ANTI-AUTHORITY   DAILY REVOLT

RETURN FIRE

INDIVIDUAL WILL   DE-CIVILISATION

Glossary:
Anarchy, Civilisation, Domestication, Industrialism,
Insurrection, Prison-society, Revolution

Statement of Intent [editorial]
(human-supremacy, Progress, and other pathologies)

Fucked Off Not Fucked Up
(psychiatric subjugation, labelling of the unique individual)

'Non-Violence is Impossible'
(let's decolonise our minds – let's arm for liberation)

**'Signals of Disorder & Their Importance in Spreading
Rebellion'**
(strategies towards decentralised attack)

New Technologies, New Control
& some practical refusal

…and more!

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We recognise that the conditions we live under, and the way we interact with them, are a constant social battle. Dignity striving against submission, autonomy striving against false dependence, individuality striving against conformity, interconnection striving against isolation, vitality striving against toxins, wildness striving against all control. This conflict has been fought hard over many centuries by conscious freedom-lovers everywhere against the police, bosses and social norms of the times; and so the inevitable rebellion doesn't come out of nowhere, it is part of a war that has been declared against us before our births... **and before which we do not intend to remain passive.**

GLOSSARY

For clarity, we will explain (admittedly in extremely limited terms) how we understand a few key concepts that we, the editors, are working from in this zine, especially because some of them are interpreted very differently by different people and in different contexts. To us cultivating a 'radical' (from the Latin '*radix*', or root) outlook means digging to the depths of what constitutes this current order we hate, re-evaluating and sharpening our ideas through action, to move towards liberation in every form. Although partly what we seek is to clarify and strengthen the direction we move in amongst our comrades, this compliation of written agitation should be available to more people than we usually have these conversations with (while obviously not compromising our values and positions). We feel that we were not born insurgents; we were forged by a combination of our own individual conscience (to rebel against our imprisonment in society), but also by criticism in the words of other enemies of said society, and circumstances of tension created as a result. For although we don't seek mass acceptance or 'converts', we know that other rebels watch for other signals of defiance as they continue their own voyage into freedom...

> "So, the problems that we have on our plate are pressing, they are urgent... We need to try [...] making some minimal basic analyses of the reality that we are living in at the moment, before our language is reduced, because our language is being reduced everywhere. ...We are losing the capacity to look around us, assess the various dangers and take initiative and responsibility."
>
> *- Jean Wier*

Anarchy – The term for a condition of being without either rulers or ruled, of being **without authority.** Rather than an ideology or morality, it describes a *situation*; one in which no authority exists, or a moment where its control has been negated. So, 'anarchists' are people who are determined to experience this condition, but not in our view as a mystical utopia to be found in the future but as a way of **actively confronting the surroundings we find ourselves in here and now,** *as a refusal to leave this world unsatisfied.*

Generally we're more interested in how people conduct themselves rather than what they cling to as an identity. It's easy to adopt a trendy radical aesthetic, even encouraged within the diversity of 'culture', and still not disturb your complicity with the world you posture against...

In terms of what we understand as anarchy, **it means a way of relating to each other,** an outlook that embraces the autonomy of each individual as much as the collective, in

fact as the necessary start of any genuine collective effort in which we find out more about ourselves and each other, and base on that whether we want to be involved with them or not (free association).

It means exchange of all kinds being free rather than an economy, like it used to be in former human communities (and in fact still is in a few far-flung places that haven't yet been entirely swallowed by colonisation and capitalism). **This mutual exchange is what we see in the rest of the living world, a world which currently-dominant human cultures try so hard to portray us as above and separate from.** We completely reject the latter world-view, we are live and wild components of the Earth and our anarchy is only realised as a link within that chain.

It means *anti-politics*, as in against the bureaucratic art of regulating and directing life practised by systems from fascist to communist to democratic (largely amounting to the same thing) but also by small-scale 'community leaders' and so on – the common thread being that these are all

power-interested groups. Through political establishments of whatever stripe, rebellious energies are absorbed back into the domain of law and management and strengthen the fabric of hierarchy. **So anarchy, contradicting the fabric of hierarchy, is unavoidably illegal by nature,** or rather alegal (*without* law not just against it). By definition politics and its pimps hinge around specialisation. As 'experts' they usurp our *personal authority* via representation, and in our view can't die quickly enough. The battle for life is elsewhere, in the real and tangible substance of our daily encounters and unmediated needs.

So all these things go towards what we'd describe as an anarchist outlook, but to us an anarchist is someone who also makes their life a fight against eternal threats of domination and exploitation in all the faces they hide behind, perpetually experimenting to find states of being which accomodate their passions, inclinations and imaginations.

Civilisation –

We can compare *Anarchy* (as previously defined, our primal need for wildness and freedom) to the reality of the dominant culture we daily suffer. For the more recent few thousand years (out of the millions we have existed as humans), many have become organised through a variety of mass social/political/military structures called civilisations.

What are characteristics of civilisations? **Civilisation essentially prohibits people from living via their direct relationship with the landbase around them.** Increasingly large permanant settlements and infrastructure replace foraging and nomadism, populations become so dense as to neccesite homogenous agriculture for importation to replace biodiversity in the surrounding regions (cities providing a *place* to live but not the *means*) in order to feed the booming citizens (and often slaves).

Environments must be gutted for large-scale resource extraction, and armies formed to destroy or drive away 'alien' inhabitants of the surrounding region who would hinder the civilisation's inevitable expansion. (Instrumentally, mass society begins to take form by defining these outsiders as the 'other' and herding insiders to artificially identify with each other as a crowd, by citizenship/race/religion and so on. Also the transition from foraging to agriculture heralds a cultural view of non-human life as living tools, discounting their wild purpose.)

For all their many differences, past and present civilisations bring with them specific social relationships stemming from this essential break from co-existence within Earth's rhythms to an essential battle against it, to tame and exploit it, to dominate and rule it. Civilisation is incapable of letting life exist for its own sake – everything is either profit or a management problem.

The monotonous drudgery of fixed work (often injurious and exploitative) replaces the variety of challenges and adventures to fufill basic needs. Responsibility for attaining food/clothing/shelter is passed on to the social order, and must be payed for through some form of labour or money. This generally means participating in the maintanance of the hierarchical mass society, at the expense of one's connection to the (by now diminishing) diverse, living wilderness. (It has been argued that being separated from the empowering process of fufilling one's life-needs breeds subconscious feelings of insecurity, inferiority and resentment that lie at the base of much modern malaise.)

Robbed of their time, energy, ancestoral knowledge and land, it becomes increasingly difficult for subjects to break away from 'their' civilisation. An economy of rulers and specialists (in many early days, priests) conspire to intensify the wrenching of profit and power from all aspects of life. **All life (but especially non-human) becomes a commodity which only exists in the eyes of the civilised as raw materials, entertainment or obstacles.**

Civilisations always need to expand to create or assimilate more subjects and resources, as countless empires throughout history have shown. Generally, as cultures with entrenched beliefs out of touch with ecology, they disintergrate by reaching the limits of their expansion as much as by internal conflicts or military defeat. Populations are artificially encouraged to expand, not based on the capacity for a fairly stable and fufilling life for the individual or face-to-face community with the landbase around them but based on the need for thousands of workers for the system to feed off. No civilisation in history has been 'sustainable', compared to some stateless peoples who have been found to have continued the same basic life-ways for millenia without entering the madness of the civilisation process.

Although materially manifest and implimented (through guards, armies, political traditions, technological networks, urban infrastructures, religions, beaurocracies, industries etc.), civilisations also must be reproduced through daily interactions, habits, customs, and social relationships – *stealing our lives from us in order to break them into pieces useful to the ruling order in its own reproduction.* **As a social contract this is constantly being renewed; as anarchists this is also a strategic place to regrasp our own power** and disrupt the smooth running of civilised order, and where as a minority we can perhaps cause subversive interventions that carry more weight than our numbers.

Domestication –

Domestication is the insidious process by which wild beings (such as humans) are separated from other wild beings of their species and from their native environments, in order to be rendered servile to 'their' masters. They are then dominated by violence, the rationing of vital resources and the internalisation of an illusionary estrangement from wildness.

This process of being assimilated is rarely conceeded without a struggle, regardless of which species is being domesticated. This struggle can be expressed as conscious rebellion, psychological anguish and self-doubt, seemingly random violence (often the stress of captivity and being crowded together) or simply as pining away of energy and spirit. **Often the most savage and, sadly, effective stage of domestication is achieved during infanthood. Once brought into line, one becomes dependent on one's domesticator, having lost the autonomous ability to fend for one's self.**

To cope with this traumatic process, and in absence of an intrinsically enjoyable life, fleeting distractions are offered by the dominant order today when deemed necessary, but the impact of this continued war on the free being still manifests itself through high rates of mental 'illness', abusive personal relationships, self-harm and (in the case of humans) suicide - and sometimes of course, primal and heartfelt revolt against the domesticators.

Deconstructing our own domestication, or *de-civilising,* is to us the most fundamental key to emerging from thousands of years of slavery and submission, and fortunately a very deep (if mostly well-buried) instinct.

Industrialism –

Whilst people were dominated, coerced, domesticated – 'civilised' – long before capitalism or its main predesesor, feudalism (although probably still only for a fraction of our existence as a species), it is useful to study the roots of our current state of alienation.

Between roughly 1750 and 1850, **Europe gave birth to what has come to be the most tyrannical, far-reaching order of today's world – industrialism.**

Factories first became widespread in England, where the ruling class - the bourgeoisie and the nobility - had overcome enough of their internal conflicts to comfortably devote their energies on further disciplining the rebellious underclasses. (The previous centuries had been marked by 'Millenarian' uprisings across Europe seeking 'heaven on earth', egalitarian social life, often rejecting gender hierarchies.) The widespread application of factory conditions was not simply a mechanical consequence of progress (most of the technological innovations that allowed factories to develop having been previously 'discovered') **but a historically-timed choice in regards to the dangerous activities of the poor.**

Previously, under the yoke of the feudal system the poor had much higher control over how much time they spent working, how regularly they chose to work (i.e. not if they could avoid it), and the variety which that work entailed. The leverage that this endowed them with, and their community relations, were incompatible with the planned expansion of commerce, competitiveness and removal of everything antagonistic to the logic of profit.

Through the Enclosures, the ruling classes systematic theft of what was previously common land and the destruction of traditional ways of life, people were driven from forests, fields and cottages into factories (modelled after prisons, which had significantly just cropped up for the first time) to become interchangeable tools for the owners. Hundreds of thousands of women across Europe and the Americas were put to death as alleged witches (severing autonomous healthcare in their communities and putting birth control in the hands of men and the State, which was needed to encourage the huge population growth that the new capitalist system required for raw labour, as well as forceably dictating capitalist gender roles). Remaining "vagabonds" were thrown in jail and literally forced to learn industrious habits. **Through these processes and more was the creation of the 'working class', the proletariat.** In many ways this 'proletarianisation' was mirrored in 'New' World colonies, as European capitalism swelled on the back of the blood and sweat from the plantations. The slave raids in Africa have been described as the equivalent of the witch hunts in Europe: forced labour and mandatory procreation, two sides of one response to the labour shortage after the Black Plague had decimated Europe.

With this brutal assault came a complete re-envisioning of the body: people were to be imagined as machines, existing for work and (re)production. Also this became the advent of the Enlightenment's mechanistic scientific world-view, reducing the living world to a machine with quantifiable statistics. Religious-moralistic propaganda inscribed self-discipline, forebode 'unproductive' pleasures, and instilled values into the new industrialised class such as the grace of poverty, the virtue of austerity, and above all the honesty in toil. Wage-labour was introduced as the norm. The factory set-up around new machinery guaranteed hierarchy (most jobs being a repetitive fragment of the whole process for whatever was produced, powerless to have any say in what was designed by the specialists and decided by the bosses) and further dependence (hence also dependence on the social-economic-political system that produces it). Today this has reached the point where no single person is capable of understanding the entire structure or function of what mass society is reliant upon - i.e the electrical grid, industrialised medicine, etc. - and so 'legitimises' the existence of the State and other authoritarian organising bodies.
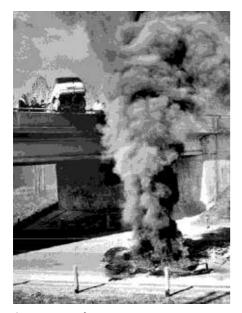
Faced with an insurrectionary rejection of this new slavery, the State dealt with it in two ways: organising a modern professional police force and officially recognising the nascent trade unions (recognising in them then, as now, an effective tool for bargaining and compromise to diffuse threatening situations of class frustration).

So in short began the chain leading us to today, a nightmarish reality of vast cancer-spewing factory zones, "post-industrial" urban sprawl where glamour flanks abject misery, desolate remains of wild flora along with extinct or dying fauna (including non-industrialised human cultures). **Today, every State-ruled territory, regardless of regime, responds to the same drive for further industrial development,** comprising the globalised, standardised, impoverished reality of techno-industrial civilisation –

totalising the mechanical principle over all past principles that stand in its path. **Capitalism has shifted since the birth of industry** – in many of the most 'developed' nations, call centres and customer service or utility management has replaced factory toil for a large part of the proletariat, or simply unemployment, crime and prison (the latter whose industry is booming...). There was a transition from production of goods to the provision of services, with managerial production of knowledge and ideas vital to the technocracy in the information-age. Economic growth is gained from *the creation and satisfaction of false needs* in consumers. **But everything still runs on industry,** with services not only increasingly industrialised and automated but also highly dependent on industrial growth. As the specific disempowerment and alienation which began to form in the Industrial Revolution is as strong as ever, industrial society is the dominant paradigm today.

Due to the significant changes that the era of industrial technology and the social effects of which have wrought, globalised civilisation in the modern capitalist form has unprecedented capacity to continue its expansion beyond previous limitations (geographical, military, logistical etc.) and further dominate, desecrate and domesticate everything in its path. **Industrial civilisation is also deceptively fragile;** although the 'Green Revolution' has allowed agro-technologies to feed (the majority of) the Western world's huge population, at the expense of vast destruction of habitat, this doesn't change the fact that industrial agriculture is dependant on fossil fuels to produce and distribute at the current rate. So we can continue to expand the civilised population, along with everything that requires, but someday we will have to face the reality that a resource-limited planet does not sustain the present, let alone the future. Starvation is still rife in the lands plundered for the Global North's benefit, as well as on the streets of the metropolis everywhere if one doesn't play the game required by capitalism for survival, and without petro-chemical fertilisation even the Western world sees it's house of cards crumble.

To conclude, industrial production and ways of life are inherently damaging, mechanising and dehumanising in their basic principles, not to mention necessitating authoritarian management. **Anarchy is in no way compatible with industry.**

Insurrection –

Insurrection in various forms is constant throughout history and the present day. In our terms, an insurrectionary struggle (collective or individual) takes the initiative and doesn't limit itself to waiting for organisational growth or to reactive/defensive action, and rejects all dialogue, pacification and representation. **It is based on permanent conflict with all forms of authority, without demands or concessions, reaching for the point of no return.** There is nothing left to negotiate; we choose to heed the wild and autonomous human drives over the inauthentic and submissive, and the powerful and their institutions must be annihilated to the last trace before we can even gain space to begin deconstructing and reconstructing our psyche to contain this. The monumental coercion that the present system exerts means that methods which reproduce or reform an expansionist and hierarchical structure will cause the same fundamental problems to continue.

The fullness of the struggle we want to realise includes the qualities that are reflective of the life we seek: that is, **mutual affinity, individual autonomy, free association and small-scale informal organisation.** Success is far from certain, but how can we settle for anything less than a life of combat with modernity when our selfish pride and wildness demand so much more than we are offered by apathy?

We have nowhere left to turn. Some of our ancestors dropped out to become pirates, a few early settlers in the Americas fled to the tribes to 'turn native', wilderness once existed where we could shun industrialism - now, through centuries of violent creeping enclosures, the furthest reaches of the British Isles are jealously guarded by the land owning classes. Globally, all corners of the Earth are in some way impacted (adversely or directly) by civilisation's imperialism or under threat of being soon.

The ruling classes will not relinquish control voluntarily, and there has never been a more urgent time to attack the social order than the present. **Unless they and their positions of power are destroyed, the enemy is well-practiced at clawing back every partial 'victory' we may claim.** Sadly, this extends to even genuinely-hearted activities with commendable aims: attempting to hold pockets of 'liberated' space, learning to support each others emotional well-being and material needs, or training to fight 'tomorrow' are no exceptions. We want to see such achievements blossom, not be buried under the dead weight of disarmament and passivity in face of attacks on us, so our wager is to strike where and when we can.

This may seem that we are suggesting destructive uprising as the cure for all ills: this is not so, in our eyes insurrection has the most potential as a practice, not an ideology. We want to reconnect into a symbiotic relationship with the rest of the wild world even if only to the stunted extent available in our place and age, to de-domesticate the courage to liberate and uphold both individual will and dignified relations with others away from the master/slave binary and other unhealthy roles. We merely see that these elements can only come into full strength when in tandem with the horizon-expanding rupture of insurrection against the prevailing order.

Prison-society –

The prison-society is firstly an information-age authoritarian social model, as information technology and the new sciences are the key to its infrastructural progress and evolution. The prison-society is not just the regime of 'intelligent' surveillance cameras, databases, police-stations and prisons, it is urban planning, biometrics, contactless

smart chips, electronic tagging and pattern recognition. It is satellite mapping, private security armies, automated drones and unmanned border planes. It is universalisation of social welfare systems, banking and corporate services. It is telephone voice analysis, high-definition CCTV, facial-recognition systems, "X-Ray" microwave scanners, covert units of police for breaking and entry, bugging and tailing, and the global surveillance network, Echelon. It is blacklists of 'subversives', 'criminals', 'immigrants' and 'terrorists'. It is concepts and viral messages from the powerful, beamed directly into your head 24 hours a day, reprogramming your reality through television, newspapers, advertising, radio and internet. It is the strength of the marketing poll, the consumer survey and the pressure group. It is the tax office, the exchange rate, the currencies and their manipulation. It is the details of countless numbers of individuals being processed by machines. It is statistics and their virtualisation. It is in the minutiae; it controls your existence without you even seeing a prison-guard, it controls your routine, sets the clock, sets the debt and spends the wage. It fits the lock and fills the cell. It is an industry, a society, a way of living. It is the future you were born for, and the life of regulatory servility it forms people to fulfil. - 'War Against the Information-Age'

Revolution – In the reflections of different authors in these pages, there is often a schizophrenic alternation between appraisal or commitment and criticism or scepticism about both 'revolution' and 'revolutionaries'. **The truth is, we can't decide whether or not the deep-seated urge we feel to raze the conditions of slavery and domestication is contained by the vocabulary of 'revolution'.** While many radicals have used this handle to describe the scale of change they desire *for want of a better word*, this doesn't quite satisfy us.

Since the European 'Enlightenment' era revolution has often replaced religion as the glimmering hope for many idealistic and struggling peoples. Power is assumed to be located in the ultimately-replaceable palaces and barracks, which simply need seizing or, in more radical minds, dismantling. *But power is much more complicated and insidious than that, having no single centre that can be overthrown in isolation.* **An examination of the history of 'revolution', which in the past has exclusively led to further hierarchical brutality and coercion into strikingly similar work under new masters (and pretty indistinguishable in its impact on non-human life), may show us the trap that this mentality sometimes sets.** In fact it can easily be more accustomed to the continuation of blind faith by other means than a practice of meaningful liberation. Every revolution to date has centred around the distribution and use of *power,* to be wielded over the individual or community by whatever national/religious/'proletarian' regime which as anarchists we seek to destroy along with all other domesticating social institutions.

Revolution, even when not presented to us as a fixed program such as that which the bureaucratic Left salivate over, presupposes a generalised popular rebellion with some coherent values – a conscious 'awakening' of 'the masses' for the imposition of a new order of some kind following the disposition of the old. (Max Stirner one commented that Revolution tends toward new arrangements, whereas insurrection leads us to ***not let ourselves be arranged,*** but to organise ourselves, and does not set its hopes on future arrangements.) The obvious remoteness of this situation (of a *coherent mass consciousness* that is – of course rebellion and subversion exist at all times) leads cheerleaders of The Revolution (the only, singular, definitive Revolution) to browbeat insurgents who won't wait for the mystical ripe conditions that allow the glorious awakening to proceed before pitting their own refusal against that which dominates them. Aside from the blatant authoritarianism of any external force

dictating 'the moment to act' for freedom, we think that this highlights a glaring contradiction with our purposes: we aren't interested in leading The People into some bright new global future where we all agree and think as one. **We don't want 'power for the masses',** *we want to destroy all power, and for those masses to dissolve into individuals who are masters of their own lives.* We want to finish with civil society.

This is not something that can be ushered in during an enlightened global rapture – this is the bedrock falling out of the narratives that we have been conditioned to consider necessities for modern life, and is more likely to be perceived by many as regression rather than 'progress'.

Even if we carried such messianic dreams of universal peace and beauty, the reality that faces us paints a very different picture from that the revolutionaries who are invested in mass movements would have us see. Even the limited reforms that most anti-capitalist revolutionaries demand from the status quo would need an unprecedented force of arms to gain due to the vested interest the power structure has against such changes, probably involving a significant proportion of the population of any given country in question in struggle or at least complicitly supporting those in struggle (ignoring the probability of military intervention from neighbouring countries, N.A.T.O., the U.N. etc. if the revolutionaries were displaying genuinely anti-authoritarian character that couldn't be co-opted). **This would entail animosity toward the institutions that dictate our survival, willingness to forfeit the comforts and privileges of obedience to modern life, and adequate material structures/knowledge of habitat to maintain conflict over a period of time.**

We can only speak from our own experience in our lives within Western countries: we would like to think that perhaps more is possible in areas of the world not so far down the line industrial civilisation has drawn the people. **But, here's our observations.** We suspect that this level of resistance and resilience is at the least optimistic to expect from a vast amount of us who are crippled by poverty, exploited relentlessly by the capitalist system to the point where bare survival is the most pressing need, or, even if materially 'comfortable', whose existence is so dissatisfying that we have effectively smothered our senses with technological opiates, status-chasing or by alcohol and drug addiction, in a society obsessed with pop stars, convenience food and wi-fi. Today we see a society that asks for more police, more surveillance cameras, more borders, rather than autonomously facing the world our degradation and complicity has created;

a society that on every level reproduces the relationships of capitalism, the State, patriarchy, racism, human supremacy and conformity with a mass. Our struggle contradicts the modern faith in improving 'standards of living' (in a strictly Western materialist sense) and economic growth; our project is not to temporarily forfeit but to *destroy* the alienating and infantilising comforts and privileges that characterise civilisation's contempt of wildness, and to destroy the institutionalised control of the minority *or* majority (including revolutionary ones) over individuals. We are not convinced that in our lives we will see anarchy desired by a great human mass, so we see it as likely that more members of this society will choose to stand before us as enemies in our mutiny against its clutches.

People often suffer from but also defend (as privileges of their citizenship) real-or-imagined feelings of being included in the big arena of society. **Complicity is rewarded, after a fashion and by civilised standards, even for those mercilessly crushed to the bottom of the pile.** Stepping outside of 'the system' is discouraged at every step, and anyway there are too few places for any large proportion of the global population left to run (even if the State would tolerate such escapism on any significant scale) that aren't ruined now by civilised cultures and unable to support human life, needing generations to heal.

We should clarify here where we see ourselves included in this analysis: we are also very, very far from where we want to be as concerns the health of our own psyche and life-skill abilities, and believe that only when we have wrecked all we can of this social order can we begin to heal enough to see more clearly where we might fit in this world. Modern techno-industrial civilisation decontextualises our potentially-vibrant existence on this planet by its smothering framework of production, consumption, and spectacle, stunting our imaginations as to what wondrous adventures might lie beyond its fall. Our wants and 'needs' have been supremely warped by sick promises delivered by the urban environment, delegation of ever-increasing functions to technology, liberal individualism (which see consider quite differently from the contributions of some anarchist individualists), 'family values', industrialised agricultural diets (meat-based, vegan or whatever), prescriptive pornography (the antithesis of creative-unburdened-exploritory sexuality), work ethics and so much more besides. The tension stemming from this profound lack of autonomy seeps out in many different ways, as shown by the unprecedented scale of senseless interpersonal violence and self-abuse in highly-developed industrial

"The techno-industrial system is exceptionally tough due to its so-called "democratic" structure and its resulting flexibility. Because dictatorial systems tend to be rigid, social tensions and resistance can build up in them to the point where they damage and weaken the system and may lead to revolution. But in a "democratic" system, when social tension and resistance build up dangerously the system backs off enough, it compromises enough, to bring the tensions down to a safe level. [...] It is absolutely essential to attack the system not in terms of [its own] values, but in terms of values that are inconsistent with the values of the system. As long as you attack the system in terms of its own values, you do not hit the system where it hurts, and you allow the system to deflate protest by giving way, by backing off. For example, if you attack the timber industry primarily on the basis that forests are needed to preserve water resources and recreational opportunities, then the system can give ground to defuse protest without compromising its own values. Water resources and recreation are fully consistent with the values of the system, and if the system backs off, if it restricts logging in the name of water resources and recreation, then it only makes a tactical retreat and does not suffer a strategic defeat for its code of values. [...] So, in order to hit the system where it hurts, you need to select issues on which the system will not back off, on which it will fight to the finish. For what you need is not compromise with the system but a life-and-death struggle." - *Hit Where it Hurts*

continue as long as the system does and then long after as people struggle to reorient themselves in a world made alien by civilisation's ravaging.

Which is not to say that at the times when people do come to the streets in anger and frustration we won't be there, either alongside or following through our own trajectories, and that we see no opportunities for the spread of anarchic freedom in these beautiful moments (for example, current anti-authoritarian action in the Egyptian social uprising as we finalise this edition); but usually these large-scale revolts remain reactive or conservative and temporary interruptions of the machine which then reorganises itself around them (or ignores them), and we are skeptical as to how many participants would truly choose to push further than regime change/reform. However we would love to be wrong!

The painful reality before us is that as a result of civilisation we are all, in different ways and to different degrees, but without exception, damaged by our pathological socialising. We daily reproduce unhealthy and dominating patterns, ultimately recreating many unqualitatively different dynamics in most 'revolutionary' subcultures (not to belittle the real joy and liberation that individuals within and without these scenes have achieved; but we believe this is often exaggerated). In fact probably the healthiest instinct still strong within ourselves personally is nihilistic hatred for everything that has poisoned us (and continues to do so): **although we try to stoke embers in what remains of our wild sociability and rekindle relationships without dominance,**

before we can heal we must stop the wounding. What we do see on the road ahead within a floundering political, economic and social system is the possibility of increasing the pressure we can exert through bitter rebellions spreading in its core, in various ways contributing to the breakdown that is always running just ahead of the horizon; and making sure that both our passionate joy and *our gleeful revenge* are part of it. **The task of destruction is impelling, and necessary to allow anything less deformed to grow.** So perhaps it will be generations after our own who will taste less-contaminated fruit we have planted through our struggle...

Where we speak with passion of revolution, we primarily feel it as a force of willful transformation of our own individual lives and experiences, pushing ourselves to and beyond our limits. We can learn from experiments in collective living, or from deepening our self-knowledge and awareness away from others. We can see how guerrillas in Iraq have stalled the biggest military superpower on Earth through non-symmetrical warfare, and how anarchists have bound insurgency to the million other facets of daily life, without specialisation. We can learn from indigenous lifeways that have no use for domestication; from the steps that people find to move from just treading water to subversive empowerment in the belly of capitalism, and simply from becoming a direct participant rather than observer in the dance between the species and elements. **But an uprising from 'the 99%' that wipes the State and capitalism from the map across the world?** Today we are not convinced it's not a fairy tale, a 'spook' to revere as some grand future event which distracts us from making everything we can of our days here and now. From realising every want for play and creation, every boundless love we share, every attack on power which we plot, every priceless moment of appreciation of the fellow forms of our living world striving to stay wild, by waiting with folded hands for The Revolution once described by Italian anarchist Alfredo Bonanno as "an obstacle to the *full realisation of what the concept means*". In other words; "We do not look forward to a revolt in the future, **but from the moment we become Anarchists.**" (Cyril Bell, a Sheffield anarchist, 1891).

countries. We are open to the possibility that some day this will culminate in a widespread awakening and corresponding uprising; however, given the rate of military-technological-political consolidation and emerging international police state which is racing ahead of social self-organisation and de-civilising, we don't hold our breath.

More likely, we think that the collapse will come from the system itself sooner or later, or cataclysmic climate change or another form of 'natural disaster' that renders the global capital-industrial system inoperable. This is no reason to be complacent (and turn to 'The Fall' as an alternative opiate to 'The Revolution', absolving our will to act on our surroundings): untold misery would

This zine is a modest contribution to spread and deepen anti-authority/anti-civilisation thought. We aim for this to be a weapon used to express and intensify the tension which we feel under our skins day to day from living an unliveable life.

Every word printed here is an invitation, a proposal, a toy for developing our ideas – this is not an academic venture or radical culture *chic*, this is a declaration of war on everything that would hold each of us back from exploring for ourselves what it means to be here, to be an undefinably individual human, an unrepeatable being within an unrepeatable world.

Through collating the materials used in this zine, our intention was to enrich thought and, ultimately, action, both for ourselves and for others who might relate to what's presented here. **The challenge is always to find ways of making words escape dry pages and come alive with the vibrancy of the passions which left them there, transforming from a catalyst to a conspiracy...** In terms of what topics are touched on, it was the spirit of diversity that led us to decide to add one more artefact to the shelf of anarchist publishing. So you'll find subjects such as mental health, informal anarchist organisation, love, technology, the nuclear family, industrial disaster, wildness, identity roles, current and past legacies of struggle, poetry, plants, individual autonomy and the poverty of modern life, **but everything always presented in the necessary context of creating a violent break with the social order to find better ways of existence.**

While we have credited the original texts that excerpt articles are drawn from at the end, we make no apologies for arranging, presenting and emphasising the words we thought were important in a way pleasing to ourselves. We are no-one's apostles – and likewise don't purport these articles to be absolute truths, just starting points. We merely plunder the armoury of the war-in-words, to constantly challenge the self and others, remembering every tool to be a weapon if held right...

More than a few of the original articles can be found online. Why choose to reproduce them? Because, we feel that important critiques and pertinent analyses (as well as beautiful and powerful polemic) should be kept alive and in circulation, and a hard-copy version has different potential for reaching different ears.

It's likely that this zine will mostly remain within the self-described anarchist scene and its satellites, although we would wish otherwise; our interest is in people who, spread everywhere, are also not peacefully assimilated: the non-comformist, the rebellious, the 'abnormal', those who also hate the system, who also want to oppose its functioning and cause its disintegration - and the truth is that there is no one single place such people can be found. They are certainly not distinct to one particular social class or grouping.

But we chose to fling this into the void and see what comes back, because against all this madness we want to know there are others who feel the urgency for a breakdown of the modern order before it breaks down the last vestiges of free life on our one home: Earth.

Commodity culture urges us to gorge ourselves on meaningless manufactured rubbish to take the edge off the isolation and emptiness of prescribed life with mass-produced mutilation of the planet and its inhabitants, before it's back to work to serve the economy. News of bloodshed in Palestine and the industrially-changed climate downpour outside the window fades away into comedy series and celebrity trivia. Meanwhile in every city pensioners choose between heating and meals, the little dictator in every job leaves their day deadened to go home and beat their partner or belittle their kids, every last wild species of plant or animal life considered too unproductive to tame and enslave is uprooted, the base population of workers

and the unemployed and immigrants are pushed further to the edge of their dignity, **every corner of social life becomes more observed, controlled and enforced, and every new industrial breakthrough brings us one step closer to total surrender to the machine.** Queues pile up before the bankers and loan sharks, doctors and psychiatrists, judges and social workers. The rich push through with destructive development and implement ever-lower working conditions without facing more than a fine, while any attempt to breathe some life into decrepit zones around us is quashed if it contradicts the cold logic of profit. Everyone is a potential 'criminal' (except, of course, those whose blackmail is law) under universally-militarised policing and surveillance, justified by manipulating the fears of the downtrodden. Politicians crowd around the feeding trough of 'public money', insolently lamenting the lower classes 'burden on society', speaking with their mouths full... Through the dreary stageshow of the Crisis – social reorganisation imposed to shore up the rule of the 'included' class – plays out the eternal tension between exclusive gated communities and grinding exclusion with bailiffs preying at the door.

Human cultures' war on the planet is accelerating at a frightening pace, as life within those cultures means relentless exploitation and alienation for the vast majority of us with ever-decreasing chances for escape. Even as of 2009, farming had already replaced wilderness on an estimated 40% of the world's land surface. Chemical-soaked cash crops replace life in all its complexity. Since the '60s, nearly half of the Earth's soils have been so agriculturally degraded that they cannot support life. Where once biodiverse expanse of living landscape held its own, now we confront ruins of the once-great forests which now only exist as tiny islands. Animals who are deemed not 'valuable' to the system disappear into the meagre sanctuaries afforded to them, to be regulated or die out: accounts vary among the scientist high priests as to exactly how many thousands of species perish each week, but the consensus is that more vanish every minute. As for hundreds of thousands of years we have learned about and from other animals, deepening our understanding also of our selves, we now are aware of the loss from our own personal lives of interaction with the animal cousins of our folktales (outside of herds farmed as disposable industrial commodities, their lives defined as biological machines, and some few sad domesticated pets).

Along with this, plant extinction is destroying traditional medicine not to mention lifeforms that we have evolved alongside. Industrial development and

> "To take an ecological perspective means to hypothesize general interaction among all species and between each and all species and the inanimate environment. It implies dethroning humans as the lords of nature appointed by a Judeo-Christian divinity..."
>
> - *Anarchy After Leftism*

cancerous urbanisation steadily encroaches further into every continent, many regions already have the appearance of a machine-made commodity interspersed with patches of sterile fields and plantations. **We are living through the fastest annihilation of life in 65 million years.** Peoples in resistance fight and lose isolated battles to prevent mechanised life and market relations in the form of imperialist corporate and developmental structures from swallowing up earth-based lifeways. In the capitalist core countries the domestication has already prevailed long ago, devastating the previously-unconstrained human psyche along with the wild surroundings it thrives off; the intuitive web of life, molested by the matrix of control and measurement, in which nothing alive and non-synthetic can grow. This is the culture that won't stop until everything living that could fuel it is dead. This is the culture of death.

For us, ecological struggle is the struggle against that which colonises us: that is, Capitalism, Industrial Society and the State, today in their technologically- and socially-advanced forms. Under these regimes, all forms of authority (class, race, gender, human supremacy, morality) are perfected, adapted and integrated, and simultaneously maintained and strengthened under the daily 'normality' of a lifestyle with all traces of responsibility, initiative and individual will fading.

It is vital to recognise that the degrading element holding sway in modern life is 'Progress' itself, the inexorable tendency not only of capitalism, globalisation and patriarchy but of the entire sedentary class-based society which divides and domesticates its citizen-hostages. **Progress is presented as the unquestionable inevitability to which we must submit, completely out of our control (and in fact that of any single individual), but in which human ingenuity (and, deeper, God-given right to mould and control all other life) will carry us into a golden age of plenty and reason.** Every generation, in this logic, is getting nearer, and all the problems and contradictions are merely glitches to be ironed out by the establishment. This goal is

always just out of reach, and so every effort by the elites to push us further towards the unattainable is justified.

The myth which is the engine driving this rollercoaster, in violation of the chaotic autonomy of existence, is the scientific-fascist ideal of human perfection, hatred of organic fragility and unpredictability. *Here we get to the crux of the dominant culture's pathology:* **an intense hatred and fear of the wild environment (portrayed in all the major religions, capitalism, science, ultimately all past civilisations as well).** The pathology, an implicit cultural assumption enforced from childhood, runs along these lines – the living world is at odds with the needs of humans, the needs of our culture. So it has to be tamed. In order to be tamed, it has to work *for* humans. And in order to work for humans, it must be destroyed and remade...

Today this sickness has reached untold proportions. Nanotechnology, robotics, genetic engineering and biotechnology are the sciences of the future: to clone, recreate and control the fabric of reality as a tampered and synthetic product compatible with the needs of the ruling order. More profits, power, prestige, whatever the cost in lives or balance or diversity; autonomy and wildness are repeatedly forced into the background. Progress marches on, slamming the face of the majority into the mud so the rich can secure their holdings, while assuring us we never had it so good.

Pitching ourselves against this whole paradigm, it's easy to feel overwhelmed. The manifestations and agents of power are everywhere, technological infrastructures are everywhere, the objects that symbolise our devaluation as individual subjects are everywhere... **We prefer to look at it like this – targets are everywhere.** In the world that we feel we could be suffocating in, we realise we are still wild, they have not eradicated our desires to live free from the industrial prison. Infants are still born feral, seeds still sprout that are not artificial commodities, that retain their wild purpose and uniqueness, rivers still exist that run their own course to the sea, and we laugh and pledge our war on civilisation.

What is possible and perceiveable in our lives is to join with wide-spread social revolts when they might erupt and initiate our own personal uprising when the waters are otherwise calm, to refuse capitalist-patriarchal roles, attack the structures and managers of exploitation, and physically block development and the economy. The present system is vulnerable, despite its impregnable appearance. Weak points and unguarded structures do exist - and closer to home for a lot of us than you might think. And it's beyond doubt that we who oppose that system can, through some experimentation and determination, claim the theoretical and practical capacity to destabilise it. **In deserting our posts and attacking the underbelly of the Leviathan, we regain our own power.**
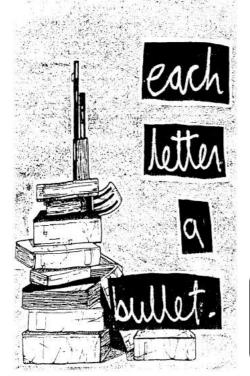
We feel an international awareness and solidarity to be a complementary part of our individual battles. And battles proliferate among many others of this Earth.

> "Daily life in the metropolis gains meaning. It is the daily life of the new urban guerrilla warfare. The attacks follow one another, the whole city and its symbols are mapped as targets, the plans are alternated, sabotages are organised, and promises are given that nothing will remain the same. The strategy of tension now passes on to our areas. There is no time to lose, there never was, silence and indifference will now take position. Either they will deny their selves and become an attack, or they will remain dull on the couch of their living room being passed on to the enemy's camp."
>
> - *Think Tank for the Overthrow of Existence*

The militant popular struggles against civilisation's infrastructure expansion and resource extraction, as in the Alps' Susa Valley and the Kulon Progo in shoreline Indonesia; affinity cell sabotage, from blocking the further ecocide of Khimki forest in Russia to trashing transgenic

plantations in Aotearoa-New Zealand. Raids carried out to release caged and tortured animals, from the Philippines to the Czech Republic. Indigenous resistance including the Mapuche in Argentina and Chile and the Adivasi in India, defying subjugation; militant anti-capitalist resistance cropping up across a developing spectrum of communication and analysis, facilitated by translation and publication cells. Across Europe smoke-signals of fighting solidarity are sent up from countries as far apart as Spain, Finland and Turkey, and comrades contributing to or complementing mass riots in Lisbon, London and Athens. There are incendiary deeds spreading through Canada, Belgium, Argentina, England. The resolute spectre of armed struggle returning with anarchist principles, the 'ghost of freedom with a knife between her teeth'. Not to mention all the other unfathomable realities of lawless rebellion as, despite the complicit smog of societal indifference, people revel in breaking with dominant relationships and their own domestication, reconnecting with the memory of a deeper interdependency while decolonising their individual lives beyond the machine.

Because what that society offers can any of us truly describe as freedom? Freedom either to be exploited or to be hungry? Freedom to choose Brand A or Brand B? Freedom to act either 'masculine' or 'feminine' and nothing outside? Freedom to worship authority or be punished? Is freedom being born disassociated from the landbase below the paving slabs, destined to live in synch with the rhythm of the economy instead of Earthly rhythms? Is freedom having little-to-no ability to affect your daily surroundings, which are colonised and managed by the superiority

of the commodity? Becoming entranced by the ever-advancing technologies that degrade real human contact, which now monopolise 'free time' as well as the shopping districts and the workplace? Does freedom exist under governments out for your DNA, personality traits and proof of address right from childhood? What freedom is found in the laboratories where genes are engineered, controlled and patented with the aim of manipulating the very foundations of life at its finest level? Are record cases of cancer and depression; of diabetes fuelled by obesity, alcohol and domesticated living; of road rage and sexual violence, signs of creatures living in freedom? Being on CCTV three hundred times an average day? Free to assume the mantle of roles under white supremacy? Free to hold whatever opinions are permitted and expressed by the media (i.e opinions supporting the interests of the powerful), artfully camouflaged by mythical 'objectivity' and insincere criticism? **Clearly, there's no meaningful freedom today that the individual doesn't have to fight tyrants big, small or internalised to reach.**

The dark shadow of repression is also growing, with increasing surveillance and cross-border judicial operations from Italy, the formation of an anti-anarchist police squad in Montréal, harrassment of insurrectionary webportals in France, friendships penalised by association, more radicals behind prison walls everywhere: but still the regime seems powerless to stop the fringe of diverse attack and subversion facing up to the violence of tranquillity, the complacency of social 'peace'...

We can make a choice, if we haven't already, to make this the turning point where we start fighting back. Because our days and the planet we spend them on may just be more precious to us than having a gun at our backs and a cop in our heads.

Everyday, we can find ways to confront the death-like apparatus of our own subordination. Our challenge is to discover the millions of ways to make our own life a glowing ember of liberation, seeking out places to catch. **Let's rise up for the endurance of wild free life on Earth, for the shared joy of love and struggle, and deepest of all for OURSELVES and our** *"playful complicity of egos unchained."* There's nowhere to hide except in apathy and resignation, *themselves the most brutal degradation of our lives,* sitting quietly patiently waiting to die far away from what we seek from existence...

In this one life we have, we bare our teeth and roll the dice in a stubborn bid to unearth the integrity and pleasure in revolt and seize what moments here and now afford us some meaning in this cesspool. And if our battle seems impossible, we reply that *our present lives seem impossible*, and reality makes fools of all certainties and ideologies anyway.

WE ARM – WE AIM – WE FIRE... BECAUSE WE ARE AT WAR

AGAINST THE INDUSTRIAL PRISON SOCIETY

love&rage from Return Fire

> "To perceive that the war is total, and that our positions are weak, is not the same thing as painting a black picture of the situation. It would be hard to paint a blacker picture than that offered by those who have nothing better to propose than the beautification of these ruins."
>
> *- Declaration before the Agen Court by René Riesel*

FUCKED OFF NOT FUCKED UP

When I was living in Germany, a friend asked me why there was a war against kids in England. This question surprised me, not because I didn't agree with him, but because I didn't know that people abroad had noticed. He had got this impression from various bits of news: limits put on how many kids are allowed to gather together on the streets, sonic weapons being used in public areas against the youth in the form of high frequencies that are uncomfortable to the ears of those under a certain age, laws about what young people can and can't wear (such as hoodies), general and unrelenting harassment by the cops particularly of black (male) youth but not only, the massive number of kids locked up every year and routinely subjected to beatings, humiliation and other abuse by screws and private security staff, stuff like that.

What he wasn't aware of was how many of the kids as well as adults in England are told they are sick – that their personalities are 'wrong' (ADD, ADHD, ODD, etc) – and as a result are being fed mountains of psychiatric drugs that make the corporations rich, and are forced to undergo all manner of compliancy-inducing behavioural therapies because they won't conform to the ghastly social norm, refuse to comply with authority and are 'confrontational'.

To break a horse you need to get them young (vulnerable), fence them in and tie them up until they accept their condition (give up), make their activities and experiences routine and repetitive (brainwashing/hypnosis). You need to use a mixture of force and love (confusion), and you need to make them live in an environment in which they cannot meet their own needs without dependency on those in charge of them (the family, industrial economics and civilisation). To break a horse is the same as breaking a human. It takes a bit longer to break a human, and fortunately, it doesn't always work, despite what they throw at us – which is quite a lot. **For the wild human being, it is the psychiatrist and his/her institutions that are to be feared and fought the most.** Sadly, they have been so good at their job for so many centuries, that even people who are critical of capitalism, the State and the social regime, still describe the more uncontrollable, autonomous personalities amongst us as 'crazy' and those that are labelled crazy are not always, in the end, strong enough or supported enough to find joy in their own rebellion and individuality. The tension between the propaganda of the social construct of 'normal' and the inner world of the individual can become intolerable. As this tension becomes more and more unbearable for the individual, they often embrace the latest psychiatric 'diagnosis' to escape from the pain of not-fitting-in or to avoid criminal prosecution. Personality disorders have become as commonplace and as accepted as a diagnosis of

> "You're obliged to pretend respect for people and institutions you think absurd. You live attached in a cowardly fashion to moral and social conventions you despise, condemn and know lack all foundation. It is that permanent contradiction between your ideas and desires and all the dead formalities and vain pretences of your civilisation which make you sad, troubled and unbalanced. In that intolerable conflict you lose all joy of life and all feeling of personality, because at every moment they suppress and restrain and check the free play of your powers. That's the poisoned and mortal wound of the civilised world."
>
> *- The Torture Garden*

depression, bi-polar or schizophrenia, but how can a personality be 'wrong'! Doesn't anyone see how ridiculous this is? As ridiculous as the pursuit of happiness in a world built on misery. And by the way, who checks out the personalities of the shrinks themselves?

Of course, the alternative to accepting the diagnosis of a personality disorder is to fight back, and that means destroying the whole system in which this labelling of the human individual is possible.

If you have ever been diagnosed with a mental health problem and particularly with a 'personality disorder', then let's get one thing straight. *There is essentially nothing wrong with you*. That is not to say that you do not have some things to deal with, but whatever your diagnosis by the shrinks and however much you struggle with your mind or your emotions, the baseline is, you are fine and it is society that's got to change.

Psychiatry and with it, the asylum, came about at roughly the same time as the other prisons: the gaol, the school, the factory, the workhouse and the hospital i.e. alongside industrialisation at the end of the eighteenth century. Industrial as opposed to cottage industry required a robotic workforce defined by repetitive work inspired and desired not by the individual self, but by the bosses and the society outside the self. The Land

Enclosures Act had enabled the powerful to steal large swathes of common land in the 1700s and so ordinary people could no longer fulfil their own basic needs through small scale farming, hunting and foraging and were forced into work for the factory owners in return for 'a wage'. Time became something not for the individual to play with as they, their families and small communities desired, but became a clock dividing 'your time' from 'their time'. People became impersonal cogs in a vast machine. The free man, woman and child disappeared. **But the dream and the memory of freedom still kicks within and some of us are more awake to this heartbeat than others: we are the ones they try to shut up by forcing pills into our mouths and making us doubt ourselves by redefining certain temperaments, characters and personalities as biological illness to be cured with drugs, ECT and behavioural therapies whose sole purpose is to destroy our sense of personal authority and to increase our obedience to power.** They do the same thing in all totalitarian states.

The schools take the children and break their spirits, teaching them force, obedience and the futility of resistance (it is never futile to resist – *the alternative is death by a thousand cuts*); the factory (the office, wage labour) takes the adults and wastes their lives and talents slaving for bosses at subsistence wages for the profit of the elite; the workhouse (in the old days) and welfare now takes those that slip through the economic net and crushes them with social disgust, boredom and bare survival; the asylum and the prisons take those who actively rebel against the insanity of the system, or who are actually driven 'mad' by the craziness of what they are being forced to live; and the hospitals take the casualties of industry, war and urban life and arose because something had to replace all the wise women and herbal folk medicine (the 'witches') that were destroyed to make way for city life, industrialisation, professional medicine and pharmaceutical companies, and a culture of specialisation where everybody only knows a little and so everybody is dependent on the machine.

The schools are there to make sure everyone learns the same things, doesn't learn the things that the authorities don't want them to learn and to make sure children acquire the art of obedience to an alien authority – the teacher – an

"[E]conomic efficiency kills, attacks, stresses, depresses and makes everything sick, if it plunders the ecosystem and undermines survival on the earth[…] it subdues bodies and spirits to its speed[…] justifies itself just by itself and it feeds on itself, without any sense. In the name of the "functional", idealised value, the "perfect" machine is trying to take the place of human beings, imperfect, inconstant, fragile…"

– *Freedom for Silvia, Costa & Billy*[1]

1. ed. - Silvia Guerin, Costantino 'Costa' Ragusa and Luca 'Billy' Bernasconi were arrested at a checkpoint near Zürich, Switzerland, in April 2010 with explosives, gas bottles, incendiary devices and communiqués signed 'Earth Liberation Front - Switzerland' for a planned attack on a construction site for the new IBM research center for nanotechnology in Ruschlikon. After two and a half years of prison struggle, they're all now out.

obedience historically enforced through physical punishment and now enforced by a terrifying array of surveillance infrastructure, 'counsellors' and social workers designed to confuse the young rebel by making him *[sic]* think he is ill or criminal and can be 'cured'.

Not everybody likes to be a cog in somebody else's machine, and not everyone is cut out to take orders from some dickwad who thinks they're more important than we are. So along with the factory, the powers-that-be had to build places to keep the people that didn't or wouldn't fit in. In the old days (1750s), they tried hanging everyone who showed any spirit, then they tried exiling them to places like Australia where they became slaves for the colonial masters – and then they invented 'psychiatry'. The latter is that most insidious of prisons – the one they build in our own heads – which divides the ever-unique human mind and temperament into 'sane' and 'insane', 'normal' and 'abnormal', 'compliant' and 'non-compliant', 'insider' and 'outsider', shackling each brilliant individual to a fictitious whipping post known as the 'social norm'. The victims of this invention are forced to take mind-altering medication, undergo inhumane treatment such as ECT (brain damage) and to live with the threat of indefinite incarceration if they don't convince the authorities and society that they can achieve the required mediocrity and compliance demanded of them.

In recent years, the growth of personality disorders is frightening (and you can be

"People who desire to be themselves never know where they are going."
- *In the Circle of Life*

sure that some people are making a lot of money out of it). A friend was once told she had a personality disorder because she had chosen not to marry or have children. And wasn't 'Parental Alienation Syndrome' just the experience of being a teenager a while ago? The DSM is the 'official' book of psychiatric disorders and the latest one – due to come out of the States in 2013 – is intent on turning a vast array of personality traits and temperaments into 'illnesses'.

As capitalism flounders and uprisings and rebellions become more and more frequent and violent, a panicking elite has handed psychiatry the whip. And it is the young people who are feeling this whip the hardest. The children are the future, so best wipe them out early.

Thank fuck, the psychological community is not all in favour of this latest diagnostic attack, and is opposing its publication, but nonetheless, if you type Oppositional Defiant Disorder into Google, it looks like a lot of organisations and doctors in the UK have been applying this crap for years, fucking up thousands of kids' minds and lives already.

Psychiatric diagnoses really all amount to the same thing: *are you willing to spend your life performing an economic service to society for little reward i.e. to work, or not? Are you willing to maintain the social status quo i.e. not ask too many questions, or not? Are you willing to ignore all the bullshit and injustice and be happy with the entertainments on offer i.e. obsess about a football team, drink yourself into a stupor every weekend, and*

buy all the latest gadgets as if your life depended on it (which it might well do at this point) i.e. be a good consumer, or not? Are you willing to look the other way and to accept your 'lot' (which other people have decided) without upsetting 'society' and the existing order of things i.e. be a 'good citizen', or not? Are you willing to put your individuality to one side and fit in with your neighbours/the Daily Mail/work colleagues no matter what? If your answer is 'not' to most of these questions, then you probably have a mental health problem…
except that you don't.

Hatred of authority and rebellion against the existing order is now an illness (don't buy this crap – you are an outlaw, a rebel, a freedom-fighter, a criminal, with a wonderful historical lineage!). Grief at the death of a loved one if it lasts longer than six weeks is now an illness (or does it just interfere with your economic productivity while you get over your loved ones death?). Even shyness is an illness! Get back to work, even if there is no work, even if it is crap, boring, mind-numbing work, even if it is low paid or unpaid. If you just can't do it, take some pills. And whatever you do, don't stand out and don't let your light shine too bright…

Who the fuck are these people who decide people who don't like them and won't listen to them have personality disorders? Police, politicians, psychiatrists (the last one being a combination of the first two), parents and teachers who decide that you are ill or criminal or anti-social because you won't take orders from people you don't respect, or don't even know? The really dark thing about class, professionalization (in the old days, everyone knew a bit of everything) and mass urbanisation (in smaller communities, you know everyone really well and so abstract diagnoses are of no interest), is that someone whom you have never had a conversation with about anything of significance to you and whom you may not like or agree with and who, moreover, might have a whole load of personal issues of their own going on when the surgery is shut, can label you as

sick, convince your friends, teachers, parents that you are sick, fill you full of pills and nonsense and actually threaten your sanity (confidence in and knowledge of who you are, personal connection to the world and your views on it, your autonomy) and your physical and cognitive liberty (forced medication and sectioning in a psychiatric unit).

You might be difficult, you might be challenging, you might even be a total wanker, but that is for you to work out and those close to you, not for some stranger to meet you a couple of times, tick some boxes and lock you into a psychiatric prison of their own devising. Perhaps you are just one of those people who are never going to fit in, who don't want to fit in because you're actually just better than the herd. Undoubtedly, you hate authority and society with good reason and dream of a different, better world. Perhaps you are one of those people who has desires and hopes for yourself and your friends beyond what you have been allotted by the social order.

In short, perhaps you are one of the people some of us love best.

Never give in, never give up.

"You aspire to the free heights, your soul thirsts for the stars. But your wicked instincts, too, thirst for freedom. Your wild dogs want freedom; they bark with joy in their cellar when your spirit plans to open all prisons."
- *Thus Spoke Zarathustra*

We are against prison because it was born and has developed in order to defend the privileges of the rich and the power of the State.

We are against prison because a society based on freedom and solidarity (and not on profit) does not need it.

We are against prison because even the most heinous crime is a mirror of our fears and our weakness and there is no point in keeping it hidden behind bars.

We are against prison because the worst criminals are those who hold the keys of a cell.

We are against prison because nothing good can come from coercion and submission.

We are against prison because we want to break the laws of this society, and we do not intend to integrate pacifically in its towns, factories, barracks and supermarkets.

We are against prison because the noise of a key turned in the keyhole is daily torture, isolation is abomination, the end of a visit is suffering and the time spent inside is an hourglass that kills slowly.

We are against prison because jailers are always ready to defend all abuse and violence, and are dehumanised by their habit of obedience and spying.

We are against prison because it took away from us too many days, months or years, and too many friends and comrades.

We are against prison because those we met inside are no better or worse than those we met outside (in many cases they are better).

We are against prison because the news of an escape warms up our heart more than a sunny day.

We are against prison because if you look at the world through a keyhole you only see malicious and suspicious people.

[...] We are against prison because a society that needs to lock up and humiliate is itself a prison.

Fire to all prisons!

'NON-VIOLENCE IS IMPOSSIBLE'

Firstly, when we use the term violence, we must be aware that this is not a singular, amorphous absolute. It is a word that encompasses a wide variety of ways of acting/thinking/relating that should not be considered the same. The vast majority of the acts of violence carried out in our current society are horrific, from the whole-scale destruction of the nonhuman world to the horrendous levels of violence inflicted on our bodies through the various oppressive mechanisms of the dominant culture, physical, sexual, economic, psychological etc. But there is no reason that this should lead to a dismissal of all violence. **The violence of the woman who kills her rapist is not the same as that of the prison guard who tortures an inmate.**

[...] The article below presents some thoughts and reflections on the issue of violence from a relatively distanced and analytical perspective. However, arguments that forsake the personal and subjective run the risk of becoming separate from our lived experience. With this in mind, I will talk briefly about an example from my personal life that may help to illustrate the points made below and provide some kind of reference or anchor for the more abstract considerations presented here.

A member of my family recently fought a year long losing battle against cancer. It started in his throat, then spread to the rest of his body, attacking his body until he was a thin, gaunt, pain-filled shadow of the person he once was. Throughout this time, from the point of diagnosis to the agonising final days, our attitudes and feelings towards what was happening were similar to those you would have to someone who had suffered a terrible accident. It was simply unfortunate, and there was nothing more to it than that. What was never considered, or at least never discussed, was what caused this suffering (or even whether there was a cause). Our anger and remorse were loosely directed against some notion of the injustice of fate. We never thought of looking into what actually caused his suffering, and the suffering of countless others, namely the innumerable amounts of carcinogens and toxins spewed out by industrial processes that have permeated our whole environment. Our water, our

air, our food. **We never thought of directing our anger towards the people who were responsible for polluting our bodies to the extent that cancer has become such a common illness. We never thought of this because we have been so heavily conditioned to ignore or simply not see altogether the violence on which the machine runs** (and yes, spewing carcinogens and toxins that are known to cause cancer into the environment in the service of producing unnecessary consumer goods that we are conditioned to want by the advertising industry *IS* violent). Had we worked to break through such conditioning, we would have been able to direct our anger toward the true cause and started to see what we could do about it. Instead, we railed against an unjust fate and felt powerless because of it. And everything just carried on as normal.

Perhaps more than any other topic, the discussion of violence comes laden with a whole host of assumptions and baggage inherited from the dominant system's codes and laws that have seeped into our consciousness and indelibly shaped our perception of the world. **One of the central myths utilised by the ruling order to bolster its power is that of the existence of social peace.** We are conditioned to perceive violence as a way of acting and relating to each other that occurs when the accepted parameters of social relations break down, an irregular outburst that signals a rupture with the otherwise smooth, peaceful functioning of society. **What such conditioning attempts to achieve is the concealment of the everyday violence that runs through the very core of our society, the violence upon which the smooth functioning of our political and economic system depends.** One of the first steps towards unshackling ourselves from the ruling order's perceptual constraints is to explicitly recognise the existence of this systemic violence and its diffusion into all corners of our society. It is only once we have uncovered and faced up to the violent reality of our current situation that we can engage in an honest and unburdened discussion about the role of violence in resisting the dominant culture.

When we remove the conceptual veil of social peace and examine the underlying mechanisms of our society in all their brute ugliness, we can bear witness to the systemic violence that accompanies their functioning. The roots of this violence can be traced back to the initial processes of civilisation, the forcible separation of people from their land through their relocation into cities and the inevitable violence involved in extracting and importing resources into these metropolitan centres. It can be found in all processes of production, the conversion of living things into dead objects. It can particularly be found in the mode of operation of industrial civilisation, the physical repression and constant threat of violence upon which the power of the state and capital depends. It can be found in any and all of the institutions of our current society, the system of wage slavery, the prison-industrial complex, institutional schooling, industrial (and increasingly privatised) healthcare etc. The systemic violence we suffer at the hands of such institutions is internalised and replicated in the way we relate to each other in our more immediate relationships, manifest in the huge levels of domestic violence and abuse, the horrifyingly high incidence of rape and low levels of accountability for perpetrators, gang culture etc. **Thus social peace is an illusion** intended to mask the violent reality of everyday life in our culture.

The central role that violence plays in the mechanics of civilised culture means that our very participation in society entails our collusion in it. There is therefore a somewhat sobering validity to the suggestion that a life of non-violence is impossible in this culture. Such a perspective must also entail a broadening of the parameters of what constitutes violent behaviour to include *inactivity.*

[...] Given that our most basic interaction with this society implicates us in the violence on which it is based, it becomes meaningless to engage in a moralistic debate that pitches violent against non-violent

WHEN THE RICH ROB THE POOR IT'S CALLED BUSINE$$

WHEN THE POOR FIGHT BACK IT'S CALLED VIOLENCE

resistance. **Recourse to morality when discussing tactics and strategies traps us within the dominant culture's control mechanisms.** The established moral code of our society has been created and adapted to suit the needs of the powerful against those lower down in the hierarchy. Whilst upholding the violence of the state and capital, it disempowers the rest of us by delegitimising acts of violence undertaken by individuals acting autonomously of those forces (particularly when such violence is directed up the hierarchy). Instead of tying ourselves down by focusing on the supposed moral considerations of utilising violent or non-violent resistance against the dominant culture, we should instead be discussing how to best channel the violence in which we're already complicit as a means for bringing about radical social change. Such a discussion should certainly include ethical considerations as to what we consider appropriate behaviour. But a clear distinction should be made between morality, i.e. the moral codes established as part of and in the interests of the dominant culture, and ethical principles that are formulated by free and autonomous individuals and/or collectives.

Freeing ourselves from the constraints of the dominant culture's morality allows us to consider violence on our own terms. The question then becomes not one of violence vs. non-violence, but what the most appropriate strategy or tactic is given the circumstances.

[…] This process of freeing ourselves from dominant moral codes also allows us to start to move beyond the often unquestioned assumption that violence is only ever justified when undertaken in self-defence. It allows us to begin to consider the usefulness of violence as a means of attacking the systems and institutions that act as instruments for civilisation's destructiveness.

'WHATEVER YOU THINK, JUST THINK IT THROUGH...'

Society's violence is everywhere.
It's simply being transformed each time.

It becomes a bullet wedged in the body of a teenage boy[1], or a forest burned in the name of industrial or touristic development[2].

It becomes extinction of populations in the democratic expansionist wars, or concentration camps for those who escaped death.

It becomes a syringe stuck in the veins of an underaged girl, or her own photograph published on various screens for the mere protection of her rapists.

It becomes chemical warfare against demonstrations, or a chemical cocktail inside an incarcerated brain in a mental hospital.

It becomes a knife in the ribs of an immigrant, or (if you're 'lucky') eight-hour intensive production at the service of bosses.

It becomes a commercial with gleaming white smiles resulting from the properties of waste products, or even an urgent call for passivity and compromise from the 8pm news bulletins. It becomes construction of factories and cities, or genetically-modified foods in our bodies.

It becomes a reprimand by the teacher concerning your appearance, or a prison sentence delivered by the judge.

It becomes loneliness inside a bolted down apartment, or madness caused by working schedules crushing your time to dust and by surveillance cameras monitoring your space.

It becomes material and spiritual misery, or even cannibalism making you turn against your neighbour.

It becomes despair and self-destruction, or suicide at some central square[3].

It becomes years in prison, disciplinary penalties, beatings or solitary confinement in the case of those who had the courage — continuously over time, with their discourse and acts — to do something that many more dream of, something that many more will have the courage to do in the near future.

SO, WHATEVER YOU THINK, JUST THINK IT THROUGH...

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1. ed. - On the night of December 6th, 2008, two police officers on patrol in Athens shot to death the 15-year-old Alexis Grigoropoulos in Exarchia. Greece exploded into the heaviest and most widespread rioting since the dictatorship, clashes continuing for months. Demos in Germany, Spain, Belgium and beyond turned to battles with cops, with solidarity actions from Prague to Belgrade and attacks on police vehicles in London, Bristol and Cardiff.

2. ed. - During the summer of 2007 there was a hugely destructive fire on Parnitha mountain, near Athens, that destroyed a large chunk of Greece's forests and wildlife and killed over 60 people, since the local fire-fighters were sent to protect the Regency Casino's infrastructure and not the forest. The casino then planned to expand inside the damaged forest area right afterwards, a part of which was donated to the casino by the Greek government so as to 'protect' it. It is suspected that the fire was deliberate. Anarchists later attacked the casino in a mob, 27 being arrested on the mountain-side shortly after.

3. ed. - 77-year-old Dimitris Christoulas shot himself in Athens' Syntagma Square at 9am April 4th 2012, blaming poverty from government measures, sparking more riots.

'SIGNALS OF DISORDER & THEIR IMPORTANCE IN SPREADING REBELLION'

As far as Greece is concerned, the argument is that by carrying out attacks — primarily smashings and molotov attacks against banks and police stations, which constitute the most obvious symbols of capitalist exploitation and State violence for Greek society — insurrectionary anarchists created signals of disorder that acted as subversive seeds. Even though most people did not agree with these attacks at the time, they lodged in their consciousness, and at a moment of social rupture, people adopted these forms as their own tools, to express their rage when all the traditionally valid forms of political activity were inadequate.

An interesting feature of these signals is that they will be met with fear and disapproval by the same people who may later participate in creating them.

This is no surprise. In the news polls of democracy, the majority always cast their vote against the mob. In the day to day of normality, people have to betray themselves to survive. They have to follow those they disbelieve, and support what they cannot abide. From the safety of their couch they cheer for Bonny and Clyde, and on the roadside they say "Thank you, officer" to the policeman who writes them a speeding ticket. This well managed schizophrenia is the rational response to life under capitalism. The fact that our means of survival make living impossible necessitates a permanent cognitive dissonance.

Thus, the sensible behavior is not to reason with the masses, to share the facts that will disprove the foundations of capitalism, facts they already have at their fingertips, and it is not to act appropriately, to put on a smiley face, and expect our popularity to increase incrementally. **The sensible thing to do is to attack Authority whenever we can.**

Attacking is not distinct from communicating the reasons for our attacks, or building the means to survive, because we survive in order to attack, and we attack in order to live, and we communicate because communicating attacks the isolation, and isolation makes living impossible.

[...] Isn't this just the ritualization of aimless and impotent rebellion, as the naysayers are so quick to say? Turns out, the devil is in the details.

In a way, the idea of signals of disorder is an inversion of the Broken Windows Theory of policing. Wilson and Kelling's article, "Broken Windows," first advanced the policing theory of the same name in 1982, but it wasn't until Kelling was hired by the NYC Transit Authority later in the decade that this flagship of minute social control was launched. When Rudolph Giuliani was elected mayor of New York in 1993, Broken Windows policing took on city-wide dimensions, and it soon spread to the rest of the country. By the early '00s, Broken Windows was being adapted for the social democracies of Europe.

Among the technocrats, Broken Windows is controversial, because it easily blurs causation with correlation: just because broken windows and other signals of disorder often accompany higher crime rates does not mean they are the cause of crime. Occasionally, you'll hear a whimper that without proper sensitivity training, Broken Windows policing encourages harrassment of minorities.

All this misses the point: the State is not interested in reducing crime, the State is interested in increasing social control, and Broken Windows policing is a critical expansion of its arsenal. Giuliani's reign of "zero tolerance" didn't just go after fare-dodgers, graffiti writers, and the squeegee men. Under his stewardship, the NYPD became the first ever police department in the history of the world to log more arrests than reported crimes. Entire neighborhoods became depopulated of certain demographics as young black men were shipped to the prisons upstate. A policing that targets the petty details of every day life, that criminalizes our minor strategies to cope with the impossibilities of life under capitalism, is part and parcel of an expansion of police power as a whole.

Why does the city government in San Francisco want to criminalize sitting or lying in the streets? Why did the city government in Barcelona ban playing music in the streets without a license? Why did the government of the UK prohibit a detailed list of "anti-social behaviors"? Because the goal of the State

> "Surprise attacks on the structures of authoritarian society paralyze its defense mechanisms, since it is almost incapable of meeting a blow that is unpredictable insofar as the space and time at which it will be struck. The effects of a series of successful guerrilla attacks directed against strategic targets located behind the front lines of power, apart from causing material sabotage, naturally have a negative impact on the enemy's morale as well. Urban guerrilla war, as a methodology and as a way of life, uses discourse and practice to intensify the rupture with the existent and create limitless prospects for bringing about anarchy."
>
> *- Theofilos Mavropoulos's statement during his trial 16.05.12*

is total social control. Because the trajectory of capitalism is towards the total commercialization of public space. Every time we identify another invasion of State and capitalism into the minutiae of daily life, every time we confront that invasion... [a]s Authority increasingly manages us at the nano level, the can of spraypaint, the rock, the molotov, deserve the same significance as the AK-47.

Spreading signals of disorder accomplishes a number of things. **It increases our tactical strength, as we hone a practice of vandalism, property destruction, public occupation, and rowdiness. It interrupts the narrative of social peace, and creates the indisputable fact of people opposed to the present system and fighting against it.** It means the reason for this fight, the anarchist critiques, have to be taken more seriously *because they already exist in the streets.* In this way, the attacks create the struggle as a fact in a way that would otherwise only be possible in times of greater social upheaval and movement. To have this effect, the signals of disorder need to explicitly link themselves to a recognizable social practice, one that would otherwise be ignored or chopped up into disconnected eccentricities of lifestyle. People in the neighborhood must know that the graffiti and broken windows are the doing of "the anarchists" or some other group that has a public existence, because signals of disorder that can be isolated as phenomena of urban white noise can be legitimately and popularly policed with techniques reserved for inanimate objects and aesthetic aberrations; they would rub us off the streets with the same chemical rigor as they clean graffiti off the walls.

Signals of disorder are contagious. They attract people who also want to be able to touch and alter their world rather than just passing through it. They are easy to replicate and at times, generally beyond our control or prediction, they spread far beyond our circles.

NEW TECHNOLOGIES, NEW CONTROL

In this article, we will briefly touch on some basic progressions of the technological open prison, and some of the manipulative social aspects induced by its culture and tools. We only address a limited scope of technologies in general.

Major shopping centre owner Land Securities is found to have installed FootPath Technology equipment that allows them to track people entering using their mobile phone signals. The designer, Path Intelligence, has held back from divulging how many shopping centres are using its technology, **but these include 11 of Britain's biggest malls (in Bristol, Portsmouth, Exeter, Glasgow, Aberdeen, Livingston and various London areas) and they say that use of their phone-tracking technology is widespread on Britain's high streets - and that major chains already use the system.**

Allegedly, Path Intelligence developed the system for tracking people's movements to better understand what shops and services they find most interesting or useful. A series of antennas positioned throughout the shopping centre capture the unique identification number assigned to each phone (similar to a computer's IP address), and tracks it throughout the stores. It can pinpoint your location to within two metres and will hold information such as how long you shop for and which departments you visit. All of this data is then sent back to the shopping centre for analysis. This technology is already in use in shopping centres in Europe, the United States and Australia.

Of course, tracking of this kind is the norm online. Websites have long been using 'cookies' to follow your movements around the internet, meaning they can serve up targeted ads based on the online shops you've visited and the products you've viewed, keywords you use in your private emails (even responding as you type them) or searches. In 2011 the cable company Verizon patented designs for high-definition televisions and cable receivers with 'gesture recognition' to effectively analyse what's happening in the room. This is achieved through a range of sensors, including thermal imaging cameras, facial and profile recognition, microphones and motion sensors, to detect whether viewers were *"eating, exercising, laughing, reading, sleeping, talking, singing, humming, cleaning, playing a musical instrument, performing any other suitable action, and/or engaging in any other physical activity...",* as well as recognising inanimate objects. The technology then selects adverts based on that information. In addition the systems detects words spoken in the room or on the phone, obtains information on the sex and race of people in the room, what they are doing and what they are consuming. Arguments between partners leads to marriage councelling adverts. Beer labels lead to beer adverts. Children's stature profiles leads to child-targeted adverts. Heated activity on the sofa leads to *"a commercial for a romantic getaway vacation, a contraceptive, flowers...".*

So we can easily imagine the next progression of FootPath, for example, to send targeted adverts to your phone, as commerce invades even more of our mental as well as physical space. Presumably the system would also make it easier to follow suspected shoplifters (those with phones at least...), combined with pre-existing facial recognition programs for that purpose.

More and more software systems and control room technology, swipe cards and fingerprint scanners, barcodes and wireless connections converge to create a cybernetic maze which focuses a lens on us in our hampster-wheel routines of work, consumption, school, leisure, chores or travels. So even the most innocuous new technical developments of more integrated,

cross-purpose systems for security, marketing, utilities and other modern exploitation are usually another step deeper into a dark reality of unprecedented surveillance.

Another surveillance system that has been exposed over the last year is TrapWire (founded and run by former long-term CIA officers). This technology combines human-sourced information with high-end artificial intelligence to track and monitor individuals - as well as license-plate recognition for vehicles - using countless different closed-circuit cameras operated by cities and other institutions (including private businesses). TrapWire has access to virtually all CCTVs that have IP/internet connectivity. The artificial intelligence collates pattern recognition, facial recognition and analysis of the gait of your walk, voiceprints and social networking behaviour - the program monitors all social media on the internet. Personal details sought by the system include the observed's "*race, ethnic origin, political opinions, religious or philosophical beliefs, or trade union memberships[...] health or sex life*" (from the company privacy policy notice). (Actually, the company that developed TrapWire, Abraxas Applications, also works on something called "sock-puppet" programs - projects designed to create thousands of fake personas on social media to gather intelligence and/or disseminate disinformation.)

The software is billed as a method by which to determine whether the person tracked might be about to commit a 'terrorist or criminal act' (hacked security emails suggested San Francisco needed TrapWire "*more for threats from activists than from terror threats*"). Of course it also provides previously unheard-of surveillance and data-mining capabilities to governments and corporations – especially as TrapWire continuously searches for similarities, links and patterns among threat data collected across the network and shares what's correlated with all affected facilities. A security consultant describes the system: *"for example, in a computer server room it could recognise someone via facial recognition or your gait, then can identify them from the card they swipe to get in, and then know whether it's suspicious if they're meant to be a cleaner and they sit down at a computer terminal."* TrapWire is already deployed by the London Stock Exchange, Downing Street, Scotland Yard, MI5, the White House, U.S. military institutions, Royal Canadian Mounted Police, various multinational corporations, hotels and casinos, and in most major cities in the U.S.A. (Australia and the 27 European Union states are possibly also clients.)

"Security is often considered as an attack to individual freedom in our democratic societies. It is therefore necessary that the population accept the technologies that we use, including biometrics, video surveillance and all kinds of control. Public bodies and industrialists need to study methods to make biometrics accepted. These methods must take into account the benefits for the individuals and point out alluring functions such as: -Education in nurseries: pupils will employ these technologies in order to enter schools and parents will rely on them to look for their children. -Introduction of these technologies in consumables, leisure activities and games: mobile phones, cars, and domestic video games. -Development of 'cordless' services in banks, supermarkets, transport, internet access, etc. As for the technologies of surveillance and control it will be necessary to rely on persuasion and on regulations by demonstrating how these technologies can benefit the population and by minimising the annoyance they can cause."

- 'Acceptance from the Population' chapter from a book by GIXEL, a lobby gathering about fifty electronics companies

A new CCTV system is being developed in the U.K. by computer science specialists led by Dr James Orwell, who is based in the Kingston University's Digital Imaging Research Centre, in conjunction with security companies Ipsotek and BAE Systems. The software, called Tag and Track, follows a person once their image is clicked on by an operator to monitor them continuously as they move between camera networks. The technology can provide predictions about an individuals' steps beforehand as well as find out where they move on to afterwards. **Ipsotek's Director Andrew Eggington says the full potential of CCTV as a crime prevention tool and investigative and forensic instrument had yet to be realised, and that advanced video analytics are key.** Professor Sergio Velastin, a specialist in applied computer vision at Kingston University and co-founder of Ipsotek, said *"The notion that you can tag a person and let the system do the tracking is a dream come true for CCTV operators[...] around 60 per cent of police CCTV research time is spent looking back at footage before an incident. Tag and Track will drastically reduce that."* Tag and Track was named CCTV System of the Year 2012, and has already been deployed in Kingston town centre, Manchester airport, and Rome's Termini train station. They claim that the software can perform a range of benevolent tasks such as finding missing children, or predicting bottlenecks at queueing points...

The urban centres, like the factories and prisons before them, increasingly become testing grounds for new heights of observation and manipulation. Today, the operating conditions for such structures *demand the restructuring of their surroundings* to accomodate the obsessive drive of the watchers for complete regulation. The unreal scale of inspection our lives are now subjected to comes with abstract rationales such as customer service, all-encompassing 'security', convenience and efficency... comforting plaititudes to conceal the immensely unbalanced power relationship of surveillance society, segregated into observer and observed, controller and controlled. Those in the watchtowers are commited to chasing their fantacist goal of limitless power through limitless surveillance, invading, disciplining and domesticating the last corners of this vile society. Of course the technology never stops where it is introduced, but evolves and spreads deeper into the fabric of our immediate environment. The media heralds the arrival of the new systems as a step to *"help the high street catch up to their online rivals"* and *"create the ultimate personal shopping experience"* (regarding FootPath). Or, occasionally, they entertain a murmor of citizenist 'concern' over the implications of all this data logging, but never confront the principle of all technologised power – **to develop and expand its control.**

In many Westernised countries CCTV (some with both microphones and loudspeakers) are so normal as to become practically invisible, their omnipresence ingrained in the public consciousness. Police departments are working to equip cops with the ability (from in their squad cars) to control the cameras and receive direct video feed; in Seattle this is a reality. A relentless snitching culture is encouraged in public and private, at work or on the bus. The slightest transgression from the social norm rings alarm bells amongst a fearful population; and all that information is fed into such systems (i.e America's iWatch pulls 'community reporting' into the TrapWire database). Movement through the city or the capillary system of highways and railways or airports is becoming more regulated: easily-surveilled streets to direct our route, fare barriers and toll gates, ID checks and automated number-plate recognition. Students currently sign-in daily to some UK schools with their fingerprints. Already our movements online and in many public places are logged and monitored for 'suspicious behaviour' and our interests or sympathies, but how long before this extends further into every street and into our homes? And what we know about these systems is only the tip of the iceberg – for instance, TrapWire was only exposed after the hacking of Stratfor corporate website [ed. - see **Rebels Behind Bars; 'Vanzetti's Ghost?'**]. **Surveillance has become one of the dominant ways that the modern world organises itself, compiling 'our' personal information (reduced to forms and numbers) in massive databases and sorting us into categories of risk or value.** We have no doubt what consititutes the 'suspicious behaviour' that surveillance architecture vigilantly spies for: whatever rejects the codes, laws and attitudes that enforce the dominant classes' rule.

The groundwork for the current totalitarian observation has been done *largely voluntarily* by its very subjects as well as through creeping technological advance and information-sharing by insurace firms, banks, bosses etc. People have never been so easily tracked. Databases swell with our employment history, financial transactions, court or criminal records, property registrations, welfare interviews, utility bills.

More and more, social addiction to and dependence on technological innovations of the modern era – mobile phones, bank cards, cars, the internet, GPS – make our lives even more transparent to the hidden operators. In the U.K. today, it is considered not only impractical but also *suspicious* not to have an email, phone, social network profile, etc.

New and updated devices and pervasive gadgets are the must-haves of consumer democracy, in many cases because their applications are pushed as integral to social life (research suggests that for many demographics, three out of five relationships now start online). A façade of lifestyle marketing and convenience-cum-necessity disguises that this consumption is based on our bare profitability as consumers, control, and the vicious labour and ecological exploitation (often abroad) to manufacture these technologies. Daily functions become subordinated to the infinite bleeping machines that crowd into our lives. **One must always be on call, available to work, shop or 'chat', always wired, always 'connected', yet most often isolated.** Rather than it facilitating our needs, as technology-worshippers claim, generally people become forced to shape themselves around the needs of the system as it voraciously evolves and upgrades. The rigid mechanistic character of these products infects how we relate (or fail to relate) to those we share contact with on a daily basis. Through online photo galleries, endless contact lists and banal comment boards, **we gradually abandon the face-to-face, the spontanious unmediated interconnections which are so integral to a fufilling life.** Because all such features are incompatible with this decidedly economic attitude to accumulating data or 'Friends' which cripples our capacity for embodied knowledge, intimacy in the real world. **So we end up embracing the atomised, predictable, programmed exchanges that fuction to keep us in our place within the capitalist framework**, at the same time as exposing the minute details of our habits and inclinations to the powers that be, their merchants and their watchdogs.

It seems relevant for anarchists to note that much of the intelligence for the 2012 police raids on radicals in Bolivia [ed. - see **Rebels Behind Bars; An Overview of the Repression & Snitching in Bolivia**] came from the targets Facebook pages (i.e the pictures used during interrogations and to create connections between individuals) – and the years of prison which youths in the U.K. recieved for rowdy posts online during the recent riots. Interestingly, recent academic studies into urban revolts using the Egyptian uprising of 2011 as a model have concluded it was *actually when mass communications were totally disrupted,* depriving the state of *"normalizing apparatus",* that there was the proliferation, generalisation

> "Perhaps since the rise of addiction to Facebook and its customs, or since politics has shown itself in its most miserable aspect: the assignment of an identity to everyone, which brings with it the feeling of belonging to a group or faction[…] debates are just appendices that are used simply to reinforce a party line chosen in advance, and not one that has been chosen based on its veracity or the strength of its claims. […] Personal discussions have taken on the televisual dynamics that nursed them: newscasting formats, pseudo-investigations, and reruns. Neighbours, family members, workmates and Internet communities talk as if they were parts of a televised panel discussion, in which nothing more is at stake than opinions. Meanwhile, everyday life continues on, immutable… […] We are more politicised by the day, but in the worst sense of the term — every day we are more citizen-ised, more institutionalised."
>
> *- The Indignity of Normalcy*

> "[T]echnological structures are "revolutionizing" human response by forcing life to conform to the parameters of the machines. […] Even the shape of the child's developing brain is said to be changing[…] What can transform to the computer, what can be transmitted by technology, will remain; what cannot will vanish. That which remains will also be transformed by its isolation from that which is eliminated, and we will be changed irrevocably in the process. As language is reshaped, language will reshape daily life. Certain modes of thinking will simply atrophy and disappear, like rare, specialized species of birds. Later generations will not miss that they never had; the domain of language and meaning will be the domain of the screen. History will be the history on the screens; any subtlety, any memory which does not fit will be undecipherable, incoherent."
>
> *- Against the Megamachine*

and uncontrollable de-centralisation of revolt. The studies put this down to an increase in face-to-face organising *"encouraging clandestine and imaginative escapades"*, and concluded that full connectivity in a social network can hinder insurrectionary action by discouraging these intense connections. Likewise, some anti-apartheid organisers in Palestine concluded that reliance on these new medias could lead to self-exclusion.

In spite of the colossal technological web that the powers that be have at their disposal, it's encouraging to see rebels wise to the surveillance state evade their control in so many ways. For instance, a recent Italian police operation (against anarchists they accused of a series of anonymous attacks relating to the eco-defence of the Susa Valley) displayed almost 150,000 intercepted phone calls, 18,000 e-communications, 12,000 photos, 14,000 GPS locations and 92,000 hours of CCTV... and failed to gain a single conviction in court. This does, however, bring to light both the prevalence and the ease of monitoring in the modern world.

It's clearer than ever how every scientific advancement and constant refinement in these technological sectors means further social alienation, consolidated capitalist infrastructures and fine-tuned control. The empty and emptying hi-tech gimmickery and hostile architecture of concrete, fibre-optics, steel, plastic and indifference that works to replace the living world inspires us to only one end: its complete and irreversible demolition.
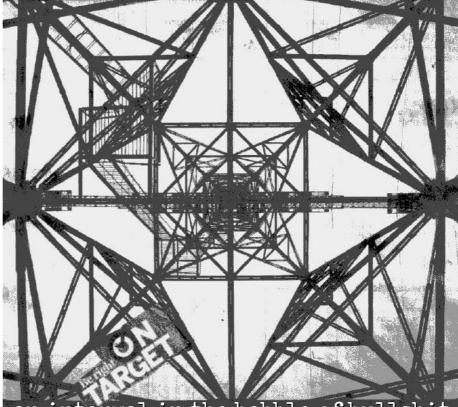
SOME PRACTICAL REFUSAL

26.02.13, Montréal, Canada: *Anarchists spray a CCTV using a fire extinguisher re-filled with paint, and trash another by dropping a concrete slab onto it from a rooftop above.*

Puget Sound region, U.S.A.: "In the opening weeks of February, 2013, we have removed and destroyed 17 security cameras throughout the Puget Sound region. This act is concrete sabotage against the system of surveillance and control."

January – February 2013, Helsinki, Finland: "During the last weeks we have blinded several CCTV-cameras around capital area of Finland. [...] We dedicate this action to all of those who still fight against state and capital and all those who have and imprisoned by the state. [...] Against the European Police Congress! *[ed. - see **Global Flash-Points**]*"

30.01.13, Cartago, Costa Rica: *The multinational mobile phone company Movistar has the locks sealed at one of their shops by Earth Liberation Front/Animal Liberation Front (E.L.F./A.L.F.) cell 'Antispeciesist Militia - Wild Earth'.* "The everyday system involves life becoming increasingly artificial, interrupting the development of nature;

a break-down in communication can be a good thing if the spoken word is a lie that keeps truth paralysed

an interval in the babble of bullshit opens up a space where something fresh can flourish, without dominance potential may blossom

[...] telecommunications industries contribute to this and that's why they will be the target of our attacks."

03.01.13, Berlin, Germany: *Arson of Deutsche Telekom vehicle,* "in the context of the European Police Congress. Telekom has made profits for decades in the field of military equipment and armament. Also, concerning the interception of telecommunications, Telekom together with its subsidiary companies T-Mobile and T-Systems is one of the top players in its field. Accordingly, the firm on its official website boasts about the data processing and linking for cops as well as its mobile systems for screening people at the service of federal cops, in order to be able to protect the German borders even more effectively. [...] If that's not enough, you should check out the working conditions at the subsidiaries of Telekom abroad..."

January 2013, Milan, Italy: *Two molotov cocktails thrown at a TV mast situated on a roof of a building. One molotov was tossed inside the equipment room, the other one hit the roof of the structure.*

30.12.12, Brussels, Belgium: *Several areas of the city remained more than a day without Internet, television and telephone due to anonymous action...*

28.12.12, Brussels, Belgium: *The offices of security company Bravvo were destroyed by arson. (They organise patrols of city guards, are responsible for the 'administrative fines' to punish 'anti-social behavior' and give out money to those who install video-surveillance in their shops or houses.)*

23.10.12, Bristol, U.K.: *Standfast Ltd., who place CCTV in schools (and not only), get a vehicle burnt by the 'counter-surveillance cores'.*

09.10.12, cyberspace: *To coincide with the German Chancellor Angela Merkel's visit to Athens, hacking group 'Anonymous Anarchists - Invisible Combatant Cells' launched massive "distributed denial of service" attacks against the websites of the National Police Force of Greece, Greek Ministry of Foreign Affairs, Greek Ministry of Civilian Protection & Public Order, and the Greek President.*

24.09.12, Athens, Greece: *'Fires on the Horizon' of the Informal Anarchist Federation (F.A.I.) torch the offices of Transam Trading Co Ltd, which sells high-tech control systems, specialising in various types of high-tech cameras and X-ray.*

24.09.12, Kolomna district, Russia: *Arson attack on a mobile phone tower that doubled as a satellite relay,* "just several dozen yards from human habitats. The flame eventually consumed

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whole length of the tower and we enjoyed flashes from exploding equipment for quite some time." *Responsibility claimed by 'Wolfpack' cell of the Russian E.L.F./A.L.F., part of the Informal Anarchist Federation.*

18.09.12, Trento, Italy: *In the centre of the city about 30 CCTV cameras are vandalised with red paint by anarchists.*

29.08.12, Parma, Italy: *3 mobile phone masts set on fire.* "The landscape where the masts stood include, in the space of a few hundred metres, a railway track with adjoining yards, power plants, a highway, intensive farming facilities, factories and luxury villas. Many of these infrastructures feed the mega monster of the technological and industrial machinery and the insatiable thirst for energy and mobility required by the western civilised lifestyle."

20.08.12, Toluca, Mexico: *'Anti-Civilisation Fraction' of the E.L.F. (in affinity with the Informal Anarchist Federation) take responsibility for letting off an explosive on the property of the Mexican Counsel of Science and Technology.* "A direct attack on this pillar of the techno-system responsible for propagating the language of technology and promoting technological "progress" within alienated society. Insurrectional gunpowder for those who strengthen domestication, with ties to the productive sectors (industry), centers of scientific research and higher education institutions."

Volos, Greece: "During the past month, we destroyed 14 private surveillance cameras in the wider area of Volos. [...] They are intended to impose, either in an insidious and subtle way, or in an open and audacious one, the acceptance of supervision and surveillance, of law and order. And if the public-state cameras consist a power display of a State, of a system which strives to expand like cancer to every sphere and field of life, the private ones (in houses and stores) are the proof that up to a certain extent the State/system has made it happen. [...] Our

offensive targets normality, voluntary serfdom, sneaking and consciences in uniform; the masters but also their submissives, selfishness and personally stepping-up in capitalism, inertia and indifference as life stance, racism and sexist mentalities and behaviors. [...] We are filled with rage against the small-time bosses that have the look of a thousand cardinals and, in the most arrogant way, demonstrate their power on their employees; rage and disgust for the 'honoured working class hero' that comes back from work and takes his frustration out on his wife and children; against any kind of Greek-hearted patriot who would chase after the 'illegal' immigrant street vendor; against every 'legal' immigrant who would seek their place in the Greek petite bourgeoisie, reproducing attitudes they had also endured in the past but now unleash against immigrants 'without papers'."

May '12, Pisa, Italy: *Anarchists sabotage a covert camera placed by undercover cops to view the house of some comrades under investigation.*

11.04.12, Bristol, U.K.: *A communications mast on Dundry Hill is attacked by 'Some rising flames' of E.L.F. Empowering Inferno, taking out five communication services and putting BBC Radio Bristol and Jack FM stations off air for more than 16 hours, as well as disrupting the cops radio communications.* "We did this by stuffing two tyres with rags and methylated spirit, jamming them in the bundles of wires at the bottom of the mast and then igniting them. [...] The media is just one tool of modern alienation. Technologies such as mobile phones and online networks have become so all-pervasive that other more meaningful forms of communication have been undermined. We are increasingly atomised and connected to each other through the mediation of mass electronic devices. The technological-information society makes it easy to bury yourself in obsessive updating, reality TV, 'social media', popularity games and whatever gets handed down to blot out a way of life which hinges on control and exclusion."

04.04.12, Barcelona, Spain: *'Anarchist Nihilists' attacked various CCTV systems in the Torrassa neighbourhood with poles, rope and stones.*

29.02.12, Barcelona, Spain: "[W]e went down into the Congrés metro station and we destroyed everything – cameras, ticket vending and validation machines, ticket office and publicity stands. [W]e have plenty of reasons to attack the TMB (the metropolitan transport system of Barcelona), when they raise the fares and the security guards assault us. We have plenty of reasons to leave the floor full of broken glass, when every workday we are obliged to go to work and passively suffer the exploitation. Even if the majority of the TMB staff abandons the solitaritarian workers and the passengers, let it be clear that we will not give up fighting."

14.02.12, Bristol, U.K.: *A laser light was shone at the police helicopter over Bristol. Shortly after police officers arrested three youths. Chief Superintendent:* "These people have no consideration for the safety of the aircraft or its crew. When a laser is directed at any aircraft it puts life at risk and in the case of the police helicopter hinder the apprehension of offenders and delays the investigation of crime."

14.12.11, Melbourne, Australia: "[M]ajority of the Sydenham trainline ticket, myki and validation machines were sabotaged[...] We are subjected to constant surveillance in the stations, trams, busses and trains. Security personnel silently observe banks of monitors behind thousands of cameras. Vigilantly watching for "suspicious" behaviour. The ticket inspectors terrorise us into paying up everyday, they are nothing else than armed enforcers of capitalism who use violence and fines to guard the profits of companies who make millions of dollars everyday out of their need for us to travel to and from work. [...] This whole system must be attacked and sabotaged."

13.12.11, Guia, Portugal: *One of the much-hated toll gates on the highway (the subject of an extensive campaign of sabotage) is burnt down, and an official of the company that manages the Algarve motorway is wounded by rifle fire as he approaches the electronic barriers which vandals had set alight. The Portugese army are later deployed along the A22 motorway in the Algarve, to counter the continuous acts of vandalism against toll booths and their cameras.*

20.11.11, Barcelona, Spain: *The locks of 15 polling stations were sealed before the election, their cameras were obscured and attacked by F.A.I. 'Anti-Authoritarian Insurgency of Action'.*

02.08.11, Leipzig, Germany: *Masked attackers did huge damage (over 5,000 euros) through an arson targeting a CCTV used by cops, with tram signalling, traffic-sign and high-voltage cable also burned. The building of a big insurance company was also has their windows smashed.*

26.05.11, Nottingham, U.K.: *The windows of Inside Out Security are smashed, because they are* "responsible for making surveillance equipment that watches us everywhere we go. They are specifically responsible for a large number of CCTV cameras in schools..."

10.04.11, D1 highway, Czech Republic: "[W]e blew up a generator which supplies power to a small toll gate on the D1 highway. As a result, CCTV stationed there was cut off. The state of constant control must not leave us dormant. They treat us like laboratory rats caged in a bleak maze. Due to the public's resignation they are free to impose an atmosphere of fear as they please. Such an atmosphere of fear and enforcement is accompanied by a ubiquitous supervision carried out by various authorities to keep an eye on those who would feel like breaking free from the vicious circle."

14.06.10, Thessaloniki, Greece: *Anarchists stormed a super-market, destroyed the anti-theft system and security camera, took basic-neccesity food, and seized money from the cashiers which they burnt outside before retreating (using bins to blockade the road, slowing down cops' response).*

sources if not already cited:
(anonymous if unlisted)

'Fucked Off Not Fucked Up'
     – by V.Q.

'An Hourglass That Kills Slowly'
     – from 'Why Are We Against All Prisons?', by Random Anarchists

'Non-Violence is Impossible'
     – from 'Affinity' #2

'Whatever You Think, Just Think It Through...'
     – from a letter in support of Olga Ekonomidou (C.C.F./F.A.I.) from Dimitris Dimtsiadis, Babis Tsilianidis, Giannis Skouloudis & Sokratis Tzifkas

'Signals of Disorder & Their Importance in Spreading Rebellion'
     – from 'Signals of Disorder: Sowing Anarchy in the Metropolis', by A.G. Schwarz

Articles referenced by title throughout this chapter in *[square brackets]* which do not appear in the previous pages appear in the other chapters of this volume.

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actforfree.nostate.net/?tag=return-fire

returnfire@riseup.net