

# DARK NIGHTS



## Subversive disassociation

### Fragment against civil anarchism

The critique of 'civil anarchism', that has been put forward in a few fleeting texts by the nihilist-egoist comrades of **Dark Matter Publications**<sup>1</sup> and in an article by **Venona Q**, '*Scandalous Thoughts*'<sup>2</sup>, has revitalised a needed rebuke against a typically British (but not only) line of thought. The critique hasn't yet aimed to be comprehensive or even far-reaching, as it consists of only a few sketches, but it has hit a nerve. For the best part of a decade civil anarchism in Britain has been perfecting its theoretical denunciations unchallenged, so it is refreshing to see it being taken to task. This fragment is meant to be another contribution to refresh this critique of 'civil anarchism' with some of my thoughts.

If action is the defining feature of the new anarchic praxis which is antithetical to 'civil anarchism', I quote the **CCF (Conspiracy of Cells of Fire)** when they declare that "*comrades who honour their words with their actions, constitute the most ideal beginning of an authentic dialogue between the tendencies of the anarchist movement. What we despise are the reformist-fake anarchists who make comfort and cowardice their political theory and idealize it.*"

Civil anarchism is not so much a political current, but an open term to be used to outline the refuge of cowardly, reformist and collaborative individuals that use anarchism as a crutch to escape the repression in society and the necessity to act.

I don't take issue with these people or their *civility* based on the form of organisation they adopt or the methods of "direct action" they choose, it is for them to persist in whichever way they like. It is not my

concern, other than when they attempt to impose their will on me.

I have nothing against mass organisation *per se* and see it as an observably fundamental principle of almost all revolutionary activity, but from being close to this 'civil anarchism' for a considerable time, and having had space to consider its present development and direction, I believe this flock to have serious problems with allowing diversity of opinion and perspectives to be expressed that counters the group-think "party line".

As anarchists, they believe in their heart, or at least their propaganda extols as much, that the human being, the bad animal, can be redeemed by their political program. Leaving that question aside for the moment, as anarchists we appear to share more than we disagree about, and I concede that followed to their conclusions the ideas of the civil anarchists could be congruent with a social insurrection, but I doubt they will be.

In Britain, one of the key values of civil anarchism seems to be activist political work as an end in itself, rather than as a means to an end; so, instead of moving towards social conflict and insurrection, it placed itself inside a small niche in the media/political-spectacle and largely avoids the necessity to put itself at risk. It can do this also because 'democracy' as a concept has been so completely misused for the neo-



### ABYSSAL DESIRE – NOTHING-ISMS

*This text is from Edizioni Cerbero, and is a commentary on the text 'The Nihilist Abyss' printed in Dark Nights #24.*

*Edizioni Cerbero are persecuted by the nun Manuela Comodi who administers the sermon of 'Operation Ardire' in Italy.*

**'He who has never conceived his own nullification, thought to make recourse to rope, bullet, poison or evil, is a despicable constrained one or a worm crawling over the cosmic carrion. The world can take everything away from us, prohibit us everything but no one has the power to prevent us from nullifying ourselves.'**

*'Resources of self-destruction' –  
'Summary of decomposition',  
E.M. Cioran*

In the text '*The Nihilist Abyss*' we dwell on-sinking the obviousness of apparent states of normality or norm-normality. The artifice of a 'real world'- produced and determined includes the definition of 'ordinary'. Knowledge-consciousness delimits and establishes the truth – where there exists only the harmonic realization of a relation producing balance. In a motion where knowledge generates defined axiomatic states – which can be interpreted by an asserting logic in a perpendicular ordinariness. The uniform 'all' of alls represents the concrete establishing of evaluations between the identical and the recognizable.

*Cont. overleaf*

*Cont. on page 3*

liberal project that an attempt to clean up its image and 'get back to true and participatory democracy' (or citizenship and civil investment in government) is beginning to seem radical (although it is not). Anarchist legalism does not claim it's force of negation, but becomes indistinguishable from the democratic politics it pretends to go beyond. Civil anarchism will never evolve into an identifiable feature of conflict on the social terrain, because it has no specific nature, it follows the footsteps of the crowd and jealously picks at the heads of those who dare calculate their refusal ahead of the rest.

These grouplets, because often they are so concerned with protecting their own existence in the face of society, adopt the least troubling position to power, and simply act as interest-groups for very marginalised people who are isolated and seeking power. Through the psychological substitution of power by the mechanism of the 'formal' organisation, bad behaviour attempts to be hidden with political reasoning. This is to reject, censor and vilify individuals and groups that they cannot control or influence, as they attempt to police the behaviour of others.

Civil anarchism turns on any anarchist or activist who dares reject the group-think and organise themselves outside of 'acceptable limits'; and like all political groups, the civil anarchists tend toward homogeneity, centralisation, hierarchy, delegation and censorship, however much it is all dressed up as consensus. Despite the often stated emphasis that these methods of organising are actually something radical, they are casual, with almost no difference to the style of library and crèche rota found in community groups everywhere. If some anarchists find strength in this, I think they are naive about what they are fighting against.

Capital is not something that can be fought in the 'workplace' or one's 'community' with certainty any more, unless I have mistaken the last 30 years of global economic restructuring and class re-composition as a victory for classical anarchist methods. I may be wrong, but I do not see any future for the traditional forms of anarchist organisation, as the social model they rested on has not only been defeated by capitalism, the conditions in which it had any relevance have changed.

This, naturally, brings me to my further point, what is revolutionary, or even, anarchist, about the adoption of Marxian and left-communist thought? I am not sure, though from looking at two decades of my personal experience, I would say "not much". In the past couple of years the anarchist-insurrectionalist groups created a cross-border destructive solidarity and next generation urban struggle. It is ridiculous to think that such groups come out of nothing and have no positive relevance. Civil anarchist methods and ideas have long been irrelevant in the struggle of the countries where they are largely based (if they were ever relevant at all in some places), but some claim a *definitive historical legacy and method of practice and theory*, and that is a starting point for my antagonism towards them, coinciding with my refusal to accept the "anarchist" disavowal of individual action and propaganda by deed.

I think it is accurate to say that the fullness of anarchist praxis – from organising in workplaces through to assassinations – is being reduced by these civil anarchist groups to only those methods which will not be seen as "alienating" democratic society. This is not the vision of the classical-era "social" anarchists and they have *no right to claim any historical legitimacy*. The conclusion is that I too declare myself as an antagonist to the fiction of civil anarchism and its aims.

Whilst this fragment does not focus on the social level of struggle in its entirety and is written in good faith to those who can be bothered to try and understand my points. This text is simply a short polemic and not particularly comprehensive or even coherent in its direction. With that in mind, I point out that the following verdicts have been issued by the anarchist management in Britain as elsewhere:

- **"Dangerous" publications and anti-social ideas, particularly anti-civilisation ones, are forbidden.**

- **Claiming your actions and life of refusal, sabotage and attack is forbidden.**

- **Expressing solidarity with specific anarchist prisoners and projects (often named terrorists) is forbidden.**

If what you would expect from a vibrant revolutionary tendency is courage, discussion, debate and interchange, you'll be disappointed as civil anarchism is not interested in your opinions, only your compliance.

When they are not looking away whilst comrades are being imprisoned, they are often helping with the repression, because they despise the idea of being misrepresented in the media and resent the anarchists of praxis for their actions. But the anarchists of praxis represent no-one but themselves and their actions belong solely to them, not to the movement, and that is the problem.

*I dedicate this article to all those who are investigated and detained in Italy.*

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(Footnotes)

1- ***Anarchy in the UK : August Riots 2011 - 'No Future, Just Vengeance: Reflections on the August revolt by a young anarchist rioter'***.  
*Dark Matter Publications*  
<http://darkmatter.noblogs.org>

2- ***Scandalous Thoughts – some notes on civil anarchism.***  
<http://325.nostate.net/?p=5371>  
*Hailed as "an insult to anarchism itself" by an idiotic member of the Italian Anarchist Federation on the civil anarchist website libcom.org*



The 'calculation' of reason impedes any 'error' – which becomes the erring error of those who perceive a *Bad Passion* – to raise the fibres and nerves of non

belonging – in a schizophrenic compulsive motion – like expanding 'madness' that rejects the delineated margin in a concrete concreteness.

The monochromatic reality converges in establishing a desire of inner revolt and imprints-imposes supreme happiness.

Is your smile, anaemic men of all faiths, the definition called 'appearance'?

The apparent belonging has a degree of value for the truth given to the value *per se*.

The consequent simplification forms the obvious point of expression of the absolute practical in a correlative between asserting and demonstrable.

Reconciliation aligns alliteration: norm-norm.

The scheme of representation portrays the identifiable in mechanisms of recognition in which reason sees and delineates any phenomenon that is not proportionate to the process of predictability of the absolute certain.

The coercion of relational circuits observes 'particular' forms and proclaims-proceeds the decompression in the course of a delirious state.

The non belonging of a Nihilist delirium emerges.

**'Nothing can be justified with being. The act of thinking is similarly not-thought: the stone on the road is my representation of the stone and it is also the stone. They both are but in different spaces: the first one in the external space, the second one in my head, in me; in fact I'm a space just as the road is.'**

'My Enjoyment of Myself' – 'The Ego and its Own', **M. Stirner**

In the text **'The Nihilist Abyss'** we rise – with thrills of Egoist pleasure – to new life, any time a value falls down.

The value given by a way disposed by standardized thought conditioned by learnt and defined 'knowledge' is the obvious essence of the structural unity of a simplified individuating the reduction to absolute apparent – compliant with stability.

The deference in understanding the phenomenon of a Nihilist delirium as non-identified abnormality and therefore enemy of stable 'social peace'.

There exists no contradiction in an ordinary world, which becomes – any time the delirium emerges – a device integrated in common thinking.

But what does common thinking mean? And does it have its own meaning?

The legibility of a mental process involves that thinking depends on facultative channels of interdependence in the meanings necessary for communication ordered in categories disposed in formulas of rectitude in the apparent 'real world'.

The transmission link in common thinking places moral value - such as subordination - in comprehensible conclusions in which the consequence of a delirious fragmentation brings a consequent suffering that creates instability – and for this reason it must become 'evil' to be suppressed.

Nihilist delirium transfuses the Borderline being in a chaotic misanthropic motion!

Anaemic men of all faiths, do you know immorality and the fall of all values?

The Nihilist delirium makes mutation an essence of the Egoist

Ego and annihilates the 'real world' of defined concepts.

The aggregation of experiences in longing for pain breaks out eternal happiness, and becomes an attack with the Nihilist dagger – where the action opens up wounds that infect the moral guilt of knowledge in a consequential erring in manic states that breaks up the self enslaved by the identical uniformed organic.

The base of the self, split in a conditioned-logical negation becomes the self of Bad Passions – where the sought-after body crumbles in an emotional state – where the void is the unclassifiable – unconditioned – sign of non-belonging.

The condition of the conditioned self in which the awareness of 'being' is rendered, is now a putrid stagnation of the Nullifying nothing of a Nihilist delirium.

**'The opposite of this phenomenal world is not the "real world" but the shapeless and not formulated world of chaos and sensations – that is to say another species of phenomenal world that we cannot recognize.'**

'Thing in itself and phenomenon' – 'Will to Power', **F. Nietzsche**

In the space between time and space a mnemonic fragmentation emerges, where the 'necessary' stops its stagnant being, and the interference of a delirium where there's no longer any reference to truth and to the universal values of moral man.

The illusion of humankind is the reduced simplification of all expressive powers overcoming the marginal motive, which cannot be changed by reduced thinking.

The decreased state of perceptive control is the role of conscience adduced in relation to the control of an apparent norm-normality.

Evil is to think of good as evil; good is good as such and if you think evil you do harm to good.

Good is necessary to evil because it is good that evil is good; good becomes the necessary cure to evil as evil that can't distinguish good from evil, that does harm to good as such because good needs to be cured any time evil emerges; it is bad to care for evil.

Egoist destruction in relation to the 'real world', selection and perception in perceiving disgust for conditioned ordinary events, experimenting with the pleasure of pain in pursuing the affirmation of the self, loss of control and the sensation for annihilation: who dares and celebrates all this?

The individual who tries and bursts in yearning for non-belonging and singles herself out in a continuous gait of her own jealous specificity!

Certitude and safety are value and principle of all values in evaluating an event that happens in the equivalent and pondered determination of a calculation estimated as deducible function.

Truth is the necessary absolute in a definition deduced from the identical belonging to the creed of judgement.

The law of society is a complying and equal judgement.

To be equal – in the sense of moving towards the search for truth.

Truth produces truths in the boundaries and bases of the concrete being – thought to be 'true'.

Authenticity is the undifferentiated unity in which cognitive relations move.

This is it, because a given value establishes that this is it.

**'There is more logic in the chaos we are sinking in than there is in order, the order of death in which we have been living for so many centuries and which is crumbling under our automatic steps.'**

'Breviary of Chaos', A. Caraco

Producing complexity – assumption of a perceptive event – inoculates the composed structure in which the event becomes reason in differentiation and in completing the logic nucleus in a diversification of a sub-order that expresses visible notions.

The instinct of will absorbs the complex of a dogmatic and procedural order, where the labyrinth of the mental-state process is preserved from man's moral laws, and assumes the permeability of events in basic schemes, which are congruent to what can be known.

Understandable language implements the cognitive substance of the determinant visualization of the one who knows.

In a possible-shared scenery there is the value of identical trend in an explicable coercion of formulation of identical comprehensive states – by determining the logical presence of the comfortable 'real world' – included in and complying with the self conditioned in the sharing of the possible identical where the value is apparent-belonging.

The non-integrated decomposable is in search of the infection at the roots of the Ego.

The Nihilist delirium wants to penetrate beyond the trauma and hurt the vulnerable self in an amoral embrace – by exposing it and making it emerge in the perceptive nightmare of a burst between time and space.

The maniacal perversion is absent scepticism in thinking time as the ordained space of an identical present.

Appearance does not belong in a goal sought after any non-belonging experience of an ordained world.

In a narcissistic delirium the over-man emerges and extinguishes the norm-man in an endless desire for frenetic fragmentation of the balance of the relational form.

The over-man ejaculates spasmodically in the annihilation of a living absolute and crumbles the anaesthetic security device.

What has not been demonstrated does not reflect the cognitive concreteness and makes the fanatic interposition of the impure extreme, by diluting the authentic coagulated mark of disablement.

Depravation perverts the reflex of acquiescence, abode of what can be demonstrated, and the scrap of the residue of knowledge becomes the emanation of the paradox between what can be known and she who knows, subset of the limit in a reverberation in contraction consequent to the reflex of disablement.

The unrecognizable delirium is the spinal cord that perverts the observation of a value given to the determination of the lived event – by seeing what can be known.

The cognitive notion is altered and annihilates the completing disposition and interposition of what can be known and perceived in observing the value of the 'real world'.

The concrete in concretion.

The impossibility of a perverting hallucination is no 'possible' principle.

The calculation is aprioristic in a feedback appropriate to truth.

The restrictive link of truth observes the interpretative point from the nucleus of the link reducing all comprehensive abnormal desire – like a code of abnormality producing non-regulation: normal-norm.

The grid of the absolute pervades and prevents the non-translatable non-verifiable destructive expression of a Bad Passion!

Formless and multiform, incredible and specific – the Nihilist delirium amputates conscientious quantity of axiomatic concepts with both hands.

The mirror-conscience has the image of regular reflection, which is the effect of the sliding pacifier meditation, in the consideration that the vision is the point of view that has been thought.

The surface in the complex of knowledge is a demonstrable model of a modality that formulates hypothesis chained to the link of the presumable.

The unwilling fickleness persists and elaborates the process of completing comprehension.

Now the Nihilist delirium emerges, undefined and uncontrollable, and acts at the unison – and aims at the agony of the tired precept of deducible formality.

He holds the Nihilist dagger in his hand and sinks it into the cadaver of 'sentient humankind'.

By craving his essence he dismembers his body.

The unlimited narcissistic enjoyment is now delirium with no space or time!

**'The individual is something completely new, and creates new things, something absolute: any action is entirely his own.'**

'The individual' – 'Will to Power',  
F. Nietzsche

### Edizioni Cerbero

Edizioni Cerbero publish a paper called 'Vertice Abisso' (Vertex Abyss)  
<http://325.nostate.net/?tag=edizioni-cerbero>



## Letter from Fede and Tomo

*Federico is a member of subversive nihilist publishing project **Edizioni Cerbero** and Tomo is a member of the counter-info blog **Parole Armate**. We print this letter of the anti-judicial dialogue without censorship, as we did when we printed the previous letters of Stefano Fosco, Tomo, Fede, etc.*

### CON LA CAROGNA FRA I DENTI (WITH THE CARRION BETWEEN THE TEETH)

After the publication of Stefano Fosco's letter "Pseudo-Nihilist AssHoles" [see *Dark Nights* #26], We, Tomo and Federico, proud individuals who deny the law, found that in reading of the aforesaid text it lacks any hint of insight into our critical texts- and us not wanting to surrender to the prevailing quietism of our national anarchism- we propose some clear and direct points to get to a complete break with every massification- (we are forced out voluntarily by the movement)-that nullifies the evil passions.

As for the texts in which we sign and in which we took our responsibilities - also the comrade Stefano must take his responsibility in writing that we are "*provocateurs in the service of repression*".

For us to shut-up "*comrade*", It's impossible!

The points we propose are :

**1.** What does -according to who reads- the lawyer say when speaking for his client?

If who said that an anti-judicial choice is vane, he has to explain What the lawyer explains for his client? For those who deny the Law- the lawyer is a friend of judges and prosecutors. And he doesn't say anything at all that express codes of a key order.

**2.** How can we debate -morally - if we defend behind the façade "we are all comrades"? every time ill come out a text, if an individual wants to criticize it - skips any sign of removal of his own passions, and he will search for the collision that gets to the heart of a debate. The rest is pacification towards the normalization of the imposed relations within the anarchist or not.

**3.** What is the difference between inside and outside the jail with a "*step in*"? For who writes there is no difference of rule or hierarchy- if there is a critic to do to expand a debate about a technical defense choice- or a denial of the law, no one can stop anyone- criticism.

**4.** For those who do not want to understand, the anti-juridism pursued and deepened with **Cerbero** and **VerticeAbisso**, as with **ParoleArmate**, it is not only to revoke the lawyer, but try to annihilate each social law. For those who read- using the law-codes of the right to leave the jail- what does it mean in relation to your trusted lawyer? The relation is of simple deduction: The excessive use of codes that will make the lawyer to get his client out- it will not permit the claim of his existential experience -since the words expressed by the defender deny any attack to every constituted organ- it will establish every willing motion in an unwilling desire of those who are assisted.

**5.** What are the tools that are used through the attorney- than those of the enemy? Would be interesting reading from who criticize the anti-judicial choice- which are these tools if not that those that of the judicial bodies... For the rest, and for those who write, there are unlimited misanthropic desires for destroying a world permeated by a code-key order and no one will stop us, in any way.

Two proud Nihilists

**Tomo-Fede**

TRANS: **Sara Zappavigna**

# Letter of Anna Beniamino in solidarity with her comrades Alfredo Cospito and Nicola Gai (Italy)

## *September with whomever you want?*

On Friday, September 14th, Nicola and Alfredo were arrested –anarchists known for years in Turin and Italy– on charges that are not exactly the lightest: attack with intent of terrorism for the wounding of the CEO of Ansaldo Nucleare, action claimed in May 2012 by **Olga Cell FAI-FRI**.

At the moment of the detention nothing came out except a reconstruction with a little bit of art by the ROS (Carabinieri special forces) and the DIGOS (political police forces), in quarrelsome union, which had led to an initial request for arrest warrants on July 11th, 2012, that was then rejected by the investigating judge due to lack of probative value of incriminating evidence.

After the refusal of the investigating judge, the public prosecutor insisted by unleashing –with meager results– forces of the RIS (Carabinieri scientific investigation division), ROS, DIGOS, etc., and instigated compulsively the aforesaid, who after a further scrambling of interceptions, old information packages and various amenities produced the masterpiece: they should be arrested for danger of escape; they want to escape, first in June and then in September, financing the golden absconding with the proceeds of a tattoo convention; they will go to France, or Portugal, or Mexico, probably with the help of a Toyota Picnic model ready for the scrap yard, possibly by selling the paintings they have at home; they should be arrested for danger of escape, in fact because no one goes to work, and cannot even plan vacations; they should be arrested because they're insurrectionary anarchists, or rather *filobrigatisti* (sympathizers of the Red Brigades) –considering that they went to listen to the public speech of the already known *brigatista* Santa Notarnicola\*1, who was recently released from prison–; they should be arrested because they rip microphones and telecameras when found all over their house, because they

hang around with previous offenders, because they check the Internet for news of the investigations on the aforementioned wounding and other news of anti-anarchist repression, because they make playful comments about continuous raids and investigations though well aware of being eavesdropped, because they stop the same cops who follow them at their discretion, because they make a journal called 'KNO3', because they have another trial in progress, prosecuted under Article 270bis, in Perugia; because for 15 years –from the Marini trial onwards– they're being investigated by a wide variety of Italy's prosecution offices, so there has to be something there.

I know I have two friends, comrades, brothers, or such as I prefer to call them in 15 years of our love and friendship; I know you're in prison, in solitary confinement, I know you have to fight for your freedom and the liberation of all prisoners; all the rest are police paperwork and chatters in the pubs.

*irremediably for anarchy*

**anna**

You may write to both imprisoned comrades at:

**Nicola Gai – Alfredo Cospito**  
Casa Circondariale Sanremo  
Via Valle Armea 144  
IT-18038 Sanremo, Imperia  
Italy

\*1 - [santenotarnicola.it/biografia](http://santenotarnicola.it/biografia)



# Athens: End of the 2nd 'Halandri case' trial – New CCF case trial in Koridallos prisons' court underway

On October 2nd, 2012, in the last session of the 2nd 'Halandri case' trial (with all four defendants absent from the courtroom), Damiano Bolano, Michalis Nikolopoulos and Giorgos Nikolopoulos were each sentenced to 7 years' imprisonment for their participation in the **Revolutionary Organisation - Conspiracy of Cells of Fire** and 10 years' imprisonment for each of four acts of fabrication, supply and possession of explosives. They were also convicted of simple complicity by instigation, and thereby each sentenced to 7 years' imprisonment for each of three explosions by unknown perpetrators which emanated danger to things and people. To sum up, each received 68 years' imprisonment. Each sentence was merged into 34 years, but the maximum prison term is 25 years, which are typically served either as a full sentence (or by day wages in prisons), or after the completion of 3/5 of the prison term, when a prisoner can be granted conditional release under specific conditions.

Christos Tsakalos was sentenced to 7 years' imprisonment for his participation in the R.O. CCF. On 3/10 he released a statement (in English here), explaining that he refuses to accept any judicial discrimination between him and his CCF comrades, and thus throws his 'softer' conviction back in the judges' faces.

The court also ruled that Damiano Bolano (comrade of Albanian origin) must be deported from Greece after serving his prison term.

For all four comrades, the judges' decision provided for five years' deprivation of political rights and non-suspensive effect of appeal.

Another CCF case trial begins on Monday, October 8th, 2012 to cover four separate accusatory briefs: the sending of incendiary parcels on November 1st, 2010 (claimed by the R.O. CCF), the arrests made during the December 4th, 2010 antiterrorist operation, the arrests made in Volos in March 14th, 2011, and the May

18th, 2011 shootout with police in Pefki (Athens). Nineteen people are facing charges, among whom are the nine imprisoned members of the R.O. CCF, imprisoned anarchist Theofilos Mavropoulos, four anarchists arrested on December 4th, 2010 (Stella Antoniou, released with precautionary measures since June 2012, as well as the imprisoned comrades Giorgos Karagiannidis, Alexandros Mitroussias and Kostas Sakkas), anarchist Konstantinos Papadopoulos (released under restrictive terms since March 2011, after being caught in Athens on the same day as the five CCF members in Volos), and the two fugitive comrades Yannis Michailidis and Dimitris Politis. In addition, anarchists Christos Politis and Dimitris Michail are prosecuted on misdemeanor charges.

In the UK, Chile and Greece, **Black International Editions** released the brochure **Mapping the Fire – International Words of Solidarity with the Conspiracy of Cells of Fire** as an act of solidarity and confrontation to this court process (in Greek, English and Spanish). You can download the PDF here: <http://325.nostate.net/?p=6428>



## Statement by Christos Tsakalos of the CCF

Yesterday, while I was sitting down to a chat with my comrades here at Korydallos Prison where I'm locked up, I found out about the sentence the courts imposed on me for the Halandri Case.

It was the finale of a judicial-police performance that ended without our attendance, because weeks ago we had already distanced ourselves from the trial—offending its laws, insulting its power, spitting on its justice, and rejecting its attenuating circumstances.

I had hardly learned of the sentences when some comradely “ribbing” began. The reason is simple. The courts and their puppets separated our sentences, condemning each of my three comrades to 34 years in prison while inflicting a mere seven years on me!

The judicial clergy naturally gave me a “soft” sentence, not because—despite their burning desire—the Antiterrorist Unit was

unable to link me to the Halandri Case, but because of the certainty of a more serious sentence of many years that they're reserving for me in the upcoming trials. Everyone knows that my name is in all the accusatory briefs concerning the Fire Cells Conspiracy (and of course some of them attribute the role of “leader” to me, thereby surpassing the limits of ridiculousness), while the Italian authorities have also initiated criminal proceedings against me.

But the empty eloquence of legal verbiage has never meant anything to me, nor has the democratic discourse of justice, with its presumptions of innocence and its evidentiary proof.

I continue to be an enemy of the black plague of justice and its functionaries.

Therefore, when the first arrest warrants for the CCF were issued four winters ago, I didn't hesitate for a single moment. The newspapers and television were portraying me as the “head” and “founder” of the CCF, but the Antiterrorist Unit couldn't find the evidence to issue a warrant for me.

Nevertheless, I walked directly through the doors of anarchist clandestinity and joined my brothers and sisters named in the arrest warrants—equal among equals, friend among friends, comrade among comrades.

Because no arrest warrant and no prison are capable of separating those who defy power, those who make warrants explode with the endless poetry of dynamite, and those whose comrade is fire.

Thus even now I reject what separates us legally, and I throw my “soft” sentence back in the judges' faces.

I'm disgusted by their hypocritical decency, and I'm keeping my accounts open with the judicial mafia.

Also, to me, freedom isn't bargained for in the enemy's court-

rooms. Freedom is a strictly personal cause, not to be begged for but conquered—day by day, thought by thought, gesture by gesture, smile by smile, attack by attack.

I continue to be an unrepentant anarchist of praxis, a nihilist against all social peace, and forever an urban guerrilla of the Conspiracy of Cells of Fire.

I therefore nullify legal truth and the word of law, following the truth I chose to believe and struggle for—my own truth, that of permanent anarchist insurrection and the new anarchist guerrilla warfare.

There, where everything is possible.

– **Christos Tsakalos**; Member of the CCF (Informal Anarchist Federation/ International Revolutionary Front); October 2, 2012; Korydallos



## Statement of the CCF and Theofilos Mavropoulos in the first session of the new CCF case trial

October 8th, 2012: Comrades Konstantinos Papadopoulos, Stella Antoniou, Giorgos Karagiannidis, Alexandros Mitroussias and Kostas Sakkas attended the first hearing of the new CCF case trial. At the start of the process, the nine members of the R.O. CCF and anarchist Theofilos Mavropoulos left the courtroom and were taken back to prison cells, after CCF member Olga Ekonomidou insisted on reading out loud the following statement in the courtroom of Koridallos women's prisons. The trial was adjourned to Wednesday, October 10th.

“Before your court-martial begins, I will make a statement on behalf of the members of Conspiracy of Cells of Fire.

We are captives of the Greek State and make it clear that we do not recognize any authority, let alone the judiciary, and naturally none of your laws. The fact that we are prisoners of war does not mean that we have surrendered, nor we regret anything.

We remain proud of our organization. Every action of the Conspiracy, each word that we wrote in our communiqués is and will always be an unrepentant piece of each of us.

CCF is path of the new urban guerrilla warfare, is part of an expanded global conspiracy against institutions and society's moral that enslaves the human for centuries.

Our captivity does not halt our cause or the new urban guerrilla, which is transformed daily into practice, and lastly will never halt our incessant struggle for freedom, that you, puppets of the system, are unable to stop.

CCF is the nine of us, who have taken responsibility for it, and no other defendant has any relation to the organization and neither of them could ever have.

We still go along with our comrade Theofilos Mavropoulos in the incessant course towards an everlasting anarchist insurgency without looking back.

We abandon inhibitions and excuses, and throw ourselves into the fire of action for now and forever. From where we stand, we send our warmest greetings to **Yannis Michailidis** and **Dimitris Politis**, wanted for CCF. Let the fire of new anarchy cover your tracks forever. Until we meet at the point of no return. We also send strength and solidarity to the insurrectionary comrades that are prosecuted by the Italian authorities, as well as to our **FAI** comrades at large.

Finally, with our thoughts and hearts, we stand close to anarchist comrade **Mario López**, arrested in Mexico after being injured in the explosion of a homemade incendiary device he was carrying, and anarchist **Felicity Ryder**, who chose the clandestine paths and is prosecuted for the same case.

*Long live Informal Anarchist Federation (FAI) - Long live International Revolutionary Front (FRI) - Long live Conspiracy of Cells of Fire (CCF)*"



## Athens: Report-back from demo in solidarity with the CCF and those accused in the same case

### SOLIDARITY WITH THE IMPRISONED FIGHTERS

On Friday evening, October 12th, a demonstration was held in downtown Athens in solidarity with the imprisoned members of the R.O. Conspiracy of Cells of Fire and the other ten anarchist comrades accused in the same case, under the new trial which began on October 8th. The demo had been called for October 6th, but was caught in the middle of last week's state reprisals against the antifascists of a motorcycle patrol and their solidaritarians (30/9 and 1/10), thus the solidarity assembly for the CCF case decided to reschedule the event for this Friday.

People gathered from 19.30pm at Propylaea, where texts and fliers were shared out to pedestrians, slogans were painted on walls and statements were read through a sound system. At about 20.30pm, some 300 comrades passed along Panepistimiou street in the direction of Omonia square. At the junction with Patission street, DIAS police motorized units and MAT anti-riot squads attempted to cut off the march. Things heated up a bit due to the presence of cops, but no clashes broke out. The protesters walked on Patission street causing traffic confusion, then continued on Solomou street and finished the demo in the neighbourhood of Exarchia.

Those who expressed their unconditional support to anarchists prosecuted for the CCF case were only a few, considering the gravity of the situation that the judicial mafia has shaped against our comrades. Nevertheless, they hit the streets as wolves.

Some of the slogans chanted aloud were:

*"Freedom for the Cells of Fire"*

*"The passion for freedom is stronger than all prisons"*

*"Theofilos Mavropoulos is our brother; rebel in prison, our comrade in the street"*

*"Kalashnikov fire shots should do just right for cops"*

*"Fascists, pricks, you'll soon be hanged on gallows"*

*"From Mexico to Indonesia, long live FAI-FRI and new anarchy"*

*"States are the only terrorists; solidarity with armed guerrillas"*

*"International insurrectionary struggle against States and the Capital"*

*"Listen up you humanguards: get your hands off the fighters"*

*"Dendias (public order minister), you creep, we're going to burn down the city"*

*"Rage and consciousness, denial and violence; we will sow chaos and anarchy"*

*"Solidarity is the peoples' weapon; war on the bosses' war"*

*"Cops, do you remember Gyzi? One - three, Christos Tsoutsouvis"* (In memory of acratist urban guerrilla Christos Tsoutsouvis, who executed three cops on May 15th, 1985 in Athens, during a shootout in the neighbourhood of Gyzi, before he fell by police bullets.)

*"And now let's shout a slogan that unites everybody: COPS-PIGS-MURDERERS"*

*"From Athens to London, and from Santiago to Turin, fire for the laws, bullets for the cops, and for every Nazi gasoline and wick"*

*"Forward anarchists, forward nihilists, to bury in the dirt all statist"*

*"Solidarity with comrades in Italy - Anarchy, destabilization, direct action, insurrection"*

*"Freedom for all who are in prison cells"*

The CCF case trial was adjourned to Monday, October 22nd, in the special court of Koridallos female prison.



# New CCF case trial: Communiqué by fugi- tives Dimitris Politis and Yannis Michailidis

*Below are selected excerpts from the comrades' long letter.*

Let us speak at the occasion of the trial against the revolutionary organization Conspiracy of Cells of Fire, because we happen to be wanted in this case.

No, we're not making any appeal to the judicial representatives of Power. It makes no sense to address our enemies. We appeal to our comrades, in the narrow and broad sense of the word. We try to meet with every rebellious spark in the souls of people who feel—just as we do—drowned in the contracts imposed by the system.

We want to first clarify that we are not members of the R.O. Conspiracy of Cells of Fire, not to forego any of our legal responsibilities, but to avoid the identification of our political discourse with the organization's discourse, given that we maintain our disagreements. Of course, we remain unrepentant for our choice to support and be factually supported by the CCF comrades, and our choice to join actively in the anarchist struggle. In any event, we are enemies of their justice, and it's only reasonable to be treated as such.

As anarchists, we are hostile to the judicial system and the State in its entirety. Therefore, to us, any state prosecution against us is also a title of honour. Of course, we were clandestine even before the State declared us as such, as we had questioned and rejected the validity of its laws long ago, breaking them both overtly and secretly. We chose not to respond to the dilemma 'legality or clandestinity'. After all, revolutionary action can never be defined as an act authorized by law. If the law managed to assimilate it, it would lose its true meaning.

(...) We thus declare that one reason for fleeing from justice is purely our individual dignity. Another reason is to continue the anarchist struggle by all means and in all its forms. Because, if we'd abandoned the struggle in this difficult condition, it would have been like

if we'd never engaged in it. Our defensive line in any court will only be the defense of anarchist action; and in this case the defense of revolutionary violence in general and its guerrilla form in particular, that's being attacked by terror-courts.

(...) To us, guerrilla action in its whole entity in no way functions confrontationally to our presence on the street or in open procedures; it may and should be complementary instead (partial false choices can only be competitive, arising from disrespect of one another in their struggles). This is an impression that the State tries to instill into our minds to divide us. The State's method is based upon the prevalence of repression after each dynamic action takes place. This begets this psychological reaction to people who are experiencing repression by internalizing it. Because we're consciously able to realize that any violent activity stands as acquisition for us in the long run, since it creates a deterrent to the enemy. Conversely, the more our activity declines, the more gigantic the repression becomes, until it will have deadened everything and no longer have any point (for example, in European countries where there's no violent revolutionary action anymore, it's customary for cops to arrest almost every protester without objections after rudimentary demonstrations, a fact that the legacy of ongoing clashes in the Greek territory has made unthinkable so far). A crackdown is sure to come by the time you choose to resist the State, and of course the solution is not to stop acting but to multiply your struggle in order to overcome repressive blows.

(...) So, the only lost battle is the one that did not even occur.

The wager is to radicalize the struggle, both in terms of ideas and action. Revolution is a constant struggle within and outside of our own selves, a continuous self-development effort; static ideas have no place in a rebellious mind. Each value

and idea is called into question, to give birth to new ones, and these will soon be challenged too. But every mental process would lose its meaning if it didn't reflect our relationship with the real world; if it doesn't lead to an intensification of confrontation with the authoritarian edifice. What makes us anarchists is our firm position of hostility towards Power. A position that finds its purpose through oppugnancy; because the more we try to doubt an idea, the stronger it may become. While trying to build communities of solidarity, we look even more deeply into the authoritarian plague, with which we gradually stand face to face, and become able to define ourselves and our relationships. Because anarchy does not belong to an imaginary hereafter; it is here, in the struggle for its conquest in the now. The fantasy of its universal spread nurtures our hopes, not our self-illusions. In human history, nothing is a given.

(...) Solidarity must shine, in order to acquire the importance deemed appropriate to face this trial, and to temporarily knock down the walls that separate us from our imprisoned brothers and sisters, who carry out their own struggle in the graveyards of souls where democracy has buried them.

It is also for this reason that the gap of action, which occurred when the Conspiracy were arrested, requires the creation of new organizations. Today, it is even more necessary to organize our forces and act at all levels. Today, that their world finds itself thrust into crisis and the single cages of comfort collapse together with the state social benefits, we must take the chance to thrive, rather than shrink in fear of repression. Repression comes as a consequence of the State's shielding, and we have to retaliate at all levels.

May our two empty seats in courtroom—coupled with the prisoners of war who remain unrepentant—remind our persecutors of the fact that repression hasn't won, the struggle continues; and for each one who's held hostage someone else will pick up the gun and go on, and this pistol will be pointed at them forever. As long as they're trying to obscure the sun of anarchy, the danger of being showered by a heavy rain of bullets always lurks.

**WE DO NOT RETREAT – WE DO NOT SURRENDER**

We stand in solidarity with our comrades of the R.O. Conspiracy of Cells of Fire, our comrade Theofilos Mavropoulos, the anarchist revolutionaries accused in the same case, and all unrepentant prisoners of the revolutionary war.

### ATTACK, IN EVERY WAY, ON THE DOMINATION OF THE STATE/ CAPITAL

Comradely salutes to those who fight against the authoritarian system.

### NOT 1 MILLIMETER BACK 7.62MMS IN THE HEADS OF FREEDOM'S ENEMIES

*Long live the R.O. Conspiracy of Cells of Fire*

*10... 100... 1,000 Revolutionary Organizations*

### LONG LIVE ANARCHY

**Dimitris Politis**  
**Yannis Michailidis**

**PS.** We declare that we do not wish our representation by any lawyer, because we want our non-participation in this trial to be absolutely clear. We do not need legal representation; we will publicize in another letter whatever we might have to say.



## Greece: Text of compa Gustavo Quiroga González, imprisoned since the eviction of Delta squat in Thessaloniki

On September 12th, at 6.30am, Delta occupied social centre was evicted. In the past, this building served as a university residence hall of the Alexandreio Technological Education Institute of Thessaloniki, and was occupied since 2007. During the eviction, ten of us were arrested after suffering the aggression of the law enforcement agents of the police. The cops destroyed everything they could

lay their hands on (furnishings, windows, sinks, lamps, and so on) and smashed as much as possible in half an hour; half an hour of recreation for them.

We all received suspended prison sentences and three years' probation, and appealed the ruling. Besides that, I was sentenced to eight months more than others and a fine of •3,200 for possession of forged travel documents, without being given an expert opinion to verify that allegation. Thereafter began a nightmare of oppression against me. They took me to the prison-transfer centre, into a detention ward for aliens which is practically a CIE—immigrant detention centre, where the process of my deportation began because, according to police estimates, I'm a danger to public order and security of the Greek society.

Three days after my conviction, it was evidenced by an expert opinion of the police that all of my documents are authentic. Not only did this happen but they refused to give me back my authentic and legal documents and keep me imprisoned till this day under inhumane and humiliating conditions, and now the cops put all their effort to deport me to Colombia, a country where I have no link whatsoever. I still don't know what will happen, but I have been incarcerated in this facility (in Diavata) since September 15th, and I do not accept my expulsion to Colombia. For the time being, I'm waiting for a solution and remain behind bars.

### A few words about the conditions of my detention

It's widely known that prisons in various European States have isolation cells in order to quell any revolutionary reaction, that serve as a type of punishment for prisoners who do not comply with the prison rules. Each country has its own system. In Spain, for example, there is the regime of 'FIES—internal system of special surveillance', in Germany the 'white cells', etc. Each country has its own, some more cruel than others but all inhumane. What has any of this to do with the immigration camps? The various

States use similar practices for the operation of that nightmare. Just for the record, here are a few examples: when you're in solitary confinement you do not have any type of contact with other prisoners, while in an immigrant detention centre you're isolated from others and only have contact with 16 to 17 people who are in the same cell.

In solitary confinement you cannot receive any visitors; in an immigrant detention centre the majority of prisoners do not have anyone to visit them. In solitary confinement you have the right to fresh air for a few minutes every day; in a CIE you are locked up in your cell 24 hours a day. When you're put into solitary confinement it is because you've caused certain problems for the penitentiary system; to be put into an immigrant detention centre, all you need is to be without a piece of paper that says you are legal. In solitary confinement, they give you shit food, and in the CIE you have to pay for it! When you are in the hole at least you get a bed; because in the detention centre the floor is your bed. I could continue with other examples but the conclusion is the same: both are as cruel as each other.

In the Thessaloniki immigration detention centre, there are people who have spent various months in one cell, where a person can take ten steps forward, ten steps back, and return to the point where they started — it is a real cage. All this creates both physical as well as psychological problems. The days and months go by without seeing the sun or feeling the wind. These are months where one lives without knowing what goes on outside the walls as the guards only put shit TV programmes on, as if it is prohibited to see the news. This is evidently another form of supervision and maintenance of order in that hellish prison. Other problems include all types of disease, drug addiction problems and psychiatric conditions that are generated here or existed previously and just get worse here.

The digestive system suffers from the products sold here (sandwiches, coffee, coca-cola, etc.). There are people who need a specific diet that is impossible to follow here; others have not drunk anything warm for months.

The worst thing is seeing the prisoners (despite all they have suffered) thinking they deserve all that is happening to them as they are clandestine in Europe, and this is a result of the prison guards' propaganda. And there are people like myself who, even if we're not clandestine in the country, are submitted to every type of accusation so that they can throw us out of Europe, using every dirty trick possible.

They call terrorists all those people who think like I do. Our terrorism is the attack against capitalism; their terrorism is the destruction of thousands of lives under the auspices of democracy. Democracy and Capital imprison us like animals, torturing us physically and psychologically.

Obviously, I don't only criticize the politicians but also you who vote for them.

Your vote contributes to thousands of persons remaining in that situation. Your vote legalizes the torture, contributes to the maintenance of the detention centres, and the state systems of oppression. It is you who is to blame, who adopts the alive-dead role and collaborates with the democratic system. I suppose that when you are reading this message you will throw it away to the dustbin. You will continue with your falsified liberty, ignoring what is happening around you.

You will continue your programmed life—home, work, home—and in your free time you'll spend the little that your boss 'gives' you for eight or ten hours work each day. Where is your freedom? Is it in the supermarket? Picking the shampoo brand you like and deciding whether to buy coca-cola or fanta? Or in the drugs on which you spend your money? When you think like this, you forget you are selling off your life.

To summarize, you are a link in the consumption chain, which is what our oppressors want, and this is how they perceive our existence, in terms of consumption and production potential. You, who says that the word democracy is all about freedom, lie to yourself – you are a hypocrite! And when you claim that you prefer democracy to dictatorship my answer is: do you want a kick in the back or a punch in the mouth? If you're even a little bit smart, I'm hoping you'll understand this metaphor.

**FOR THE DESTRUCTION OF  
THE REPRESSIVE STATE  
APPARATUS  
FOR THE DESTRUCTION OF ALL  
TYPES OF PRISONS  
FOR THE DESTRUCTION OF  
DEMOCRACY AND CAPITAL  
*Anarchy here and now***

**Gustavo Quiroga**  
Anarchist immigrant from the CIEs  
of Thessaloniki



## Athens: Third anti-fascist motorcycle demo clashed with neo-Nazis; police attacked the demo in retaliation

*Update: All 19 comrades out on the streets (5/10): The 4 comrades (arrested on 1/10) were finally released. The proceeding was postponed for Friday, October 12th, at 9am in the courthouse of Evelpidon Street. After an extended session of the Judicial Council, the 15 antifascists (arrested on 30/9) were freed on restrictive terms (and monetary bail, pending appeal).*

The night of September 15th saw the first motorcycle patrol through Athens centre with flyposting and protest chants against neo-Nazi attacks. On September 22nd another antifa motorcycle demo was realized successfully.

In the evening of Sunday, September 30th, a third antifascist intervention—motorcycle patrol passed through downtown locations, but was soon hindered by fascist scum. Consequently, comrades trashed nearly three neo-Nazis close to Phylis street in the sector of Aghios Panteleimonas, downtown Athens. At approximately 9pm, while one of the fascists was still lying

wounded on the ground, the demo's last motorcycles were attacked in retaliation by several thugs of the DELTA motorcycle police unit.

Almost all of the antifascists on motorbikes were chased and attacked, first in the vicinity of Amerikis square (not far from the Tanzanian community centre, which was ransacked by fascists only a few days ago), then on Alexandras avenue, but also as they were heading back to Exarchia. There, also, a couple of youths were persecuted and detained by cops. Several motorbikes were left behind and eventually confiscated by the police. Soon thereafter, many comrades gathered in the central Athenian squats in defense of the sites.

Among an unconfirmed number of comrades injured by cops, one antifascist was seriously wounded. Nearly 23 people who took part in the action were initially reported missing. Among them, 15 were arrested at different locations and held in the police headquarters on Alexandras Avenue, without access to any lawyer.

A gathering was called for Monday noon, October 1st, at Evelpidon courts in solidarity with the arrestees. The proceeding was delayed and finally postponed for Thursday, while the gathering was attended by more than 300 comrades. In the evening, various police units attacked furiously the supporters inside the courtyard and persecuted them in nearby streets, resulting to numerous detentions –4 were later turned into arrests.

Antifascists who took part in the action have not yet released their own version of events, but notified there is a need to raise more than 10,000euros for legal expenses and monetary bails. Furthermore, in the late evening of Wednesday 3/10, they called for an open assembly in the Polytechnic School to discuss latest updates on the 15 arrestees of the antifascist intervention-patrol (30/9), the 4 arrestees of the solidarity gathering in Evelpidon courts (1/10) and upcoming actions. The assembly was attended by more than 300 supporters.

On the same night, a video of the intervention on 30/9 was released, containing footage shortly before the repressive strike. In addition, all 19

hostages in the police headquarters sent out a first reportback:

Wednesday, October 3rd, 2012

A few words from the detention cells on the 7th floor of the Athens police headquarters

Although three days have already passed since our arrest during the antifascist motorcycle demo and flyposting (on Sunday 30/9), we think it's good to clear up a few things even now.

After a manifest call-out on Sunday 30/9, an antifascist motorcycle demo and flyposting took place in downtown Athens, which started off from Exarchia. This demonstration came as a response to fascist pogroms and attacks against immigrants that are carried out in several areas of central Athens by fascist gangs, who are disguised as 'committees of residents or shopkeepers' and act with the assistance of official state gangs.

Right now, we're not interested in analyzing or explaining here the given and hackneyed relation of Golden Dawn/Chrissi Avgi with the Greek Police.

Just after the patrol was attacked by Goldendawners(-citizens), there was an onslaught by cops of the DELTA motorcycle police unit, who followed the rear of the demo but also drove parallel alleys.

In the end 15 antifascist fighters were caught, both women and men. They were injured to various parts of their bodies, like the head, arms and legs, while cops also used taser guns (electroshock weapons).

We were brought to the 6th floor of the Athens police headquarters, in front of the department of state constitution protection, where the night was accompanied by beatings, threats, hair pulling, and burnings from the DELTA teams who took our picture for their private photo albums while keeping watch to us.

Threats such as 'Now that we know who you are, we will bury you just like your grandparents in the Civil War' are indicative of the terrorism that the cretin praetors of the DELTA teams tried to inflict on us. At the same time,

we were not allowed to communicate with lawyers or doctors for 19 consecutive hours. The next day, after they made a transfer-show in order to take our suspect profiles, they ultimately brought us to the courts of the former Evelpidon military school.

While we still remained at the courts, anti-riot police forces attacked the gathered solidaritarians, beating up fiercely many of them. A total of 25 people were detained, and ultimately 4 arrestees were indicted. From the moment of their arrest, they were transferred onto the 6th floor of the police headquarters, where cops implemented a similar tactic of intimidation, including humiliating body searches. After an unprecedented vengeful decision, the temporary detention of the 4 arrestees was prolonged for three more days (until Friday), while the temporary detention of the 15 initial arrestees was extended until Thursday.

They brought us to the detention cells on the 7th floor of the police headquarters, in an overcrowded ward (intended for 30 people, while at the moment 80 people 'live' there in incredibly squalid conditions), in an attempt to 'break our nerves'. However, we encountered a truly exceptional feeling of solidarity from people that have been 'forgotten' up to three months in this place.

Amidst the 'economic crisis' more and more people are driven to poverty and destitution, social cannibalism is being rewarded as virtue, fascism is raising its head in our localities and neighbourhoods, the State's offensive is being intensified at all levels; amidst this period, options that promote self-organization, solidarity, comradeship and direct action are those that can not only stand in the way of fear, which they try to impose on our lives, but as the prospect of a different social organization.

You need to deeply grasp what fascism is really about. Fascism won't simply die on its

own; you need to trash it.

### Arrestees of 30/9 and 1/10

(Some among us, proud progenies of anarcho-communist brigands/*symmorites*.)



## Greece: About the case of Anastasios Theofilou, a couple of notes...

1/

In the present phase of the "development" of capitalism, work is not a right or blackmail. It is a privilege. The only way out for those isolated from the material and spiritual wealth of the society of Capital, in order for them to survive, is "crime".

And crime has many dimensions, many meanings and many versions. Going against the media meanings we should not admit the law as the limit between ethical and unethical. Good and bad. Just and unjust. Neither of course should we naively change its sign using it as the limit between revolutionary and non-revolutionary.

We ought to deal with crime calmly, beyond ethics and romanticises, as one more social activity which its individual characteristics define its importance. In a nutshell, a criterion of our critique must be that if an activity, illegal or legal -this does not concern us-, serves either the personal interests of people of our class, or the plan of emancipation of our class from the class of the owners and managers of the Capital. The class, that is, which is limited now to snatching with robbing terms our sole commodity, our work force, but even worse it deprives us of the possibility of selling it.

2/

I am accused of a robbery which ended in a tragedy. I did not want to mention these incidents since I do not know them except for through the deforming lens of the media. In the end though I find it necessary to say a few words concerning this. For a citizen to try and defend the money of an institution, the greed of which has

led the 2/3 of humanity to poverty, is surely something absurd. This does not mean that the answer is the taking of his life. I do not know the circumstances and therefore I cannot know if it was a cold blooded execution or a fight which led to gun shots. I would like to believe, according to the testimonies of the witnesses, the latter.

In any case a person was killed. A person who if he had the calmness to think even for a few seconds what he is about to do, might have changed opinion and from a persecutor he would have become a supporter of the robbers.

But he is dead and he cannot defend himself. Neither against some comrades who give characteristics that do not suit someone deceased, nor mainly against the grave robbers of the anti-terrorist force and the media who set up a dance over his body, in order to serve political intentions.

I am an anarchist communist. I love life and freedom. Let's fight to tear down the prisons which bury inside them thousands of living people. Let's fight for the vision of social liberation. Let's fight for the liberation of our class from the authority of the capital.

27/9/2012

**A.K. Theofilou**  
Wing B'2 Domokos prisons



## Bolivia: Repression against the anarchist movement aided by civil anarchists

**While witches are being burned. Against indifference, delation and complicity with the State. Talking about repression in Bolivia**

*From anarchists of the Chilean region*  
11th October 2012

On May 29 2012, in the land under the dominion of the Multinational State of Bolivia, a repressive operation was unleashed against 'libertarian' and

anarchist circles, which meant to hit the alleged responsible for direct actions against the symbols of Power.

Relying on a strategy similar to that characterizing repressive raids in other parts of the world, a dozen houses were raided. This hunting operation was aimed at creating a precedent rather than carrying out an investigation. As is becoming normal and unimaginative practice, they make mass arrests and then they see what they can do with the people arrested.

So well known and easily identifiable people of anarchist circles were arrested, with the usual pretext of dismantling some organization. Three of these people were identified as ringleaders of the attacks.

A pompous press conference was set up to demonstrate how the powerful act when their interests are under attack. Once again the evidence consisted in magazines, books, posters, patches and masks.

At first, there was no explanation on this operation and no one was sure on how the repressive measures had originated. However, a few weeks later, counter-information channels started reporting about the collaboration of three prisoners, all of them members of a **platformist organization** called **OARS**, whose website clearly shows that its principles are not at all anarchist or 'libertarian'.

As they were being questioned, these three people gave names, addresses and information about the other people arrested. In particular, they gave the names of **Nina Mancilla** and **Henry Zegarrundo** and pointed at them as the main responsible for the attacks. This is why they were imprisoned amid charges, confusion and rumours. Later on a third person, **Mayron Mioshiro**, was arrested and taken to prison.

Through anonymous texts we discovered that none of the arrested have ever formed any cell of direct action, but they had

simply claimed to be anarchists. So we read that the name of **Mauricio Morales** [*slain comrade in Chile*], mentioned in the claims of some actions, was sufficient to stir hysteria; and that the name of **Luciano Pitronello** [*injured comrade in Chile*], painted on a banner, was sufficient for them to talk about terrorism and imaginary international organizations.

But in the following days information became scarce and confusion started spreading. As a result, very few people have really understood what is behind the repressive attack in Bolivia.

In their texts, OARS have accused other comrades of being collaborators in order to decline all responsibility on their part. They even made a call for solidarity with the comrades arrested (after giving names to the police), and in the meantime they presented themselves as an organization under repression, a victim of the current 'desmedido' of the police. They even published a bank account number to be used for donations in support of their members now under house arrest.

As anarchists, we don't recognize borders and we don't want to stay silent. For this reason we decided to write this text as a solidarity message with the imprisoned comrades.

Unfortunately we found more information on the press of the regime than in counter-information sites. So we invite the comrades of that country to be more active in the spreading of news on this case.

The witch hunt has started...

On the internet we found a recent letter of Nina Mancilla (1), where she writes about her judicial situation. We feel it is important that we have a say on it.

Her letter clearly shows that she is trying to demonstrate her innocence by accusing another person who is free, and she suggests a kind of exchange should be made: she gives the identity of this other person in order to be released. Nina doesn't point at the State, the police or Renato Vincenti's statement (which openly accuses her) as the responsible for her imprisonment. She prefers to accuse a person who allegedly appears in a video footage and who doesn't look like her. Her words reproduce the most basic

police tacticts. Moreover, the fact she doesn't look like the person in the video is no evidence of anything.

We understand that prison creates anguish in the prisoner. After all its aim is to destroy those who are inside, physically and morally, emotionally and politically. We understand the pain, anguish and anger of a prisoner; but as anarchists we can't understand or justify the fact that this pain can lead to collaboration with the police and to give other people's names.

From a historical point of view prison is the punishment inflicted on those who oppose dominion. From a historical point of view rebels are given revenge sentences, and history also wants it that there are people behind bars who don't surrender or stay silent, but continue to struggle with strength.

It is not sufficient to claim to be anarchist in order to be such. You must also be coherent with anarchist principles, and in this sense the struggle for the destruction of prison is crucial for the defence of freedom. To protest in order for another person to become a prisoner instead of you is denigrating; but to make an open call so that this person give themselves in to the police is even worse.

This is a form of blackmail, it is to be servant of Power and of the interests of the State, it is an authoritarian act because you are forcing someone to make a choice through media pressure, to give themselves in. In other words it is snitching and acting as a cop.

Sadly this repulsive attitude was not opposed, on the contrary it is being taken as truth. In fact we found another text (2), in which a person called Virginia Aillón takes the chance of stating that those who carried out direct actions should be 'coherent' and surrender to the police. We would never expect this by Garcia Linera (3) or anyone claiming to be 'libertarian' or anarchist.

Of course we don't expect that anyone who is in prison claims actions they didn't carry out. The lies of Power must not be accepted as true. But this doesn't mean that one can give names or openly accuse another person and claim this person is not anarchist because they don't give themselves in.

We don't accept this behaviour, which we think is despicable, because not only does it make confusion on the

real enemy but it represents all the values of the culture of the powerful. This kind of behaviour has nothing to do with 'libertarian' or feminist values, according to the definition these people give of themselves.

As concerns the discussion on methods, we believe that it is important to always maintain anarchist ethics, to be able to locate the enemy and to bear it clear in mind that those who carry out illegal actions are not 'guilty' of the repressive attack of the State. This has been clear to all the anarchists who have always defended so called imprisoned illegalists. If one claims there exist defence for the not guilty and guillotine for the 'guilty', then one repudiates anarchist views and only places oneself as a friendly dissident of the State.

Both the texts of these alleged Bolivian feminists only light the fire used to burn the witch. These calls for giving oneself in don't trim any shot to Power, the bosses, the State, the police and the patriarchal order. On the contrary, they reaffirm and guarantee the latter. All those who are hit by State repression deserve solidarity, not deletion or isolation.

The Bolivian trial has been largely compared to the Bombas case in Chile, but there is a significant difference. The comrades imprisoned in Chile, even if they risked sentences up to 25 years, never played the game of the State, never asked the perpetrators of direct actions to give themselves in. They made it clear they didn't carry out those actions and were not part of any illegal organization, but never asked anyone to submit to Power and this is maybe the biggest act of solidarity

The message is clear to us: solidarity without borders with those persecuted by Power destruction of all prisons and total liberation.

An accomplice hug to Henry and Mayron, freedom for all, down with all prisons their jailers and false critics.

#### **A few anarchists of the Chilean region.**

Santiago, beginning of October

2012.

Notes:

(1) Nina Mancilla's letter can be found here: <http://anarquiacochoabamba.blogspot.com/2012/10/carta-desde-obrajes-nina-mancilla-2012.html>

(2) Virginia Aillon's text can be found here: <http://anarquiacochoabamba.blogspot.com/2012/10/presente-en-el-segundo-planton-por-la.html>

(3) Alvaro Garcia Linera is the current vice-President of Bolivia. As many other former Latin-American fighters he moved from being a guerrilla man (he was one of the founders of Guerrilla Army Tupak Katari) to occupying an important post in the State he had fought in the past. Remembered by his ex comrades as one who gave information on the members of the guerrilla, he's now one of the most important characters of Evo Morales' government. We can say he is the government's 'brain', whereas Evo is the 'charismatic man'.



## Italy : 'Operation Ixodidae' - Massimo Passamani moved to house arrest; Daniela Battisti released

### **FREEDOM FOR ALL**

On August 27th, 2012 the operation 'Ixodidae (Zecca)' was launched, with dozens of people investigated for 'subversive association' (under the article 270bis of the Italian penal code) and numerous raids and house searches carried out in the cities of Trento and Rovereto. Since then, **Daniela Battisti** had been under house arrest and **Massimo Passamani** imprisoned.

**Informa-Azione** reported in regards to the precautionary measures that Daniela was released on the morning of October 8th, and Massimo was moved to house arrest with all possible restrictions.

# TIOJ: Statement by comrade Matthew

(October 7th, 2012)

## **This Was Our Job. But it's not anymore.**

Three years to the day of the first post to **This Is Our Job**, I've decided to end this particular anarchist project in order to devote myself to other anarchist projects. Primarily, I want more time to spend on the translation and preparation of book-length releases to be published through *memory\_lapse* press, which is my own small printing initiative.

I'm still not sure what the first few books, if they ever do see the light of day, will consist of. Insurrectionary anarchism has meant a lot to me over the past four or five years, but in all honesty it's also had certain negative effects on me that I need to distance myself from. So perhaps the books will deal with topics both confrontational and constructive, contemporary and historical, but always holding fast to a core of antiauthoritarianism and its undying relevance to those who can truly see the world through its veil of falsehoods, still certain that it should, can, and will be a far better place.

I have some things to say about the current shape of insurrectionary anarchism as a current within a broader antiauthoritarianism, as well as the role and effectiveness of what's come to be known as counterinformation as a means of spreading the news and discourse stemming from anarchist insurgency. I must admit that I had reservations about going ahead and openly sharing what I wanted to say, but as this is my last post, I might as well make it everything that it should be.

Ever since my first exposure to insurrectionary anarchism, I've gradually distilled certain aspects of the theory behind it as essential and discarded the rest. To me, a fecund anarchist insurgency is diffuse, illegal, offensive, strategic, consistent, and ethical. Its primary aim should be to attack the physical infrastructure of repression, thereby reducing and eventually crippling the ability of that repression to function. What follows from this is not a wholesale destruction of every element of society as we know it, but the opening of space into which constructive anarchist initiatives can flourish. As domination is pushed back, liberation moves forward.

Yet in practice, this isn't quite what I've been observing for the most part from action groups and individuals engaging in insurrectionary anarchism. Despite my enormous respect for their heroism in putting their lives on the line to attack the brutal irrationality of power, many of them have been seriously deficient when it comes to target selection and technical execution.

Without pointing the finger at specific examples of attacks that I've found rather pointless—attacks that were seemingly carried out solely to get a communiqué some exposure on the Internet and allow the participants to flex their muscles a bit, even if just for show—I feel that basic strategy isn't being taken into consideration by those engaging in anarchist insurgency. This is leading to the lengthy imprisonment of many comrades, often in exchange for negligible infrastructural damage, and that is an unsustainable equation for a tendency already so marginal that it can only be considered the *avant-garde* of the *avant-garde*.

When attacking a target, a good first question to ask is: how much of a role does this specific target play in repression (or even, to what extent am I personally repressed by it?), and how much would its destruction hinder that repression? It's a simple question, yet a review of most of what constitutes insurrectionary anarchist attack these days clearly demonstrates that it goes unasked.

The state deploys specific front-line repressive elements: police (precincts, vehicles, and other equipment), courts (and the buildings that house them), and prisons (including the private corporations and state agencies that manage them). The next line consists of intelligence agencies and their physical infrastructure (offices, vehicles, computer and communications networks, etc.). Finally, there is military infrastructure and all that entails.

On the capitalist side, repression

flows from the financial industry, the advertising industry, and the manufacturing and retail industry, among others. But let's take the financial industry as an example. Causing minor (or even major) damage to an ATM or bank branch is, to a banking conglomerate, largely equivalent to a mosquito bite. The true operational infrastructure of capitalism resides in offices and corporate headquarters, and while these targets may be difficult to access, they shouldn't be neglected outright.

Yet such state and capitalist targets are rarely if ever attacked. Is it because the potential prison sentence for gluing shut an ATM card slot is far less than that of setting fire to a police helicopter? Is it a lack of vision, ambition, ability, resources? I wish I knew. All I can say for sure is that by attacking what I would deem to be low-value targets—targets whose repressive value to the system is so low that it may as well equal zero—insurrectionary anarchism is falling into the same trap as all the other anarchisms, relying solely on hackneyed routines that lead nowhere beyond the subcultural ghetto of those already involved.

As an adjunct to the above critique, I want to say something about bombs. I think it's clear that the use of bombs by insurrectionary anarchists should either be discarded altogether or left to those who truly have an expert grasp on the fabrication of safe and effective improvised explosives. How many times have we read about bombs either not detonating at all, detonating at the wrong time and harming random passersby in the process, or detonating as planned yet causing ineffectual damage? This doesn't even take into account the comrades who have already been killed or seriously maimed by the premature explosion of bombs they intended to use on targets. I feel strongly that, instead of bombs, a concerted effort should be made to use well-designed portable incendiary devices, since a potent raging fire will always do more damage than a low-strength explosion.

Now to counterinformation. My main frustration with *This Is Our Job* has been that very few people read it. Perhaps the blame for that is my own, as there might have been things I could have done to promote it more. But the dilemma remains: if the goal of counterinformation is to spread—as

widely as possible—news and discourse stemming from anarchist insurgent action, then counterinformation itself must reach further than it does at the moment. I don't really know how to make that happen, and that deficiency has troubled me for most of the three years that This Is Our Job has been active. I'm not privy to what kind of traffic other counterinformational sites have been getting, regardless of language, but I can say that my own numbers have been positively anemic.

So, given all of the above, it seems apt to put an end to the project at this particular point in time. The archives will stay online, in both the former and current locations. I will always try to fulfill any requests to retrieve specific pieces that were posted at some point. And I still welcome submissions for translation from the Greek- and Spanish-speaking milieus to the usual e-mail address:

[tioj\[at\]thisisourjob\[dot\]org](mailto:tioj[at]thisisourjob[dot]org). Perhaps they might make their way into a book at some point.

Finally, I want to thank all the comrades who took the time to read the site regularly and who contacted me personally to keep me informed, coordinate work, send me pieces for translation, or just say hello. I only hope that one day, somehow, we can meet face-to-face to share a drink, a meal, an embrace, and the whispered intimacies of our passion for liberation.

Up the rebels, always.

—**Matthew** ([thisisourjob.org](http://thisisourjob.org))



## Seattle, USA: Two grand jury resisters are in custody and need your support

**Leah-Lynn Plante** - RELEASED  
**Katherine Olejnik** #42592-086  
**Matthew Kyle Duran** #42565-086  
FDC SeaTac, P.O. Box 13900  
Seattle, WA 98198 (USA)

[nopoliticalrepression.wordpress.com](http://nopoliticalrepression.wordpress.com)  
[saynothing.noblogs.org](http://saynothing.noblogs.org)  
[freeleah.org](http://freeleah.org)

## Action Chronology

**15 October, Berlin, Germany:** The vehicle of Colonel Grympiris in the parliamentary, government and diplomatic district of Tiergarten in Berlin is torched. Grympiris is Defense Attaché at the Embassy of Greece in German.

**International arsonist union** took responsibility in solidarity with the struggle in Greece. Excerpt from the claim: *"As a military representative of the Greek embassy, Colonel Grympiris is a legitimate target of militant attacks. (...) We stand in solidarity with the prisoners of the social war in Greece, the striking men and women workers there, the different groups of urban guerrilla warfare, the immigrant men and women who fight together with antifascists against the terror of the junta, and the many desperate people, who hopefully someday will celebrate the collapse of the Greek State and the building of a free world."*

**15 October, Athens:** Arson barrage in solidarity with the CCF case. 3 ATMs, 1 G4S vehicle, 1 state-owned vehicle. *"Our hearts and minds are with those who took the Decision between two breaths (as all big decisions are made anyway); with those who stood on 'Main Street', in a duel where only the uninvolved are losers, exactly where we keep our place and create solidarity. Solidarity with the nine members of the R.O. Conspiracy of Cells of Fire and the co-accused in the same case. Solidarity with the fugitives Yannis Michailidis and Dimitris Politis."*

**11 October, Athens, Greece:** A direct action group carried out an incendiary attack on a local branch of the political party Democratic Left (Dimokratiki Aristera), offices located on Ethnikis Antistaseos street in the neighbourhood of Kaisariani. This party, led by Fotis Kouvelis, is part of the current tripartite coalition government, together with Nea Dimokratia and PASOK.

**8 & 9 October, Athens, Greece:** Private cars and motorcycles of cops torched by a direct action group. *"On this occasion, let us remind the police that this action is only the beginning; and they're being targeted regardless of their 'feats'. We will attack them in every way and by any means deemed necessary each time."*

**4 October, Athens, Greece:** Anarchists take responsibility for an incendiary attack on the police station of Acropolis.



### INTERNATIONAL NETWORK OF COUNTER-INFORMATION & TRANSLATION

Germany  
[directactionde.ucrony.net](http://directactionde.ucrony.net)

Greece, UK, Worldwide  
[actforfree.nostate.net](http://actforfree.nostate.net)

USA, Worldwide  
[anarchistnews.org](http://anarchistnews.org)

Greece  
[athens.indymedia.org](http://athens.indymedia.org)

Russia  
[blackblog.info](http://blackblog.info)

Latin America, Europe, World  
[culmine.noblogs.org](http://culmine.noblogs.org)

Greece, World  
[contrainfo.espiv.net](http://contrainfo.espiv.net)

Italy, Europe, World  
[informa-azione.info](http://informa-azione.info)

Latin America, World  
[liberaciontotal.lahaine.net](http://liberaciontotal.lahaine.net)

Spain  
[alboroto.espivblogs.net](http://alboroto.espivblogs.net)

Chile, Latin America, World  
[vivalaanarquia.espivblogs.net](http://vivalaanarquia.espivblogs.net)

Italy, Europe, World  
[parolearmate.noblogs.org](http://parolearmate.noblogs.org)

Belgium  
[suietcendres.blogspot.com](http://suietcendres.blogspot.com)

Finland  
[takku.net](http://takku.net)

Europe, Latin America, World  
[thisisourjob.org](http://thisisourjob.org)

USA, Worldwide  
[waronsociety.noblogs.org](http://waronsociety.noblogs.org)

France  
[non-fides.fr](http://non-fides.fr)

