months for an ELF arson against a Poplar Tree Farm and an ELF arson against a SUV dealership. Also admitted her role in an ELF/ALF conspiracy.

SHAC7

The SHAC7 are 6 activists and a corporation, Stop Huntingdon Animal Cruelty USA Inc., that have been found guilty of multiple federal felonies for their alleged role in simply campaigning to close down the notorious animal testing lab, Huntingdon Life Sciences. Three of the individuals are currently in federal prison (Andy Stephanian, Josh Harper, and Darrius Fullmer were all released after serving different sentences) They are not accused of actually smashing windows, liberating animals or even attending demonstrations, rather reporting on and encouraging others to engage in legal demonstrations and supporting the ideology of direct action. The following 3 people mentioned are currently serving time.

JACOB CONROY

#93501-011, FCI Terminal Island, Federal Correctional Institution, PO Box 3007, San Pedro, CA 90731, USA.
Serving 48 months.

LAUREN GAZZOLA

#93497-011, FCI Danbury Route #37, 33 1/2 Pembroke Road, Danbury, CT 06811 USA.
Serving 54 months.

KEVIN KJONAAS

#93502-011, FCI Sandstone, PO Box 1000, Sandstone, MN 55072 USA.
Serving 72 months.

FOR MORE INFO ON THE SHAC7, THEIR CASE, AND HOW TO SUPPORT THEM:
www.shac7.com

JONATHAN PAUL

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

Sentenced to 51 months for an ALF arson on a horse meat plant. Also admitted his role in an ELF/ALF conspiracy.

VISIT:

www.supportjonathan.org

eration Front
See "A Reminder for a Delusional Era" Article

ABC stands for Anarchist Black Cross (mentioned in other prisoner information).

NOTE:

ELF stands for Earth Liberation Front
ALF stands for Animal Lib-

OTHER PRISONER INFORMATION:

BREAK THE CHAINS
www.breakthechains.info

PRISON ACTIVIST RESOURCE CENTER
www.prisonactivist.org

WRITING PRISONERS: HOW TO
<http://anti-politics.net/distro/download/writingprisonersflyer.pdf>

GREEN SCARE
www.greenscare.org

SUPPORT THE RNC8
www.rnc8.org

RADICAL REFERENCE
www.en.wikipedia.org/wiki/Green_Scare

SUPPORT THE MK3
www.helpmkthree.blogspot.com

IF YOU ARE CURRENTLY IN PRISON OR WITHOUT A COMPUTER YOU CAN ALSO CONTACT THE FOLLOWING GROUPS FOR MORE INFORMATION ON ANTI-PRISON PROJECTS:

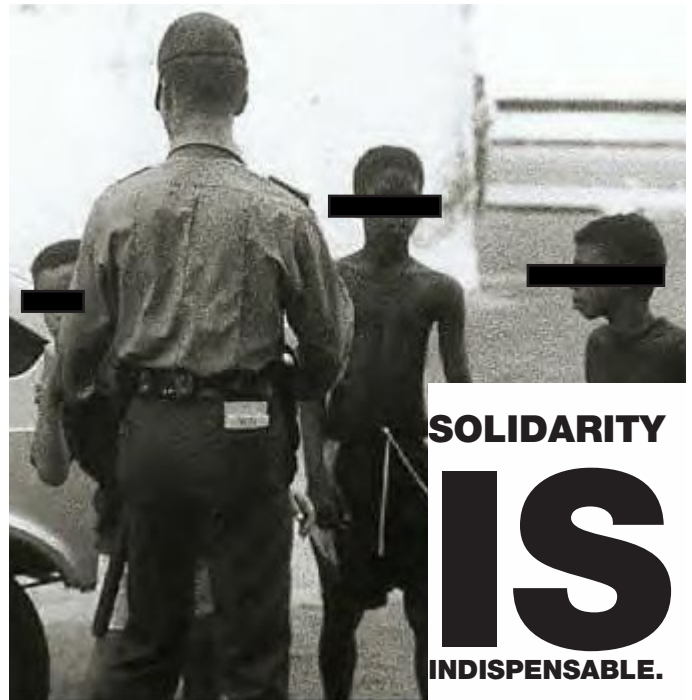
SHOELACETOWN ABC: Will send free literature to prisoners, including copies of this magazine.
P.O BOX 8085, Paramus, NJ, 07652, USA

CENTRAL GEORGIA ABC
P.O Box 610, Roberta, GA 31078, USA

NEW YORK CITY ABC
P.O Box 110034, Brooklyn, NY, 11211

HOUSTON ANARCHIST ABC
P.O Box 667614, Houston, TX, 77266-7614, USA

MODESTO ANARCHO: Will send free literature to prisoners, including copies of this magazine.
Modesto Anarcho, PO Box 3027, Modesto, CA, 95353, USA



Prison is the tool of the state to repress that which challenges it. Prison is our biggest fear, more so than death. If we are to engage in a community or force that looks to completely destroy this social order, the possibility of prison is something that must be incorporated into all of our endeavors. Most importantly, we must create a force that only grows stronger and more intimate when the state uses prison to weaken and divide this force. Beyond the continuation of resistance when the state believes it has stricken hard, it is important that a precedent is always set with how we support those busted for engaging in illegal activity (the only activity that mat-

ters) against the social order. When a member of a gang or mafia is put into prison, they go in stoic and uncooperative, because they know that they are respected by the community they represent. They're commissaries are never empty, they're phone calls are never limited, and the gifts keep coming. Most importantly, when they get out, they know that who they represent will be there with gifts and a party planned. When they go to jail, they become rock stars, not victims, they keep their heads up, and dedications in check, because they are rock stars, beloved heroes to a community that makes them heard beyond prison walls.

Prison is a test of strength for radical and criminalized communities, if we fail this test, we fail as a community and as a struggle.

CHRONOLOGY OF NORTH AMERICAN PRISONER RESISTANCE



Naturally, the proliferation of the prison has been met with significant resistance from those most affected by it. This may be best understood as a simple conflict of interests: the interests of prisoners against the interests of the prison itself, which does everything necessary to maintain their confinement. Riots, escapes, inmate fights, staff assaults, refusal of orders, and disturbances of all kinds are some ways in which the tension of this conflict is manifested. Each time the prison cannot proceed with routine operations it loses control of itself; each time the prison loses control,

its inhabitants are able to act outside of its constraints, in accordance with their own interests. All actions which impede prison's aim of social control can be considered tangible resistance.

With only media reports as our sources, it is impossible to document every single case. While reading this list it is important to keep in mind that the inmate is always living in resistance to prison, regardless of whether or not a newspaper article is published about it. The actions reported here are only to serve as examples of those who - even up against the grandeur of the prison and its near-insurmountable walls - manage to act out despite the dismal reality of the situation.

21 MAY, CIENEGUILLAS, ZACATECAS, MEXICO

In three minutes, 53 inmates let themselves out of their cells at the Reclusorio Preventivo Oriente under the cover of 8 armed gunmen who escorted them into vans waiting in the prison parking lot. 23 guns were stolen from the prison store room on their way out.

25 MAY – UNIONTOWN, ALABAMA, UNITED STATES

Two inmates escaped with outside help from the Perry County Detention Center through holes cut in the three perimeter fences.

29 MAY - SANTIAGO DE LOS CABALLEROS, SANTIAGO, DOMINICAN REPUBLIC

Inmates at the Dos de Mayo prison burned mattresses and sheets to protest the transfer of inmates.

29 MAY – GRADY, ARKANSAS, UNITED STATES

Two inmates put on corrections-officer uniforms and walked out of the Cummins Unit prison during a shift change, driving away in a car that had been left for them. They were captured less than a week later after a 20 mile car chase in New York.

30 MAY – KITTANNING, PENNSYLVANIA, UNITED STATES

An Armstrong County Jail guard needed medical treatment after being attacked by an inmate. The alleged assault occurred when the inmate was being “defiant in his cell” and several correctional officers attempted to subdue him. The inmate grabbed the pepper spray and turned it against the guards, according to police, and a guard was struck in the head by a white tube sock with a bar of soap in it, lacerating his forehead.

31 MAY – SPRINGER, NEW

MEXICO, UNITED STATES

An inmate walked away from an outdoor recreation break at the Area One Juvenile Center on the campus of the old New Mexico Boys School. He turned himself in four days later.

1 JUNE – TRENTON, NEW JERSEY, UNITED STATES

Four New Jersey State Prison guards were injured during a scuffle with an inmate who refused to return to his cell. The guards sustained a head injury, a rib injury, a shoulder injury and a hand injury, respectively.

4 JUNE – GALESBURG, ILLINOIS, UNITED STATES

Henry C. Hill Correctional facility was put on lockdown after an inmate assaulted a corrections officer.

6 JUNE – GOODYEAR, ARIZONA, UNITED STATES

Three Perryville Prison inmates in three separate cells decided to set their mattresses on fire simultaneously.

6 JUNE – ADELANTO, CALIFORNIA, UNITED STATES

Four FCI Victorville staff members were assaulted while transporting an inmate.

8 JUNE – BOISE, IDAHO, UNITED STATES

A correctional officer at the Idaho Maximum Security Institution was stabbed in the head and face by an inmate with a piece of metal.

9 JUNE – LONGVIEW, TEXAS, UNITED STATES

A Gregg County Jail inmate allegedly started a fire in the jail area on the seventh floor of the county courthouse.

11 JUNE – CLEVELAND, OHIO, UNITED STATES

An inmate broke free from their handcuffs and jumped out the window of a transport bus traveling to the downtown Justice Center. Unfortunately, he was caught over a month later in Arizona.

11 JUNE – KENILWORTH, NEW JERSEY, UNITED STATES

A Union County Jail inmate stabbed a corrections officer in the neck with a sharpened pencil.

11 JUNE – VANCOUVER, WASHINGTON, UNITED STATES

An inmate in the Clark County Jail intake area for detoxification strolled into a restroom and tried to escape by removing a vent, but the opening was too small. Undeterred, the inmate found a grey sweatshirt, put it on over their jail-issued blue overalls and walked out of the jail with a group of inmates who were being released. Two hours later, police arrested the escapee in their home.

13 JUNE – KINGSTON, ONTARIO, CANADA

An inmate escaped from the Frontenac Institution but was caught five days later.

17 JUNE – NAMPA, IDAHO, UNITED STATES

An inmate walked away from their work release program and led police on a high speed chase. They have yet to be caught.

20 JUNE – DALLAS, NORTH CAROLINA, UNITED STATES

An inmate at the Gaston Correctional Center scaled the north perimeter fence and made off for the wood line. Unfortunately, they were caught a few days later.

22 JUNE – KISSIMMEE, FLORIDA, UNITED STATES

As an Osceola County Jail inmate was

being escorted to their cell, they pulled a loaded gun from their clothing and forced the guard into a medical bay, ordering him to exchange uniforms. The inmate fought back until he was disarmed by the other officers who responded to the disturbance.

23 JUNE – TUCSON, ARIZONA, UNITED STATES

Nine corrections officers were injured when a fight broke out at the Arizona State Prison Complex.

25 JUNE – GREENWOOD, MISSISSIPPI, UNITED STATES

A Washington County Community Work Center inmate escaped during a visit to the optometrist with the help of an unidentified person who fired shots into the ceiling and disarmed the transportation officer as the inmate removed their restraints and changed their clothes. He was recaptured during a routine traffic stop the next state over.

25 JUNE – COVINGTON, LOUISIANA, UNITED STATES

Four inmates escaped from the St. Tammany Parish Jail by removing the caulking around the shatterproof glass window, cutting through the eight metal bars and squeezing through the 6-inch-wide opening. After jumping out the second story window they cut through fence wires in the prison yard, ran underneath an empty guard tower and climbed over a razor-wire-topped fence to freedom. Unfortunately, they were all caught within a few days.

27 JUNE – JASPER, FLORIDA, UNITED STATES

A correctional officer was stabbed multiple times with a homemade ice pick at the Hamilton Correctional Institution.

29 JUNE – GREAT FALLS, MONTANA, UNITED STATES

A Cascade County Jail correctional officer had their hand bit when they tried to close

the blinds on a window after being told by inmates to leave it open.

2 JULY – NEWKIRK, OKLAHOMA, UNITED STATES

Four inmates escaped the Kay County Jail by scaling a wall up to the roof and busting through a skylight. Once there, someone threw a rope up to them and they climbed down and stole a car. Unfortunately, they were all caught within a day.

3 JULY – KENOSHA, WISCONSIN, UNITED STATES

A Kenosha Correctional Center inmate ran off through an unlocked door after officers discovered them talking on their cell phone. They turned themselves in a little more than a week later.

4 JULY – RUTLAND, VERMONT, UNITED STATES

An inmate was caught trying to scale the Marble Valley Correctional Center's twelve foot fence in an effort to escape.

5 JULY – CAMBRIDGE, MASSACHUSETTS, UNITED STATES

Middlesex County Jail inmates became unruly and attacked staff and the fire suppression system with a wooden bench, setting off the sprinklers and causing a flood which forced the jail to be evacuated. Approximately \$400,000 in damages was done.

6 JULY – INEZ, KENTUCKY, UNITED STATES

A USP Big Sandy inmate mailed 25 to 50 letters that contained anthrax threats to Federal offices around Kentucky.

6 JULY – WASHINGTON, DC, UNITED STATES

Six inmates walked out of the Department of Youth Rehabilitation Services 'New Beginnings' facility. They were all caught four hours later, but this is the second escape in the \$46 million facility's five week history.

7 JULY – KENOSHA, WISCONSIN, UNITED STATES

Another escape from the Kenosha Correctional Center occurred when an inmate didn't report for work detail at Kenosha Beef. They were apprehended five days later.

7 JULY – RIDGEVILLE, SOUTH CAROLINA, UNITED STATES

A hole was found in the floor of the Lieber Correctional Institution that a group of inmates were attempting to dig out.

8 JULY – LAS CRUCES, NEW MEXICO, UNITED STATES

A guard at the Dona Ana County Detention Center was assaulted while a new inmate was being classified.

11 JULY – HELENA, MONTANA, UNITED STATES

An inmate from Pod 8 of the Lewis & Clark County Jail broke off a sprinkler head, triggering the fire alarm and flooding part of the jail.

12 JULY – MICHIGAN CITY, INDIANA, UNITED STATES

Three Indiana State Prison inmates escaped through an underground tunnel system, but were all caught within two weeks.

13 JULY – BORDENTOWN, NEW JERSEY, UNITED STATES

Three state corrections officers were attacked by an inmate at the Alfred C. Wagner Correctional Facility.

16 JULY – AUBURN, INDIANA, UNITED STATES

An inmate escaped from the DeKalb County Jail, for the first time in the facility's history, by breaking out the 6 inch thick window and squeezing through. He was caught the next day.

18 JULY – KALAMAZOO, MICHIGAN, UNITED STATES

A Kalamazoo County sheriff's deputy was injured at the Kalamazoo County Jail when an inmate refused to enter a holding cell and instead fought with police.

21 JULY – MCDONOUGH, GEORGIA, UNITED STATES

A Henry County Jail officer was assaulted by an inmate.

21 JULY – NEW ORLEANS, LOUISIANA, UNITED STATES

Two inmates escaped the Orleans Parish Prison by sabotaging the locking mechanism on the facility's seventh floor fire exit stairwell and walking out. The first inmate was recaptured eight days later while the other was free for two weeks.

21 JULY – WARKWORTH, ONTARIO, CANADA

More than 200 Warkworth Correctional Institution inmates (About one third of the prison's population.) refused to enter their cells and took control of most of the penitentiary for almost 24 hours. The inmates burned "whatever they could get their hands on" and "let it burn!" could be heard chanted from the recreation yard throughout the night.

21 JULY – SAEGERTOWN, PENNSYLVANIA, UNITED STATES

An inmate slipped out of his handcuffs and used them to beat a guard at the Crawford County Correctional Facility. This comes just one week after they were accused of biting and inflicting other injuries to a prison lieutenant.

22 JULY – CUMBERLAND, MARYLAND, UNITED STATES

An inmate assaulted three Western Cor-

rectional Institution officers while being searched.

23 JULY – TIJUANA, BAJA CALIFORNIA, MEXICO

17 inmates broke a hole through a brick wall with an iron rod, hit two guards and ran out of a juvenile detention center.

25 JULY – MERCED, CALIFORNIA, UNITED STATES

An inmate at the John Latorraca Correctional Center assaulted two correctional officers before being subdued by a third with a tazer.

25 JULY – MT. VERNON, MISSOURI, UNITED STATES

A riot after an escape at the Lawrence County Jail forced the county sheriff to indefinitely close the facility. During the riot, a group of prisoners pulled the electrical conduit down and destroyed security cameras.

28 JULY – ST CHARLES, ILLINOIS, UNITED STATES

A sergeant and two officers were assaulted at the Kane County Jail.

29 JULY – STILLWATER, OKLAHOMA, UNITED STATES

A Payne County Jail inmate popped out the sensor of a fire sprinkler in his cell, flooding it out. The water leaked onto the first floor and soaked the control tower computer and the computer in the medical office.

3 AUGUST – JONESBOROUGH, TENNESSEE, UNITED STATES

17 inmates flooded Cell Block 8 of the Washington County Detention Center by stuffing torn linens and fabric down the toilets drains.

5 AUGUST – PALATKA, FLORIDA, UNITED STATES

A Putnam County Jail inmate was shot and killed after scaling the perimeter fence and trying to make off for the woods.

8 AUGUST - RICHTON PARK, ILLINOIS, UNITED STATES

An inmate escaped from a transportation van traveling to Mississippi and was caught a day later still wearing the leg irons they were wearing when they disappeared. The van was operated by the Mississippi based North Atlantic Extradition Services, LLC.

8 AUGUST – CHINO, CALIFORNIA, UNITED STATES

A fight that started in the California Institution for Men reception center escalated and spread to other areas of the prison. The twelve hour riot rendered seven of the eight dormitory units uninhabitable and ultimately caused more than \$6 million in damages. See also page 12.

14 AUGUST - GOMEZ PALACIO, DURANGO, MEXICO

A riot broke out shortly after visiting hours ended at the No. 2 Social Re-Adaptation Center when prisoners attacked staff with knives and guns. The prisoners then burned a storage area and gained control of the facility for two hours before 300 prison guards and federal police were sent in to quell the disturbance.

15 AUGUST – SAN JUAN, SAN JUAN, PUERTO RICO

A prisoner being taken to jail fatally shot an officer and injured another before escaping in their squad car.

17 AUGUST – OMAHA, NEBRASKA, UNITED STATES

A Douglas County Corrections inmate assaulted several corrections officers after refusing to be searched while being returned from a court hearing.

19 AUGUST – GALVESTON, TEXAS, UNITED STATES

A Galveston County Jail inmate on work detail got sick of taking orders and attacked a Sheriff's deputy.

21 AUGUST – BURGIN, KENTUCKY, UNITED STATES

Inmates rioted and burnt down the Northpoint Training Center after a "controlled movement schedule" was announced by prison officials. Six buildings were burnt down in total, leaving five of the facility's six dormitories uninhabitable. Eight staff members were injured in the three hour riot. Officials have said the buildings will have to be razed and the facility completely rebuilt.

21 AUGUST – CORCORAN, CALIFORNIA, UNITED STATES

A Corcoran State Prison guard was stabbed in the arm while on duty.

23 AUGUST – DARTMOUTH, MASSACHUSETTS, UNITED STATES

A Bristol County House of Correction prison guard was sent to the hospital with head and facial injuries after being attacked from behind by an inmate.

24 AUGUST – FREEHOLD TOWNSHIP, NEW JERSEY, UNITED STATES

A Monmouth County Jail inmate stabbed a corrections officer in the face with a hand-made shank when they came in to fix a light in the cell.

25 AUGUST – GRESHAM, OREGON, UNITED STATES

A man escaped from his wheelchair while faking a back injury while in transport to the Yamhill County courthouse. A sheriff's deputy was assaulted in the attempted escape. He was unfortunately re-captured following a truck heist and car chase. He is currently in the medical unit at the Multnomah County Jail.

29 AUGUST – INTERLACHEN, FLORIDA, UNITED STATES

A mobile home owned by the Putnam County corrections officer who shot and killed an escaping inmate was destroyed in a fire. The fire was ruled arson by investigators and is believed to be set in retaliation.

30 AUGUST – BARTOW, FLORIDA, UNITED STATES

A Central County Jail inmate broke a sprinkler head and refused to leave their cell. During the resulting altercation, one of the responding correctional officers was pushed onto their back and died eight days later during surgery for a broken vertebrae.

31 AUGUST – LOCKPORT, NEW YORK, UNITED STATES

A Niagara County Jail corrections officer was assaulted by a female inmate who refused to be searched.

6 SEPTEMBER – KISSIMMEE, FLORIDA, UNITED STATES

An escapee from a state prison Work Release Center was found in a motel near Tampa, but shot themselves in the head before police could apprehend them.

8 SEPTEMBER – HUTCHINSON, KANSAS, UNITED STATES

Nine inmates upset over the medical care at the Reno County Jail used bunk beds, mattresses and tables to barricade themselves in their pod.

10 SEPTEMBER – ANGO LA, LOUISIANA, UNITED STATES

A Louisiana State Penitentiary inmate picking up trash on work detail ran off and was able to evade over 200 people from 18 agencies for four days by hiding out in the Tunica Hills and swamps that border the prison.

11 SEPTEMBER – CINCINNATI, OHIO, UNITED STATES

A Hamilton County Jail inmate became irate after talking with a jail visitor and ripped three telephones off the wall. They then fought the four deputies who tried to take them back to their cell. All four deputies were injured by the one inmate.

12 SEPTEMBER – LONGVIEW, TEXAS, UNITED STATES

Six inmates started a fire in a plastic garbage can using pencils and electrical outlets in the day room of the South jail on the sixth floor of the Gregg County Courthouse.

14 SEPTEMBER – SOUTH BURLINGTON, VERMONT, UNITED STATES

An inmate at the Chittenden Regional Correctional Facility injured a guard.

“Survival is when one can assist his neighbor in his time of need, no matter what his racial, political or cultural views may be. Survival is hearing one's neighbor call out to make sure the man is not taking advantage of one, and to let the man know you're not alone. Survival is being able to state to oneself that I have made it through another day – without being killed, beaten half to death or made to stand in a shower or holding cell naked, hand-cuffed for hours (for not moving fast enough, or having the wrong look, not using the right words, or for speaking out on injustices) – having one's dignity at the end of the day still intact to fight another day. And giving thanks to whatever God one might believe in, before closing one's eyes for sleep. You smile because you have survived another day at Pelican Bay.” -Bambari S. Kelly Anderson. Prisoner in California.



CLANDESTINE RESISTANCE

“You need to hit back.”

“What if they?”

“You hit back harder.”

The anarchist is not an individual, it is not an identity, it is not a noun. The anarchist exists in moments and behavior.

anarchist, is to resist domination. The anarchist has been murdered, beaten, wounded, imprisoned, assimilated, and surveilled from its very beginning, but anarchy continues to live as resistance continues to live.

To be an anarchist is to actualize moments of conflict with the social order whether or not the desire is popular, or the circumstances are correct. The anarchist is an invisible driving force that acts as a retainer of tension and conflict, and looks to attack or wound at all times, hoping others will catch on.

Here we include a few clandestine attacks on various infrastructure of the social order. Of course insurrectionary or anarchist resistance is a nightly occurrence across the world, we only have the space and time to report on a select few. Please refer to our links section at the end of this magazine for news sites that are consistently updated with information such as this.

As nations across the world escalate repression and surveillance before a time of crisis; some look to exploit such vulnerability, to hit when your opponent is down per se. As people continue to be afraid, the anarchist exists to cause fear to the feared. To be an

Denver, Colorado Banks Funding Geo Group Immigrant Prisons Attacked July 13th, 2009 Communique:

“Continuing the fight against private immigrant detention facilities located across the United States funded in part by corporations like the Geo Group, which is funded by Wells Fargo, rebels attacked three banks in Denver. In a communique they wrote: “On the night of Monday, July 13th, we attacked three separate Wells Fargo banks in Denver. At each location we smashed out their windows and at one we broke through the glass door, entered through it, and smashed up the ATM inside.

We did it in rage against capitalism and other prisons. Wells Fargo funds GEO group, the private prison company that’s building a new prison in Aurora just a few miles from here.

Of course, we’ll attack Wells

Fargo banks even if they stop funding prisons. We are not issuing demands. We posted here to say, “hello.” And to say, “that was easy and lots of fun.” We covered our faces and uncovered our weapons, smashed their glass and made our escape.

Targets are everywhere. Join in if you wish.”

**From
www.thegeogroupinc.com:**

“GEO is a leader in providing private correctional and detention management as well as mental health services to government agencies around the globe. Our goal is to help our clients serve those assigned to their care through a wide range of diversified services including the design, construction and financing of state and federal prisons, immigration and detention centers, medical and residential treatment centers and other special needs institutions.”

**Tacoma, Washington
Yuppie Condos Attacked
July 10th, 2009**

Individuals in Tacoma Washington, continued their clandestine fight against yuppie development and gentrification of their area, by again attacking new condominium developments. A communique posted on the internet read:

“Wednesday night we threw pieces of concrete through multiple condo windows in the Tacoma area. This action was taken in response to the disgusting attempt by the City of Tacoma to gentrify our neighborhoods and city.

Fuck condos, fuck gentrification, fuck Point Ruston, and fuck Seattle yuppies. In solidarity with ourselves.”

**Surveillance Cameras Attacked
Tacoma, Washington
July 10th, 2009**

Tacoma anarchists launched an attack against the surveillance state and control over movement in July. In a communique released online they stated:

“Last week a few anarchists attacked multiple CCTV cameras in north Tacoma. Surveillance cameras only aid in the furtherance of the prison system we live in. The destruction of the cameras was an act against the attempt to “sweep the streets” of the city, and against the persistent ICE raids in the Puget Sound area.

In solidarity with the kidnapped, deported, and imprisoned.”

**Corry, Pennsylvania
Rail Line Sabotaged
July 11th, 2009**

Pigs are on the lookout for saboteurs who attacked a railroad line. The incident was discovered when a train operator noticed that joint bars connecting sections of rail had been disassembled on the Western New York and Pennsylvania Railroad line about one-half mile east of Route 89 in Concord Township. Police said the sabotage could have caused a train, which is an integral part of the flow and transport of commodities, to go off the tracks.



**Bombs Rock Athens Stock Exchange As Country Heads for Early Elections
September 2nd, Greece**

Police believe that a revolutionary group is responsible for a bomb attack against the Greek Stock Exchange and another bombing of a government building in the city of Thessaloniki. The explosive device, which set fire to several cars, was hidden under a stolen van. Members of the group sent a warning to a local newspaper in Athens, which allowed the authorities to clear the area before the bomb went off. Unfortunately, a woman was hit by an amount of glass from the explosion, but there were no injuries in the Athens attack. The bomb destroyed several cars, windows, and even damaged a nearby car dealership in the ensuing explosion. In a letter to a satirical newspaper, a group calling itself, “Conspiracies of Cells of Fire,” promised to continue carrying out more attacks against Capital and the State.

In their communique, the group stated:

“Throughout history, leaders of all kinds of totalitarian regimes aim at social cohesion. Through this cohesion the mass-human is produced – more flexible, more disciplined and more conservative toward the prevalent social behaviors at all given times. It is the contemporary class of these socially integrated citizens who then discover their common identity and crouch around the common interest, common aspirations and desires. All the loneliness of the western world meet for a moment in the snap-shot of consumerist frenzy.

Each time that we emphasize on the operational part of a plan we do not do so in order to claim some credits for operational flawlessness and bravery. That is nonsense. Whatever we do, we do simply because we

feel it and it fills us with the meaning of our existence. These references to some operational parts take place as an invitation to new comrades in order to share with them our belief that responsibility, good organizing, trustworthiness, comradely feelings and decisiveness can attack that which until yesterday seemed unapproachable.

After all, the consecutive attacks that took place in our city during the summer by different groups prove that the new urban guerrilla tendency is already under way and prepares its own charge. Broken doors, smashed shop fronts, smoke from the torched buildings, the chaos of the sabotages, is a network of communication beyond and outside the foreseeable. It is a way to tell our losses, our contradictions, our desires, ignoring the registries of authority and laughing at its established rules. No respect to the authorities of this city and its obedient citizens.

We Shall Return”

This attack is only the latest in a string of guerrilla actions, mass protests, riots, and strikes which have throttled Greece since the police shooting of 15 year old anarchist, Alexandros Grigoropoulos. This continued unrest has rocked the Greek political elites, and early elections in October have been called by Greece’s embattled conservative prime minister.

The government, headed by the majority party, New Democracy, has been battered by a series of financial scandals and has come under criticism for its handling of the riots in December, the economy, corruption scandals, and more recently, government handling of a major wildfire that burned the outskirts of Athens this summer.

The bombing didn’t help their case.



NATIVE CONFLICT

“The process of colonization begins with the physical occupation of land and domination of the Indigenous people. Following the primarily physical aspects of colonization (ie. Military conflict, relocation, etc.), non-physical methods are applied. These include what could be called mental aspects. Religious indoctrination, cultural, social and economic assimilation are common examples. Therefore it could be said that colonization is comprised

of two primary aspects - physical and mental.

Prior to colonization Indigenous peoples were free and sovereign nations. Through colonization Indigenous people are deprived of their freedom and live in an oppressed situation. In order to be liberated from this oppressive state the process of colonization must be reversed.”

**-”Decolonization”
By Zig-Zag & Keyway**

As the “first world” scrambles to retain its comfort and superiority before a failing economy or growing frustrated population, the “third class” of the “third world” continues to struggle to survive as unrecognized citizens of a global society.

Capitalist society looks to claim and profit from every facet of life and land; constant expansion is inherent to capitalist society. For the capitalist society to operate it must present a way of living to strive for, suitable to profit and expansion. All life that looks to exist outside the framework of this life-style guideline must be dealt with; either to serve the interests of profit and expansion, or through a process of liquidation.

Living in the “first world”, it is hard to feel connected to everyday life struggles of the kind mentioned after this introduction, but the fight for safe, self-sufficient, or free communities is one that we see all the time in different ways across the world, from the Brooklyn projects to the Brazilian rainforests.

Native and lower caste struggles not only expose the inherent consequences of the system and era we live in, both struggles present a world in perpetual conflict with the stability of global civilization today. In a global world so mediated by information technology and a global economy, native communities act as evidence to possibilities of living differently from what we witness now. Migrant communities or lower caste villages in the third world provide examples of how the excluded organize in

defense of their collective livelihood and overcome the social divisions capitalist society enforces and thrives on.

There is an inherent conflict between a global economy looking to expand, and communities looking to remain autonomous.

We could only fit a few reports that caught our attention, but struggles such as these are historic-happening now-and will continue to exist as long as capitalist society looks to expand.

-Fire to the Prisons

“Until the last missionary is hung with the guts of the last developer; all expansion must be blocked.”

TENSION IN CHILE RISES

Since the first attempt by the Spanish to conquer the land of Chile in 1535, native resistance to the occupation has remained ferocious. In 1541 the Spanish conquest declared the nation of Chile, and founded Santiago. In 1553 Pedro de Valdivia, the man responsible for the Spanish invasion into Chile was kidnapped and killed by the Araucanian Indians, who helped to block the Spanish from claiming the land now known as Chile during its first attempt in 1535. To this day, violent tension exists between the occupying government, and the native communities of Chile. In more recent years, the Mapuche tribe has posed a very visible opposition to the occupation; in fighting to preserve their culture and land, and overcoming the repression by the Chilean state. The Mapuche struggle in Chile, along with Anarchist solidarity expressed with the tribe has been noted in prior issues of Fire to the Prisons. Since our last issue, tension has escalated even more so than usual, leading to attacks on both sides, and the death of a Mapuche fighter. We include here a short chronology of some of the events that have happened since our last issue.

Chile's Mapuche Indians seize land, police kill 1.

August 14th, 2009

Mainstream Newsclip:

SANTIAGO, Chile — Mapuche Indians vowed Thursday to keep seizing land in southern Chile despite the death of an activist who resisted an eviction by riot police. The rebellion appeared to be growing despite efforts by the Chilean government to help the Mapuche buy land and timber companies to help ease their poverty. Hours after the activist was killed, an agricultural warehouse in the area was set on fire, destroying about \$1 million worth of equipment, the interior ministry said. President Michelle Bachelet said Thursday that the activists are harming their own cause. "Nothing, absolutely nothing, justifies the violence in La Araucania" she said. Jose Santos Millao of the activist group Ad Mapu said the death Wednesday of Fabian Facundo Mendoza Collio, 24, will only inspire them to fight harder for their ancestral

lands. Mapuches represent about 6 percent of Chile's 17 million people. They resisted the Spanish conquest for 300 years before the government finally pushed them into communities in southern Chile. Most now live in deep poverty.

Chilean police charged with shooting and killing Mapuche fighter following riots.

August 18th, 2009

Mainstream Newsclip:

Chilean military authorities have decided to press charges against José Patricio Jara Muñoz, the Carabinero (uniformed police) officer who shot and killed Mapuche fighter Jaime Mendoza Collío during a confrontation last week in Region IX. Jara Muñoz is accused of using excessive force resulting in death.

Solidarity attack on Police homicide investigation offices.

September 3rd, 2009

A group of 'encapuchados' attack the precinct of the plainclothes investigative police (PDI) outside of the Universidad Academia de Humanismo Cristiano (UAHC) campus in Santiago. Reports are coming in that at least two people have been arrested in connection with the attack.

Mainstream Newsclip:

Chilean police authorities continue to track down the estimated 50 hooded protesters who mobbed a Providencia police building Wednesday afternoon, leaving one detective injured and prompting a major university to close its doors. As of early Thursday morning, police had captured two suspects. The attack on the Homicidal Brigade of the Investigations Police (PDI) - Chile's plainclothes detective force - was apparently launched in protest of the upcoming Sept. 11, 1973 coup anniversary that ousted President Salvador Allende. During the 10-minute attack, college-aged protesters tossed Molotov bombs, rocks and cans through the building's windows and at police officers who tried to stop them.

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major university to close its doors. As of early Thursday morning, police had captured two suspects.

The attack on the Homicidal Brigade of the Investigations Police (PDI) - Chile's plainclothes detective force - was apparently launched in protest of the upcoming Sept. 11, 1973 coup anniversary that ousted President Salvador Allende.

During the 10-minute attack, college-aged protesters tossed Molotov bombs, rocks and cans through the building's windows and at police officers who tried to stop them.

Violent public outbreaks are commonplace around Sept. 11 in Chile, but protesters struck days earlier than expected this year, angered by recent clashes between police and Chile's Mapuche population, the nation's largest indigenous group, in Region IX.

Anonymous communique from participants:

"At the beginning of our demonstration a detective from the Homicide Brigade proceeded to attack one of our comrades, we beat him back. Because of this the rest of the detectives came out to defend him using their arms against ours. With automatic rifles, pistols, revolvers, sub machine guns and shields they tried to disperse us, but our revolutionary conviction and our rage, which make us realize that we are fighting for our people and in memory of those who have fallen in the struggle, was stronger than their weapons.

The PDI has characterized itself by its oppressive character as we have seen in Wall Mapu, where together with Carabineros and the army they have militarized the zone and developed a counterinsurgency to destroy the Mapuche struggle...

With rocks, Molotov cocktails, and paint bombs we confronted the bullets of the PDI, and forced them to stay locked up inside of their station"

Mapuche conflict continues to flare in southern Chile.

Bachelet's cabinet members met by violence And protests.

Monday, September 7th, 2009

Mainstram Newsclip:

Five members of President Michelle Bachelet's cabinet were met with violence and heightened protests over the weekend during their visit to the country's troubled Region IX. Region IX, known as the Araucanía, is also on the front lines of the conflict between the central government and native Mapuche, who say they have been displaced and marginalized by the state. A landowner fired a shotgun at a group of Mapuches who began starting fires on his property, injuring at least three of them, according to the local Diario Austral newspaper. Masked men later burned down a nearby warehouse, destroying agricultural supplies worth more than US\$20,000. On Sunday police said they had apprehended and interrogated a 25-year-old in connection with the attacks, according to the newspaper La Tercera. Several of the measures focused directly on Mapuche communities in distress, such as direct subsidies to indigenous wheat farmers, nearly US\$1.5 million of seed capital with preference for indigenous entrepreneurs, and 1,500 new emergency employment positions directed at communities with the highest unemployment levels and Mapuche populations. The announcement drawing the most attention came from Viera-Gallo, who said the government would restructure its government land program, which has purchased and returned some 650,000 hectares to indigenous communities. Viera-Gallo said a new process was needed to increase transparency and cut down the speculation that has lifted land values throughout the region. The result has been a nation-high unemployment rate of 14.1 percent in the Araucanía, with the official rate rising above 17 percent in some parts of the Malleco province. The study's director said that the region's indigenous issues were not directly addressed in the study but may be contributing to deteriorating perceptions and investments in the region. Those perceptions have worsened in recent weeks after a uniformed police officer killed 24-year-old Jaime Mendoza Collio, one of several Mapuche who were occupying an estate in the north of the Araucanía region (ST, Aug. 31). Indigenous activists have responded to the shooting with protests and violence, shutting down highways in the IX Region and occupying universities, rural estates and municipal buildings.

SOLIDARITY WITH MOHAWK NATION IN CANADA!

Ontario, Canada

Road Blockade in Solidarity with Mohawk Nation

June 24, 2009

Communique:

"June 17th 2009, people dressed in black blocked the Hanlon Highway at Paisley Road during rush hour. Trees and branches were pulled across the southbound lanes and two smoke bombs were set off to draw attention to the banner, which was dropped from the railway overpass. The banner read: "PARK YOUR CARS! Soli-

darity with the Mohawk Nation."

This action was done to disrupt the transport of goods and people belonging to the Linamar Corporation. Linamar is a member of the Security and Prosperity Partnership which has plans to militarize and fortify borders and guards. Like in Awkesasne, Tyendingaga and Peru, we too stand against the SPP and its projects.

Solidarity with the Mohawk Nation means ATTACK!"

More on the Mohawk Struggle and Resistance

wiinimkiikaa.wordpress.com

TOBIQUE FIRST NATION BLOCKADE ENTERS THIRD MONTH

June to August (so far) 2009

Tobique First Nation set up a roadblock on the highway leading to the Mactaquac hydro dam in south central New Brunswick, Canada.

As of August 05, 2009:

On the morning of Monday, June 8, 2009, a group of Maliseet community members walked peacefully into the hydro station. Stephen (Red Feather) Perley approached the New Brunswick Power Corporation (NB Power) employees and said, "You guys have fifteen minutes to pack up and get out." The employees left, the community wrapped a chain around the gate and locked it. The dam was now the property of the Tobique First Nation.

Tobique, the largest Maliseet reserve in the province, first rejected a developer's bid to build a hydro dam on their territory in 1844. The Tobique River was "part of what may well have been the greatest salmon river system in the world with hundreds of thousands of fish swimming upstream to spawn each year. The abundant salmon defined the community's way of life, providing food and employment – many worked as guides in the summer months. Today, barely any wild salmon still make their way up the Tobique river. Tobique residents blame the high rates of cancer on the power lines over their reserve and the toxic chemicals dumped and sprayed on their land by NB Power. Ironically, Tobique residents are charged among the highest electricity rates in the province.

In May of 2008, a group of Tobique activists set up a blockade by the road into the reserve and denied NB Power access. Almost all band members stopped paying their power bills pending a negotiated agreement. In July of 2008, the community began allowing NB Power access to the dam to do repairs and maintenance on the condition that NB Power employees check in with them first and that a band member escorts the employees into the dam or community. That month, NB Power forgave over \$200,000 worth of hydro bills. Women sat at the blockade every day until November, when New Brunswick's no-disconnect policy comes into effect. The policy prevents NB Power from cutting off anyone's electricity.

Tensions escalated on June 26, 2009, when a truck rolled by the blockade and into the station. When the blockaders caught up with it, the driver was talking on his cell phone. Stephen Perley told him to hang up. "You're trespassing," Perley said, "On behalf of Tobique First Nation, I'm seizing the truck." The First Nation has made some gains: on June 30th, 2009, the provincial Minister of Aboriginal Affairs committed to funding the restoration of eroded riverbanks and the clean-up of toxic and other wastes dumped at and around the dam.

However, the dam and now a truck worth \$170,000 are in the hands of the Tobique First Nation and they're not giving them back without an equitable settlement. In the weeks and months to come, anyone concerned with Indigenous rights should keep a close eye on the province of New Brunswick.

NATIVE TENSION AND CONFLICT ESCALATES IN PERU

From a flyer passed out during solidarity march with Native Struggles in Peru during August 2009 in New York City:

"Following the orders of President Alan Garcia, the Peruvian police opened fire on a 2,000 person demonstration marching against the plundering of the country's 67 million hectare rainforest for lumber and oil. When the smoke finally cleared on June 5, 84 of the mainly indigenous protestors had been murdered and many of their corpses were immolated to cover up the number of deaths. The free vs. fair trade discourse rendered by liberal bourgeoisie-apologists distorts the true nature of the Peruvian situation. Capital, as long as it exists, will attempt to eradicate any obstacle that hinders the commodification of the natural world into raw materials for production. The external notions of victim hood impressed upon the slain demonstrators by human rights organizations also blurs the situation by down playing the violence characteristic of our class when we oppose capital's project. We, on the other hand, stand in full soli-

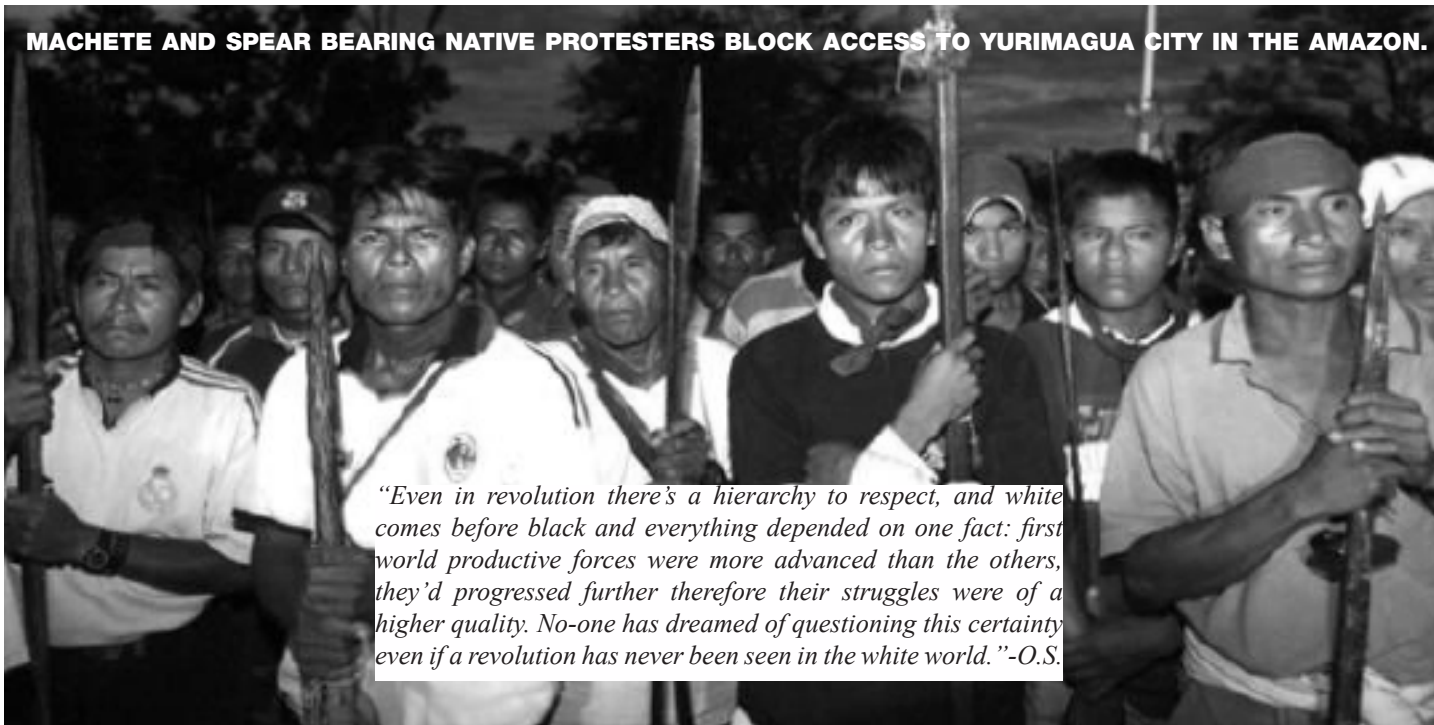
arity with the machete wielding protestors who dismembered 10 cops in the clash and the unknown insurgents barricading roads to the rainforest and sabotaging oil pipe lines. Only when taking this position in the conflict can we understand the essence of the state apparatus in general, and its specific function in Peru, as a strategic relation which aims to isolate and crush those assembling the exploited into a battle-ready organization fit for civil war."

-"Get Walking"

Peru government revokes laws after violent confrontation between indigenous people and police; leading to more tension and popular distrust in the state. Mainstream News Clip:

On April 9th, 2009, more than 1250 indigenous communities began a National campaign to confront new laws established by the Peruvian government to grant mining, oil, logging, and hydro companies free access to Indigenous territories. Protests were daily and blockades were stoic, setting up more than two dozen blockades and holding countless protests in nine Provinces. The mobilization came to a brutal peak on June 5th, when police forces were sent in to break up one of those blockades—on the Fernando Belaunde Terry Road in Bagua. Indigenous People are labeling Bagua

MACHETE AND SPEAR BEARING NATIVE PROTESTERS BLOCK ACCESS TO YURIMAGUA CITY IN THE AMAZON.



"Even in revolution there's a hierarchy to respect, and white comes before black and everything depended on one fact: first world productive forces were more advanced than the others, they'd progressed further therefore their struggles were of a higher quality. No-one has dreamed of questioning this certainty even if a revolution has never been seen in the white world."-O.S.

a “massacre,” while various Peruvian officials desperately search for excuses in the public eye, claiming that the Peruvian police that attacked the blockade were actually part of a “conspiracy” conducted by “foreign governments”, such as Venezuela’s Hugo Chavez or Bolivian President Evo Morales. The violent confrontation in Bagua left 34 dead according to government figures, “25 police” and “9 native people”. On the other hand, the Coordinating Body of Andean Indigenous Organizations or CAO I says more than 250 people missing, all of them Indigenous leaders who are presumably dead.

Miguel Palacin of CAO I said: “How can those with guns and prepared to attack have 25 dead, and those who were unarmed and were defending themselves have only nine people dead. Most people don’t believe that anymore” said Palacin. Rumors say the bodies were openly burnt and thrown from helicopters during the attack outside of the public eye. Following the confrontation, on June 9th, obviously due only to international attention, two of the laws were overturned by the Peruvian government. Conflict remains tense as the Peruvian state continues to find stability before an escalating native tension and popular contempt for its recent doings.

MAYA VILLAGERS BURN GOLD MINE EQUIPMENT

**June 24th, 2009
San Marcos, Guatemala**

A group of Mayan Mam villagers set fire to a pickup truck and an exploration drill rig earlier this month at the Marlin gold mine in San Miguel Ixtahuacan municipality, San Marcos, Guatemala. The mine is operated by Montana Exploradora de Guatemala, a subsidiary of Canada’s Goldcorp Inc.

According to Rights Action, Goldcorp had been pressuring about 20 Maya families from the Sacmuj villages to sell their land. The families consistently said no to the company. Goldcorp decided to just ignore the villagers and bring their equipment onto their land without the villager’s consent.

The villagers began asking Goldcorp to remove the vehicles and equipment. They also presented the Human Rights Ombudsman of Guatemala with a formal complaint. On Wednesday, June 10, Goldcorp employees told the villagers that they would remove everything the next day. But the day came and went, and the equipment remained. Instead of removing it, the company signed an agreement to take the equipment the next day after that, June 12. Then, as June 12 rolled on it became clear that once again the company was not going to comply— leading a group of villagers to respond, by burning the equipment. Incidentally, on June 10 Goldcorp requested a police and army presence. The government immediately sent in 2 units from the national police and 4 vehicles full of soldiers. The next day, June 11, other 6 police units rolled in, along with two units from the anti-riot squad. Fortunately, the officers did not intervene when the villagers took action on June 12. However, June 19, Goldcorp successfully convinced the Guatemalan government to bring charges against seven Maya villagers in relation to the incident.

FOR THE GLORY OF GOLDCORP

The situation mentioned above is not a new situation, for native people in Guatemala, or the GoldCorp corporation. On January 22, 2007, GoldCorp had charges laid against twenty two Maya community members, and arrest warrants issued for seven. That same day, GoldCorp promised to establish a dialogue with the community, who had set up a blockade 10 days prior to protest a range of concerns about the mine, which included the “destruction of dozens of homes due to the use of explosives; water contamination resulting in health problems of people and livestock; an apparent lowering of the regional water table resulting in the drying out of wells and natural springs, and some crop failure (example: fruit trees).”

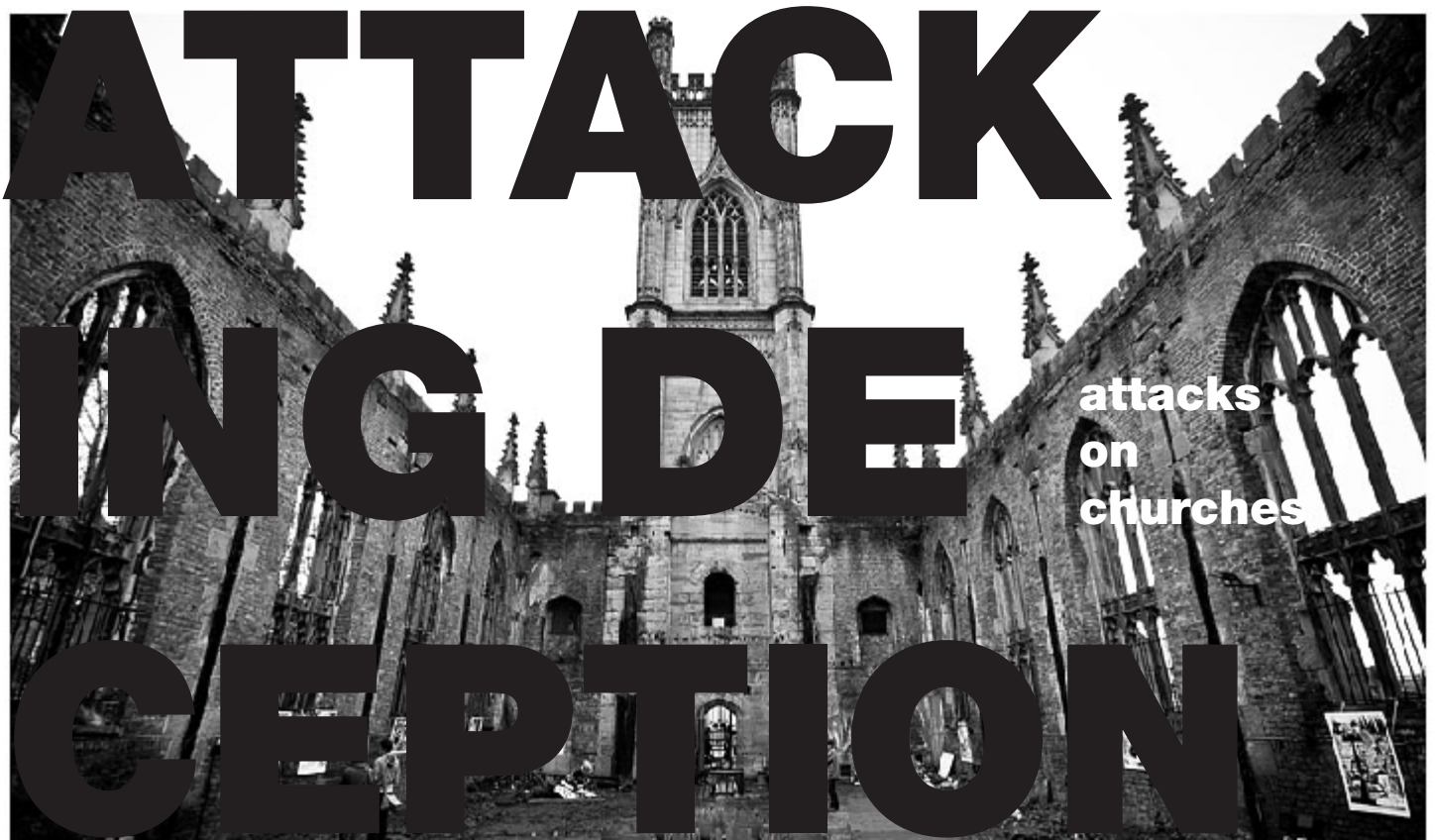
Eventually, nearly all of the charges were dropped. Yet in 2008 GoldCorp tried to run the same gimmick again but this time they charged eight Mayan women. This situation is ongoing.

GoldCorp states that the lesions and rashes covering the bodies of Maya Men, Women and Children, is not because of poisonous

substances like arsenic, extremely high concentrations of which were found in a river downstream from the mine. Instead, GoldCorp says, it’s because the Mayas don’t know how to clean themselves.

THE FIRST AND THIRD WORLD ARE OF THE SAME WORLD. MORE FROM “GET WALKING”.

“The visual excess produced by the mass media counter poses the dictatorships’ of the global south to American democracy, thus contrasting garbage with garbage. While hardly ever mentioning domestic oppression, CNN incessantly drenches its viewers with bloody images of border skirmishes in far-off lands and snapshots of foreign military generals in aviator glasses but gives little to no explanation of the accompanying circumstances. “Be happy you live within these safe American borders,” is not only the underlying message of every international news segment but also a repressive tool used to mask the reality of capitalist exploitation within the US and inhibit auto valorization as a response. The appearance of safety and social peace is nothing but a low intensity weapon used to counter any possibility of an insurgency in the US. Underneath this facade of normalcy, the American State is like all other States and the very structure of liberal-democratic rule is tyrannical and despotic because the rule itself can only operate in a perpetual state of emergency. When the social peace is disrupted, all States show this marking characteristic by suspending supposed “rights” and “liberties” and disposing of very laws it wishes to enforce. Thus, the distinction between democracy and dictatorship is as laughable as a game of eeny, meeni, mini, mo on the cold toes of corpses. The only choice our miserable lives allow is either the total destruction of a world dominated by government or to continue to drown in generalized barbarity.



This civilized, technological, commodity culture in which we live is a wasteland. For most people, most of the time, life is dull and empty, lacking vibrancy, adventure, passion and ecstasy. It's no surprise that many people search beyond the realm of their normal daily existence for something more. It is in this light that we need to understand the quest for the spiritual.

Of course, many, if not most, religious people are not really questing for anything. Religion provides them with dogmas, easy answers which allow them to stop thinking, feeling or acting for themselves. I feel nothing but disgust for their mindless, dogmatic spirituality and will deal no further with it. It is rather with sincere spiritual questing that I wish to deal.

I was raised a fundamentalist Christian, so I have first-hand experience of one of the most repressive forms of religion. A few--though very few--fundamentalists are truly questing for something more. I was one of these. I questioned, I probed, I sought for the intense depth of passion that this religion promised but that its practitioners rarely manifested. I decided to study for the ministry, not because I wanted to be a minister, but because I hoped to gain a greater understanding of the spiritual. During my studies, I left my fundamentalism behind, embracing a Christian mysticism which combined aspects of Pentecostalism, Tolstoyan anarcho-pacifism and non-violent millenarian revolutionism.

In order to better live this "radical Christianity," I dropped out of

college and wandered around the country visiting "radical Christian" communes. I finally settled in a commune in Washington, D.C., because they really seemed to be doing something. Within a few months, my attempts to live my faith came to a head. I was putting all my strength and energy into actively expressing the "radical" self-sacrifice that I believed would transform the world into the kingdom of god. Twelve hours a day, I worked on a project designed to help poor ghetto-dwellers create a housing cooperative in which they would collectively own and control their housing. My energy gave out. When I called on god to help me, he wasn't there to answer. When I was most dedicated to him, the god I had trusted all my life failed me. As a result, I had a nervous breakdown and went through several months of severe depression. What finally brought me out of it was recognizing that there was no god, there was no reason to expend myself in absurd self-sacrifice and my energy would be best used in creating my own life.

My rejection of Christianity and god first took the form of a crass mechanistic materialism, but someone who had so passionately pursued the spiritual could never be satisfied with a dead mechanistic view of reality. So I dissected Christianity--my two and a half years of theological studies was useful in this--and compared and contrasted other religions. I already knew that Christianity was dualistic, dividing reality into spirit and matter. I discovered that this dualism was common to all religions with the possible exceptions of some forms of Taoism and Buddhism. I also discovered something quite insidious about the flesh/spirit dichotomy. Religion proclaims the realm of spirit to be the realm of freedom, of creativity, of beauty, of ecstasy, of joy, of wonder, of life itself. In contrast, the realm of matter is the realm of dead mechanical activity, of grossness, of work, of slavery, of suffering, of sorrow. The earth, the creatures on it, even our own bodies were impediments

to our spiritual growth, or at best, tools to be exploited. What a perfect ideological justification for the -exploitative activities of civilization.

But I don't believe religion necessarily developed purely as a way of justifying exploitation. Much more likely is that as exploitation immiserated the lives of people, the ecstatic joy of wild existence and of the flesh unrepressed became fainter and fainter memories until at last they seemed to be not of this world at all. This world was the world of travail (from the Latin root word which gives all the Romance languages their word for work) and sorrow. Joy and ecstasy had to be of another realm--the realm of spirit. Early religion is wildly orgiastic, clearly reflecting the lost way of life for which people longed. But by separating this wild abandon into the realm of spirit, which is in reality just a realm of abstract ideas with no concrete existence, religion made itself the handmaiden of civilized, domesticated culture. So it is no surprise that in time shamans evolved into priests who were functionaries of the state.

Religion--which started as an attempt, clearly flawed, to regain the ecstasy of unconstrained pleasure--as the hand-maiden of authority had to take a different stance toward pleasure. For the most part, religion has declared pleasure to be gross, evil, or a distraction from "higher" spiritual pursuits. Present pleasure was to be repressed for a future paradise. A few schools of religious thought took a different tactic. Since pleasure could so clearly induce ecstasy, these schools said that it was fine to practice these activities as long as it was done in the right way, at the right time, for purely spiritual purposes. The spontaneous, playful expressions of pleasure were strongly discouraged as they distracted from the spiritual expressions of these practices. The puritanism and productivist orientation to pleasure in some tantric and sex-magickal texts is astounding. In these spiritual practices, pleasure is subverted from its natural course in which it would create a world of free play and is transformed into spiritual work.

The rejection of religion in recent centuries has mainly taken the form of crass, mechanistic materialism. But this is not truly a rejection of religion. This form of materialism still accepts the matter/spirit

dichotomy--but then proclaims that spirit does not exist. Thus, freedom, creativity, beauty, ecstasy, life as something more than mere mechanical existence are utterly eradicated from the world. Mechanistic materialism is the ideology of religion updated to fit the needs of industrial capitalism. For industrial capitalism requires not only a deadened, dispirited earth, but deadened, dispirited human beings who can be made into cogs in a vast machine.

But there have been other rebellions against religious ideology. I am most familiar with those that arose in Christian Europe. In their most radical expressions, the Free Spirits, the Adamites and the Ranters utterly rejected the flesh/spirit dichotomy, claimed paradise for the earth in the present, claimed divinity for themselves as physical beings and rejected the concept of sin and absolute morality. At their best, they were radically anti-religious. They used religious language in a way that turned religion on its head and undermined its basis. It seems that these anti-religious radicals weren't aware of the full implications of what they were doing, and because of that their rebellion was recuperated where it wasn't simply wiped out.

Industrial capitalism and its attendant ideology, mechanistic materialism, have drained the life and beauty from our experience of the world. We have been taught to distrust our own experience and to accept as "knowledge" the word of authority as found in textbooks, heard in lectures or poured into us by television or other media. And the picture of reality we are spoon-fed is so joyless, so lacking in passion, that if there is any feeling left in us, we must have something more. Because religion has usurped the passion from the world, its language is often quite passionate, ecstatic, even erotic. It certainly sounds like the place to look for the depth of feeling and wild creativity for which we long. In my own explorations, I experimented with mystical practices and magical ritual. And both within the context of these experiments and outside of that context in wilderness areas, I have had experiences which don't fit into the framework of a mechanistic materialist world view. Certainly, religion could provide a framework for those experiences.

But, ultimately, religion fails to meet

"spiritual" needs. It fails because it declares those needs to be spiritual--of a non-worldly realm--and so cannot deal with their roots. For it is civilization with its need to exploit the earth, and most especially industrial civilization for which even humans must become mere cogs in a huge machine, that drains our lives of beauty, of creativity, of passion, of ecstasy. William Blake said, "If the doors of perception were cleansed, everything would appear as it is: infinite." And I know our senses can be doors to vast worlds of wonder. I have experienced as much. But our senses have been bound to the needs of production and consumption, and so made incapable of experiencing the vibrant life that is the physical world on a moment-to-moment basis.

Religion claims to give us back the freedom, the creativity, the passionate fullness of life that was stolen from us, but, in fact, is part of the conspiracy to keep this fullness from us. In relegating creativity, passion, freedom and ecstasy to the realm of the spiritual, religion safely takes them out of the realm of daily life and puts them in their "proper" place where they cannot become a threat to civilization--the realm of ritual and ceremony. My own experiments with magic and mystical practice taught me something interesting. When I looked back on my experiences without putting them in any sort of ideological context--and without religious metaphors to obscure what was really going on, I realized that everyone of these experiences was a physical, bodily, sensual experience, not an experience in some sort of "spiritual" realm. But it was an experience of the senses free of their ideological, civilized chains. I was momentarily experiencing the world as a wild being, without mediation. It's interesting to note that the metaphor that I have found most useful in describing these experiences is the lycanthropic metaphor--I felt that I had turned into some non-human creature. Civilization has become so much a part of our definition of the human, that our minds seem to view experiences of uncivilized sensuality as experiences of inhuman sensuality. When religion defines these experiences, it destroys their sensuality and wildness, denies their bodily nature, and so civilizes them. Eventually, they fade. Religion ceases to be orgiastic and turns dogmatic--and to those with any perception it becomes clear that religion is incapable of fulfilling its promise.

The revolutionary project must certainly include the end of religion--but not in the form of a simplistic acceptance of mechanistic materialism. Rather, we must seek to awaken our senses to the fullness of life that is the material world. We must oppose both religion and mechanistic materialism with a vibrant, passionate, living materialism. We must storm the citadel of religion and reclaim the freedom, the creativity, the passion and the wonder that religion has stolen from our earth and our lives. In order to do this we will have to understand what needs and desires religion speaks to and how it fails to fulfill them. I have attempted to express some of my own explorations so that we can carry on the project of creating ourselves as free, wild beings. The project of transforming the world into a realm of sensual joy and pleasure by destroying the civilization that has stolen the fullness of life from us.

**-Feral Faun
From Anarchy: A
Journal Of Desire
Armed #17, Fall/
Winter 1988**

The church, and all man-made infrastructure of a man-made god, is a tax-free business enterprise, worthy of the same animosity and violence as any bank. It is funded by its generation to generation deception, and praised by the social order for its unique and brilliant deliverance of social compliance both historically and currently. People will probably scoff and complain for reporting on actions like these. But these are not attacks on an individual's beliefs, these are attacks on an ideology that can only exist by its constant expansion and imposition. An ideology that's helped to create the Western World today.

As the church continues to modernize and plunder the spirituality of native groups in the South Pacific, Africa, Asia, or South America, it continues to fund lobbyists in the states. We have no pity for the god-fearing who found their "sacred" places sabotaged, as cited in these reports.

Destroying the church is to attack the bank of the western spirit. It is to destroy the spectacle of god. Once the church is destroyed, god and all that has been rationalized in this idea's name is destroyed.

For god only exists in the church and its doctrine.

CHURCH AND BUSINESSES ATTACKED IN ABILENE, TX

Todd Wilson, pastor for worship and music at First Baptist Church in Abilene, surveys damage to a chapel stained-glass window on Thursday, July 9th, 2009. Police said five or six downtown businesses were vandalized Wednesday night or early Thursday. "It's a senseless act and a destruction of beauty and God's house," said Mike Greenfield, pastor for administration at First Baptist in Abilene. "I'm frustrated that somebody has that little respect for God's house." In the chapel, the safety glass protecting the stained glass was pierced, knocking openings in five of the large stained-glass windows. Police said five or six downtown businesses were vandalized Wednesday night or early Thursday. Greenfield estimated repairing the church panes would cost close to \$6,000. However, the chapel stained-glass windows, which have been in the church for 50 years, could cost \$5,000 each to replace.

KEENE, N.H.: "HOPE" CHAPEL WAS COVERED IN RED SPRAY PAINT SATURDAY

**July 14, 2009
Mainstream News Clip:**

This vandalism has more philosophy than profanity with at least 40 phrases, including, "end the lies," "think," "end the hate" and "Nietzsche was right." The vandals targeted the church with a message of atheism, causing an estimated \$15,000 to \$20,000 in damage.

Rev. Joseph Mabe recalls seeing, "15 to 20 anarchy signs, anti-Christianity signs, anti-religion signs," . In addition to the symbols, the vandal wrote out direct quotes from 19th-century German philosopher Friedrich Nietzsche, like "God is dead." "I was angry, at first, that someone would do this because we're doing our best to help people and make good news available for people," said Dan McMahan, a Hope Chapel elder. McMahan said the anger is gone and now is the time to forgive. "We just put up, 'Mr. Vandal, Jesus loves you, too.' and actually, our people this morning had many conversations about finding whoever did this and welcoming him into our church," Mabe said.



A REMINDER FOR A DELUSIONAL ERA

**AGAINST GREEN CAPITALISM;
FOR EARTH LIBERATION**

Each issue of Fire to the Prisons includes in-depth descriptions or references to different people currently incarcerated or on trial for what the state calls “eco-terrorism”, and what others call “earth liberation”. Some radicals have criticized this underground movement as being a mere “single issued” force. This criticism is in response to some of the “environmental” concerns cited in the rhetoric spouted by certain prisoners or defendants who

have been arrested for or accused of earth liberation motivated crimes, or the communiques made public claiming actions under the banner of the “Earth Liberation Front”. Although these criticisms have distanced those punished for “eco-defense” driven crimes or “earth liberation” attacks themselves from the sympathies of many other radical groups; the “earth liberation” movement, or the international “eco-terror” conspiracy, has proven itself to be as ferocious, uncompromising, and consistent as the repression it has faced, and unfortunately continues to have to overcome. To keep it brief, since the “Earth Liberation Front” along with its state appointed affli-

ate group, the “Animal Liberation Front”, was declared the number one most dangerous domestic terror threat in the United States by the F.B.I in February 2002, state investigation, surveillance, and harassment has found new funding, resources, and opportunity. If you are not familiar with the history of these two non-organizations that operate informally as clandestine and underground actions loosely connected by anonymous communiques signed “Earth Liberation Front” or “Animal Liberation Front” sent into different media outlets; we recommend looking at the web-sites included below the actions mentioned following this introduction. We also recom-

mend reading the prisoner repression section of this issue, as well as prior issues to deepen an understanding of the state's attempt to silence this threat.

But alas, even as the state continues to escalate its repression towards this invisible forth, hoping to intimidate and punish whoever they can find or connect to it, resistance continues. Its incredible and inspiring no matter what your interested in politically or anti-politically, that a struggle exists like this, specifically in the western world today. As a society that has built itself at the severe expense of its own habitat begins to accept the potential consequences of this bastardly assault, a radical outlook on the situation that doesn't look to profit off of the new or trendy concern (Whole Foods, Sierra Club, Toyota Prius, etc.) but destroy the origin of the problem can certainly be refreshing. "Built Green? Nope BLACK!", was spray painted at the scene of an arson claimed by the "Earth Liberation Front" that caused over seven million dollars in damages to a green condo development in Maltby, Washington (a suburb 25 miles northeast of Seattle) in March 2008. A precedent set before a growing reign of green capitalism.

Although it is important to see how much harder it is for state agencies to investigate crimes not formally claimed as the "Earth Liberation Front", and quite possibly with an awareness of this fact, attacks are happening against urban or industrial development that go unclaimed. Requiring those who hear of it, people or police, to have to come to their own conclusions about why so and so was destroyed.

As capitalism begins its process of painting flowers on the images of its industry, some have stood ground to remind us through force, that such attempts to put band aids on the wounds inflicted on the habitat of this lost humanity will not be tolerated.

**Earth Liberation Front Torches Development Water Truck in Mexico//August 7th, 2009
Excerpt from a communiqué:**

"In the clandestine darkness, on a tranquil and hot night, we assembled our dream with gasoline that would soon be fire.

We walk under the ghosts of the trees already destroyed, only our breathing and steps we could hear. During this night, everything went well.

We arrived at our objective, a truck full of water, utilized to squander hundreds of liters of water for the earth that civilization would later lick, urbanizing it and leaving it completely infertile, all for the construction of streets where zombies wander.

We placed our device in the front rim of the truck and we hid behind urban flora. A small spark of happiness suffices to illuminate a sad night of agony."

-Earth Liberation Front/
Mexico

**Fifteen Tractors & Earth Movers Sabotaged in Santa Cruz, CA (USA); \$500,000 in Damages// August 16th, 2009
Mainstream News Report:**

A vandalism of a Green Hills Road construction site during the weekend caused at least \$500,000 in damage to 15 tractors and earth movers, Scotts Valley police reported Tuesday.

The damage was discovered Monday morning. Two or more vandals put a mortar-like substance into the engine blocks or fuel lines of all the large machinery at the project site, where a company is in the early stages of building a 16-home development, according to police.

No one has claimed responsibility and investigators have no suspects, though they did collect evidence at the scene, police Lt. John Hohmann said.

Police have not categorized the crime as ecoterrorism, but the FBI offered assistance in the investigation. Scotts Valley police are also collaborating with UC Santa Cruz police. Hohmann said the university has had "quite a few incidents" of similar vandalism, the most recent of which was a few weeks ago. No one has been arrested in connection with those incidents and UCSC police have no suspects, Hohmann said.

Everett, Washington: Earth Liberation Front Topples Two Radio Station Towers// September 4, 2009

At 3:30 am on September 4th, 2009, a bulldozer was used to topple two controversial radio towers in Everett, Washington belonging to the KRKO radio station. A banner saying Earth Liberation Front was left at the scene.

From Earth Liberation Press Office:

"Due to the health and environmental risks associated

with radio waves emitted from the towers, we applaud this act by the ELF," stated Jason Crawford, a spokesperson for the North American Earth Liberation Front Press Office. "When all legal channels of opposition have been exhausted, concerned citizens have to take action into their own hands to protect life and the planet."

For the past eight years, opponents have waged a legal battle against the towers, arguing that AM radio waves cause adverse health affects including a higher rate of cancer, harm to wildlife, and that the signals have been interfering with home phone and intercom lines.

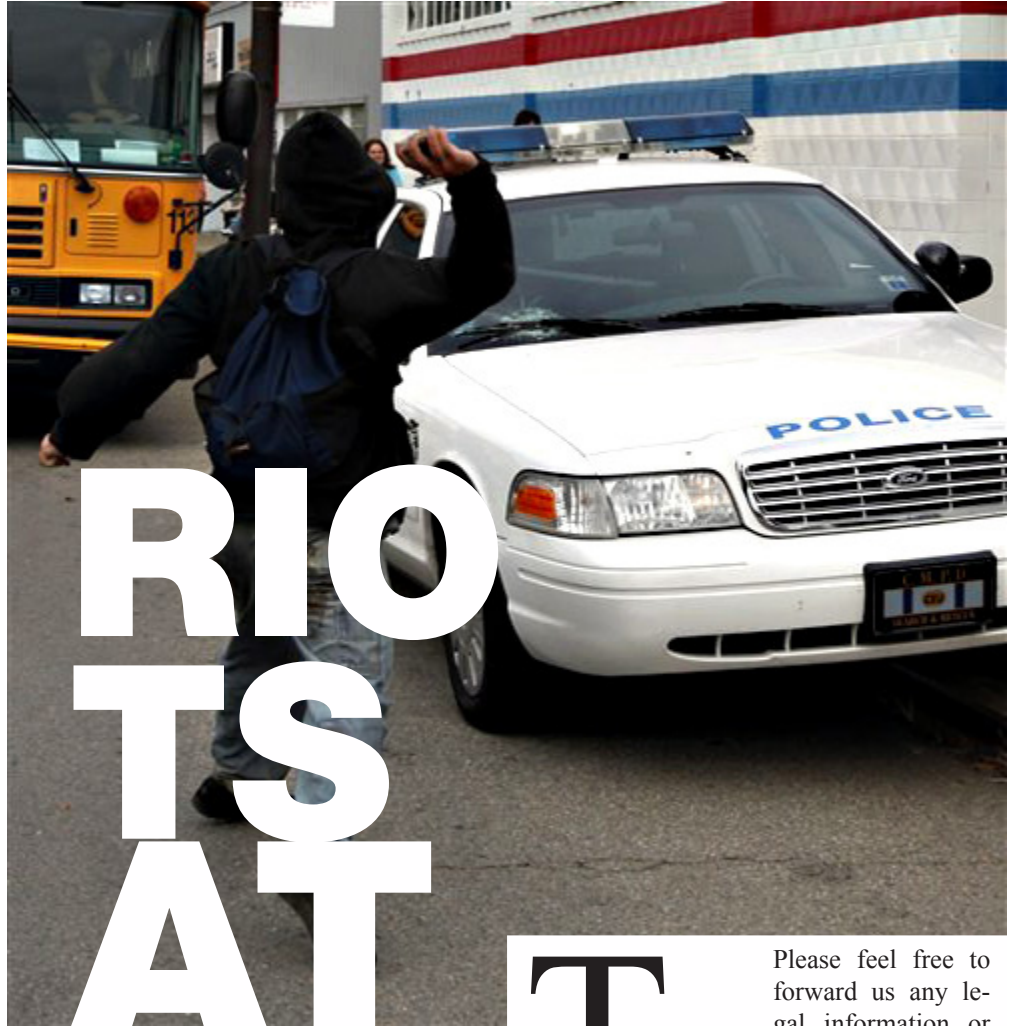
Last year, the first four towers were erected by KRKO after numerous hearings and appeals.

**Fifteen Hummers Sabotaged at a Dealership in Portland, OR
September 14, 2009
Earth Liberation Press Office Media Release:**

Acid was poured over fifteen Hummers at Vic Alfonso Cadillac in Portland, OR, USA. As of yet there has been no claim of responsibility. However, it is evident from the sabotage that this act was conducted in response to the environmental devastation caused by SUVs and Hummers in particular.

VISIT:

Earth Liberation Front Press:
www.elfpressoffice.org
Bite Back Magazine
www.directaction.info



RIOTS AT THE G 20

This article was added to this issue close to our printing deadline. We tried to include as much information as we could find as possible. Unfortunately, quite a bit of state and federal repression is popping up randomly around the country as we go into print. We apologize if you were arrested at the G20, or recently subject to investigation or surveillance by the state, or dealing with any post-G20 state abuse and not mentioned here.

Please feel free to forward us any legal information or unmentioned events around the G20 to include in our next issue, or forward to readers of this magazine. All noted information here stems from news reports found online. All information here is previously made public by another news source of some sort.

With that said, this says what we heard.



The Republican National Convention of 2008 helped to spark a new found understanding of American radical violence. Any opportunity to destroy, or produce tension, is an opportunity that must be seized. Following the RNC, federal and state special task forces clearly decided to move their domestic “anti-terror” posturing from Animal and Environmental resistance to those perceived as anarchists or autonomists. With random raids prior to the event, an overwhelming police state to greet the demonstrations around the RNC, random sweeps of people on the street, over 800 people arrested, 21 of which lead to felony convictions, a string of raids during and after the event itself, the use of informants, and trials that still continue to this day—we were under the assumption the state was expecting the G20 to be a bit more timid. But even before a police force of 4000, most of which was brought in from neighboring cities or flown in from places like Arizona, plus the national guard, the unfunded hoodlums acting as the opposition were able to create mayhem for the G20 in Pittsburgh this September 2009. No protests around the event were permitted by the city, so any public opposition was subject to arrest. We’re assuming those destroying things were generally on the run, so those who had faith in the cold heart of police practice faced the wrath of the

police response. Specifically students had an opportunity to see the true side of the police as demonstrations around PITT University were met with some of the harshest police repression. Although random targeted sweeps of more militant demonstrators were also a frequent occurrence at the G20 by the military and police.

As we read: on September 24th, at around 2 or 2:30 p.m. an un-permitted march began to assemble at Pittsburgh’s Arsenal Park. As the park quickly swelled to over 1000 people, riot police began to surround the park on all sides. Before they were able to completely contain the gathering, a small group of people began to leave the park heading down two streets parallel with the G20 summit location, followed by a few hundred people helping to fill up the streets. Immediately after the break-away march cleared a few blocks, they were declared an “unlawful” assembly. After a few more blocks, the snaking mob was met by a line of riot police communicating through a loudspeaker repeating a pre-recorded message. As the message explained that the group was declared an unlawful assembly, a voice turned into a tormenting alarm like noise called an LRAD or a Long Range Acoustic Device. This was developed by the American Technology Corporation to act as a crowd control device. Although the LRAD is owned by a few police forces in the United States (example: NYPD), the G20 is understood as the first domestic use of the device that was designed originally for Navy warships to warn on-coming

ships approaching without permission. It is designed to generate a noise that can permanently damage hearing or go beyond the average human threshold for pain. But the group proceeded to remain in tact and respond to the LRAD, police warning, and tear gas with uncompromising confrontation to the police line. Tear gas was thrown back, and projectiles and dumpsters were thrown towards the police to keep a distance. Watching footage of this particular incident, it appeared that once the tear gas became too much, or the police were planning to attack, the group began to run back into the smaller streets of Pittsburgh. Some of those who chose to stay were arrested or beaten by police. As what was said to around 200 fled the scene, they entered the Bloomfield neighborhood of Pittsburgh where a bank was attacked and the mob continued to flee. Some on-lookers cheered and watched as this violent force quickly swarmed the neighborhood. It's said that friendship park was the re-convergence point for fleeing rioters. During this encounter, the demonstration's alleged communications office was being raided, leading to two individuals arrested and held at a 30,000 and 5,000 dollar bail (Refer to repression piece following this). Twitter based communication continued although the original communication spot was raided by the police. Shortly after 4 PM the crowd grew to a few hundred clearly amped from the unexpected events prior. As the police heard or noticed the crowd growing in Friendship park, like earlier, they began to try and surround the park. During this the mob began to flee again, attempting another snaking march. The mob swiftly managed to remain together even before an ever encroaching police force. As the march continued at it's "slowly jogging" pace, the police attempted to attack as it took a turn. Although a few individuals were nabbed by undercover police, the mob defended themselves by throwing projectiles at the police, keeping them at a distance. Once distance was established, the mob dragged a chain-link fence to create a barrier in the street and aid in their escape. A few seconds after the escape was perceived successful, individuals attacked a Boston Market and BMW dealership, leaving them both with broken windows and new debts. The

mob continued, running over the nearby bridge into North Oakland. Once arriving onto the other side, banks and franchises like KFC were also attacked. This specific mob as described by an article found online by "crimethinc", was said to have dispersed from there. Small confrontations are understood to have taken place throughout the day as well. In video footage you see rioters in different parts of the city, attacking police cruisers with dumpsters and rocks. The police suffered the wrath of their own stupidity, as mobs of rioters attacked a fully equipped police state, with nothing but the clothes on their bodies, or what seemed to be whatever was around or would fit into their bags. As the mobs temporarily dispersed the police began to expand, making their presence even more abrasive.

As the night approached, and the cities tension seemed to escalate more and more, from what's been said, the city seemed to be filled with a mixture of secured elite parties and activist schmoozing events. One event, however, stood out. A motivational speaker, using a power point presentation, and were assuming epic rhetoric explained the emotional benefits of the therapeutic practice known as the riot. Apparently such a thing is much cheaper than most pharmaceuticals or shrink rates. The motivational talking seemed to end at ten, as people convened following the therapy session, looking for more opportunities to discover inspiration. At 10 PM a "Bash Back" themed, predominantly black-clad dressed mob took to Forbes Ave., 100 or so strong. Equipped with numerous dumpsters used to blockade intersections, helping to protect the mob from the police, and create a comfortable space for the mob to release some pain, chants like "We're here, we're queer, we're anarchists, we'll fuck you up", helped to set the mood for the event. What appeared to be over a hundred people marching around a dumpster containing high flames of fire, the street was lit up, as individuals appeared to run in and out of the march and on and off of the sidewalk, destroying storefronts left and right. Some of the businesses that reported vandalism were: Panera Bread, McDonald's, Bruegger's Bagels, Subway, Rite Aid, FedEx Kinko's, Ameri-

can Apparel, the Pitt Shop, and a nearby H&R block. As the tension continued to escalate, and the mob was forced to take a turn, a police substation was attacked by dozens in the mob. The mob continued onward, as the police desperately looked to contain it. Before its final dispersal, more businesses were attacked in the college neighborhood of Oakland. Some of which were Quizno's Subs, PNC Bank, BNY Mellon, and Citizens Bank. As the mob dispersed into a crowded area near the University, they disappeared into a crowd of random students and residents gathered by the overwhelming sight of the police, and Obama visiting the area just hours before. Confused by the quickness of the mob's dispersal, like bullies who lash out at recess when their victim's get revenge, the police chose to attack more or less, everyone. Students watching nearby or gathered in the nearby Schenley Plaza and or the "Cathedral of Learning" on the PITT campus, were forcefully attacked and arrested by police. Tear gas and pepper spray were also used on pretty much everyone in the area. Students who refused to move were just beaten and arrested. One girl we noticed in video footage was being shoved by riot police as she was trying to leave the area. After two to three shoves, the courageous young woman was tired of the bullshit, and chose to defend her space by throwing her bike at the enormous coward or police officer behind her. Although anyone with a heart or mind would have seen this act as an attempt of self-defense, the police hit her in the face with their batons, continued to beat her as she was on the ground restrained, and then moved her out of the video camera's range. Although this was an act of abuse by bully cowards, we're assuming that at most she will be rewarded money, if not charged with assault on an officer. As her situation was caught on video, were assuming quite a few of the beatings were not.

From the footage we've seen and reports we've read, it seems that this day was an eye-opener for residents and students regarding the true nature of the state, and the control they had over their everyday lives. This may have been a day of empowerment for anti-political hooligans looking to send a message to the elite who claim to rule this world.

The victory was social tension. Unlike shutting down a specific event, this does not remain isolated to its occurrence.



“YES, WE ARE ADDICTED TO RIOTING”

AN ANONYMOUS COMMUNIQUE, FOUND ONLINE, DISCUSSING THE G20:

“**O**nce again we find ourselves on the road, hurtling towards an unfamiliar city using some sort of gathering of international leaders as an excuse to reunite with fellow anti capitalist miscreants from around the country in hopes of provoking a modest level of social conflict in yet another mediocre American city.

Last minute meetings, paranoia, and a sinking feeling in our collective guts, these are the classic feelings of anxiety and nervousness that always precedes an action. I make my way to Arsenal Park, the starting point of the seemingly suicidal 'People's Uprising' march. My anxiousness eases slightly as I pick out familiar faces which greet me with complicit nods. We head in packs towards the meeting point. The park itself is now a terrible mix of masked maniacs, placard waving protestors, and various freaks including a young man dressed in a cow outfit parading themselves before the assembled throngs of media. A large, sinister looking crew begins to assemble; shirts cover faces, gloves are tugged over hands, and hoods are pulled up. It is clear that some people came ready to fight.

“A, Anti, Anti Capitalista...” a chant goes up as the black clad mass moves into the street, only to be immediately enveloped by a mob of photographers and video cameramen slowing the nascent march to a crawl. They make it to the corner and the front of the march suddenly veers to the left, diverting from the publicized route. Those in the know quickly realize that this abrupt redirection of the march is made with the intent of moving towards the wealthy

Shadyside district, away from the police presence downtown. Unfortunately the march organizers seem stubborn in their wishes to bring the march downtown, into a choreographed display of dissent with the thousands of waiting riot police. Through pleadings, yelling, and threats they are able to push the bulk of the march downhill towards the convention area leaving the splinter bloc isolated and with little other recourse than to follow the march towards the inevitable confrontation with the mass of the police.

A loud car alarm noise, followed by a recording: “This is the chief of Police, you must disperse immediately...” The march is as close to downtown as the police will allow. Tear gas clouds begin to billow up from the bottom of the large tank-like Armored Personnel Carriers wedged into the ridiculously narrow streets of Lawrenceville. Rocks are thrown at a particularly rotund pig perched atop his preposterous vehicle. A projectile whizzes gleefully close to the pig's head provoking a new round of tear gas. The crowd, now a mess of running bodies, catapulting bricks and coughing on gas, scrambles through the cramped streets grabbing at rocks and overturning dumpsters. One dumpster is righted to its former position and after cruising uphill for a while is reversed and pushed downhill gathering momentum as it races towards its destination.

A group surrounded by banners slowly inches its way towards the hostile line of riot cops who lob gas canisters at them. One of the braver individuals in this group extracts themselves from the banners, and manages to return the gas towards the police lines, safely reentering the temporary refuge of the banners. As this helmeted group begins to slowly retreat, the afore-

mentioned dumpster comes rattling down the hill and is finally released, by its temporary conductors, hurtling towards the police who scatter upon its arrival. More gas is released.

The scattered clashes finally become untenable as we get closer and closer to downtown Pittsburgh. Many begin to shed their masks and retreat back up the hill towards the re-convergence point in Friendship Park. At this very moment, unbeknownst to those beginning their withdrawal, a smaller group which had already abandoned the march is moving its way up Liberty Avenue, eventually they encounter a PNC Bank whose ATM's and front windows are shattered as a security guard looks on in impotent frustration. A legal observer for the ACLU is counter observed calling the police with a description of the alleged perpetrator of the window smashing.

A brief interlude of coffee, enthusiastic conversation and the feeling that there is more excitement to come is broken by the announcement that another march is already leaving from Friendship Park. Pulling on gloves and yelling to friends we run towards the departing crowd. We squeeze into the back end of a decent sized march as black masks are slipped back on. It seems that the afternoon's action has just begun. In the front of the crowd there is another attempt by the organizers to push the march back into downtown. The police use this hesitation to mount a charge splitting the throng in two. There is a tense moment as the crowd is squeezed between a chain link fence and stampeding riot police.

Regrouping it is clear the pigs have made a mistake; they have just pushed a black clad mob into an abandoned lot full of rocks. Quickly the unfortunate cops are pelted

with chunks of concrete. Batons swing out, and a plume of thick orange smoke is thrown from the crowd. The police begin to fire rubber bullets causing the rock throwers to run. Luckily a Boston Market falls directly in the path of the rampaging throng, all of the restaurant's windows are caved in with rocks. The mob continues and a bank is set upon, a cinder block is heaved with two hands overhead and comes crashing into the drive-in teller's window. Rocks are flying everywhere. The crowd realizing that its rampage has come to an end scatters into alleyways and parking lots, ditching weapons and changing clothes.

On the other side of the police charge a squad car has its window shattered by a rock, a BMW dealership is met with a hammer. A beefy local tries to make a citizen's arrest of the culprit, but is quickly dissuade by a masked duo. A KFC is also met with bricks and rocks. A few people are beaten to the ground by police and dragged away but the majority of the crowd manages to escape safely.

"Are you ok?" "Where is XXXX?" Nervous phone calls eventually reveal that all of our friends are safe. So far so good. It is early evening and already many of us have witnessed more street fighting today than we have in years.

Nighttime in the Oakland district. Pitt Students have been having a prolonged and unusual standoff with mounted riot police for hours. Rumors circulate that there is more on the menu for the night. A crowd begins to assemble on Fifth avenue a block north of Forbes avenue which, loaded with chain stores, is the main business street in the area. Someone stands up and announces "Welcome to the march, we ask that no one destroys any property..." the masked crowd glares at the speaker who quickly adds "...until we reach Forbes Avenue." Laughter as the group realize they must restrain ourselves for one short block. Glitter is thrown into the crowd creating a surreal touch to the already bizarre moment. Not a police officer is in sight.

We take the street and round the corner. In an alleyway a small group of hooded figures shove several dumpsters

into the now sparkling mob. The dumpsters are dragged onto Forbes avenue and slammed to the ground. "Set them on fire!" someone screams, and in an instant flames are flickering from inside of the metal container. To my right I hear the familiar sound of hammer on glass, I turn to see every single window of the block methodically shattered. Soon the noise is echoed as the opposite side of the street is similarly destroyed. Two police vans drive up towards the rear of the crowd causing a brief panic. However they seem unwilling to take on the crowd, and merely ram the flaming dumpster, emptying its charred contents onto the pavement. The focus quickly moves from the cruiser's flashing lights to a police sub station that lies directly in our path. A projectile flies from the crowd just missing the plate glass of the station. Fury is unleashed. With utter hatred a group leaves the march and begins smashing, kicking and pummeling the windows of the station. A brick bounces off the thick glass as a u-lock is tossed into the spider web of the shattering crystal.

The mob continues in a frenzy, more windows are broken. Police begin to arrive. A chant arises from the crowd "we're here, we're queer, we're anarchists, we'll fuck you up!" a passing Jock takes up the challenge and eloquently yells "faggots!" at the crowd. The reply comes in the form of a limp wristed fist to the frat boy's smug face, followed by a well placed kick to his gut. To finish the dialogue, a can of pepper spray is released into the bigot's already watering eyes. He is left enlightened and bloody on the sidewalk. By now the students are getting excited by the turn of events and the police begin to panic. Gas is released, helicopters descend. Time to leave.

Sweaty and exhilarated we head home. As we wait at a light, a police cruiser zooms up to us. I am gripped with fear until I realize that the car, which is headed from the direction of the march, has its entire windshield smashed in. The cop behind the wheel looks more frightened then we are, he slams on the gas fleeing the area. A wicked grin crosses my face as we leave the carnage behind us and slip into the night.

The 24th of September saw some of the wildest street fighting that has occurred in a summit mobilization in the US in almost a decade. What importance these type of encounters hold is questionable. At their worst they replicate the doomed models of a bygone era, showing a lack of imagination on the part of those who organize around these events. At their best they are spaces where a social rupture is able to occur, where larger components of a local population can participate in open conflict, with the help of the provocations of an active minority.

It is our work to figure out how we can expand on these one-off events creating a wider continuity around our actions and making them more relevant to our daily conditions. We should also not underestimate the internal effects that small collective victories provide within the war that capital and authority wage against us everyday of our pitiful lives.

On the 24th many of us realized a small portion of the potential we have as a fighting force. Through the sounds of shattering glass and the reassuring arms of the friendly mob, we savored a rare taste of the chaotic joy of collective confrontation. Now that we have had the ability to experience this forbidden pleasure we yearn for more.

**YES!
WE ARE
ADDICTED
TO
RIOTING**

REPRESSION AROUND THE G20

Although the arrest toll is said to be over 190 people on day one and two of the G20 in Pittsburgh, we only have information on a few of the cases that happened. We apologize again if you were arrested during the G20, in desire of support, and not mentioned here. Again, please contact us so we can help spread the word, or include you in the next issue of the magazine.

As mentioned earlier: two individuals were arrested during the earlier part of the first day of the G20 for allegedly aiding in the movement of demonstrators via twitter. Following his arrest and release from jail, a raid by Federal and State police forces took place on his home in New York City. We include a description below from conservative New York news paper "The New York Post" describing the events. Following this article we also include a statement that came out from the house just a few days after the raid. The statement includes an email to contact for further updates and ways to support them through this rough situation. We send our utmost solidarity and love to the comrades who had to courageously stand ground as it became clear that this place of safety and comfort, no longer was place to calmly sleep at night.

ON FBI RAID ON HOME IN QUEENS, NYC FROM "THE NEW YORK POST"

"FBI anti-terrorism agents raided the Queens home of a self-described anarchist charged with tweeting protesters with instructions on how to evade police at the G-20 summit.

A dozen gas masks, liquid mercury, backpacks containing hammers and anarchist

literature were among the dozens of items seized Thursday at the Jackson Heights home where Elliot Madison, 41, lives with his wife Elena, 39.

Madison is free on bail after Pittsburgh cops arrested him on Sept. 24 and charged him with hindering prosecution, criminal use of a communication facility and possessing criminal instruments.

Police tracked Madison and another man to a motel room at the Carefree Inn in Pittsburgh, where they discovered a makeshift communications center, according to a criminal complaint.

The two men were seated in front of personal computers and telecommunications equipment, wearing headphones and microphones and surrounded by maps, contact numbers and police and EMS scanners.

Cops claim they were using Twitter to direct the movements of protesters and update them on the location and actions of law enforcement.

The details of Madison's recent arrest and Thursday's search emerged yesterday as defense lawyer Martin Stolar asked a federal judge to stop authorities from reviewing confidential information contained in his client's computers.

But Assistant US Attorney Andrew Goldsmith argued that some of the items raised alarm, including a pound of liquid mercury in the house, alongside "books about poisons" and a microscope.

The feds also found metal triangles that are used to puncture tires and two boxes of ammunition. Goldsmith said agents left a collection of machetes, samurai swords and daggers at the house, because they didn't fall within the scope of the search warrants.

Stolar said Madison and his wife have a

long history of working for the People's Law Collective, a group he described as providing legal representation for protesters.

In court papers, Stolar argued that the search is illegal and asked Brooklyn federal Judge Dora Irizarry to order the return of the property.

The judge issued a temporary order of protection stopping the feds from going through the material.

Neighbors said the house was swarming with agents during the 16-hour search, while helicopters flew overhead.

STATEMENT FROM THE TORTUGA HOUSE FOLLOWING THE RAID:

When They Kick Out Your Front Door,
How You Gonna Come?

On October 1st, 2009, at 6:00am, the Joint Terrorism Task Force (a union of local police departments and the FBI), kicked out the front door to our home—an anarchist collective house in Queens, NY, affectionately known as Tortuga. The first crashes of the battering ram were quickly followed by more upstairs, as the police broke in on 3 sleeping people, destroying bedroom doors that were unlocked.

Three more people, awoken by the most unpleasant means of bounding footsteps, splintering wood, and shouting voices, waited in the basement—their turn at drawn guns and blinding lights came quickly.

We put our hands out where they could see them. They ordered us out of bed. They wouldn't let us dress, but they did put a random assortment of clothes on some people. We were handcuffed, and although the upstairs and downstairs groups were kept separate initially, we were soon all

together, sitting in the living room, positioned like dolls on the couches and chairs. We were in handcuffs for several hours, and we were helpless as our little bird, a Finch we had rescued and were rehabilitating, flew out the open door to certain death, after his cage had been battered by the cops in their zeal to open the upstairs bedroom doors by force. We shouted at them, but they stood there and watched.

And they stood and watched us for hours and hours and hours. 16 hours to be precise, 16 hours of the NYPD and FBI traipsing through our house, confiscating our lives in a fishing expedition related to the G20 protests of September 24th and 25th. The search warrant, when we were finally allowed to read it, mentioned violation of federal rioting laws and was vague enough to allow the entire house to be searched. They kept repeating that we were not arrested, that we were free to go. But being free meant being watched by the FBI, monitored while using the bathroom, not allowed to make phone calls for hours or to observe them ransacking our rooms. Being free meant they took two of us away on bullshit summonses, and even though this was our house, where we lived, if we left, we could not re-enter.

Three of us stayed to the bitter end. Three of us stayed to watch the hazmat team come in to investigate a child's chemistry set, to see them search the garage on an additional warrant, to sign vouchers for all the things they confiscated as "evidence"—Curious George plush toys, artwork, correspondence with political prisoner Daniel McGowan, birth certificates, passports, the entire video archive of a local media collective, tax records, books, computers, storage devices, cell phones, Buffy the Vampire Slayer DVDs, flags, banners, posters, photographs and more than can be recounted here.

The apparent impetus for this raid came over a week ago, when two members of our household were arrested, once again at gunpoint, in the suburbs of Pittsburgh. They are accused of being devious masterminds,

of "directing" the rollicking G-20 protests, of using technology such as Twitter to "hinder apprehension" of protesters. The two were held on bail, one fetching the ridiculous amount of \$30,000 cash, and released 36 hours later after the bond was posted. As of this moment, no additional charges have been levied against the two, nor against any other housemates in the aftermath of the raid.

As anarchists, we are under no illusions about what the State is capable of. We are not the first anarchists to have our house raided, and unfortunately as long as the State remains, we will not be the last. We are, along with other targeted individuals like David Japenga, the outlets for the impotent rage the authorities feel when they lose control, as they did during the G-20 in Pittsburgh. We, that beautiful we, that include Tortuga House and all who find affinity with us, refuse the rigid forms the authorities try and cram a world bursting with infinite possibilities into—He is not a leader, she did not act alone, they are not being directed. Repression is a strategy that the state uses to put us on the defensive, to divert our energies from being a proactive force and instead deal with the terms it has set. We will not lie and say this has not left us reeling, but as time and our dizziness pass, we know that friends surround us. Our resolve is strengthened by this solidarity, and we will not be deterred by this state aggression.

We wish to thank all of our friends and comrades who have stood by us in these difficult few days. Our lawyer filed an injunction on the raid the next morning (October 2nd) that was surprisingly granted- it forbids the authorities from fishing through our belongings until we head back to court on the 16th. In the weeks and months to come we will do our best to share developments as they occur.

IF YOU WANT TO KEEP IN TOUCH OR FIND OUT HOW YOU CAN HELP PLEASE EMAIL US AT:
tortugadefense@gmail.com

STATE OPPORTUNISM AND DAVID JAPENGA

Not even going to the G20 you can tell through pictures or video footage that destruction was a collective project at the G20, not isolated to one super hero of attack. Whether or not most people's faces are covered, or most people are wearing the same clothes, there are obvious bodily distinctions that would contradict an allegation like this. But as the state always does, they have found an opportunity to intimidate, or make an example of someone. As they failed to retain social peace, the embarrassment must be resolved, apparently David was chosen to be the scapegoat. Apparently, the police claim that David broke over 20 store front windows, claiming \$15,440 dollars in damage committed on the first day of the G20. Obviously such allegations are ridiculous, and assuming they were looking for someone to scapegoat, David refusing to give his name when arrested, then giving a false name, may have annoyed them enough to choose him. Of the over 190 people said to be arrested, David was held the longest. Below is a public statement providing the most up to date information on his case:

"David Japenga is a Pittsburgh resident who was arrested the night of September 24th during the anti-G20 demonstrations. He is being held on \$15,000 straight bail on felony property destruction charges. The police and media are calling him a "one man wrecking crew," trying to pin over \$20,000 in damages at Citizens Bank alone and most of the \$50,000 worth of damage done during the entire week. The police are trying to cover themselves for their embarrassing inability to control the two days of the Summit. Japenga was charged with Felony Criminal Mischief in the third degree, two counts of Criminal Mischief in the second degree, Possessing Instruments of a Crime, and Providing False Identification to a Law Enforcement Officer. A sixth charge, Conspiracy to Commit Criminal Mischief, was added for his preliminary hearing but was dropped as quickly as it was added.

Originally, David was held on \$5,000 bail. However, his bail was revoked an hour after his arraignment when the District Attorney mistakenly believed he had warrants out for his arrest. At David's September 30th bail hearing, the judge and the DA took cheap shots at Japenga's character while going over his arrest record, last known addresses and a few news articles from the internet. His bail was raised to \$15,000 straight, despite the fact the initial concern for it's revocation was cleared up.

David's friends raised the \$15,000 within 12 hours of his Bail Hearing and posted it a few days later while securing an apartment for him. He is expected to be released soon. Unfortunately, funds are still needed for his lawyer and other legal fees."

TO SEND MONEY THROUGH PAY-PAL, SEND IT TO
antiracistactionstore@gmail.com

**THE FREE DAVID
JAPENGA SUPPORT COMMITTEE**
freedavidjapenga@hush
mail.com
myspace.com/freedavi
djapenga

STAY UPDATED

Refer to the following web-sites for information on other cases not mentioned, or updates on what we have mentioned as it unfolds.

www.breakthechains.info
www.anarchistnews.org
www.infoshop.org

“CAN'T STOP THE CHAOS”

-Anonymous Post on “Anarchist News” Blog the first day of the G20





The Summer Anarchy Died

In the summer of 2009, Anarchy died. The cause of death; euthanasia. It suffered so long... Ten years... A damn decade... It lived -if you could call that “living”-, hobbling around from summit to summit, groping into the dark for dignity and security fences; a disfigured orphan in a parentless land. At least now, it’s out of its misery... And so, can you really blame it for taking its own life? That poor deformed baby, born on those misty Seattle streets in ‘99, it never had anything resembling a chance. In the light, you saw it and cringed... It then swiftly retreated back into the shadows ashamed of its looks... The poor thing... That little miserable creature could never grow like movements ought to grow; it just couldn’t overcome the defects that plagued it since birth.

If you think about it, the only thing more pitiful than a failed suicide attempt is something horrible like a baby getting a dead

puppy for Christmas. At least now with this analogy, we can better understand the events of May 28th-31st, 2009, when liberals, ie left-wing capitalists, masquerading as revolutionaries, disrupted an action at the Bash Back conference. Pacifism, the capitalist ideology of peace, a defective gene inherited from Anarchy's illegitimate parents, the worst elements of the '60's movement, again showed itself for what it is on those barricaded Chicago avenues when its proponents became complicit with the police and dismantled the roadblocks. That is, it showed itself clearly as an integral part of the dominant system: an agent of the state. An unsuccessful attempt at Anarchy's own life left its maimed body to drag on a few months longer, more deformed and more disfigured.

Failing to constitute itself as a social force, Anarchy was at least determined to succeed at Hari Kari. At the Crimethinc Convergence in Pittsburgh On July 25, 2009, it did what it set out to do, finally it was over, and Anarchy breathed its final breaths. On that fatal day, a group of nationalists claiming to be a part of the Anarchist People of Color disrupted and shutdown the conference which hosted an irrelevant melange of workshops from The Carnival of Solidarity: Tapping into the Radical Potential of New Orleans Mardi Gras to Musical Instrument Skill share and Construction. If this scenario isn't funny enough, The disrupters' pitiful communique they released afterwards, "Smack a White Boy Part Two," may be the only claim for responsibility in which its writers describe how one of the actors is thrown down a flight of stairs in the action, leaving the reader to wonder if we are supposed to feel sorry for the human nerf ball. Of course, the correct response is to laugh at how silly the politics of the oppressed are in America. And then there are the memorable quotes from the disgruntled attendants of the convergence like "if you touch the puppets, I'll fight you." As you can see, revolutionary principles and priorities were in perfect comedic order at the event, especially when considering that today's anarchist feels incomplete without their colorful hand-sock and homemade banjo. The coroner, with assurance, concluded that ridiculousness was the instrument of death that killed Anarchy. The tombstone reads "irrelevant."

"What drove the 'movement' to this comi-

cally miserable end" is the question that juts to the front of the queue. Yet the storm of texts that respond to the fiasco in Pittsburgh neglect the primary question at hand, and instead, point fingers or engage in vapid debate the issues -which are never really the issues- or discuss both sides' motives and arguments. To really get to the foundation of the problem, that is to truly consider how Anarchy sank to such a low that the news of the month was a bunch of kids whining at each other in a smelly building, it's necessary to realize that the argument between the viewpoints are framed by opposition between political -"political" as a pejorative- cartels. What actually unfolded on the day of the suicide was a confrontation between two political rackets: two left-wing capitalist factions warring for social surplus value in a degenerated milieu. The accompanying literature makes this abundantly clear especially when one notices that no position on the situation is argued for with hopes that it will clarify a method to move the world closer to revolutionary transformation. Since, what is not revolutionary is necessarily complicit with the existent and is therefore capitalist, it also follows that the clash between the opposing parties is nothing less than a battle between materialized ideologies.

For example, "The Smack a White Boy Part Two" never once mentions revolution. It's as though revolution wasn't even on its writers' minds. An observation painfully elucidated upon reading the text and through dissecting its anti-colonialization rhetoric will reveal that the sole aim of the group was to evict white people from a poor black neighborhood. The White Boy Smackers seem to want to preserve something within black neighborhoods from being tainted by white anarchists, but what do they want to safeguard? Are poverty, drug-abuse, misery, or maybe even the rampant high-blood pressure that plagues black America something worth defending? The Smackers call for a return to good old days of White Flight, just this time in anti-oppression speak, which will obviously leave the black ghettos in America in the same horrible conditions they have always been in, just anew without white faces. Certainty, the re-establishment of an all black ghetto strikes no fear into the heart of power, and instead it likely furthers its project. Thus so called "resistance" has become blind to its own furtherance of the system it

purports to critique and dismantle.

In the rebuttal text by "Crimethinc, Privileged, Identity, and Conflict at the 2009 Crimethinc Convergence" has a far more democratic -"democratic" as a pejorative- and contemporary vision than the Smackers and is searching for "possibilities for radical communities to exist of mixed race & class." This dream is perfect for any bourgeoisie urban planner designing an ideal city where diversity and respect flourish and a disturbing nightmare for the revolutionary who should surely recognize the horrid exploitation churning under these sorts of capitalist utopias. The tolerant image of a mixed race community, fed to us on television commercials with token people of color smiling in their pre-set roles, is the new face of the dominant order equipped with black presidents and female dictators. Revolution is certainly not the perfection of racial diversity but the complete destruction of the separation imposed by any racial and cultural barriers. Most importantly, revolutionaries do not aim to create a mixed class community but our mission is to eradicate class in total. The intermingling and cohabitation of classes is by far the most explicitly reformist, and thus capitalist, goal imaginable. As long as classes exists there will be a war, the revolutionary desires to furthers this civil war, and the revolution itself is our victory in which all social classes are annihilated.

The political motives driving both factions have their roots in contradictions -the previously mentioned birth defects- that have dogged anarchism since its rebirth in the late '90s. Any legitimacy ascertained from the recent anarchist sequence, beginning at the end of the last decade, that did so much to rekindle revolutionary thought and action must nonetheless be confided only when taking into account the statist essences that lurked under seemingly radical appearances. This summer, these contradictions finally boiled to the top of the pot and, at the same time, froze any possible furtherance of the sequence.

Take for example, the first APOC conference in 2003 attended by a hundred something people with likely genuine liberatory intentions. Nevertheless, APOC's "need to organize independently and as a movement uniting people of color" is the result of social movement forced backwards. A clear

picture of the genuine social movements that appeared in the 1960s will show that people of color and their struggles were in no way isolated from the activity of whites' struggles going on at the same time. It's the picture of the militant -"militant" as a pejorative- separatist Leninist groups calling for nationalist armed struggle that upholds a falsified counter image. In fact, it is the failure of the different social forces of the era to fuse into full revolutionary action that forced back separations into categories. The dominant order feeds on these divisions and is more than happy with the creation of black communities from the petite-bourgeoisie suburbs of Atlanta to ghettos of the Southside of Chicago. These separations are the statist essence that remained hidden under the APOC project which recently appeared at the Crimethinc convention without its progressive mask on revealing the unmitigated nationalist and separatist politics.

Similarly, Crimethinc's significant contribution to the sequence was the reintroduction of the situationist critique of everyday life into the anarchist sequence but they never surpassed the democratic self-management tendency that was also the shortcoming of the situationists. The lifestyle criticisms constantly lodged at Crimethinc are updated versions of the councilist democracy criticisms correctly pointed at the situationists. Now at the death of anarchism or the termination of the sequence, the shortcomings of both Crimethinc and APOC take on roles of their own, well outside the original conception, and solidify as institutions compatible with the existing order. The new green capitalist regime of accumulation fits all too neatly with Crimethinc's DIY ethic and the mass of ex-APOCers that have defected from their revolutionary past into the world of the non-profit industry are testament to the contradictions integration into the state apparatus.

“ANARCHISM IS NOT A BEAUTIFUL UTOPIA, NOR AN ABSTRACT PHILOSOPHICAL IDEA, IT IS A SOCIAL MOVEMENT OF THE LABOURING MASSES.”

- Dyelo Truda Group

POST-SCRIPT

Despite what I said earlier solely for the sake of an opening metaphor, the anarchist movement did not begin in Seattle in '99. It was born again in the late '90s after roughly two decades of counter-revolution and before that had been reborn and killed several times throughout the prior century. The continuity of the history of the revolutionary movement is the history of the discontinuity of that movement. The movement is untidy, disrespectful, and willing to pounce on frozen sequences becoming unified with the existent. The movement, the force that abolishes the state of things, is built upon the continuity of destruction, of overcoming even the stagnant visions of our prior struggles. It enables us to think the future, because in the present the movement exists as practical task for revolution. The task for revolution is the need, to capture life and wherever and whenever there is an effort to fulfill this need the movement is again conceived.



MANAGERS OR MARAUDERS OF THE DESERT?

BY CRUDO

Many within the current revolutionary movement have known activism. The specialized role in society that creates managers of social change. Many of us became radicalized through being involved in leftist political parties, animal rights activism, doing vegan outreach, working for labor unions, and holding jobs canvassing for NGOs and non-profits. Often, we were drawn to these forms due to a moral sense that “something should be done” around a certain issue. Galvanized into action, we often became involved in the only forms of organization available, that of the reformist activist left. Since revolutionary ideas are often hard to come across in this society; many of us had to come to our present consciousness after first seeing the limit of spending so much time organizing against the new circus coming to town, handing out ‘Why Vegan’ pamphlets, or logging in the hours for the union or non-profit that we worked for. As we spent more time in these movements, our eyes became open to the poverty of these types of action. We came to see that these activist projects did nothing to end exploitation and misery; they only sought to better manage it.

We saw these forms be further recuperated back into capitalism; as we labored long hours canvassing for Greenpeace for shit wages, expanding the vegan capitalist market, or buying into anarchist bike culture. Thus, our desire for the total destruction of the social relations of capitalist civilization came to also encapsulate activism as well. We started to desire a total rupture with class society; not just establish an identity as an “activist” that was outside of the rest of the population which was “passive.” We reject this identity; we became not interested in finding ourselves through stickers on our metal water bottles and how many meetings we went to a month. Instead, we began to desire

to become a physical force against the material conditions which exploit and coerce all our lives. We began to see that the issues, were not the issue at all. The solutions, were not the solution. We began to become not interested in the baby steps and progress that this democracy offered us, as we saw that within the social war that is class society, there exists tensions that we hope to push into open rupture with Capital. We do not wish to be managers of the desert which is this society. We do not want it to operate better; be reformed, or changed. This society does not ‘progress.’ The Marxist notion that we are marching to the end of history, even if slowly, and the liberal notion that things have been made better over the years, is false. Capital obeys no master but it’s own will. We wish to destroy it and find the oasis that exists beneath it and in the moments when we engage in conflict.

But, many of us moved simply from leftist and reformist activism simply into anarchist styled activism. Often, these were the only things when we were younger that we believed that we could do “as anarchists.” Many will often state that these are some of the only projects that are successful in bringing new people in our movement. We disagree. We desire a new way to find comrades within the desert, as opposed to waiting for those involved in activism to trickle towards us after they are fed up of the bullshit. We want to find those who are faced with similar conditions and wish to fight against them. We are not removed from the exploited. We too are forced to sell our labor power for wages in order to survive. We pay for rent in order to have a place to live. Our lives are organized, controlled, and directed by those who wish to capitalize off our labor power. We are among those who are broken apart by the color of our skin, what lies between our legs, and our sexual desires. Our desire to destroy class society includes a desire to find comrades which share our passion for the power to control our own lives. Activism is not a vehicle for this; it is

an alienated means to better manage an alienated society. We need to find ways in which to find comrades in which we can engage in class conflict with; worlds that build our autonomy and power outside of this system.

Thus, we are not interested in the latest anarchist meme project. We are not interested in the newest form of anarcho-activism. We do not wish to create activist projects. We want power. We want to hit back. We want insurrection. The task lays before us to create ways to find comrades outside of alienated activist means. We need to exist in the spaces that are not sub-cultural; we need to exist in the spaces where people already gather and exist where they feel the tight grip of class society. We need forms of communication that speak to those who could become our comrades; not those in the same ghetto as us. We need projects which speak to the conditions we are faced with; and gestures of revolutionary solidarity which give teeth to the rejection of those conditions. This is why a project like Fire to the Prisons is important; this is why it exists. To give confidence to those element in this society which push for insurrection and revolt; either conscious of it or not. To make those elements more precise and anti-political; to generalize them across all territory for the sake of intensifying our resistance. To put a rock in the hand of everyone who is ready to throw it and a magazine in the hand of every prisoner who is ready to discover it. This magazine is part of a movement that will usher in the creation of something new; something that has not been done before.

This magazine is apart of the rebirth of anarchy as a movement that attacks and destroys class society; not seeks to better manage or reform it.

NOTE:

This article was originally used as a review of this magazine for a college paper.



DEAD LABOR



WORK

—noun

4.employment, as in some form of industry, esp. as a means of earning one's livelihood: to look for work.

5.one's place of employment: Don't phone him at work.

Work is a context in conflict with life. It is a period of our lives where we do not exist. We compromise our livelihood for the promise of future livelihood, while preserving the well being of another's livelihood in exchange for means of survival.

Doing something you like?

Higher wages?

Nicer work conditions?

Health Benefits?

Although these things might make work more tolerable; are our lives something we really need to tolerate?

Is tolerance or compromise as attractive as passion or embrace?

Work is to not sincerely produce; it is a moment of dead labor. Work is only work in a stratified society where some have more than others. Work is only possible in a world that celebrates inadequacy and division, and mourns directness and intimacy by forcing individuals to depend on central forces, like industry for material substance, or the government for our communication, or culture for our understanding. Work is only work in a stratified society where some have more than others. To work is to lose our time and energy to save the time and energy of another claimed to be

more entitled to it.

Work cannot be made better, it can only be destroyed.

The workplace must be destroyed, never re-furnished. The workplace is not a place, it is a dynamic, a victimizing context that severs us from ever taking care of ourselves, or living full priceless lives. The economy sustains us; not the land, each other, or our labor. We are fed by the bosses that make us starve, not by the hands attached to our own arms, or the people we hold dear in our own lives.

Life is not something to be earned, it is us, it is always there.

The medium that forces us to earn a life is called capital. The forced contract is capital.

For us to achieve a livelihood, we must embrace the realization that in every moment there is a choice, we can either live it, or we can survive it.

SHOUT OUTS



A FEW GOOD BOOKS

ANYTHING CAN HAPPEN

By Fredy Perlman
Available in book format from Red and Black Press.

THE COMING INSURRECTION

By the Invisible Committee
Available in book format or online at: www.tarnac9.wordpress.com/texts/the-coming-insurrection

SOCIETY OF THE SPECTACLE

By Guy Debord
Available in most bookstores.

AT DAGGERS DRAWN

Available from Eberhardt Press.

PUBLISHERS

FIRE TO THE PRISONS

www.firetothepisons.com

MODESTO ANARCHO

www.modestoanarcho.org

LITTLE BLACK CART

www.littleblackcart.com

325 MAGAZINE

www.325.nostate.net

BLACK POWDER PRESS

www.blackpowderpress.com

HALIFAX ANARCHIST DISTRO

www.myspace.com/dissenthalifax

WARRIOR PUBLICATIONS

www.warriorpublications.com

INSTITUTE FOR EXPERIMENTAL FREEDOM

www.it-est-futurum.blogspot.com

EBERHARDT PRESS

www.eberhardtpress.org

COOL INFO

AMOR Y RESISTENCIA

www.amoryresistencia.blogspot.com

BASH BACK!

www.bashbacknews.wordpress.com

FIRES NEVER EXTINGUISHED

www.firesneverextinguished.blogspot.com

LIBCOM

www.libcom.org

DIRECT ACTION IN GERMANY

www.directactionde.blogspot.com

SOCIAL WAR IN GREECE

www.greeceriot.blogspot.com

PROLE

www.prole.info

SITUATIONIST ARCHIVE

www.nothingness.org/si

ANTI-POLITICS ZINE LIBRARY

www.anti-politics.net/distro

BUREAU OF PUBLIC SECRETS

www.bopsecrets.org

ZINE LIBRARY

www.zinelibrary.net

ANARCHIST NEWS

www.anarchistnews.org

SECURITY, PRIVACY, & ANONYMITY

www.security.resist.ca

SECURITY AND COUNTER-SURVEILLANCE

www.anti-politics.net/distro/2009/warriorsecurity-read.pdf

MIDNIGHT SPECIAL LAW COLLECTIVE

www.midnightspecial.net

CIVIL LIBERTIES DEFENSE CENTER

www.cldc.org

INTERCONTINENTAL CRY

www.intercontinentalcry.org

SURVIVAL INTERNATIONAL; THE MOVEMENT FOR TRIBAL PEOPLE'S

www.survival-international.org

NO 2010; Olympics on Stolen Land!

www.no2010.com

Native Youth Media/Redwire Magazine


www.redwiremag.com

“ON THE ONE HAND THERE IS THE PATH THAT LEADS TO THE INSTITUTIONS, ON THE OTHER, THE WAY TO THE STREETS. THESE PATHS CANNOT CO-EXIST.”

NOW

WHAT?





**ALL
THINGS
CONSID
ERED**

/

IT



**MUST
BE
DEST
ROYED**