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Digest of the Anarchist Tubes

selected excerpts from anarchistnews.org

August 2019

Release of the murdering cop of 15 years old Alexis Grigoropoulos

From anon

The release of Epaminondas Korkoneas came after a court on Monday 29 July 2019 reduced his term from life imprisonment for premeditated murder to just 10 years, on the sole basis of good behavior prior to the murder, meaning it is ok for any greek policeman to fire, shoot and kill children because they haven't killed anyone before.

Another outrageous aspect of the case is that the life sentence was reduced to 10 years despite the fact that few years ago during a trial he publicly said in court that "he will not ask for forgiveness from a 15 years old boy for shooting at him". At the same time, Vasilis Saraliotis, his policeman partner in crime that was on patrol with Korkoneas on the night of the murder was found innocent of any crime, despite the fact that he did nothing to stop his partner next to him from shooting.

6 December 2008, few minutes after 9 pm - Time Zero of the December Revolt. Two policemen draw their guns and one of them shoots against a group of youngsters hanging out on a Saturday night, at the heart of the Exarcheia district of central Athens, an area with a long history of insurrection against authority and riots for socio economic and political grounds, inhabited mainly by anarchists, anti-authoritarians and liberals. The police bullet finds in the heart and kills 15 year old Alexandros Grigoropoulos.

Communique from Anarchist comrade Juan from the prison

From Act for Freedom!

...
Hi to all friends and comrades!! I'm Juan arrested on 22nd May after three years on the run. I'm writing from the AS2 unit of the prison of Terni, where I'm locked up. I'm calm, my morale is stable and I'm determined to move on. Each day I was in hiding I was well aware that I could end up in jail; after all I've always been there, since the day I decided to struggle on the side of the oppressed.

My capture was due to a lack of a series of precautions that I normally took. I lowered my guard at the wrong time in the wrong place.

I have no regrets, I accept my responsibility, I'm getting over it and might it be a lesson. I'll write about how my capture took place some other time.

But first I'm going to explain my judicial situation so as to give the general picture. I'm in prison because of two lines of investigation. The first concerns a consecutive sentence of nine years (three of which I have already served) linked to my struggle/life of the last twenty years spent in Italy.

The convictions are for various offences including theft, resistance, robbery, contempt, damage, occupation of public and private places, assault, false identity. Among these final convictions there is also that of the NO TAV 'Big Trial' (three years and nine months), which I'll make some points about some time in the future as an accused Anarchist.

Eric King's thoughts on Willem Van Spronsen

From supportericking.org

Today I'm sitting in this cockroach-infested Cesspool called USP Atlanta. Many political prisoners have come through here, if he had survived Willem Van Spronsen would have potentially come through here as well. Instead he offered up his life and the state was more than happy enough to seize it, one less headache for them. I've been thinking about him, his action, reading his writings and motives. My heart has ached for him because I know how it feels to care so much you absolutely MUST act. Willem used his personal perspective and scope, thought about what his options were and decided with his heart and brain that he was ready to give up everything to a Cause that meant more to him than anything.

...
Why do we have to even consider success or failure? Why do we need to judge the Fallen? Why can't we skip that bullshit and honor them and honor what they were willing to give up. Maybe we would have more people willing to take action if this sort of judge first attitude wasn't the narrative and they would shut the fuck up?

...
None of us will ever live up to our own standards. That lack of perfection shouldn't take away what he went out to do and the love behind his mission.

Prison Construction Site Sabotaged by Thomas Meyer-Falk

From Anarchists Worldwide

Received and translated on 22.08.19:

21.08.19:

On Monday night, we set fire to several construction vehicles on the grounds of the Zwickau Marienthal Prison construction site. An excavator was burned out completely, the other four excavators and a front end loader were damaged by our fire and made partially unusable. We would like to dedicate this action especially to Loic, the Park Bench 3 and the Basel 18. They are missing from our side.

In Zwickau-Marienthal, construction work on a joint new prison complex for the states of Saxony and Thuringia began recently. At the beginning of 2020, a 6 meter high wall will surround the 10ha area. The concrete complex, which is to be completed by 2024, will then hold 820 people within its walls. In its workshops more than two-thirds of the prisoners will be forced to work.

...

The beginning of construction of the Zwickau-Marienthal Prison is only a few months behind the opening of the new Saxon Deportation Prison in Dresden and the extension of Leipzig Prison. Despite its planned size, the enemies of freedom are still crying out for more prisons and so an additional building is already being discussed in Thuringia. Furthermore, more prisons are being erected everywhere, such as the planned deportation prison in Glücksstadt in Schleswig Holstein, the Rottweil prison in Baden Württemberg, the Billwerder youth prison in Hamburg, the Klagensfurth prison in Austria and the Bässlergut II deportation prison in Basel.

Prison is one of the institutions that very clearly shows us the absurdity of our society. The value of property is placed above all, even above that of a human being. The Statistics Office of the European Union lists crimes as “acts which harm or are intended to harm a person, acts of sexual violence and acts of violence against property” in one and the same classification. A huge number of prisoners are sentenced for property offences. Approximately 30 to 40 percent of prisoners serve alternative terms of imprisonment for being unable to pay fines imposed upon them. Even people who have fallen into poverty in old age are not protected from having to go to prison at the age of 70 for fare evasion. Sadly, we see this again and again in the newspapers. The society that we live in causes poverty and divides us between above and below. Attempting to escape from poverty ends for many with exclusion from society. It is a tool of the powerful to keep us in check. While some earn millions by exploiting people and the environment or speculating on food and housing, others are called criminals for expropriating what capitalist society denies them.

In order to maintain this world of oppression and exploitation, the State needs the opportunity to rid itself of those who rebel against its injustices. Repression is directed against those who escape from the system, who seek alternative ways of living and survival, who escape control and oppression, or who rebel against it. When surveillance and control are no longer effective, the end result is deprivation of liberty, isolation from society, along with physical and psychological violence.

Our society supports, demands and encourages this perversion. We live in a world in which the profits of the few determines our lives and autonomy is constantly criminalized. In such a world, nobody is free.

...

The true function of the prison system, however, is ultimately to break the individuals who have lost their way and rob them of their autonomy. Their willpower, which opposes capitalist normality, is to be destroyed. In doing so, the prison resorts to various repressive and “non” repressive measures. In open detention, with day leaves, parole and a more humane facility and freedom of movement, one is permanently under the threat of being imprisoned if one does not behave in a conforming manner. In closed detention, benefits are granted which are withdrawn in the event of bad behavior. For particularly rebellious individuals, there is isolation – 23 hours alone in a cell and a 1 hour courtyard walk. In addition, a contact ban can be imposed, so you have to do your walk alone. This total isolation is aimed to physically and psychologically destroy the individual. If one does not submit fully, indefinite detention for safety reasons can be imposed, like what happened to our comrade Thomas Meyer-Falk.

...

For us, when we fight against prisons, it means always fighting against the cruel reality that imprisons us every day, even in the outside world. It means to fight for an autonomous and domination-free life, to tackle every authority and oppression and to attack all structures, institutions and mechanisms that maintain them.

...

We see this attack as a contribution to the upcoming International Week of Solidarity with Anarchist Prisoners. Our hearts are always with those who have to sit behind the walls of our enemies and with those who have to flee their environment because they are doing everything to get their greedy hands onto them.

Burning hearts cannot be imprisoned!

Freedom for all prisoners!

(A)

The New War on Immigrants and Anarchists in Greece

From Crimethinc.

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In January 2015, as the global wave of right-wing electoral victories was picking up momentum, the new left party Syriza won the Greek elections. At the time, this inspired a lot of enthusiasm from leftists and socialists in Greece and elsewhere around the world; yet we argued that Syriza would draw movements out of the streets, re-legitimize the institutions of the state without changing their essentially repressive character, and ultimately fail to address the consequences of capitalism, polarizing Greek voters to the right. As we anticipated, Syriza did not follow through on their promises to defend Greece from the austerity measures demanded by the European Union. Instead, they imposed austerity measures themselves, further polarizing Greece and confirming that there is no viable electoral solution to the crises imposed by capitalism.

...
We conducted the following interview with an anonymous black flag anarchist resident of Exarchia three blocks from Exarchia Square following a small riot in the early hours of August 28.

...
New Democracy began by declaring war on anarchists, specifically on the neighborhood of Exarchia in Athens. We have seen a series of poorly-written articles from the yellow press spreading fear about “anarchist violence” and promising major government crackdowns. Why have they prioritized focusing on anarchists and specifically Exarchia as the chief enemy of the state? How much of the population do you think agrees with this characterization of anarchists?

New Democracy has shown a sort of delusional obsession with Exarchia. They refer to it as if it were the basis of

the crisis here, as if it were the foundation of all of Greece’s problems. As a resident of Exarchia and an active anarchist, I can confirm that the language they use to describe my neighborhood is ridiculously overstated.

...
Of the first wave of police raids, in which four squats were evicted and 143 people arrested, the vast majority of the arrestees were immigrants, who are being moved to concentration camps. How do the crackdowns promised by New Democracy relate to continued scapegoating and repression of immigrants? How do anarchist strategies for defense against the government crackdown address the targeting of immigrants?

Of the four squats evicted, only two were housing refugees. The other two were anarchist spaces that did not serve this function. It is not easy to put all the squats that were targeted in any one category, as they are associated with different groups and different objectives. One of these squats, named Gare, has been evicted—and reoccupied—several times already under Syriza.

It’s also important to emphasize that the squats Spirou Trikopi 17 and Transito were providing housing and support to refugees in a completely self-determined manner independent of the state. Syriza never targeted this occupation, from what I understand—and this is where a new policy shift is obvious.

...
We hear that the Greek government has repealed the “sanctuary law” maintaining university asylum, prohibiting police from entering the universities except in emergencies. How will this effect the anarchist movement in Greece and the social context as a whole?

So far, the end of university asylum has taken place in words alone. Cops already often raided universities during riots or in pursuit of so-called criminals. Now they have changed the law so police will not need the formal permission of a university dean to enter. But it remains to be seen what this

will mean in practice. University asylum is a hard-won victory cherished by a substantial part of the movement in Greece. Many people are deeply invested in it. It is not simply a matter of people sometimes running to the Polytechnic in Exarchia to avoid arrest during riots. This is a very small aspect of how the end of university autonomy will effect the movement.

Universities are important rallying points for assemblies and organizing in Greece. There are occupied spaces inside many universities that house social centers (steki) and anarchist groups. Above all, universities have served as a recruiting space for anarchists and as a venue for events. Parties and events at universities throughout Greece, from the hip-hop shows at the economics school in Kipseli to the punk shows at the law school in Neapoli, have provided important infrastructure to challenge repression and raise funds, as well as a safe and affordable space for people to gather and connect politically.

...
How does the state attack on Exarchia relate to the capitalist assault on the neighborhood that has been taking place through gentrification and urban displacement? What is the relationship between Airbnb and urban development initiatives and riot police?

Exarchia has always been a sort of obsession for people from the conservative suburbs and for fascists in the countryside. Since the 1970s, there have been efforts to mess with Exarchia time and time again. After the 2008 insurrection, the Delta police would raid the neighborhood at random, attacking and beating people. Syriza formally eliminated the force; now New Democracy plans to reestablish it.

But Airbnb is the invisible enemy everyone is at a loss to deal with

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There is even a tour available as an “Airbnb Experience” called “Sweet Anarchy” describing Exarchia and its street inhabitants as if we are animals in a zoo.

Fire Walk With Me: a report back
from the indigenous anarchist
convergence

From Phoenix Anarchy

I answered a call to gather around a fire with Black, Indigenous, People of Color in Kinláni at Táala Hooghan Infoshop. Somewhere at the gathering, I expected to be in the presence of indigenous anarchism. I did not know if indigenous anarchism was the fire we would gather around, if it was the individuals converging, or if it was an empty space where individuals were to ignite the flames. It's safe to say, my expectations were met. I witnessed an indigenous anarchism but it was unfamiliar to me, a Diné anarchist.

Truthfully, it's inaccurate to say that the indigenous anarchism I saw was unfamiliar because that implies it possessed unidentifiable attributes. I, very much, recognized the features of the fire and I recognized the methods to build that fire. In this case, the features were global indigenous justice and the methods were university jargon of the humanities discipline. The social movement that will be the fires of this indigenous anarchism require more and more indigenous resistance as the fuel to grow and grow the burning. What happens when we run out of fuel? Who do we reach out to for a fresh supply? I ask myself those questions knowing full well they will be answered quickly, meaning uncritically, by any individual enthusiastic with my premonition. Admittedly, the fire I had gathered around was not so much unfamiliar as it was unappealing.

This was unappealing because I also answered the call as an indigenous anarchist ["sickened by fascinations with dead white-men's thoughts (and their academies and their laws), reformist & reactionary "decolonial activisms", and the uninspired merry-go-round of leftist politics as a whole"]. However, I found that many of the people in attendance were academics, activists,

de-colonizers, and leftists that were in very good health despite their proximity to these toxic superstructures. Academics vigorously drawing from their learning curated by western liberal intellectualism while being hungry for another direction with an agreeable pan-indigenous guide. Activists energetically sharing their praxis acquired from footage of Standing Rock while local indigenous struggles remained unknown. De-colonizers robustly calling out problematic land acknowledgements for not being inclusionary while missing the value of being specific to the land they're on. Then finally, leftists focusing on their vision of centralized solidarity as one voice united to change the world while the incoherence from every voice making individual demands to exhaust authority was never considered.

Yes, the indigenous anarchism I saw was kind of unfamiliar and mostly unappealing but I would not say the gathering was unsuccessful. I believe people will grow this indigenous anarchism. An ideology succinct enough for Instagram stories, 280 character limit tweets, and vibrant screen printed art, excuse me, memes. A movement global enough to essentialize a racial, humanist, and material struggle of indigeneity so others will comfortably speak for any absent voice. A resistance so monolithic the powers that be could easily identify then repress all indigenous anarchists.

For me, success would be more disagreements that are challenging and hopefully with humor. I'd rather agree or disagree with a new suggestion rather than dispute laudatory presumptions grounded in radical liberalism that has been indigenized, north american style, only for flair.

I understand an indigenous person can

have a complicated personal relationship with their indigeneity and their role within the violent dominance of capitalist settler-colonialism. Additionally, I understand an individual's linear journey to Anarchism began somewhere and maybe they still sympathetically carry ideological mementos from their past. Facetiousness aside, I am glad people may have found potential from this gathering to develop their indigenous anarchist ideas.

The potential I have discovered at the convergence is the particulars of Diné anarchy. Fires made from crystal and fires made from turquoise. Fires bright enough to find the light of other Diné anarchists in this dark world I find myself in. A world sickened from the industrialization of civilized humans whose culture of control and destruction forces all living things to adopt, adapt, or die. I suggest that Diné anarchy offers the addition of a choice to attack. An assault on our enemy that weakens their grip on, not only our glittering world, but the worlds of others. An opportunity for the anarchy of Ndee, of O'odham, and so on, to exact revenge on their colonizers. Until all that's left for Diné anarchists is to dissuade the endorsements of the next idol expecting our obedience.

EXARCHIA area under police attack
by the new right government in
Greece

From VOID Network

Exarchia area in Athens Greece under police occupation! Time to show your solidarity!

The famous rebel and solidarity district of Athens is completely surrounded by huge police forces

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