



Athens, Greece: Letter of anarchist Andreas Tsavdaridis from Koridallos prison

*"To my goal I will go—on my own way;
over those who hesitate and lag behind I
shall leap. Thus let my going be their
going under."*

Friedrich Nietzsche

This open letter is not addressed to the official milieu and its weathered structures. I despise its stereotypes, the putrescent breaths of its fixation. I consider the "anarchist" milieu of bureaucrats to be an enclave of Power, as they reproduce the same authoritarian values. I have no intention to make public relations, nor do I desire any sort of solidarity or unofficial help from dignitaries and subordinates of the antiauthoritarian lifestyle. I am addressing the minorities; those individualities who show their contempt and mockery of Domination and its servants, and do not hesitate to take the offensive against the essence of contemporary civilization; all those anarchists of praxis who align themselves with the FAI-informal network, and furiously orchestrate their destructive plans, causing vexation in the camp of the enemy.

On the 11th of July I was arrested by a unit of the anti-terrorist force as I was returning home. I was put inside a conventional car of their police service in Thessaloniki, and within a few hours I found myself onto the 12th floor of the Athens police headquarters (GADA). On the 17th of July I was put on remand, and I have been held in Koridallos prisons ever since. I assume responsibility for sending an incendiary parcel to the former commander of the anti-terrorist force, Dimitris Choriantopoulos, as FAI-IRF cell under the name **Commando Mauricio Morales**. I remain Unrepentant for my choice. A strike against the security complex is a direct attack on the establishment's core; a direct attack on the state institutions, which operate independently from the policy formulation of respective governments, and have the perpetuation of Domination over my life as their mission.

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Letter by International Conspiracy of Revenge Indonesian sector Informal Anarchist Federation - International Revolutionary Front

Finally, we had an opportunity to write a letter in a 'detailed way' from our own point of view in our group. From beyond the geographical borders, -although it's never been a limitation for our meetings in ideas and actions-, it is one of the basic problems that prevent our physical meeting,. Through this letter, we want to offer some of our analysis regarding the situation around us (as individuals and as a group), and also our own analysis related to the recent situation of FAI/IRF, since we are part of it. The letter is our critique and contribution for international anarchists of praxis around the globe.

The letter itself is the result of our discussion. But one must be aware from the beginning that we are an association of individualists, although we use one name in order of anonymity. In some part of this letter, the view represented the joint agreement among individuals in our group. But we never want to abolish the individual's judgment. That is why below, you will find some parts where we mention about individual analysis or individual gesture.

PART 1

*thus democracy - the mother of
socialism - is the daughter of
religions**

—Renzo Novatore,

(Toward the Creative Nothing)

FUNDAMENTALISM, DIRECT ACTION and THE ANARCHISTS ?

Since June of this year, we noted that in Indonesia there were at least 4 cases of political shooting against police officers. In our brief analysis, these actions are done by Moslem armed groups. Fundamentalist groups who exist since several years ago. Some individuals said that they started to appear in early 2000 and run until now. Their type of actions most easily recognized by the targets. For example, the bombings of churches and 'capitalist symbols' such as hotels or cafés where many foreigners (western or easily-said-to-be white skins) hangout. The most famous actions of this group are the Bali bomb part 1 (12 October 2002), the bomb against JW Marriot hotels (5 August 2003), the bomb action against the Australian embassy in 2004 and three bomb actions known as Bali Bom part 2 (1 October 2005). We highlight one thing, that now the group moved to another tactic. Rather than to send any suicide bombers like before, now they are targeting the pigs (police).

Why are they targeting the police? Because for them, the police are the most repressive tools of the State. Police institutions and all the police officers are the ones who must take responsibility for all of the 'counter-insurgency' from the State against this Moslem group and all of its members in the last ten years. The Indonesian special unit against terrorism is well known as Densus 88, who are the number one enemy for this Moslem group. The pigs in Densus 88, specifically carry a purpose to smash down this Moslem group and all terrorist activities around and in Indonesia. In the last five years we noted that the pigs of Densus 88 held

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several raid operations against the Moslem group where some of the members were killed in gunfire battle with the pigs and a big number of the members arrested. At least more than 30 members of this group now face different charges in trial for their actions.

This group, in our analysis is a group who have had success in the practice of how small cells consist of three or four people, and organise in informal and closed methods. The links for communication, exchanging information, or logistics are built well, disciplined and tight. They also have good sources for logistics by the actions of expropriation against banks, gold stores or robbery against non-Moslem rich citizens. Some 'self-proclaimed' experts said that the group is funded from the middle eastern countries. That is the reason why they easily get gunpowder, weapons, safe houses and other supporting tools for their struggle. Each of their members also know well about all the consequences of the struggle –they called it 'jihad'. Getting arrested or possibly death for them is only the cost of war. Nothing to worry about.

And what is the goal or purpose of this group?

Their goal is 'an Islamic kingdom' so called 'khilafah' which is of course based on Islamic rules or known as Sharia law. One who joined with this group shares the common idea that an Islamic government is the perfect one and is the answer for all of the crises of the material world they face now. These fundamentalists –in our analysis– share the same idea with the Marxists and social anarchists who accuse capitalism of causing of all the daily problems. The Islamic fundamentalists, Marxists and social anarchists in our eyes are groups of people who escape from the real war and choose to search after what they call better government, a better ruler or a better society. If the social anarchists named it: a better society, the Marxists call it communism, so the fundamentalists call it: *khilafah*. Different names but one common essence. They just spoke in different languages of theories but their goal is similar in all aspects.

In our sight, the only point that separates this Moslem fundamentalist group from the Marxists and social anarchists is the brave choice of the Moslems to step further not to only depend on the peaceful demonstration or wait for the change coming. Their choice is arming themselves and starting to carry out an attack against the structure and individuals who they have considered as the enemy.

After all for some individuals in our group, the choice to arm yourself and start an attack actively is not an easy choice. But it's important to help the clear sight of the bold line regarding the consciousness of individuals among this Moslem group. The consciousness is not the critical one. The

choice came from outside, injected roughly and without any resistance. The choices are a direct product of indoctrination and the individuals in this group are only puppets, zombies without individual critical thought. They only have one truth, without exception, poor of self-recognition and there is no dignity inside.

For us, each individuals in this group, the absence of dignity also befell in the 'anarchist movement' here. So far, we see how the anarchists who have no clear stance in the war against existence mutate themselves into 'social activism' as an excuse for their lack of ability to step into the direct war. They argue that feeding the hungry ones or sharing space with the homeless is also part of the war, and they name it as direct action. Something that made us laugh. The social anarchists around us in Indonesia only moved the puzzles of illusion from one side to another, while in the same time they also changed the angle to see it. The kind of activities that made them always feel the 'revolutionary tension' and deny that they just repeat the activities inside their peaceful life zones full of boredom.

They spoke about a better future where there is no hierarchy and humans live as equals, but they accepted and legalize all the hierarchy in their struggle. Because of their individual cowardice, they run and hide behind the arguments of solidarity with the autonomy struggles. But if one can see clearly that it only temporary points to a quench of their thirst of what is so-called; 'revolution'. It is why their revolution is always about numbers or masses. Their revolution is based on the needs of society, needing to create a heaven on the earth. Needing to have revolution with temporary tension and full of fake plastic flowers and synthetic fragrances. They are a mob with a single destination, the same one as the Moslem fundamentalists.

In Indonesia so far, we only recognize Kontinum, the anarchist-communist group who –even though separated by ocean of ideas and values– have the clear stance. This group with strong analysis, written by brave comrades –and not by cowards who can only translate texts from foreign languages to Indonesian languages but have shaky hands when holding the rocks –provide the clear view with dignity as anarchists. As a group of

anarchists, Kontinum is beyond the obstacles. Something that many anarchists in Indonesia can't do. Stuck in the wall of obstacles that turn the social anarchists to play with facebook, twitter or online translation of archaic materials about anarchism hundreds years ago, in an era when anarchism was a 'success'. The social anarchists in Indonesia or abroad for us contain a pathetic attitude! That is why if one of them tries to stand before us and our violent actions, we would never think twice to send them also our anger. Everything and everyone who wants to maintain the social order is our enemy! No respect for them.

PART 2

When you humiliate a means of struggle, in this way, it is just wrong. You either fight and remain true to your choices or you don't fight at all.

You are not an anarchist when you suck on political parties. If you are an anarchist you don't talk about national sovereignty or the Greek people, neither do you seek the need of a new pole of authority.

You are an anarchist when you proudly fight against any form of authority, even against those alienating forms of authority, that we all have inside us.

–Gerasimos Tsakalos,

(Now That The Circus Is Over)

ANTI-MORAL, ANTI-JUDICIAL and ILLEGALITY

We will never forget the day when the pigs arrested our brothers Billy and Eat. That day was a starting point when everything became clearer for us. Although they finally reached their freedom outside the walls, but for some of us –nothing is over.

Yes. We point to all the social anarchists who at the moment –when our group was attacked by the enemy, -when the State captured two of our brothers and forced one of our comrades to go underground until now– you stood against us. You stood against us and accused our choice as an imitation of European nihilists, out of your mind where you can't believe the birth of a new generation of anarchists with nihilist tendencies and anti-social pole. And all of you who from that time until now always doubt our actions and put the limit of disagreement between us. Disagreement without any possibility of agreement, something that leads to our total critique in some of our communiques. You, the social anarchists are cowards!

First, we want to highlight and make clear something about our stance before the question of all judicial and legal tools. Something that in our analysis contributed

to an ocean of disagreement relating to how an anarchist acts in front of it.

In some cases, we often found that in several so-called 'social and autonomy struggles' one who has no dignity will act against the law and all the judicial frameworks when it is against their interests, but when they become the 'victims', they will go back to 'home sweet home'; and use the repressive methods of the enemy. They will use it in order to gain their objectives. Even though it is clearly against your position as anarchists, -anarchists are the direct and total enemy of any forms of authority. The social struggle now around us is just a circus. Performances of activism and 'messiahism' from those who are self-proclaimed anarchists, who limit themselves from the direct war and hide behind the reason of the 'right moment' to act. Stupidity and cowardice that they gained from their fear. Yes, they are totally scared to bring themselves into the battle field and face the enemy. The real one and not the imaginary enemy similar to the ones in facebook or twitter.

The social anarchists without dignity often used legal ways in order to gain what they called: 'the goals of struggle'. But the main question for us, is how can the anarchist struggle fit into the legal system created by the State, the enemy of our struggle? How can you -who proclaim yourselves as anarchists- believe in lawyers and their kindness in the circus of 'class action', depending on the judicial process and all of its details? How can you call the 'fake plastic' as an 'autonomy struggle', when you put yourself and part of your activities into the legal system of law that is from the enemy? Where is the anarchist attitude within you when you bow down before the hammer of the judges or 'radical' non-government organizations or for the media? We believe that you only have two options: you totally lost your mind or you are never an anarchist in one single millimeter.

Many of you presented yourself in front of the media in order 'to explain' or 'to answer' the questions from the society that were related to your struggle. You brought yourself in dialogue with the enemy and still consider yourself as anarchists at the same time. You talk 'polite and nice' in face of the enemy and you said that it was for the struggle. You shared the moments with the leftists and said that you are not part of them, but you sit next to them. You hold the NGO's hands but you said that you still have autonomy. You obey the 'peace maker' and you declared that you are anti-hierarchy? You lived with two faces, two fake faces: the face of coward and the face of a liar.

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Letter of anarchist Andreas Tsavdaridis

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I believe that Power is an inspiration for and immediate corollary from the values of society. Power is an idea. It seems like something inaccessible, like a god that overwhelms the thoughts, dreams and feelings of its believers; a modern social religion into which the mass hastens to be inducted. The dominators don't impose themselves by coups d'état, but through their citizens' approval. All of the problems of social pathogeny are simply the dark side of a world that wants to live without responsibilities.

I don't believe in any popular revolution. Anything based on the mass, the herd, carries the seed of slavery within. That mob, whose values are determined by others, is incapable of defining its own life. This resultant force, even if it may be called revolutionary, will crumble after its uprising, no matter the outcome. Its participants seek a more favorable economic system, tailored to their interests. They're not in the mood for overthrowing the values of civilization; they merely beg for the reforming-restructuring of capitalism by non-institutional means.

I don't believe in any future social paradise as the alleged inevitable evolution of a metaphysical predominance of justice, which anoints the People a messiah in order to fulfill the societist prophecies. These theories are full of grudge, and degrade the notion of Human to the villainy of their authors and advocates.

Contrary to the zealots of mass mobilizations aimed at the liberation of their social role, I pursue the liberation of my own individual from every social role. My projectuality is constant anarchist insurgency against every system, every society, and every kind of mass morality. My own war has its foundations on my will for force, and I therefore attack on everything that insults my Aesthetics. For me, war is a Dionysian lunacy that cannot be explained by the rationalizations of societist parrots.

In my opinion, solidarity towards a prisoner of war should carry forward and reproduce the cause for which s/he was locked up in the first place. Thus the fight for the diffusion of direct anarchist action is the only solidarity I recognize in my particular case.

Before I conclude, I would like to express my solidarity with imprisoned anarchists worldwide; to the CCF comrades, Panagiotis, Giorgos, Makis, Olga, Haris,

Christos, Theofilos, Michalis, Damiano, and Giorgos; to the comrades Nicola Gai and Alfredo Cospito in Italy, who are accused for the Olga Cell's action; to Gabriel Pompo Da Silva, incarcerated in Spanish prisons; to Marco Camenisch, imprisoned comrade in Switzerland; to the unrepentant Thomas Meyer-Falk (still captive in Germany). To Jock Palfreeman in Bulgaria; to the fighter Hans Niemeyer, as well as the bandits Freddy Fuentevilla, Marcelo Villarreal and Juan Aliste Vega, in Chile. To comrade Henry Zegarrundo in Bolivia, and to anarchist Braulio Durán in Mexico. To fugitives Felicity Ryder and Diego Rios: hold strong!

Strength to all the FAI cells in Mexico, Ecuador, Bolivia, Argentina, Chile, Indonesia, Italy, Greece, Spain, the United Kingdom, Netherlands, Russia, Belarus, Ukraine, Finland, Brazil, and Australia.

HONOUR FOREVER TO MAURICIO MORALES.

PS.1: The "PHOENIX PROJECT" was initiated on the 7th of June 2013 by the comrades of Conspiracy of Cells of Fire/Consciousness Gangs/Sole-Baleno Cell/FAI-IRF with an explosive attack on the private car of the Koridallou prison director, toward the regeneration and dynamic resurgence of the new urban guerilla warfare. The project has found accomplices in the face of our brothers and sisters from Indonesia. The Anger Unit/ICR/IRF-FAI and the International Conspiracy for Revenge/FAI-IRF responded to the call, and attacked structures of the Indonesian regime implementing the 3rd and 5th act of the Phoenix Project, respectively. Our brothers and sisters proved that anarchist discourse accompanied by acts can overcome the long distances that keep us apart. We know that, as long as there are comrades who turn their desires into actions, no anarchist prisoner will ever be alone. Brothers and sisters of the ICR/FAI-IRF, your offensive gave us courage. Our hearts are with you. Until we meet! Until the end!

PS.2: My comrade and friend Spyros Mandylas has no involvement whatsoever in the case.

Andreas Tsavdaridis

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Part 3

We know that it never gets dark there, inside your prisons. Therein memories are scratching, and one forgets how the sky looks without bars and barbed wire. If death had its own color, it should be painted on your prisons. Because the realm of slow death lies on the inside, and one can feel it every single day.

**–CCF in cooperation with
Consciousness Gangs, Sole-Baleno
Cell, (Phoenix Project #01)**

FAI/IRF, PHOENIX PROJECTS and INTERNATIONAL CALL

We received the news of actions from different cells of FAI/IRF around the globe. From the comrades of FAI Cell in UK, we also want to welcome our comrades from Felicity Ann Ryder Cell of FAI Australia, the letter from captive anarchist Andreas Tsavdaridis, the coordinated attack from CCF cell and ELF cell in Russia, and the Phoenix Project #6 from the comrades of CCF in Greece who sent the bomb parcel to motherfucker Dimitris Mokkas [*chief prosecutor of the Conspiracy of Cells of Fire-FAI, Athens, Greece*]. But first we want to share more about our concerns related to the recent text from Felicity Ann Ryder Cell of FAI Australia. Called an answer for 'the agents of doubt' after the attack. Something that in our consideration we need to add some more comments on from us as comrades, or as individuals who believe that our enemy is the totality of the society with all of its details.

We want to open it with one question. Why do you have so much respect for your enemy as to where you responded to them about your violent attack?

Media, pigs, the law abiding citizens, judges, social activists, leftist politicians or any of part of the society are the enemies of us. There is no exceptions. The infrastructures, the property or the human itself who stands at the side of the society is the enemy. That is why we have no respect or 'humanity' for any of it. Schools, for example, is one of our targets. In the past we burned down one school because we believe that schools as they are, are also part of the repressive tools of society. The schools are equal to factories, ATM or banks, police offices, car dealers or supermarkets in our eyes. Nothing is more important than any of the others. Burning down police offices is equal to the attacks against ATM or banks. And every sound of rebellions with fire and bullets will have no space in the social order. Each violent act against the authorities smashes down before the smoke rises up. That is why the enemy will do everything it can to cover it up in order to maintain the social peace.

When actions of FAI/IRF are not published in the media or they deny it, don't waste your energy to explain it to the enemy or some cowards (social anarchists for example) who want to have 'better solid evidence' about it. Don't waste your time in answering questions from cowards with anarchy symbols, who bow their heads and sit calm in their house. You sound like "beg for your rights of equal proportioned news between opposition and the ruler" from your enemy. As anarchists of praxis with actions of violence, you don't need to do it.

Communiques of action are not addressed to them. Communiques for us are the voice of the actions. The sounds in the form of words from the angry ones who want to exchange their analysis or messages or greetings with the others.

Long or short one, the communique is not the main thing. But its about what the messages are inside it. What one wants to share with other comrades abroad. Why you choose the targets, what is your analysis and who are the comrades that you want to share the warm of fire in your actions. All of it is what we called 'content' in the communiques.

The communiques of FAI/IRF for us are not articles written by scholars, full of references or reading suggestions and theories of nothing. Communiques also are not poems full with romantic words of hope. Communiques are also not just programs or goals for informal networking for violent anarchists. Communiques on the other hand can be a proposal of continual war and self-criticism amongst comrades in network. Since we hardly find an opportunity for face to face meetings, communiques of actions or letters from imprisoned anarchists play the role to provide each individual in the FAI/IRF project a voice for continuity of communication. To plan, to analyze, to decide and to attack, to evaluate, share experiences and knowledge, to plan again for next actions.

In this part, the informal network of counter-information translations fill the gap. For us, the international project of translations are an integral part of our struggle. Our respect and love is also addressed to comrades who gave their energy and spirit to expand the calls from one place to another part of the

globe. To spread the noises from one cell of FAI/IRF to another. One can't say that translations or counter-information is a method of struggle where the risks are less than for one who carries incendiary tools. In Italy we clearly saw how the enemy kidnapped our brothers and sisters from Culmine and Parole Armata. We saw that the translation projects are also considered by them part of a 'dangerous' enemy and how they want to repress it.

That is why for us, there is no need to explain anything to the enemy. FAI/IRF have nothing to do with them except for our revenge.

Revenge such as The Phoenix Project. International violence project by FAI/IRF. First launched by Conspiracy of Cells of Fire comrades in cooperation with Consciousness Gang in 7th June with the explosive attack against the vehicle of Koridallos prison's director, Maria Stefi. The second project continued in 20th June by International Conspiracy for Revenge: Greece Unit, who blew up the car belonging to Algiris Gelbouras, pig of the prison institution. We responded it by sending fire to The Media Hotel and Tower in 26th June. The project continued when the Commando Mauricio Morales sent a parcel bomb to Dimitris Horianopoulos, former director of anti-terrorist unit in Greece. After this attack, the pig raided the Nadir squat in Thessaloniki and kidnapped Spyros Mandylas and Andreas Tsavdaridis. An action of the enemy that lead us to send fire to the police training school in Balikpapan as a response and as a direct revenge in the name of Free Mandylas and Tsavdaridis Cell. And it doesn't stop. The Greek comrades of Conspiracy of Cells of Fire; Illegal Sector sent another parcel bomb to Dimitris Mokkas in 1st September.

Launched in Greece and echoed in Indonesia. Why do we respond to the call? Because for us Phoenix are common projects and international calls for coordination actions from cells of FAI/IRF. It isn't limited only to Greece or Indonesia. One can't say that Phoenix Projects are the nihilists attacks and not that of radical environmentalist groups and anti-civilization individuals such as ELF/ALF. Contrary, Phoenix is an open invitation for cells of FAI/IRF to attack, propose an analysis, discuss or debate and exchange knowledge, rage and respects between comrades inside the bars and comrades outside. For us, Phoenix is the next step of international coordination of actions from FAI/IRF cells to start the storm of revenge against all forms of authority. And we consider it important for FAI/IRF itself to strengthen the networking of anonymous individuals who are limited by geographic space to meet offline. These projects are

methods for individuals and groups to share concerns and though that to sharpen one to the other.

If one reads the communiqués from these actions, clearly you can see that Phoenix Projects offer nothing but revenge, anger and total solidarity to our comrades behind bars around the world. Through actions we send our revolutionary greetings to the prisoners of war against existence. We want nothing and have no intent to reform the society or to argue with pacifists or social activists, who are also enemies of us. We only want total war for the destruction of society. We want to bring down every form and tool of the enemy and set it on fire –although we are also burning in it.

ICR itself is a group of direct action, considering ourselves as an integral part of the new wave of anti-social nihilists who carry out violence as a method of struggle. As nihilists, we share the same feeling when comrades are arrested by pigs and face the indictments, because of their choice. And we realized that around the globe, many comrades are still locked up by the enemy. Marco Camenisch, Gabriel Pombo da Silva, Imprisoned Members Cell: Conspiracy of Cells of Fire, Hans Niemeyer, Ivan Silva and Carla Verdugo, four anarchists of Kozani case, Alfredo Cospito and Nicola Gai, Walter Bond, John Bowden, Fredy Fuentesvilla – Marcelo Villarroel – Juan Aliste Vega, Jock Palfreeman, and to the fugitives such as Nikos Maziotis and Poula Ropa and Felicity Ann Ryder. For them, we dedicate this letter with love and solidarity.

The Phoenix's fire doesn't go out and we invite all of you comrades, to join with us and to share our desires. Light your fires, refill your weapons, and let the night be colored with the ashes of the enemies.

For total chaos

To the end of society

Until anarchy

All units and cells of International Conspiracy for Revenge

FAI/IRF Indonesian Section

Note; () in English version, Novatore wrote 'Christianity', but for us, all the religions are the same and there is no need to defend one. For all of us in our group, religions are fuck!*

Barcelona, Catalonia: Basic contributions to the discussion about actions and revolutionary struggle

1. Introduction: theory and practice

"Direct action", in the particular sense of the destructive and illegal attack, is a method of struggle widely used inside our political milieu. It's not new at all, for it connects with the tradition of violence that has always been linked to the anarchist movement and, on the other hand, was revalued from theoretical frames with a strong influence in Barcelona these last years. So, the actions of this kind are rooted in the political identity in which we recognize ourselves. And precisely because of that, we feel the need to permanently question this tool, of situating it in a global reflection that allows us a more incisive practice, more coherent with a revolutionary perspective and more effective in the achievement of its objectives. A real practice able to go more further than inertia, than activism (to do just for doing) and identity fetishes.

We have the feeling that the questions "*What do we want to achieve when we go through such kind of initiative?*" or "*What role play sabotages in a specific situation and in the general context of the struggle?*", are, very often, vaguely answered with simplistic slogans, with a not-so thorough approach, or even with a silence that puts in evidence the debility of our positions. Having in account the consequence that can come from this practice, we think that the absence of thought about the issue is not acceptable.

In the same way that a theory that is inapplicable in practice doesn't serve us, also a practice doesn't suit us if we cannot theorize, that we cannot express through a clear political reflection. This text is our positioning and our modest contribution to the needed collective debate about sabotage actions.

2. Just one more tool

We think that the first thing to do is to locate the practice in its corresponding place inside our

global perspective. For us, making these kind of actions is not an unquestionable principle, nor the ultimate goal of our practice. In a few words: our principles are the libertarian ones (rebellion against domination, reciprocity, horizontality, autonomy, mutual aid in human relations) and our goal is the development of these principles in the reality of which we are a part of, in order to ignite a revolutionary process that is able to put an end to this society characterized by domination, exploitation and generalized abuse. Inside this so-schematic frame, **actions are means, tools that in a specific situation or context can be useful to the development of our revolutionary project.**

When we stop seeing the option of "attack" as a means, and start to see it as a principle or goal, it starts to distort our perception and practice. Distortion specially visible at the hour of analysing all those political and social phenomenons that surround us. Because we use *attack* as a principle to measure everything, instead of assessing the experiences capturing their complexity, having in account all the elements that compose them and putting them in relation with revolutionary perspective, we reduce all reflection to a basic dichotomy: "*there's attack, therefore it's good*" – "*there's no attack, therefore "is not good"*" or "**is not so good**". The demonstrations where "*nothing happens*", the expressions that don't explicitly call for violent attack, the meetings, the discussion, ... are despised in contrast with riots, the incendiary propaganda or sabotages. This simplistic way of thinking, that trivialises any kind of analysis, bases itself in the fetishism of violence, in the idea that violence is a value in itself. And nevertheless, **violence doesn't delimit anything, its absence doesn't infallibly show one initiative to be reformist or reactionary, neither its presence makes it revolutionary.** Sabotage and violent methods have been historically used by many and diverse political subjects (from fascists to apolitical syndicalists, passing by ethnicist independentists without a lot of social pretensions) that don't have anything to do with a revolutionary struggle line. The riots – that sometimes we exalt uncritically without yet knowing their true characteristics – can perfectly have motivations and central contents that are very far away (due to being reactionary, racist, sexist, or subordinated to Mafia structures, etc) from the image of revolt that we try to project in them.

Regarding revolutionary violence, it rarely occurs as an isolated happening, but rather it represents concrete moments of much wider phenomena, that involves very diverse forms of organization and social and political action. To think, for example, the last bursts that happened in the last general strikes as something born spontaneously, is to be seriously mistaken. The road blocks, the massive sabotage, the clash with the police, the looting or the smashing of banks and corporations, are the eruption of social processes matured by anger and catalysed by a previous and constant work of communication, organization and agitation.

We cannot deny the great value of spontaneity, but also that much of the "chaos" that we see around us is, in part, an organized chaos. On the other hand, the attacks that we conducted as small action groups, outside the massive contexts, are as well, linked to a wider whole. Or perhaps would it be possible for the existence of these groups without previous diffusion, without the political broth, without all the transmission work of ideas and practices that feed their activity, without the spaces where the comrades meet each other...?

To stop having the destructive actions as a principle means to lower them down from their hierarchical position, to place them at the same level as all the other struggle tools, to learn to analyse reality from a critical and revolutionary point of view (no only taking into account the level of violence), and to assume that all means can be useful to us when we know how to use them cleverly.

3. Actions' potentiality

Having the destructive illegal action perceived as just one more tool, it's necessary to define what is its potentiality, its concrete utility. In our opinion, the actions' strength can only be really evaluated by its effects in a specific context. For example, in the case of a repressive process against a comrade, the attacks against the companies, or against the judicial and prison establishment, can exercise an effective pressure and provide real strength to an anti-repressive solidarity position. In labour conflicts, sabotage can change the correlation of forces between the company and the workers, overcoming in this way the unevenness imposed through the bourgeois legality. Against aggressions to the territory, attacks can, in an effective way, block the development of the project and to play a significant role in its paralyzation. In a moment in which State supports itself in the impunity of silence in order to commit an abuse – for

example, repressing a protest inside a deportation centre - direct action can break this silence and support the struggle amplifying it. What all these interventions have in common is that, in the mark of a conflict, they strengthen our own field and debilitate the enemy's one.

But outside these specific marks, where the practice of attack is equally legitimate, what is the actions' potentiality? What can they contribute to a revolutionary struggle? In Catalonia, several direct action groups and armed organizations have answered this question, according to their political analysis and historical moment. The libertarian Resistance of the 40's and 50's sought, through sabotage of the energetic infrastructure and spectacular actions -such as the attacks with explosives and the killing of known executioners- to economically destabilize the regime and incite the resurgence of a referent of struggle in a moment of repression and almost absolute social silence. At the beginnings of the 70's, **MIL-GAC** intended to reinforce the autonomous wing of the workers' movement with bank robberies and other expropriation, that aside from financing revolutionary theoretical editions and workers resistance funds, would be claimed serving as anti-capitalist propaganda. The political approaches of a part of this group also showed the will to go deeper into the armed practice with the use of explosives and attacks on individuals, but several factors prevented the achievement of their plans. Later other groups would follow this line like. Groups like **GARI** or **Grupos Autónomos**, whose approaches to the struggle were easily and clearly explained by some of their imprisoned members:

"Our actions always had a social goal. The expropriations (we consider the robbery to be the re-appropriation of what the legal thieves stole since ever) were done to assure our autonomy: buying material, propaganda, support of autonomous struggles and imprisoned comrades, etc... We placed bombs to draw attention to common prisoners. Violence was not chosen by us but, in order to express ourselves, a communiqué and a stamp are not enough: capital closes our

mouths. Only attacking would our communiqués have the right to be published in the press. That was what he did and we don't regret it" **Autonomous Group of Barcelona, March 78** (Accused of bank robbery and attacks against several court-houses, the Barcelona's "Modelo" jail-house and the minors' detention centre "Asilo Duran" where, curiously, had been locked-up, wild child, the guerrilla **Quico Sabaté**)

These experiences of struggle are just some few examples of several strategical projections that were given to these methods throughout our history. Nevertheless, they serve to show how each group managed to impress a political direction in their practice, and how they put in front of their actions some concrete goals that guided them.

Nowadays we have the feeling that the practice of sabotage has become independent from any strategical consideration, being the attack justified by itself, as principle and goal of practice, or being reduced to an automatic reflex facing certain situations. This lack of strategy is many times fulfilled with confusing and ambiguous formulas, that belong more to the field of existential poetry and romantic literature than to the one of revolutionary analysis. But to us, direct action should be more than an expression of defiance, it should be practised not only to fulfil some individual desires, and neither to -through catharsis, risk and confrontation- cover the need to feel that we are raising against everything that oppresses us. It's not enough to feel that we are confronting the system, as we need as well to have some certainties that we are damaging it.

In this sense, we start from the premise that *"the strength of an insurrection is social, not military"* (**At Daggers Drawn, Anonymous**). We don't exclusively measure the scope of our hits by the material damages they cause, but by their capacity to extend the questioning of the established order, disobedience and confrontation. To turn public and visible a clear symbol and the revolutionary struggle. Therefore, we think that the value that these actions can give to our struggle nowadays, in a general sense, is mainly rooted in their agitational potentiality. While breaking the state's sacred monopoly of violence and all the hegemonic speeches in which it disguises itself, the actions cause an impact and can open cracks in the dominant social schemes. These cracks are the ones that a revolutionary movement should provoke, extend and develop, continuously feeding them with a sharp and firm social critique. Therefore to us, independently of having a big or small support among the population in a certain given moment, **the action with destructive and illegal means is effective when it has a tactical sense in a concrete struggle, or when it generally tends to crack the social**

consensus and to transmit with potency a revolutionary political content. When it doesn't do it, it doesn't matter how big the material damages were, the quantity of targets hit, the action's spectacularity or how "free" we felt having "taken back our lives" for some instants: from a revolutionary point of view it will not have served us much.

4. Actions as a communicative act

To realize sabotage mainly as agitation tool leads us to think in the concrete way in which these actions transmit a message. To us the meaning of an action is given by the context where it occurs, the target hit and the form of hitting it. Certainly the actions do not always speak for themselves. Do the burning of trash bins in an ordinary night, the destruction of a random company's van, the isolated torching of a high class car... do they really communicate what we want to transmit? Do these actions manage to transfer the meaning, the sense of the attack we want to perpetrate? **The less comprehensible the action is, due to target, moment, place and chosen means, more open are the possible interpretations. And the lack of meaning of an action that could be attributed both to an anarchist group as to a pyromaniac or a thug, can difficultly be suppressed with an explanatory communiqué that will never go out of the militant circles.**

The Generalitat [*t.n.: Catalan government*] understand this perfectly, and for that reason since years it imposes a strict silence about the attacks carried by the several action groups. In this way, not only has it hidden a big amount of actions that we saw claimed in our media, it tried as well to suppress the political characteristics of actions that had certain repercussion. For example, in the news that were denouncing the numerous attacks against CiU offices [*t.n.: Convergència i Unió – Catalanist centre-right party*] due to the imprisonment of several strikers of March the 29th, they always tried to avoid mentioning the strikers, although they were being constantly evoked in the spray paintings that would go along with the damages. Months before, the ignition of an explosive device would force the eviction of the business school ESAD, which made the news to be spread in the social networks by the students themselves. Once the news was known by journalists, the police offices kept a hermetic silence little consistent with the importance of this kind of action, that some years ago would had started a noisy campaign against the "radical groups", the "low intensity terrorism", etc...

Turning these actions invisible and hiding their political significance, the State intends to neutralize their agitative power. For that reason, efforts must go in the opposite direction. **To make visible the reality of this practice of struggle that implies to carry out audacious actions, difficult to hide, and mainly with a clear and defined message.** This is, in big part, the task that each group must solve, and elaborate a strategical perspective for their actions...

On the other hand, it's evident that as strong and effective as the political work we carry out as a movement (through propaganda, demonstrations, public actions, discussion in the work place, neighbourhoods, schools...), its more desired to be able to relay the attacks in visible content constantly present in the daily reality of our streets, and in the wider channels for the diffusion of the comunicués.

5. Responsibility and honesty

Having spoken about sabotage in the mark of our perspective of struggle, and also about its concrete utility, we want now to throw a reflection about the form we project on this practice. We are specially worried about the way we have mythologised and fetishized these practices, wrapping them in a literature that idealizes violence and disconnects it from its effects in the real world. We have to be clear in this. The practice of revolutionary violence can bring very heavy consequences, sometimes irreparable, not only for the lives of the ones the practice it. It has for our social environment, for the movement in general, for anyone that finds himself in a demonstration in which we decide to start or to maintain a riot, for the one that casually passes at 3 AM near the place where some minutes before someone left an arson device,... We don't speak too much about this in our texts, although we insist on how "easy" and accessible it is to sabotage or about the absence of motives for waiting to "attack". And nevertheless, paradoxically, sometimes a short moment of waiting, of reflection or paused conversation, could had been enough to avoid disastrous results...

In the moment of speaking about the struggle, of trying to expand it, we have to say everything. We cannot say one thing and shut up about the other. We have to be responsible enough to hold to account the consequences of our actions, and honest enough to show to the others, specially to younger comrades, that they exist. The possibility of accidents, the fear and repression (selective or generalized) should not stop us. But to act as if all these realities didn't exist doesn't make us more revolutionaries, but more unconscious.

6. Final notes

There are still lots of things to be said about actions, and we have said some that others have already said many times. We would like, for example, to have spoken about the technical and material precariousness with which the things are done, or the reign of immediatism and quantity as criteria to elect and carry out actions, opposed to a better quality with more expanded periods of time. As well, the need of imagination, creativity, or precision in the mode of identifying and hit our targets would be a subject we would like to speak about. Other points would be the need to dedicate time and effort to the technical formation and the construction and maintenance of logistic, personal, information and anti-repressive structures, that enhance the combative activity from distinct positions, sometimes of "rearguard". And nevertheless, we go back to basic themes, because we feel that we must insist on them: the political conceptualization of action, its place in our global project, its concrete potential, the form we transmit in the practice...

The reflection and the definition about these aspects constitute the basis of all the rest. If these points fail, it doesn't matter that the rest is well developed. We will be constructing a giant with clay feet. So we encourage to keep thinking about this issue collectively. Not allowing the reflections and experiences of each individual or group to be stagnated in their most intimate environment, but to make them flow, confronting themselves with other approaches in a debate that strengthens all of us. As individuals, as groups, and as movement.

Barcelona, Autumn 2012

via Flying Theory 2013

Castelli Romani, Italy: Communiqué on the arrest of comrades Adriano and Gianluca

In the afternoon of Wednesday 18th September the Carabinieri [*paramilitary police*] of the special squad ROS [*Special Operations Unit*] raided the houses of four comrades in the Castelli Romani area. Searches were carried out and personal belongings seized. Two comrades were arrested and accused of belonging to an association with purposes of terrorism: they are Adriano and Gianluca, currently in solitary confinement in a prison in Rome and accused of carrying out a number of actions claimed by different names. The article used this time is 270bis of the penal code, which states: 'association with purposes of terrorism and subversion of the democratic order'.

The repressive machine has been set in motion a month before a series of mobilizations to be held in Rome, thus unleashing the usual media frenzy of disinformation and prearranged scaremongering. Like thousand inhabitants of the Castelli Romani the two young men took to the streets to struggle against the exploitation of the territory. They will have to wait another few days before they are granted visits from their families. Waiting for further information we invite you all to show solidarity with the arrested comrades. Let's not leave them alone.

Terrorists are those who undertake big and small profitable enterprises that endanger the health of thousands of people; terrorists are those who exploit thousands of workers while very few of them can make ends meet; terrorists are those who colonize and devastate our territories in the name of profit.

*Our weapon is solidarity
Freedom for all*

ADRIANO AND GIANLUCA FREE NOW

Comrades and friends
of the Castelli Romani

Mail for the comrades:

**Gianluca Iacovacci
Adriano Antonacci**
C.C. Via della Lungara 29
00165 Rome
Italy

Buenos Aires, Argentina: Communiqué for the attack on the Academy of Justice

Certainty is ours!

What surrounds us is suffocating and if one has dignified blood in their veins instead of dirty water one can't deny this. The democratic regime headed by repugnant Cristina Kirchner, dressed up as progressive and champion of human rights, is beginning to show the other side of the coin. So the appointment of the new minister for security, Alejandro Granados, backed up by drug smuggler Daniel Scioli, only made what many already knew more evident: democracy arrests, tortures, accuses and kills, and in this respect it has nothing to envy to other political regimes.

We agree with Granado, we are at war and it is either them or us... we are not concerned by these declarations. On the contrary we increase the level of the struggle that we carry out against all forms of oppression inflicted on the individual and on free communities. Millions invested in matters of security such as the Biometric Identification System, thousands of surveillance cameras and guards storming the suburbs don't stop us nor do they distract us.

Inside the dense network weaved by the enemy we believe that justice is a fundamental pillar, an indispensable supporter of the management of the misery.

Businessmen and politicians demand and create laws and then lawmen and policemen enforce them with the approval of that part of society that encourages the use of certain measures, or that is simply an accomplice of repression through its revolting indifference.

Today the media talk about the proposals of lowering the age for minors to be prosecuted thus trying to make legal what is

already happening: kids are being condemned to confinement, rape, abuse and death in the concentration camps of democracy called prisons. Certainly in the near future we will see judges sentencing thousands of people to years and years of imprisonment. Many of these people, even if they are distant from our values and principles, -even if they don't want or can't escape the consumerist frenzy-, at least choose not to offer themselves passively to the whip of the bosses.

In this context, as a contribution to the war we are waging against the established authority, on Monday September 16 at around 2am we attacked the Justice Academy of the Judicial Council of the country in Parana 386, Avenida Corrientes, where brainless, resigned and cowardly citizens wander between bars, theatres, cinemas and brothels, places where tourists take pictures of the obelisk and buy beautiful cards illustrating South American Europe...

Outside the entrance of the target we placed a homemade device made of a plastic bottle filled with a litre and a half of petrol and six 10-cm long sealed little pipes filled with black powder. The ignition mechanism was made of two sticks of incense, which operated as fuse as soon as we lit the flame thus triggering the strip of phosphorous we set all around the bottle. First came the fire and second came the explosion.

The result of the action, silenced by the press, can be seen by anybody who happens to pass by.

We have just explained how our device was made in order to show that there's no need of sophisticated materials or complex techniques to carry out this kind of attack.

Of course perfection and the deepening of one's knowledge are very important in the fabrication and use of explosive and incendiary devices. But information on how to do it is largely available, your genius can do the rest.

That's why we are sharing the knowledge on how to fabricate a homemade device. We want to inspire those who oppose the system but don't do much in practice. Information is available and if one doesn't do anything it's because one has decided not to do it, full stop.

Making this attack known is part of our action and of our being anarchists. Many daily anarchist actions are not made known for a number of reasons, and any

group or individual can draw their conclusion. As we already said, silence doesn't mean inaction. But considering our context we think it is necessary to communicate this direct action. Furthermore we believe in quality not in quantity because a frantic series of attacks doesn't leave space to thinking or to the development of our projects. In this respect we agree with the project of the Informal Anarchist Federation/International Revolutionary Front (FAI/FRI). We try to fight paralysis and repetition of clichés and to promote a serious dialogue between those who think it is worth while.

All over the world there are dozens of cells and groups that give shape to the FAI/FRI following the proposal that came from Italy about ten years ago as a response to the insults of the Italian Anarchist Federation.

These groups and cells gained further strength thanks to the comrades of the Conspiracy of Cells of Fire.

Beyond a few etymological issues concerning words we find a little bit disputable (federation, front), which is not an important point because as the comrades of the CCF said: 'we don't have the slightest affection for words. International communication creates ways and possibilities of struggle that each time require new words to express themselves', we would like to highlight how rough the approach to what the FAI/FRI should be is. With very few exceptions most interventions didn't kick-start any debate, as far as we know. Little has been done in the campaigns of attack against the same target in different areas, and unfortunately claims often express bravado and self-referentiality, while the authors don't seem to pay attention to the signature they use.

Anarchists must never put strategy and caution aside. Power is always a step ahead. Historically the lack of a common signature has never undermined coordination and debate between anarchists from different parts of the world. As for the international Front, we wonder whether we are going towards spectacularization instead of heading to seriousness and strength. This shows the difference between calling things with their names and imagining things. Surely there are groups that coordinate and carry out their particular attacks, but it seems to us that the only aspect they have in common is the acronym FAI/FRI.

We are always careful to these issues, always trying to continue our war, not with fear or remorse but with lucidity and trying to improve... perhaps the fate of anar-

chists is prison or the graveyard, we don't know, but we try to avoid this fate as best as we can not because we want to safeguard our lives or search for the easy way but because we are happy with striking, attacking, conspiring, setting fire. We don't want more martyrs or dead bodies to eat. As some comrades of another tendency, comrades we admire for their courage and strength, said: we want to realize the orgy of our dreams here and now.

At the moment we are not thinking to find agreement. We'll see what happens out of this declaration based on respect and acknowledgement of those who struggle against the enemy and don't repose on mere theoretical safety.

We take the opportunity to send our love to the comrades repressed and tortured in Uruguay... they have now been released but are subjected to many restrictions.

Active solidarity with Gabriel Pombo da Silva, prisoner in Spain, Marco Camenish in Switzerland, Nicola Gai and Alfredo Cospito in Italy. Active solidarity with Hans Niemeyer, Alberto Olivares, Freddy Fuentevilla, Marcelo Villarroel and Juan Aliste, prisoners in Chile, with the brothers and sisters in Greece and with all dignified prisoners in Argentina.

Love and strength to Felicity Ryder and Diego Rios, whose situation is difficult beyond imagination. We hope you'll get these words and know you are not alone.

We salute the clashes in Brasil, Colombia and Mexico!

Conspiracy for revenge doesn't stop!

LONG LIVE ANARCHY!



ABC Bristol, UK: Thoughts on the Anarchist Witch Hunt Following Attacks in Bristol

When the flames were lit that engulfed the Police Firearms Training Centre in Portishead, near Bristol it shocked the country. Never before in living memory had such a blazen act of insurrection taken place on British soil and aimed at such a high-profile target. The mass media went hysterical with talk of a "anarchist terror network". The communique, originally published on Bristol Indymedia, was quoted around the world and quickly dubious links were made between the arson at Portishead and other attacks across the UK.

Following the arson our local right-wing rag, The Post, published an article claiming that Avon & Somerset Police were preparing to "crackdown on rioters and extremists" and are "monitoring several potentially dangerous groups". They referred to a report by the Police with the rather Stalinesque title: "Our Five Year Ambition" in which they have said to have launched a series of operations to "gather intelligence about subversive organisations". This was followed by another article, from the Editor himself, arguing that: "We should all support the police in their campaign against anarchists."

This is clearly an attempt by the Police and The Post to threaten anarchists. We should expect to experience heightened levels of repression from the state, but that should not deter us from taking action against the oppressive system that controls our lives. The state, for as long as it has existed, has had a monopoly on the legitimate use of violence which it exercises through the Police. When another group of people use violence to achieve their goals the state begins to panic that it will loose its grip on society as it did in August 2011 when hundreds of people took to the street for several nights of rioting and looting without fear of Police violence.

The state is worried about another such outburst of anger as it could prove a threat to its power. Once people begin to realise that the state and the Police are not the only forces capable of using violence, the state looses all legitimacy. Because of this the state needs to crack

down on any expression of violent tendencies before it can take hold and infect the masses. This is exactly what we are experiencing in Bristol and we should keep that in mind when we start to feel the full weight of Police repression.

We live in a violent society. The state inflicts violence on us every day through the Police, the courts, the prisons and army. The idea that a small group of people lighting fires in the dead of night can pose a risk to society shows how pivotal a role violence plays. We must remember that the violence we experience is nothing compared to the violence enacted by the state on a daily basis; in the prisons, in the courtrooms, in the police cells or in far-away countries through wars and occupations.

Heightened surveillance, sadly, has become a fact of life in our modern society. We are being monitored by CCTV cameras; through our phones and even by our social media outlets every day of our lives. The recent exposure of the NSA's (the United States National Security Agency) PRISM program is just one example of how deep the roots of state control have dug themselves. The fact that the GCHQ (the British equivalent) has also tapped into this service should come as no surprise.

We must be cautious – with this in mind – of how we communicate with each other and what we say. Silence can be a powerful weapon in the face of oppression. While it is obvious that we, like the Police, have no idea who lit the fire at the Police Firearms Training Centre it is important that we don't begin to speculate or spread rumours, that while untrue, could lead to people being arrested or worse.

The Anarchist Black Cross was founded in the early 1900s by Russian immigrants to support social struggles, mostly by providing support to political prisoners. Bristol ABC was set-up with similar goals in mind and thus we are ready to support anybody who becomes a victim of this witch hunt aimed at anarchists. We will provide material and financial support (where possible) to those who have fallen foul of the state's oppressive legal system, regardless of whether they are innocent or guilty.

We would advise anybody involved in anarchist or radical activism in Bristol to read up on their rights, follow the links on our website, and be prepared.



Prisoner support is a crucial role within our movement and one that must not be overlooked. If you can support Bristol ABC either financially or by writing to prisoners it will put us one step closer to building a strong, resilient community.

Until Every Cell Is Empty,

Bristol Anarchist Black Cross

bristolabc.wordpress.com



DIRECT ACTION REPORTS

Incomplete, as always...

23 Sept, Bandung, Indonesia:

Earth Liberation Front burn a factory producing bulletproof vests for the police and military.

Communique - *"The police are the enemy. This is our final statement that is not negotiable. Police are not born to be friends, as individuals and as an institution, and can not be excluded from the list of enemies that must be addressed by our attacks. As an institution and as individuals, the goal of the police is to protect civilization and the exploitation it is doing to the earth. The objective of the police -as well as the other repressive instruments- is to secure the money and investment*

interests for the sake of the anthropocentric way of life as it is today. The police are not for representing our interests. Instead, the police are one of the thousands of faces of outrage alive today. Police must be attacked, as hard as possible.

For their loyal services as guard dogs for the domestication of life, they are equipped with combat equipment that is used against free will and the aspirations of wildlife where the judiciary and the rule of law are totally absent. They are equipped with weapons, armour and bulletproof vests. The devices are manufactured so that the pigs can act with confidence in the face of the war that is addressed to their masters.

But they were wrong. The pigs have a totally wrong idea if they think that we are not brave enough to send our attack right to their essential sectors. As of this moment, when we put two jerry cans containing 5 litres of petrol and 5 litres of diesel equipped with an automatic trigger. Triggers that we have prepared so that we can move away from the scene of the attack and make them not be able to catch any of us. Which is more than enough time for us to let nature protect us by removing all traces of our feet.

We tried a new step to radicalize our attacks and extend the effects of the damage from any blows that we direct to the enemy. Incendiary devices placed at a factory during the early hours on Monday, September 23, located on Canal Street Suryani, Babakan Village, District Babakan Ciparay, Bandung, West Java.

The reason? This factory manufactures bulletproof vests for cops and army. This plant is one of the sources for the production of war equipment for these pigs. Bullet-proof vests to protect police and soldiers when they open fire on the enemy, open fire on us and on our brothers. That's why, this place is burning, charred, and this is the purpose of this action.

Together with these actions, we send our respectful salute to the combatants in other parts of the world and other places who without hesitation attack as much as possible. Salute to the joint actions undertaken by CCF Russia and the Russian ELF. Also the relentless attack from combatants Amigo de la Tierra – FAI in Argentina. Also the multiple attacks by the brave ones of CCF and ICR in Project Phoenix.

This action also is our warm greetings and hugs to the brave individuals who were abducted by the state but continue to wage war whilst their physical movements are limited. To Gabriel Pombo da Silva, Marco Camenisch, Hans Niemeyer, Walter Bond, the combatants of CCF Imprisoned Members Cell and the prisoners in Greece, Italy and

Chile that we can not mention one by one, but they are always in our hearts.

Bring down the civilization.

Wild Life, now!"

ELF Indonesian Fraction

21 Sept, Ioannina, Greece: An antifascist intervention was carried out in the zone of Kardamitsia, on the outskirts of Ioannina. This was an action organized by word of mouth, with the participation of around 60 antifascists. Lately, the area has become a neo-Nazi breeding territory. Mainly nationalist youths, who had a hard time promoting their shit in the city centre of Ioannina, hang out in the local park where they oftentimes bully antifascist youths and spray fascist slogans. Some months ago, the same nationalists even pulled a knife on a person. A public address system was set in that central park. Shortly afterwards, the protesters marched down the streets of Kardamitsia chanting slogans, throwing leaflets, and spraying various antifa slogans. The march made stops outside the houses of well known Nazis as well as a gym where the scum (uniformed or not) usually work out.

The demonstrators also shared out an antifascist/anti-election text in the neighbourhood, in order to counter-inform about the recent assassination of Pavlos Fyssas, and raise awareness of the neo-Nazi activities in the region.

21 Sept, Karditsa, Greece: A spontaneous antifascist demonstration took place late in the evening in Karditsa (central Greece). After the end of a programmed film screening at Pafsilypo Park, an antifascist group of more than 50 persons started to march in the city centre. Antifascists passed outside the local offices of the Golden Dawn party, and came across four neo-Nazis (one of them is the owner of a video rental store on the ground floor of the same building). The fascists intended to bully protesters, to show how genuinely braves they are. As a result of this, one of

them was bashed and left lying on the ground, while the other three had to flee the scene.

21 Sept, Ioannina, Greece: Neo-Nazi Kimonas Potsis—a minion of Christos Pappas, notorious MP of the Golden Dawn party—was spotted alongside two other right-wing fuckers in a caf at the centre of Ioannina where many anti-authoritarians hang out. After a short verbal scuffle with antifascists who were on the spot, he got beaten up and kicked out of the store. Shortly afterwards, he and another one of his gang got trashed again on Anexartisias street and had to be transferred to the nearest hospital.

21 Sept, Cephalonia, Greece: Three days after the assassination of Pavlos Fyssas by Nazi trash in Piraeus, an antifascist gathering took place outside the Golden Dawn offices in the town of Argostoli, on Cephalonia Island. Approximately 80 protesters (students, leftists, residents, and anarchists) attended the activity distributing texts, throwing fliers, and shouting slogans. At a certain moment, antifascists paint-bombed the facade of the Nazi offices. A Goldendawner then came out on the balcony of the first floor, and started to spray protesters with a water hose. In response, people who got angry threw stones and various objects at him and the building. The antifascist intervention ended with a small march in the town centre, where the crowd dispersed.

21 Sept, Kavala, Greece: Demo against the programmed inauguration of Golden Dawn local offices on that same evening. Even though the Nazi event was eventually cancelled—due to the wave of protests in various Greek cities in the aftermath of the assassination of Pavlos Fyssas by the Goldendawner Giorgos Roupakias on September 18—the antifascist protest did take place as scheduled. People started to gather at around 18.00 in the Faliro skate-park, and the march began two hours later counting with the presence of more than 500 demonstrators.

21 Sept, Ghent, Belgium: Unregistered illegal demo in solidarity with the antifascist struggle in Greece and in rage against the killing of Killah P. From this time also other international solidarity events took place in various cities: poster, banners, spraypaint slogans and all the different kinds of street solidarity happened, from Portugal, Canada, UK to USA, Japan, Germany and beyond.



19 Sept, London, UK: 350 people attended the solidarity demonstration at the Greek Embassy in London today – largely composed of Greeks from various political tendencies. A contingent from London, anarchists in London Anti-Fascists and South London Anti-Fascists also joined the demo with a “Solidarity with Greek Antifa” banner. The cops initially refused to let people stand on the side of the embassy which was quickly ignored. Two people were arrested as cops were getting aggressive and unfortunately couldn’t be de-arrested due to the number of police (the people are believed to be released). As the crowds grew the road was taken by hundreds of people as a sound system playing the songs of murdered anti-fascist Killah P was blasted out.

19 Sept, Athens, Greece: Attack with fire and molotovs against the changing guard of riot police in their vans stationed in Exarchia. “Some other time, in another place, we’ll be waiting for you. **Pavlos lives among us.**”

19 Sept, Piraeus, Athens, Greece: A day after the assassination of Pavlos ‘Killah P’ Fyssas by a Nazi in the neighbourhood of Keratsini, Piraeus, comrades decided to smash the storefront of the fascist cafeteria ‘Astoria, located in the Kalamaria district, Thessaloniki. This has been a hangout for Goldendawners, where organizational reunions of the Kalamaria fascist nucleus were taking place.

18 Sept, Athens, Greece: A black block of around 350 people from a crowd of 10,000 demonstrators attacked a police station, banks and other symbols of capitalist society, in the Keratsini area where anti-fascist rapper Killa P was stabbed to death by a member of the Neo-Nazi organisation Golden Dawn the previous night.

17 Sept, Patras, Greece: Approximately 120 comrades (30 motorcycles and 15 cars) participated in a motor demo in solidarity with squats under attack. The demo started from Panachaiki Square, moved through central streets, passed from the Psila Alonia district (theatre of clashes between antifascists and Goldendawners over the last months), then outside the Maragopouleio and Parartima squats (both evicted this August along with the self-managed hangout of TEI in Patras).

16 Sept, Barcelona, Catalonia: Locks sealed at the Endesa office in the Gran Via district of Barcelona. Endesa is involved in the construction of the very high tension power line (M.A.T. in Spanish) and other high-voltage power lines that devastate the territory, fortify progress and civilization, and reinforce the domination of the State and capitalism.

14 Sept, Besançon, France: Interim agency Randstad had one of its windows smashed. This is part of an international campaign for the release of Sonja Suder, who has been imprisoned for two years in a high security wing of the Preungesheim prison in Frankfurt, accused for various attacks in the late 70s with the **RZ**. A few nights ago, “Freedom for Sonja Suder” was written on the wall nearby, and the Crédit Agricole bank was attacked with stones.

8 Sept, Moscow, Russia: Vehicles of construction workers and bulldozers torched in a dual hit by **CCF & ELF** cells against forest destruction.



7 Sept, London, UK: Despite resistance, a black block of 280 anti-fascists who took to the streets of Tower Hamlets against the far-right English Defence League are mass arrested in a large pre-planned policing operation to prevent them clashing with the racists.

2 Sept, Melbourne, Australia: Large scale arson of luxury vehicle showroom by **Felicity Ann Ryder Cell / FAI- IRF**.

1 Sept, Bristol, UK: Barclays Bank firebombed by **FAI - IMPROVED GUERRILLA FORMATION**.



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non-fides.fr



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radioazione.noblogs.org

Italy, Europe, World
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directactionde.ucrony.net

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actforfree.nostate.net

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Greece (Athens IMC)
athens.indymedia.org

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fromrussiawithlove.noblogs.org

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liberaciontotal.lahaine.net

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