



Statement of Jean Weir to the terror-court of Korydallos Revolutionary Struggle Case

Athens, Greece: 10/09/2012

I wish to clarify right away that I stand here as an enemy of the State and society. Far from being a lively community sharing social well-being and the joy of life, what is referred to as society is no more than the dull organisation of inequality and exploitation through social roles and forbiddance. The law is the barbed wire that holds everything in place, and has been internalised to such an extent that it forms the unconscious basis of daily habit and routine even for those who apply it. The media form opinions to maintain consensus and the delegation of individual responsibility to that organ of institutionalised terror, the State. The State, which includes its subjects, is at the basis of every social relation at the present time, including the one here in this court today.

I have come to stand face to face with the enemy inside this bastion of State terror because I was invited by the three comrades of Revolutionary Struggle. I haven't come to enter into dialogue concerning these comrades or any others.

My presence here is an act of solidarity and a continuation of my struggle as an anarchist. At least the present judicial proceeding has discarded every vestige of the democratic swindle, revealing the true essence of power. It's impossible to pass over the fact that this trial is taking place inside a prison, the greatest crime perpetrated by man over man, and the physical proximity of the judge and the gaoler is an unusual if unintentional declaration of truth. The judge is nothing without the gaoler. The gaoler is nothing without the judge. They are one and bear equal responsibility for their actions.

Terrorists and criminals are the servants of the State and capital, not those struggling to survive or fighting against a world of strife, war, poverty and oppression.

It is in the context of this struggle that I first heard of the anarchist Nikos Maziotis. He was in the extreme and dangerous phase of a hunger strike to enforce his refusal to wear a uniform and become a killer in the pay of the State. At the time many anarchists in Italy where I was living had also refused to do military service, choosing to go to prison rather than join the armed force that keeps humanity divided into classes and intervenes violently to extinguish any attempt at liberation. But also and above all because military service is one of the State's weapons for building model citizens devoid of personality, individuality and their own way of thinking against which it is necessary to rebel and refuse.

Call for solidarity with Revolutionary Struggle Nov 22-24

Nikos Maziotis, Pola Roupa, Kostas Gournas and the fallen comrade Lambros Foundas formed the armed group Revolutionary Struggle. Nikos and Pola have gone underground on the run, Kostas and other accused are on trial.

*Social revolution is not a past; it is the present and future of the world.
Regarding the call for international solidarity and action*

As the assembly for the Revolutionary Struggle case and in continuance of solidarity actions for the same cause, we address an open callout for a solidarity campaign at both the local and international level on the 22nd, 23rd and 24th of November 2012. We have decided to break the wall of silence surrounding the RS case, and thus demonstrate that the comrades currently undergoing trial are not alone, that the RS case is everyone's case in regard to the essence of the struggle itself. We therefore call comrades from across the world to contribute their action and send their own message of Solidarity and Struggle.

Our goal is to diffuse the dynamic resistances under a revolutionary perspective. Our aim is to expand the struggle for the overthrow of the existent, showing its historical necessity and importance in the present, as well as our factual solidarity with the comrades on trial. The three-day international call for solidarity, counter-information and action for the RS case is part and continuation of the class and social war towards subversion and Revolution. This is how we perceive the RS case and how it can be recorded historically as a whole.

A short background on the Revolutionary Struggle case can be found inside...



I was already aware of the anarchist struggle, of the importance of the anarchist struggle in Greece alongside the exploited, the students, the bus drivers, school-teachers, the people of the villages of Halkidiki, etc and had read inspiring reports of their actions and also about the State repression against them. But it was Nikos Maziotis, who without knowing it, was to be the propulsive element in my coming to Greece in person. It was on the occasion of his trial in 1999 that I came to Athens for the first time, to attend the court in solidarity with him. It was then that I discovered the wild beauty of the Greek anarchist comrades, their passion for freedom that found immediate expression in a thousand ways and never ceases to grow and intensify, inspiring and igniting free spirits all over the planet. Two things in particular impressed me on that occasion.

First and foremost the unmitigated courage and dignity of Nikos Maziotis as he faced the perpetrators of power and privilege. His statement to the court, his affirmations as a man, an individual, a revolutionary, an anarchist, were made looking into the barrel of the gun of judgement without any concern for the consequences in terms of the years he was facing locked up in a cell. What he said that day* is a classic of anarchist theory concerning the need for violent attack on the class enemy in first person and I personally have contributed to spreading it in the English language (the text, I mean, hopefully also the attacks). It has inspired comrades and rebels all over the world. What also impressed me and has affected my life ever since was the immediacy of so many comrades' action in solidarity, without mediation, without the taboos about so-called violence that put a brake on the just anger of the exploited. They expressed solidarity in its only authentic manifestation, by continuing the struggle, the conscious attack on the profits of the bosses and the instruments of repression, even and above all when the class enemy was out in all its force to protect the property and arrogance of the rulers of the planet. Each with their own means, each with their own responsibility.

Armed struggle is on trial. Anarchists also. For any struggle to be worthy of the name it must be armed and self-organised, far from any delegation to the self-proclaimed representatives of the

workers movement who have shamelessly betrayed the latter and collaborated with the bosses by reigning in the bad passions of those who have nothing to lose but their chains. Anarchists are against hierarchy and this also applies to the weapons used in the struggle. The weaponry of the anarchist combines the idea, the concept of freedom and the need to destroy not only inequality and poverty but also and at the same time, authority, hierarchy and obedience. They have the capacity to organise themselves and go to the attack without leaders or led, and push others to do the same. Words, stones, pistols, fire, dynamite, Molotov cocktails, graffiti, sledgehammers, hacksaws, theory, analysis, identification of the class enemy as it changes in order to stay the same, machine-guns, spray cans, bazookas are some of the weapons for the self-management of the attack.. (I forgot the catapult, *la fionda*..) All combine in destructive playful alchemy far from the deathlike logic of judgement. Even when a class enemy is struck down, it is just something to be done and let's get it over with.

Anarchists abhor the blind institutionalised violence of the State with its arsenal of uniformed robots, tasers, tanks, drones, poisonous gases, flash grenades, truncheons, jackboots, armoured vehicles, cctv cameras, helicopters flying over our heads, courts, prisons, concentration camps, bomber planes, missiles, institutionalised religion, the media, the manipulation of people's minds, etc. Only the State has the power to send men to their death or to kill, always with the blessing of the priest, after instilling them with patriotism and xenophobia from birth. Greece was the first country to use napalm against the guerrilla in the mountains.

Now, irony of history, it uses nerve gas imported from the Israeli State which, after evicting millions of Palestinians from their homes to survive in camps, claims its legitimacy from the gassing of 6 million Jews by another State over half a century ago.

Anarchists are against prisons even for their enemies and know well that when the present set-up of the means of production is destroyed and social wealth belongs to everyone, to each according to their needs, from each according to their desires, there will be little cause for strife. The State will do anything to obstruct the struggle for freedom in whatever form it takes, whatever instrument it uses. Since the beginning of the anarchist movement around the middle of the nineteenth century the organs of power have always reacted particularly violently against anarchists because the State, any State, be it red, black or the multicoloured version of social democracy, cannot tolerate freedom, be it in the form of ideas or in the self-organised action of the exploited. I could give many examples but I think we are short of time and I'll carry on. And of course not only anarchists have been massacred by the State but the exploited in any attempt they have made to self organise their attack against oppression, and we saw this the other day in South Africa when 27 miners were gunned down in a demonstration against the conditions in the mine.

In the space of a century and a half the number of anarchists who have been imprisoned, exiled, guillotined, garrotted, electrocuted, tortured, gunned down in action, shot by firing squads, beaten to a pulp in the street and left to die in a cell, pushed out of police station windows or killed in traffic 'accidents', add up to thousands, and often the written word of the anarchist revolutionary has been as severely punished as the bullet. Far from showing signs of penitence or begging for mercy these proud fighters faced death as they had faced life, fearlessly, with a proud cry of *Long live anarchy! Long live freedom!* That is why the exterminatory delirium of the State is a battle lost before it begins. For every anarchist and rebel slain by the State thousands more spring up out of the nowhere of the uncertain, and the undecided. And that was visible in 2008 in this country, something which inspired people all over the world. Every second an anarchist spends in prison his spirit strengthens, expands beyond the walls and nourishes the solidarity that he or she inspires.

The anarchist struggle is qualitative not quantitative. Its aim is not to control and lead the masses into battle or act in their place but to push the exploited and

excluded to act in first person to attack the class enemy and its structures. Sometimes it's the other way around, a mass explosion of rage erupts after some exalted lackey of the State takes the law into his own hands and guns down a schoolboy, a rioter, a respected elder in the ghetto or a kid in the *banlieu*. When anarchists put themselves alongside the exploited it is not as their saviours but to fight together with them to extend and widen their attack, to turn riots into insurrections. Sometimes reality acts the other way, the rebels surpassing the anarchists in their destructive fury. In recent years in Greece and in many parts of the world there has been a proliferation of direct attacks on the structures of capital and the State by small groups or individuals.

Unlike the seventies and eighties when capitalism was undergoing ferocious restructuring that was responded to in part, not only, by highly structured Marxist-Leninist armed struggle groups, from the nineties the attack has taken a more flexible form by anarchist groups based on affinity, often with no name or acronym. The workerist element of the struggle more or less disappeared along with the industrial working class due to the introduction of robotisation and real time operations thanks to information technology and capital's resulting ability to exploit starvation wages on the other side of the planet.

The armed group Revolutionary Struggle appeared in 2003 at a time when there was an anti-terrorist frenzy globally, which in Greece coincided with the capture of the 17th of November group followed by true media delirium. At first their targets were symbols of authority and the State - police, the American Embassy, the Ministry of Finance and Labour, and also an attempt on the minister for Public Order who had been responsible for upgrading the repression. They acted directly without needing the alibi of the masses in order to strike the common enemy, for their own dignity and coherence. When in 2008 the so-called financial crisis became official along with the responsibility of the State and the banking corporations, their actions turned to financially-related targets such as the Stock Exchange, Citibank, Eurobank, etc.

During the whole period the group published extensive analyses which were combined with their actions and contained a strong class position, exhorting the class of exploited to rise and attack those

responsible. They are a part of this new complex reality of the struggle against capital and the State, one that is pushing towards a self-organised revolutionary outlet. Their choice of armed struggle in the specific sense is not presented as an end in itself but simply as a tool to bring the revolutionary perspective to the fore and present the hypothesis of the need for immediate attack in an unequivocal discourse addressed both to the anarchist movement and the wider movement of the exploited.

The comrades who have claimed responsibility for this organisation are individuals who have been active fighters in the struggles of the anarchist movement in Greece in its many forms for decades and are well known in the movement and beyond. In the face of the media outrage and scaremongering following their arrests they came out and proudly claimed the organisation, decriminalising it in the face of the terroristic attack of the media on the minds of the population in order to prepare the terrain for consensus and support for their political and physical annihilation at the hands of the repressive organs of the State. They have written volumes explaining the reasons for the attacks and the need for social rebellion particularly at this moment where, as in many other parts of Europe and the world, the organised crime of State, bosses and banks has led to further extortion from the dispossessed who are now at breaking point.

Their message is that of the need for direct attack, that the structures of capital and the State are not invincible.

The words and the actions of the Revolutionary Struggle group, have been translated into many languages in the dimension of the continuation and intensification of revolutionary solidarity in the dimension of attack. This has led to multiform actions, from banner-hanging, sabotage, incendiary attacks on banks and the structures of repression, discussions, international

meetings, publications, posters, etc. and have been one of the recent sources of inspiration to anarchists everywhere.

At a time when life has been mortgaged to Capital and become little more than a question of accountancy where every day people are bombarded by the media with figures in billions while they are struggling to stay alive and feed their children, Revolutionary Struggle has had considerable impact on those who see the crisis not as something that has to be readdressed and corrected, but faced head on and destroyed, along with work and the whole economy. Poverty will never be eliminated until we destroy work because it is the condition that forces people to spend their lives doing soul-destroying jobs at starvation wages.

Millions of young people all over the planet are made to feel useless and without hope due to spreading unemployment. It's time to destroy work as a very concept and take back our lives. Work is a crime, an ideological and physical imposition on the great mass of human beings, animals, and the earth itself, for the benefit of a small percentage of *glitterati*, but believed in and defended by the whole social set-up, exploiters and exploited alike. In the words of Herman J. Schuurman one of the founders of the *Mokergroep*, a group of young proletarians in 1923 wrote this:

We want to create as free people, not work as slaves; therefore we will destroy the system of slavery. Capitalism only exists because of the work of the workers, thus we will sabotage it and put an end to it. If we are not working towards the destruction of capital, we are working towards the destruction of humanity! We do not want to be destroyed by capitalism, so capitalism will have to be destroyed by us.

I don't know if the Revolutionary Struggle comrades are advocating the destruction of work, but that is where the totality of the struggle for the destruction of the existent takes us, without compromise or half measures.

Note:

* <http://theanarchistlibrary.org/library/nikos-mazotis-statement-to-the-athens-criminal-court>

A short background on the Revolutionary Struggle case

On March 10th, 2010, anarchist comrade Lambros Foundas was murdered after an armed scuffle with police forces. Those were the days when Greece was first subjected to the stifling scrutiny of the IMF/ECB/EU Troika, those were the days when Lambros Foundas, member of the Revolutionary Struggle group, lost his life in a shootout with the police during a preparatory action aimed against the political and economic elite that ravages the planet, and plunders and exsanguinates social wealth globally, relegating human life to rock bottom.

After a month and amid a climate of terror-hysteria, in April 2010 the police made preemptive detentions in order to dismantle the Revolutionary Struggle group, and also arrested and imprisoned anarchists Kostas Gournas, Nikos Maziotis and Pola Roupa, who took political responsibility for their participation in the organization.

Simultaneously, anarchists Vaggelis Stathopoulos, Christoforos Kortesis and Sarantos Nikitopoulos were caught and sent to prison. The latter three categorically deny any participation in the organization ever since their arrest, stating that their prosecution concerns their years-long involvement in subversive projects, their political affiliation to the anarchist/anti-authoritarian space and their comradely relationships.

Kostas Katsenos is also charged with participation in the group, and ever since the period of these pretrial incarcerations an arrest warrant was pending against him, too.

The system wanted to deliver a decisive blow to the organization, deeming Revolutionary Struggle as a threat; therefore, it expanded its offensive through the aforementioned arrests so as to crush a wider part of the subversive movement.

After six months, in the context of this expansion of the repressive offensive, dozens of comrades from the anarchist/anti-authoritarian milieu were called to testify and underwent interrogations, along with friends and relatives of the six imprisoned anarchists.

The vindictiveness of repression mechanisms was proved once again, when the State went as far as to charge Marie Beraha—spouse of Kostas Gournas—with participation in the group. This prosecution is a purely vindictive act against Kostas Gournas, in an effort to curb his combatant stance.

On October 5th, 2011, the RS case trial got underway in the special court of Koridallios prisons, in a closed room, with complete absence of any publicity. While the mass media always seemed eager to aid the repressive offensive and state propaganda, nowadays they keep silent—in a provocative way and under a political mandate—about anything related to the court proceeding of the RS case.

On the one hand, the regime is conducting a trial against its political adversaries and wants to gag any message of struggle and to distort its meaning. On the other hand, the three comrades, who took political responsibility for their participation in the organization, have defended its actions and political plan. At the same, with their statements in court, all defendants in this case have converted the trial sessions into a harsh reproach upon the political-economic system of wretchedness and exploitation, unveiling the nature of laws and specific treatments that are enforced against those who have the strength to resist.

It must be emphasized that none of the accused comrades is currently imprisoned. Vaggelis Stathopoulos, Sarantos Nikitopoulos and Christoforos Kortesis were ordered released after 12 months of pretrial incarceration. Kostas Katsenos presented himself to the authorities at the beginning of the trial, and was held imprisoned for six months before being released. Revolutionary Struggle members Kostas Gournas, Nikos Maziotis and Pola Roupa were released from prison after 18 months, when the maximum period of pretrial detention expired.

Today, Nikos Maziotis and Pola Roupa are at large (!) and no longer attend the court proceeding.

As we write these lines, the trial is at the stage of defense witnesses' testimonies. Already, the witnesses in defense of Revolutionary Struggle members K.Gournas, N.Maziotis and P.Roupa gave their statements in court.

In particular, comrades from Greece and abroad argued the significance of the Revolutionary Struggle group in political and historical terms, and defended armed struggle as well as the entirety and breadth of revolutionary ventures. In the upcoming days, the court will hear witnesses' testimonies for the defense of V.Stathopoulos, K.Katsenos, S.Nikitopoulos, Ch.Kortesis and M.Beraha, who deny their participation in the organization, nevertheless demonstrate the importance of struggle and the need to resist.

During the days of this international appeal, in late November, it is estimated that the trial will likely be nearing the defendants' statements. It is thus considered as very important to receive messages of solidarity and resistance from comrades all over the world, who can show in their own way that the accused comrades are not alone, that the struggle for the overthrow of this world is always timely.

The RS case seen from within the social, economic and political situation in Greece

To understand all of the aspects and the significance of the RS case, we must take the specific historical, social and political context under consideration, in which the State is being shielded by prosecutions, arrests, imprisonments, special legislation and special courts.

The RS case trial is taking place at a time when the regime finds itself in a structural crisis, and democratic facades have collapsed. The ferocity with which the contemporary regime wields over our lives has very little to envy when it comes to dictatorships of the past. The brutal exploitation and the extended control over our lives are suggested as the only way out of the crisis, naturally leaving the system that created, imposed and expanded the crisis to all spheres of personal and social life unscathed.

Therefore, today's regime requires the political extermination and political exclusion of those who are fighting against it, resisting its plans, and working for its overthrow.

The cause of revolutionary perspective and overthrow of the regime becomes objectively relevant in this era, in Greece of debt crisis. The system tries to halt and gag the very momentum and multiformity of struggles. The very concept of solidarity is being targeted and subjected to trials.

A few words on the international setting

Apart from the particular characteristics of Greece in a period of crisis, it would be a mistake to regard the RS case as a circumstance isolated from the international setting. The crisis does not occur from nowhere; it lies at the heart of the global capitalist system, in the manner of governance and economic exploitation imposed by the rulers of this world. We know very well that this world was never freely given to those who dynamically resist these plans; that the struggle for human and social liberation has always been a rough road; that the relations between fighters have great worth and are an important component of the struggle's substance and its conduct. Let fighters across the world know that they are not alone. Let the rulers know that emergency laws, special courts and incarceration regimes cannot halt the essence of the struggle itself.

Against special laws, special courts and special conditions of detention

Solidarity with those that stand trial for the Revolutionary Struggle case

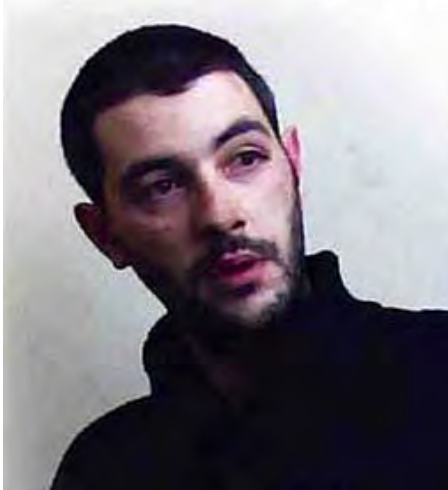
Solidarity with fighters and all those prosecuted for their subversive action across the world

***We neither forget, nor forgive
Honour forever to anarchist comrade
Lambros Foundas,
member of the organization
Revolutionary Struggle***

Assembly for the RS case

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Kostas



"In this battle, we're not alone.

*We have a large part of society
by our side, which has
disdained the political-
economic system and
dynamically demands that all of
its factors leave the place.*

*This fact is a vindication of our
choices. The armed struggle
against the regime is today
more timely and more
imperative than ever.*

*Because there's no other way
for us, the proletarians, to
successfully overcome the crisis
than to conduct revolution.*

*In the class clash which shall
follow in the upcoming period,
both inside and outside of this
courtroom, we will be winners."*

Kostas Gournas
Member of the R.O. -
Revolutionary Struggle



MORE INFO ONLINE

RO- Revolutionary Struggle case
actforfree.nostate.net/?cat=1053

RO- Revolutionary Struggle Blog
revolutionarystrugglecase.noblogs.org

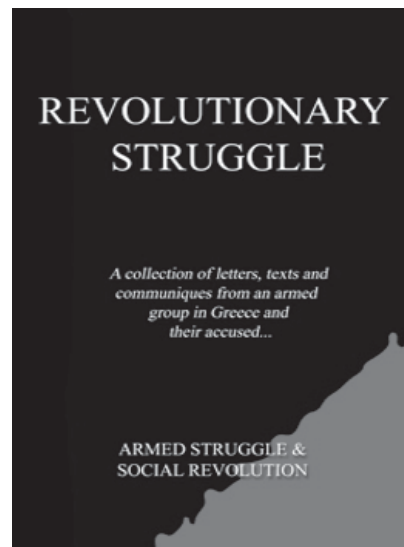
PDF TRIAL ZINE

Solidarity publication

<http://actforfree.nostate.net/wp-content/uploads/2011/12/revolutionary-struggle-zine.pdf>

A collection of letters, texts and communiques from the armed group 'Revolutionary Struggle' and their accused. Released during their current trial and intended to be one more nail in the coffin of the legitimacy of the State and the capitalist system.

Individual and bulk paper copies available from
actforfreedomnow@riseup.net





REVOLUTIONARY STRUGGLE CASE SESSION 31, THURSDAY 6/9/2012

Dimitris Koufodinas was received with a warm cheer from the audience, while the cheering when he was leaving the court room was even warmer, accompanied by the chant "*The passion for freedom is stronger than the prisons*".

Dimitris Koufodinas was the chief of operations of the **Revolutionary Organisation – 17 November (17N)**. The group's name, 17N, refers to the final day of the 1973 Athens Polytechnic uprising, in which a protest against the Greek Military Junta (1967–1974), also known as the Regime of the Colonels took place. The uprising was bloodily suppressed by the army.

17N was active between 1975-2002, opposing NATO (North Atlantic Treaty Organisation), attacking American, British, Greek and Turkish targets in an anti-imperialist and anti-capitalist campaign of revolutionary violence. 17N's first attack, on 23 December 1975, was against the U.S. Central Intelligence Agency's station chief in Athens, Richard Welch. Welch was gunned down outside his residence.

In addition to assassinations, kidnappings, and symbolic attacks on corporate and government offices, 17N supported its operations with at least 11 bank robberies netting approximately US\$ 3.5 million. Members of 17N kept detailed financial records, found in one of their safe houses in 2002, to document that the stolen money was used for revolutionary purposes. One of the last actions of the group was the assassination of Stephen Saunders, military attaché of the British Embassy in Athens, on 15 June 2000.

Koufodinas is himself serving a prison sentence for his role in the revolutionary organisation.

Koufodinas greeted the people in the room with a warm smile and raising his fist to salute. We would like to note that there were no special police measures like the known terror-show with hooded cops and automatic weapons, while the chairman of the court handled the situation calmly and without hysterias.

He limited himself to a formal introduction to the audience.

Also, the conditions of testifying of D.Koufodinas as well as the other defence witnesses were relatively comfortable. Without interruptions, without recommendations to hurry up, without efforts of litigation and ideological confrontation, but also without questions from the judges (few questions were made by the chairman and a bit more by the prosecutor).

'*A Revolutionary*', answered D.Koufodinas to the question of the chairman what was his occupation before his imprisonment.

To the question, if he knows Maziotis-Roupa-Gournas, he answered that he knows them well, in the way he knows all the fighters which the system tries as terrorists, in the way he knows all the fighters of armed counter-violence and mass counter-violence in the streets, although soon –as he said- this distinction will be abolished. Because the

modern middle-class state will equalize the throwing of a stone with the throwing of a grenade. These are the choices to which the state of emergency that has been established, will be lead to take.

After that Koufodinas referred to the common values and ideals shared by the two big traditions of the workers movement, the Marxist, from which he comes from, and the libertarian-anarchist. Valuably these forces are against violence., they visualize a society without violence, but they choose violent action because that's what reality imposes.

Their violence is secondary rather than primary. As he characteristically said, we would all like to sit at home and change the system with a vote, but this cannot happen. The ruling class will not surrender its authority peacefully. Besides, capitalism also open they way with violence, with the guillotine they would cut off the heads of the royals. He mentioned the social war taking place now and Marx who said that only the war of the working class is historically just.

He read, to end, an excerpt from statements of the great shark of wall street, Warren Buffet, who cynically states that there is a class war going on, but it is his class that started it and is winning so far. Koufodinas referred lengthy to today's reality internationally and especially in our Greece, but also to the history of the communist movement, which from a revolutionary movement was transformed -a crucial point being the 20th conference of the CPSU (Communist Party of the Soviet Union) - into a movement of peaceful coexistence and subjugation of the working class to capital. He mentioned the great gap of revolutionary policy created and the tendencies developed internationally and in Greece in order to close this gap.

Then, he mentioned the historical course of the N17 group from the years post junta until 2002 when it closed its historical cycle. He spoke of the shrinking of the urban guerilla in the 90s, when what started to dominate was individualism, consumerism, life-style, the urbanization of the syndicates.

The cycle of the **Revolutionary Struggle (RS)**, said Koufodinas, opened when the cycle of the 17N had closed, in 2002. The people who created it made their analyses and gave all their soul for the revolutionary struggle. He condemned

the logics concerning “executives” in a revolutionary organization let alone an organization of anarchists, who visualize a horizontal organization of society and it is logical that in their organization they apply at a embryo form the social organization they visualize. He referred to this matter more analytically answering a relevant question by the chairman.

Answering a question by the prosecutor, Koufodinas analysed the matter of political responsibility.

He spoke of the meaning given to this term by the ruling class politicians and addressing the judges he said that they have their own personal responsibility.

Either they will accept to be utilized or through the narrow margins they have they will hear their conscience and judge according to the truth. Claim of political responsibility means: this is me, I accept the program of the organization, but not the charges. The political responsibility is something that goes beyond the defence of the organization. Organizations have a beginning and an end, but political responsibility goes beyond.

He concluded with lyrics by Tasos Livaditis (a Greek poet), ‘*It is a responsibility towards all the children of this world.*’ When the prosecutor asked him (politely), if after so many years there is something which he regrets, Koufodinas answered that a characteristic of the revolutionaries is the continuous critique and self-critique and told the prosecutor to be sure that it is what is happening. But it cannot happen in a court room. It happens in society. If 17N contributed to something, he concluded, was that it kept the flame lit, the faith for the revolutionary subversion, so the time of the Human comes.

Aris Sirinidis who followed, characterized the prosecution of Nikitopoulos, Stathopoulos, Kortesis and Katsenos as a police method [*they are all accused but deny political membership of the armed organisation Revolutionary Struggle*], which collapsed together with the charges against them. He claimed solidarity to the R.S. and spoke of the need for total confrontation with the ruling class. Referring to the quote from Lenin “*with no revolutionary theory there is no*

revolutionary movement”, he said that R.S. contributed to the revolutionary formation of the proletariat. Generally Aris Sirinidis mentioned the matters of pioneering which give meaning to the revolutions.

A question by the prosecutor caused laughter, when he pointed out that Sirinidis testimony sounded like a presentation of the action of the R.S. from a person who represents it (!) and asked him if he has any relation to it! You can imagine the answer.

Answering to questions of defence advocate (D.Vagianou) Aris Sirinidis had the opportunity say more about the action of the R.S. and characterize the motives of its members politics, which include the most polite values and ideas, while he explained why in an anarchist organization there cannot be a leadership model.

Third defence witness in line was the editor of “Kontra” newspaper Petros Giotis, who opening clarified the two reasons which led him to testify as a witness. The first reason is that “Kontra” as a newspaper and as an organization saw and sees as positive, the actions of organizations such as the R.S., a fact which is proven by the many positive publications after the actions of the R.S., despite whatever political and ideological differences.

The second reason is also personal. Fighters such as N.Maziotis, P.Roupa and K.Gournas, who take the political responsibility of their actions and bravely face their prosecutors deserve every honour. Why do we consider the actions of organizations such as R.S.? Continued P.Giotis.

Because these are actions which came from within the people and happens for the people.

There is nothing selfish, nothing self-seeking in these actions. Because the monopoly of state violence must be confronted with popular violence, no matter what form it takes. This violence is politically and socially legitimate.

Because the targets of the R.S. were capitalist businesses, state buildings, hated symbols such as the American embassy and the oppressive forces. R.S. did not terrorize the Greek people and the Greek people know this very well.

R.S. terrorized people of the economic and political authorities. There is of course the ruling response, which concerns violence, continued P.Giotis.

Let's stop being hypocrites. Civil society was born with violent procedures. Remember the infamous speech of Robespierre at the National Constituency Assembly, who defined terror and ethics as inseparable foundations of the new authority.

I, he said, remember Marx who said that violence does not only play the role of the villain in history, but also plays a progressive role: it is the midwife who gives birth to the new society from the bowels of the old. I remember a reactionary politician and writer Clausewitz, who left us as an inheritance, the infamous phrase, that war is only the continuation of politics with other means.

Politics and war are the two sides of the same coin, the two faces of Janus. Besides, violence arises from every pore of civil society. And there is not only physical violence, but also what is called symbolic violence. You, he concluded, are a court and you will say that you judge criminal acts. Wrong.

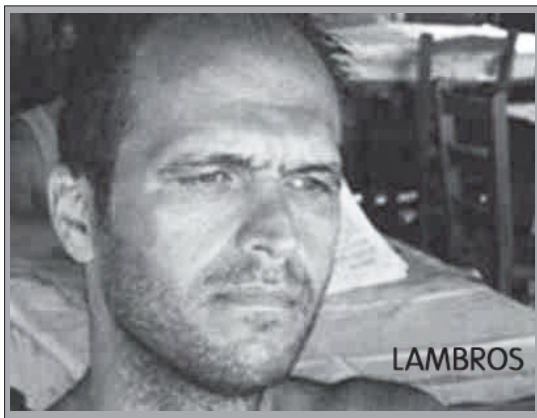
They ask you to criminalize a social and political phenomenon. You lost the chance with your decision to follow the trodden path in the objection for the “*political offence*”. You have a chance with your decision to reach a balanced solution. To recognize the noble motives, selflessness to the members of the R.S. To not accept the outrageous statement concerning the executive roles in the organization.

To reject the Nazi inspired principal of collective responsibility, as did the judges in the second trial and the appeals court of [*armed anti-imperialist group*] **ELA (Revolutionary Popular Struggle)**, acquitting Christos Tsigaridas who took the political responsibility for his participation in the organization.

Also testifying were Athanasios Farsakidis and Kostas Diavolitsis, who referred to their course in the anarchist

movement, their personal relations with Maziotis-Roupa, to the physiognomy of the R.S. and the importance of its actions, not only to the anarchist movement, but in the wider Greek society; to the dangers and deprivations faced by those who join organizations which develop armed revolutionary anti-violence, to the anti-hierarchical character with which the anarchist collectives operate.

END



Terrorism is the lack of the basic means of survival, having your wage or pension taken away, your house confiscated by the bank, living among the pollution that kills. Terrorism is living daily with the fear of survival. For most of society, the terrorists and criminals are those who govern: the regime's politicians, the rich, and the privileged classes, who exploit the workers and prosper by simply participating in the economic and political establishment. The enemies of society are those who –after years of stealing, getting rich, and taking advantage of a barbaric and grossly unjust system– are asking us to donate our blood in order to save the life of the regime's putrid corpse now that the system is going through the biggest crisis in its history.

- Political letter to society
Pola Roupa, Nikos Maziotis,
Kostas Gournas
 Members of the
 R.O. - Revolutionary Struggle
 Greece, April 2010

Other news from around the world...



Italy: Imprisoned anarchist Alfredo Cospito transferred to Alessandria prison

We have learned that, in the morning of November 12th, Alfredo Cospito was transferred from Sanremo to the prison of Alessandria. For the time being, Nicola Gai is still being held in solitary confinement in the prison of Sanremo. The comrades' addresses:

Alfredo Cospito

Carcere San Michele, strada Casale 50/A, IT-15122 Alessandria, Italy

Nicola Gai

Casa Circondariale Sanremo, Via Valle Armea 144, IT-18038 Sanremo, Imperia, Italy

The comrades are accused of shooting CEO Roberto Adinolfi of Ansaldo Nuclear in Genoa, claimed by FAI-Nucleo Olga.

Gran Canaria, Spain: Campaign against financial power

On the island of Gran Canaria, Canary Islands, several bank branches (Bankia, Banco Santander, La Caja de Canarias, and others) appeared covered in denouncing slogans and painted stencils in the morning of October 29th.

The messages accused the banks (responsible for thousands of house evictions and also for the latest suicides in Spain) of being "MURDERERS", and recommended to passersby: "IT IS BETTER TO ROB A BANK THAN USE A BANK FOR ROBBING".

Indonesia: 1 year of prison done for Eat & Billy

Anarchists Eat & Billy, members of FAI Indonesia, have been jailed now for over a year for burning an ATM bank. To remind people of this, a new wave of action is happening in Indonesia. A new solidarity booklet is coming soon.

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