

ANTI-AUTHORITY

DAILY REVOLT

RETURN FIRE

INDIVIDUAL WILL

DE-CIVILISATION

Nature as Spectacle
(considering some illusions of civilisation)

The Bosses Grand Idea
& anti-2012 Olympic resistance

Sealife Deformities from the Gulf of Mexico
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(industry means disaster)

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& revolt against nuclear power

'Can't Live Without You'
(intimate abuse through codependency addiction)

...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.



NATURE AS SPECTACLE

- The Image of Wilderness vs. Wildness

(Author's note: The frequent use of quotation marks in this essay is to reinforce the idea that nature and wilderness are concepts, not actual beings.)

Nature has not always existed. It is not found in the depths of the forest, in the heart of the cougar or in the songs of the pygmies; it is found in the philosophies and image constructions of civilized human beings. Seemingly contradictory strands are woven together creating nature as an ideological construct that serves to domesticate us, to suppress and channel our expressions of wildness.

Civilization is monolithic and the civilized way of conceiving everything that is observed is also monolithic. **When confronted with the myriad of beings all around, the civilized mind needs to categorize in order to feel that it is understanding (though, in fact, all it is understanding is how to make things useful to civilization).** Nature is one of the most essential of civilized categories, one of the most useful in containing the wildness of human individuals and enforcing their self-identification as civilized, social beings.

Probably the earliest conception of nature was something similar to that found in the old testament of the Bible: the evil wilderness, a place of desolation inhabited by ferocious and poisonous beasts, malicious demons and the mad. This conception served a purpose especially important to early civilizations. It induced fear of what was wild, keeping most people in the city walls and giving those who did go out to explore a defensive posture, an attitude that they were in enemy territory. **This concept, in this way, helped create the dichotomy between "human" and "nature" that keeps individuals from living wildly, that is, in terms of their desires.**

But a totally negative conception of nature was bound to reach its limits of usefulness since it made civilization into an enclosed and besieged fortress, and to survive civilization has to expand, to be able to exploit more and more. "Nature" became a basket of resources for civilization, a "mother" to nurture

"humanity" and its civilization. It was beautiful, worthy of worship, contemplation, study... and exploitation. It was not evil... but it was chaotic, capricious and unreliable. Fortunately for civilization, "human nature" had evolved, rational and needing to order things, to bring them under control. Wild places were necessary so that people could study and contemplate "nature" in its untouched state, but precisely so that civilized human beings could come to understand and control "natural" processes in order to use them to expand civilization. So the "evil wilderness" is overshadowed by a "nature" or "wilderness" that has positive value for civilization.

The concept of nature creates systems of social value and morality. Because of the apparently contradictory strands that have gone into the development of "nature," these systems also may appear contradictory; but they all achieve the same end: our domestication. **Those who tell us to "act civilized" and those who tell us to "act natural" are really telling us the same thing: "Live in accordance with external values, not in accordance with your desires."** The morality of naturalness has been no less vicious than any other morality. People have been imprisoned, tortured and even killed for

committing "unnatural acts" - and still are. "Nature," too, is an ugly and demanding god.

From its beginnings, nature has been an image created by authority to reinforce its power. It is no surprise that in modern society, where image dominates reality and often seems to create it, "nature" comes into its own as a means of keeping us domesticated. **"Nature" shows on TV, Sierra Club calendars, "wilderness" outfitters, "natural" foods and fibers, the "environmental" president and "radical" ecology all conspire to create "nature" and our "proper" relationship to it.** The image evoked retains aspects of the "evil wilderness" of early civilization in a subliminal form. "Nature" shows always include scenes of predation and the directors of these shows have been said to use electric prods in attempts to goad animals into fights. The warnings given to would-be "wilderness" explorers about dangerous animals and plants and the amount of products created by "wilderness" outfitters for dealing with these things is quite excessive from my own experiences wandering in wild places. We are given the image of life outside of civilization as a struggle for survival.

But the society of the spectacle needs the "evil wilderness" to be subliminal in order to use it efficiently. The dominant image of "nature" is that it is a resource and a thing of beauty to be contemplated and





studied. "Wilderness" is a place to which we can retreat for a short time, if properly outfitted, to escape from the humdrum of daily life, to relax and meditate or to find excitement and adventure. And, of course, "nature" remains the "mother" who supplies our needs, the resource from which civilization creates itself.

In commodity culture, "nature" recuperates the desire for wild adventure, for life free from domestication, by selling us its image. The subliminal concept of the "evil wilderness" gives venturing into the woods a tang of risk that appeals to the adventurous and rebellious. It also reinforces the idea that we don't really belong there, thus selling us the numerous products deemed necessary for incursions into wild places. The positive concept of nature makes us feel that we must experience wild places (not realizing that the concepts we've had fed into us will create what we experience at least as much as our actual surroundings). **In this way, civilization successfully recuperates even those areas it seems not to touch directly, transforming them into "nature," into "wilderness," into aspects of the spectacle which keep us domesticated.**

"Nature" domesticates because it transforms wildness into a monolithic entity, a huge realm separate from civilization. **Expressions of wildness in the midst of civilization are labelled as immaturity, madness, delinquency, crime or immorality, allowing them to be dismissed, locked away, censured or punished while still maintaining that what is**

"natural" is good. When "wildness" becomes a realm outside of us rather than an expression of our own individual free-spiritedness, then there can be experts in "wildness" who will teach us the "correct" ways of "connecting" with it. On the west coast, there are all sorts of spiritual teachers making a mint selling a "wildness" to yuppies which in no way threatens their corporate dreams, their Porsches or their condos. "Wilderness" is a very profitable industry these days.

Ecologists - even "radical" ecologists - play right into this. Rather than trying to go wild and destroy civilization with the energy of their unchained desires, they try to "save wilderness." In practice, this means begging or trying to manipulate the authorities into stopping the more harmful activities of certain industries and turning pockets of relatively undamaged woods, deserts and mountains into protected "Wilderness Areas." This only reinforces the concept of wildness as a monolithic entity, "wilderness" or "nature," and the commodification inherent in this concept. **The very basis of the concept of a "Wilderness Area" is the separation of "wildness" and "humanity." So it is no**

surprise that one of the brands of "radical" ecological ideology has created the conflict between "biocentrism" and "anthropocentrism" - as though we should be anything other than egocentric.

Even those "radical ecologists" who claim to want to reintegrate people into "nature" are fooling themselves. Their vision of (as one of them put it) a "wild, symbiotic whole" is just the monolithic concept created by civilization worded in a quasi-mystical way. "Wildness" continues to be a monolithic entity for these ecological mystics, a being greater than us, a god to whom we must submit. **But submission is domestication.** Submission is what keeps civilization going. The name of the ideology which enforces submission matters little - let it be "nature," let it be the "wild, symbiotic whole." The result will still be the continuation of domestication.

When wilderness is seen as having nothing to do with any monolithic concept, including "nature" or "wilderness," when it is seen as the potential free spiritedness in individuals that could manifest at any moment, *only then* does it become a threat to civilization. Any of us could spend years in "the wilderness," but if we continued to see what surrounded us through the lens of civilization, if we continued to see the myriads of beings monolithically as "nature," as "wilderness," as the "wild, symbiotic whole," we'd still be civilized; we would not be wild. But if, in the midst of the city, we at any moment actively refuse our domestication, refuse to be dominated by the social roles that are forced upon us and instead live in terms of our passions, desires and whims, if we become the unique and unpredictable beings that lie hidden beneath the roles, we are, for that moment, wild. **Playing fiercely among the ruins of a decaying civilization (but don't be fooled, even in decay it is a dangerous enemy and capable of staggering on for a long time), we can do our damndest to bring it tumbling down.** And free-spirited rebels will reject the survivalism of ecology as just another attempt by civilization to suppress free life, and will strive to live the chaotic, ever-changing dance of freely relating, unique individuals in opposition both to civilization and to civilization's attempt to contain wild, free-spirited living: "Nature".

"Civilization is a network of institutions that materially and practically alienate us from our own lives and creativity and, at the same time, from the myriad of relationships with the infinite variety of beings and things that make up the world in which we live. This alienation is what transforms the variety of beings and things into the *unity* of Nature. This unity mirrors the imposed unity of civilization. Overcoming alienation could thus be seen as a process of decivilizing. But what does this mean? It does not mean rewilding, going back to the primitive, going back to Nature. All these ideas imply a return to a way of being that is in reality a conceptual model (the Wild, the Primitive, the Natural) and thus a civilized ideal.

Decivilizing is not a *return* to anything. The flow of relationships between ever-changing individuals that is existence outside of the Civilization-Nature dichotomy is never repeatable. So decivilizing has to be understood and explored without models, without any concept of a return."

- *Destroying Civilization, Destroying Nature*

THE BOSSES GRAND IDEA

- The Olympic Spectacle of Money and Power

[ed. - This piece was featured online and in the anarchist publication Dark Nights, just before the London Games. Anti-2012 resistance was sparse in the years between London winning the mega-project bid and the summer event, although there was sporadic action in the run-up.]



“When the emperors must get their subjects to swallow something disastrous, they organise majestic games.”
 – leaflet against the 2006 Winter Olympics

Ever since they were founded in 1896, the modern Olympic Games have been more about money, power, and politics than they are about athletics and sport or celebrating some mythical ‘common humanity’. The financiers of this palaver and the economic system that underpins it have no ‘common humanity’ to share with us the excluded, despite the jingoistic London 2012 advertising forced down our throats for months and months now.

The ‘Greenest Games so far’?! What a bad joke, as the Olympic sprawl of huge developments further scar the face of the land colonised by the megacity. More contaminated topsoil, destroyed marsh habitat, concrete and fences. All funded by the same global corporations who are devastating the living planet, poisoning and exploiting the people (BP who are responsible for the Gulf of Mexico oil spill and the extraction of highly-polluting tar sands such as in Canada, Dow Chemical (who produced one-third of the Agent Orange defoliants sprayed over Vietnam and producing birth defects even four generations later and who were implicated in the 1984 Bhopal disaster in India which killed up to 20,000 people and injured tens of thousands more, Rio Tinto the number one emitter of toxins near the Utah mine making Olympic medals, EDF who are building 8 new nuclear plants around the UK... [ed. - plans are on now hold while they demand higher energy prices]).

Across the world the Olympic infrastructures have been raised on the bodies of workers who died in the race to



complete these modern-day pyramids of Industrial Progress. Yes, make no mistake, it’s these businessmen and contractors along with government bureaucrats and their security services (quick to use a lucrative opportunity to advance social control) who really benefit from this.

Already globally synonymous with the surveillance society, London will host a showcase of the latest control technologies from the booming security and defence sector which feeds off post-9/11 and austerity-era insecurity. This is the bosses grand idea: to catalyse and secure projects of urban development, tourism and infrastructure under the favourable conditions of a world-renowned market scheme. Much beyond a single event, the modern Olympics is an emblem of the system that brought it back to life.

“Myths about the Olympic industry are promoted almost entirely through the corporate media, who create a common consensus that everyone will benefit from the Olympics, and therefore everyone supports them. Those who don’t are either ignored, marginalized as misguided misfits, or criminalized.”
 - leaflet against the 2010 Winter Olympics

We know that their ‘trickle-down’ economics is bullshit, the super-rich coming to the UK who can afford to go to the Games swan around posh hotels and shopping districts. The privileged class ‘Olympic family’ of officials, national bureaucrats and sponsors – and apparently other businessmen secretly offered access for £20,000 each – enjoy 170 miles of their own ‘VIP lanes’ to travel around during the period in 4,000 chauffeur-driven BMWs alongside the athlete’s coaches. They have cleared the way for them and their mates only, with mass evictions and social cleansing of the more unsightly aspects of the class society that they run.

And what are the rest of us to be left after the show is over? Increased rents, more surveillance technology, exclusive commercial areas we are socially, economically and racially frozen out of. **Fascist**

regulation and austerity for most, Disneyland in London for the few.

Everything controlled and calculated by the powerful ruining our lives. And the privilege of a few weeks’ circus to make us forget the emptiness and desolation of our times.

“The Olympics are a shop-window of capitalism and domination itself. An advertisement for the world of class slavery and the means to impose it.”
 - leaflet against the 2004 Olympics

We have already seen the venomous vilification of the “unpatriotic” who during the summer might demonstrate, strike or otherwise disturb the waters. We have already seen the rolling numbers of Group 4 Security private guards, army and police forces from across the country who will occupy London for the event. The focus in all the security is explicitly on the ‘internal enemy’, the black sheep among us... the perfect excuse to roll the troops out onto the streets in a country where it is stigmatised to do so.

In the past the Olympics has been used as a military experiment as part of the giant show-piece and bidding nations must show willing to implement a martial police state.

The biggest mobilisation since the second world war; 18,000 soldiers (possibly more, such is the secrecy – including details of troops deployed from other countries), with unmanned drones, fighter jets, Royal Marines, attack helicopters and the Navy’s biggest aircraft carrier will be in London – with a more familiar military parade to make it all more palatable in the patriotic fervour that barely masks the citizens’ fear. **Fear of the elusive terrorist, rowdy youth or illegal immigrant, but not of cops who can kill people like Ian Thomlinson with impunity? Not of Group 4 Security mercenaries who got away with murdering Jimmy Mubenga on his deportation flight? Not of the soldiers who brutalise, rape and occupy across the world?**

The police officers for the Games are militarised even more too, with sonic weapons, water cannons and chemical weapons for the first time on mainland Britain ready to disperse any unruly mob. Any dissent against the ‘Olympic spirit’ will not go unnoticed by the Met, long granted

powers to remove any signs of anti-Olympic sentiment within a certain radius. The display, production or possession of posters/leaflets critical of the Games, government or sponsors has been criminalised, police powers granted to enter private homes to seize materials. The Olympics Dispersal Zone outside the miles of electric fence allows cops to banish groups of two people or more from the area for 74 hours, and if they're under 16 even escort them home.



The State uses the legitimacy of the Olympics to push ahead the kind of modern totalitarianism that has been its direction in the UK for so long already. When the athletes and tourists have packed up the smoke will clear to reveal the fortress standing taller and stronger than ever. *But the struggle against the powerful and their world doesn't come and go with such events, and cops, industrialists and politicians will have to keep looking over their shoulder for the rest of their despicable lives.* What terrifies them is the prospect of an uncontrollable fringe who don't buy the friendly image, who aren't cowed into total submission by the show of force, who see how far from a meaningful life these bastards are keeping us and who can find the cracks in the wall which separates the haves from the have-nots. **In August 2011, an explosion of anger rocked the centres of poverty and exploitation, and the riots have left a burning legacy which unveils how thin that wall can be.**

Let's go at it once again, harder than ever, until the whole rotten charade falls apart!

FOR A SECOND SUMMER OF FIRE
– DEATH TO THEIR DREAM
OF ORDERLY MISERY

Torch the Olympics



ANTI -2012 CHRONOLOGY

[incomplete]

17.02.10, Bristol, U.K.: *Demo at 'The Matthew' (replica of the celebrated ship John Cabot sailed from Bristol, helping start the 500-year genocidal colonisation of the Americas) in solidarity with militant resistance to Winter Olympics in Canada. "The London 2012 Games are just around the corner and there is no better time to start your training as an anti-Olympic athlete!"*

26.03.11, London, U.K.: *Following a riotous demonstration ostensibly against cuts in government spending which saw large amounts of damage to symbols of wealth and power and clashes with police, members of the crowd attack the Olympic clock in Trafalgar Square.*

31.12.11, London, U.K.: *From the statement about an anti-prison demonstration in Brixton: "about the forthcoming olympic\$... [t]he police and the army will be working to ensure the smooth running of the gam€s. It is important we remember the every day repression it will bring as well as its lasting legacy of increased militarism of police, intrusion of surveillance and generally increased police powers."*

17.02.12, London, U.K.: *60 people block the road and line the rooftops during an expected eviction attempt on squatted houses on Dalston Lane near the Olympic Zone, deterring cops and bailiffs, hanging a banner: 'Fuck the Olympics'.*

26.02.12, London, U.K.: *Hundreds of the Games 'Official Fuel and Gas Provider' British Petroleum (BP) signs at petrol stations, advertising hoardings and BP-sponsored cultural institutions were disfigured.*

13.04.12, London, U.K.: *Leyton Marsh, an environmental area supposedly under 'special protection', was designated for a secured Olympic basketball training facility. After a hold-up of over two weeks due to an occupation of the work site, campaigners are evicted, but continue to disrupt construction by climbing onto plant equipment.*

21.04.12, London, U.K.: *Leaflets handed out in Peckham during a hungerstrike in Greek prisons. "We are living through the militarisation of London in preparation for the Olympics, something that the people of Athens went through in 2004. Many acts of sabotage took place, demos, etc. expressing anger at the absurd expense of the huge security operation that left so many debts that affect everybody's lives today. [I]t's just another excuse for a more of a lockdown prison society, moving people out of their homes in London to make room for businesses and yuppies. [...] Our solidarity has nothing to do with the false national community celebrated by the UK flag-waving around the Olympics, carrying on the dirty history of imperialist racism..."*

17.05.12, Athens, Greece: *Banner hung in solidarity with the displaced by preparations for 2016 Games (and 2014 World Cup) in Brazil: "the same day that the Olympic flame was handed over from Athens' Kallimarmaro stadium to the UK for the 2012 Summer Olympics in London, we said FUCK THE WORLD CUPS AND THE GAMES."*

22.05.12, Bristol, U.K.: *'May 22nd Group' of the Informal Anarchist Federation (F.A.I.) simultaneously sabotaged two main railway routes*

through the city by arson of the signalling cables in the early hours, preventing the following traffic from resuming regular services until the next day. The objectives were disruption of the supply chain, wage-labour and normality in general, and more specifically to affect the trainlines for both the corporate centre of town and the northern industrial area that houses the Ministry of Defence and various corporations involved in the military complex. "In the United Kingdom of clockwork control and domestication, we're some of the 'unpatriotic ones' who find the 2012 Olympics, with the ensuing spectacle of wealth (when so many here struggle to feed themselves and their families), harmful developments and escalating police state, frankly offensive. But no union or movement calls our shots, and we have no inhibition to use guerrilla activity to hurt the national image and paralyze the economy however we can..."

June 2012, Goole, U.K.: *Olympic rings installed at the clock tower in the Boothferry precinct are attacked twice by vandals, the first time just before the Olympic Torch parade passed through town on the 19th, then again a week later, putting them beyond repair, and anti-social graffiti is written on the West Park sports facility and on the walls of the changing rooms.*

25.06.12, Bristol, U.K.: *Many windows on two floors broken and sloganised by anonymous vandals at the offices of GDF, the global energy and utility corporation building the Energy Centre in the Olympic Park to 'off-set emissions', which the written claim describes as "a ridiculous attempt to greenwash one of the crowning jewels of world capitalist rule, which is in reality a disaster for the environment and the exploited everywhere it goes. The aim of all these technological solutions is not to address the tremendous damage Civilisation has caused the planet and our own wild nature, but to indefinitely perpetuate the same system that's devouring the earth."*

27.06.12, London, U.K.: *During the opening ceremony of the Games, a bike demonstration crosses a police line to reach the north of the river – leading to a mass arrest of 182 cyclists.*

late July – early August 2012, Bristol, U.K.: *For the Olympic opening week, an 'Autonomous Sabotage Cell' torches two British Telecom (BT) vehicles as "a small reply to the heightened repression in London" (BT were one of the larger Olympic sponsors, supply prisons and invest in the arms trade), before proceeding the next week to burn out a signal-repeating mast of O2 (a mobile phone company, heavily involved in servicing cops, probation services, immigrant detention camps etc.) for their believed connection to BT (who set up and ran O2 until 2005, but actually then sold it on) and because "[a]ttacks on communication structures are a necessary part of the multi-formed struggle". "Behind the scenes of Olympic grandeur, our daily experience is that modern life becomes more and more like a cage. Britain jails more adults than any other European country, and comes 3rd for jailed young people, but it's gold medal is in extending the authoritarian management of the "inside" to the "outside"[...] This society is already one giant prison for all but a privileged few and the modern citizen is already being trained to be the model prisoner."*

early August 2012, Tenerife, Canary Islands: *Graffiti on the streets: 'Olympics = Repression'.*

early August 2012, Athens, Greece: *Banner drop: "Smash the OlymPIGS and the capitalist wankers – Arson and wildfire to the Olympic ideals – Burn, London, burn" The authors release a claim online: "We don't forget the comrades who, despite the super-spectacle set up by cops, military and mass media, are stepping forward and spitting in the face of the society of submission."*

08.08.12, Portevedra, Spain: *Graffiti painted on the Ministry of Labour and Immigration. "It goes for all those people who suffered the repressive scourge in England [before the Olympics...] so that cities could look "neat and tidy" and matched the bourgeois interest in this sport event, used as an excuse for racism, gentrification and police brutality. While their shitty newspapers work to make it all up as integration and international cooperation, migrants are expelled from their houses and tortured in the street and in the detention centers..."*

10.08.12, London, U.K.: *Bike demonstration to show solidarity with the cyclist killed on August 1st by an Olympic bus, who was ignored by media who concentrated on the gold medals – particularly one won by a British cyclist.*

13.08.12, Athens, Greece: *F.A.I. 'Fire to Sweatshops' detonate an incendiary device at a real estate investment office. "We are witnessing the most extreme contradictions that are born and die in this shit world. [While the calculators of] economic statistics are counting 23,000 dead in Syria, billions of people are watching the London Olympic Games besotted; the distance between the Olympics and the 'practical' shooting in the field of operations is just a simple push of the button on a remote control."*

13.08.12, Bristol, U.K.: *"The "greatest show on earth" is everywhere, with surround spin and relentless, multi million media hype designed to make us believe that "the games" really are ours. Millions of people are won over by emotional stories of human triumph and heartwarming success. "Support your team". Get behind the flag. Get with the logo. Stay under control (or else!...). Belong. Believe. And suddenly, as if by magic, "We're all in this together"..." Posts on counter-information websites take responsibility for various attacks against Olympic sponsors: a shopfront of Thomas Cook (which "sells a poor paradise to rich tourists whilst destroying cultures and ecosystems around the world") and both a Lloyds TSB bank branch and depot unit are smashed up, and a Virgin Media van is graffitied and daubed with paint-stripper. "[W]e continue a long and proud story of anti olympic struggle. [...] We took this action the day after the closing ceremony to show that our struggle hasn't finished."*



SEALIFE DEFORMITIES FROM BP'S GULF OF MEXICO OIL SPILL - Industrial Disasters or Industry as Disaster?

In January 2013, almost three years after the Deepwater Horizon deep-sea oil drill operated by British Petroleum (BP) in the Gulf of Mexico exploded on 20th April 2010, a U.S. court ruled that BP and their drilling partners were responsible for the blowout (in addition to manslaughter of 11 workers who died in the explosion, and for lying to Congress about the size of the spill). As a result of the incident, vast quantities of oil fouled the ocean, beaches, deep-sea coral, wetlands, wildlife refuges and estuaries, in the largest marine spill in the history of the petroleum industry (flowing unabated for five months and probably still seeping now). Blame was placed on the fact that BP and their partners made a series of cost-cutting decisions in a rush to complete the oil-well, as well as poor equipment maintenance and undertrained staff. The giant U.K.-based oil corporation was told to pay \$4 billion in criminal penalties – as if such damage could ever be addressed through financial means, or through 'justice' – and is now more active than ever in the Gulf of Mexico, with seven rigs drilling wells. BP has poured vast amounts of money into 're-greening' its image as an ecologically-conscious outfit since the spill, helped for example by its adoption as a London 2012 Olympic 'sustainability partner', and otherwise continues as usual with their pillage and devastation of the Earth.

While executives, journalists and citizens close the book on the atrocity, in the Gulf of Mexico disturbing repercussions of the spill are emerging. Vast numbers of mutated shrimp, crab and fish are turning up on a daily basis which are deformed by chemicals released during the disaster. The toxic dispersants used by BP to break up the spilt oil are known to be mutagenic: shrimp, for example, have a life-cycle short enough that more than three generations have existed since the disaster began, giving the chemicals time to enter the genome.

"I've seen the brown shrimp catch drop by two-thirds, and so far the white shrimp have been wiped out. The shrimp are immune compromised. We are finding shrimp with tumors on their heads, and are seeing this everyday. [...] We've fished here all our lives and have never seen anything like this" - Keath Ladner, Hancock County, Mississippi.

Darla Rooks, from Port Sulphur, Louisiana, reported finding crabs "with holes in their shells, shells with all the points burned off

so all the spikes on their shells and claws are gone, misshapen shells, and crabs that are dying from within ...they are still alive, but you open them up and they smell like they've been dead for a week". She's finding shrimp with abnormal growths, female shrimp with their babies still attached to them, eyeless shrimp, and shrimp with oiled gills. "We are also seeing eyeless fish, and fish lacking even eye-sockets, and fish with lesions [reportedly 20-50% affected is commonplace], fish without covers over their gills, and others with large pink masses hanging off their eyes and gills."

Hundreds of dolphin deaths have been reported in the region since BP's disaster began, with causes from drastic anemia to liver and lung cancer. **Dolphins are picking up whatever is in the system out there, the oil is working its way through the food cycle (entering from zooplankton) – and dolphins are affected by everything in that food cycle.** The chemicals then move into their fat; when they're pregnant, their young rely on this fat, and so dolphins are having developmental issues and still births.

This murderous damage is irreversible: due to the greed of the drilling corporations and the petro-chemical addiction of modern society which justifies it, the Gulf of Mexico is scarred by 'industrial disaster'. **But, in fact, industry is inseparable from its disasters, it is disaster.** In whatever sector you might choose to study, a way of life based on 'resource extraction' (read; elimination of living habitat, contamination of entire bio-regions), mechanised process (the tyranny of efficiency, complex technological and scientific progression to surpass human-scale knowledge and autonomy, strict compartmentalisation of tasks and expertise) and class-stratified labour (wage-slavery, specialisation, submission to the social machine) is a catastrophe for biodiversity in particular, our own capacity for free lives, and wildness in general.

As a case in hand, let's consider the fate of the global marine environments at the hands of petro-chemical extraction, transportation and consumption.

Firstly, the kind of catastrophes such as BP's Gulf of Mexico 'spill' (such a passive and responsibility-free term...) are never cleaned up. The problem just gets moved around. When specialists speak of 'recovery' it is a bland mockery of the previously

diverse ecology destroyed by whatever incident: the oil/toxic waste/sewage must go *somewhere*. They equate the relative post-disaster biological stability with 'recovery' when the contaminants have been dispersed and diluted, with the ocean accumulating more and more poison. In the Gulf of Mexico there is still more than 200 million gallons of oil in the water from BP's incident.

The technological solutions purported to 'deal' with the catastrophes are, like so many of civilisation's false remedies for its own damage, the arrival of more problems.

In a devastating experiment during the Gulf of Mexico release of oil, BP deployed at least 1.9 million gallons of Corexit dispersants, including genetically-modified/bio-engineered microbes alleged to 'eat' the oil – except these properties were found to be grossly overstated. The bacteria did, however, make an even more toxic substance when mixed with crude oil, reduce oxygen levels in the water as well as mutating its occupants, and as they spread in the air and come down in the rain they're suspected to be responsible for an outbreak of mysterious skin rashes onshore in the region. Clean-up workers were sprayed directly with Corexit (known to damage the respiratory and central nervous systems, deform embryos or fetuses and be carcinogenic), and threatened with firing when they asked for respirators to work in as it would "look bad in media coverage". For the corporations involved, what transpired was a *public relations* disaster, not a technological or environmental one.

And the stark fact is that these enormous 'spills' are hardly rare. BP's Gulf of Mexico release was massive (20 times greater than even the notorious 1989 incident in Alaska where Exxon's Valdez ship spewed 11 million gallons of oil into a bay containing one of the richest concentrations of wild animals in North America), and the damage cannot be understated. But apparently fires and explosions happen on Gulf of Mexico platforms scores of times every year, in the same way that before the Valdez incident up to 600 smaller local spills per year were reported (nevermind those which weren't). After Valdez, another spill off the west coast of Wales in 1996 was around twice the size, but garnered little media attention in comparison. Within two months of BP's spill, a TransAlaska pipeline let loose 1,000 barrels of crude oil, and the same day a merchant ship in the Singapore Strait collided with an oil tanker, spewing 25,000 tonnes of crude. In December 2012, a ship ran aground (there was no-one at the wheel – auto-pilot technology presumably failed) in Papua New Guinea, threatening spectacularly diverse marine life, coral reefs and mangrove forests, and coating 115

metres of coastline. BP themselves are no strangers to catastrophe: recently attested by a refinery explosion in Texas City in 2005, then an Alaskan pipeline leak in 2006. On and on. With the global petro-chemical addiction, oil and toxic waste spills accompany industry every step of the way.

The lie we are sold by the media, State and industry is that any of these calamities (the symptoms) can be resolved in isolation from the fact that industrial civilisation (the disease) is based on the degradation of the living Earth. In many ways the dominant culture's portrayal of larger disasters (or even the global, insidious ecological threats that hover over the rest of modern society that hasn't – yet – faced the oil spill, chronically-contaminated air, climate chaos, desertification, etc...) can become a paralysing force. This happens when we are confronted by images of such horror within an authoritarian discourse which offers no alternative to complete dependence on science and industrial technology to 'solve' its own problems.

But the most important thing to grasp is that the real disaster, the real atrocity, the real devastation *is the continuation of everyday life within industrial civilisation*. To think of these mediatized events as aberrant from the overall mode of operation in this society only mystifies what is constant, undramatic and murderous about the latter. It's true that the death of 20% of the juvenile bluefin tuna in the Gulf's most important spawning area and season due to BP's spill (the fish take five to 15 years to mature) exposes the callous disregard industry has for the victims-in-waiting of their inevitable disasters. But the tuna's spawning stock had already declined 82% in the Western Atlantic during the previous 30 years. (Bluefin tuna are one of the world's largest and fastest fish; as well as the most endangered of all tuna species, which has led people to action in defence of them. For just one example, in July 2011 an Animal Liberation Front diver group sabotaged a fishery in St Pauls Bay off Malta, cutting open the cage-nets and causing €95,000 damage). For these tuna, and much more, *no 'spill' would still have meant disaster*.

As for the spilt oil; most of the hundreds of millions of barrels-worth which float on the world's waters at any given time is not from accidents but from ship bilges or engines being cleaned, industrial and municipal run-off, and other perfectly routine activity.

Business-as-usual means a constant oil slick even before anything 'goes wrong'.

The next untapped deep-sea frontier expansion the oil industry (including BP) has its eyes on is the fragile and pristine Arctic. Somewhat ironically, drilling in the farthest



"The growing awareness of widening catastrophic conditions is insufficient to bring about a response as long as the structures of daily urban-industrial-commodity life are not materially challenged. When they separately confront the various manifestations of the crisis, communities are left on the terrain of emergency response, demands for technological and regulatory reform, and ultimately, "treatment" of an increasingly denuded world. That is to say, we remain on the terrain of a system that thrives on disaster, grasping at measures that may at best only achieve the same diminished stability in the social sphere that they do ecologically... [...] Roszak observes, "If modern society originally embraced industrialism with hope and pride, we seem to have little alternative at this advanced stage but to cling on with desperation." Of course, this is to cling on to a sinking ship, but cling we do. Mass society has taken its predictable revenge on those forced to inhabit it, eroding the inner strength and visionary impulses of human beings as ruinously as it has degraded and simplified the natural world. Disaster being a permanent condition of life, so quickly is one horror followed by the next, we have been disciplined to focus on the mediatized version of this season's industrial plague while all around us the hundred hydra heads flourish."

- *Stopping the Industrial Hydra*

north has been eased by global warming as the Arctic is heating up faster than anywhere else on the planet, and as much as 13% of the world's undiscovered oil reserves lie beneath the rapidly melting northern ice cover. In the treacherous waters of the Arctic, the response to any oil release would be hugely complicated by extreme cold, strong winds, breakaway ice blocks and, in the winter, limited daylight. If

a blowout occurs and wasn't capped or a relief well drilled before winter, the blowout will operate right through the winter months, with oil and gas coming up under the ice, absorbed into the floe and carried away downstream with it when the ice moves. By spring the oil would cover a huge area. As always, the industry will no doubt assure us of the near-impossibility of anything 'going wrong' in the first place, which should be familiar by now: before the Deepwater Horizon explosion, similar assurances were given for deep-sea drilling in the Gulf of Mexico.

The global race is on to secure the diminishing oil fields for exploitation by the world powers – nation-states and industry. The most destructive methods are being employed even for lower-quality fuel: for example 'fracking' to extract shale gas, with dire consequences such as chronic groundwater pollution and earthquakes, and the enormous 'Tar Sands' project in Alberta, Canada (involving, of course, BP).

Considering that the current manifestation of global capitalism is hopelessly dependant on fossil fuels for everything from medicine to communications to agriculture, the unthinkable - an end to infinite economic expansion powered by those fuels - is intruding on the dreams of the rich and powerful. Like all empires as they reach their end, petro-chemical society flounders into a destructive and desperate downward-spiral. We have no way of knowing what is true from the whirlwind of claims surrounding 'peak oil', alternative energy sources, and nanotechnological sorcery that, it is claimed, may make fuel from currently-unusable materials (low-grade crude oil) and turn wood chips or even grass into ethanol for bio-fuel. **What we do know is that their solutions are as murderous as their problems**, evidenced by: land dispossession, starvation and rioting in the Global South as grain prices shoot up due to bio-fuel production for the North (pollutants from which in turn are expected to kill at least 1,400 people a year in Europe by 2020); orangutans facing extinction as forests are cleared for palm oil plantations; turbines stretching into the distance as wind farms replace live habitat; flooding from hydro-electric dams annihilating cultures and ecology on every continent. **What we do know is that the scientific and industrial narrative of today has no concept of thresholds**, so instead of confronting the inevitable (non-availability of the current means to implement and administer their ecocidal regime) there exists a society-wide practice of denial.

Everyday resource harvesting is a disaster, social and ecological (in fact it is only within civilisation that the two are considered

distinct): however you dress up a bright new future of wind-/solar-/hydro-power, the framework would still guarantee centralised coordination (i.e centralised power of specialists and technocrats), transport and distribution infrastructure cutting through wilderness, hazardous and exploitative work in construction, ongoing war to control strategic regions, and ongoing pollution as refineries, mines and factories churn out their produce as the traffic roars on.

It is too early to tell whether the alternatives to petroleum will carry industrial civilisation past the fossil fuel 'crisis', or if the monster will stumble and fragment into something else entirely (with exploitation, dominance and control of the wild doubtless still on the agendas of the powerful). We have no wish to just wait to see: even if the global events are beyond our scope, **we prefer the dignity of violent revolt against the machine and its technicians, to reject their despotic manipulations and toxic production.**

There are endless possibilities within the hellish cities, industrial zones and remote facilities to target the responsible drilling corporations, car production and distribution, fuel depots, the bosses offices and company vehicles, the politicians who are hand-in-hand with Capital, and the media who spread the supposed 'benefits' of industrial development and who are complicit in covering-up or minimising the atrocities. We can take example and inspiration from tribespeople forcing pipeline surveyors from indigenous habitat and downing electricity pylons, from the anarchist urban warfare cells carrying out night-time bombings and window-smashing of energy firms and the banks funding industrial endeavours, from confrontational roadblocking by 'Luddites Against the Domestication of Wild Nature' disrupting traffic in Mexico, from combatative wildcat strikes of rig workers in Kazakhstan, guerrilla struggle in Nigeria against oil extraction, Earth Liberation Front sabotage of petrol stations in Rome or motorway construction in

Russia and Ukraine... Also, October 2012, a high-ranking Exxon-Mobil oil executive was shot dead as he left a restaurant in Brussels. There have been many speculations about his death, from a bungled robbery or gangland execution to business vendettas or espionage, but we cannot discount the possibility that he was the wilful target of

conscious liberatory violence. And, of course, many people are also working to create (and re-discover) non-oil-dependant ways of living out of synch with the global mega-machine while fighting to destroy it...



Beside these acts lies combat with the totality of civilisation: the commercial centres, the research laboratories, the military infrastructure, the lords and priests, the police and prisons, the alienation and disempowerment, the morals and disciplines. Struggle against the pollution of our planet cannot stay stunted at the level of defensive action on a sinking ship, but rather must be a step towards the destruction of industrial society, and of the domination and domestication of all life more generally.

The Deepwater Horizon atrocity is, as if we needed one, another reason to arm against the world order of our age, along with the total degradation of the seas on Earth. Under industrialism's iron fist, the previously-teeming oceans are now subject to plummeting fish numbers as they are poisoned or brutally harvested, the slow but



Remains of a banking institution in Mexico City after an explosive attack by 'Autonomous Cells of the Immediate Revolution' - Praxedis G. Guerrero', 03.10.11

sure death of entire coral reefs, floating swarms of plastic domestic trash hundreds of miles across, the acidification and pollution of the water. Of the 70% of the planet's surface which is covered by the waves, there are growing zones where even the plankton population is undergoing a historic crash. Considering research that suggests two out of three animal breaths are made possible by the oxygen plankton produce, how far behind will we be if the system continues unabated (or, given that we are seeing the environmental effects now of civilisation's activities decades in the past, even if it were to fall tomorrow)?

A vast imbalance has been inflicted on the ocean systems by global warming caused by industrial processes, to the effect of sharks appearing off the coast of Russia and tropical birds and fish in the fjords of Norway, as polar ice sheds trillions of tons of water. Global sea-level rise is already swallowing shoreline settlements such as the Kowanyama of Australia, as the cruel result of global capitalism hits some of the peoples least involved in the industrial society first. Raising temperatures results in increasingly devastating super-storms and hurricanes, as wetlands, oyster bays and reefs which were natural barriers disappear.

Perhaps the oceans are one of the final frontiers of wilderness. They are wounded, but not yet truly colonised in the same way as the much of the Earth. It has been commented that science knows more about the Mars than about deep-seas (unfortunately, there are scientists speaking of the “enormous biotechnology benefits” from patenting and developing new uses for genes discovered in the sea, in the obsessive quest to obtain a complete inventory of marine species). Due to this proven difficulty to domesticate, sea has been relegated to civilisation's less-valued domains, projected as a vast soulless expanse to take fuel and fish from and into which to pour waste and pollutants too toxic to be acceptable by the public on land (such as nuclear fallout from Japan's most recent 'accident' [ed. - see *Fukushima's Fallout on My Soul*]) and radioactive materials more generally). More insane experiments are underway; 'carbon sequestration' dumping large amounts of CO2 into the sea, or the 'geo-engineering' test gone haywire that dumped 100 tonnes of iron sulphate in the North Pacific to 'lock carbon' – causing an artificial toxic algae bloom 10,000 square kilometres across.

But although the dominant culture can view the open waters as alien or even hostile, there remains in many human legacies – still aware of the deep interconnectedness of all life – a deep respect for what was considered by the author John Ruskin “the best emblem of unwearied unconquerable power, the wild, various, fanastic, tameless unity of the sea.”



'LIVING WITHIN THE DECLINE'



We are told the crisis is a matter of
 ECOLOGY
 ECONOMY
 ENERGY
 ...

Too bad the real crisis doesn't come subdivided and nicely partitioned like newspaper section headers.

And sorry but the question of whether Paula Broadwell's husband asked The Ethicist what to do about her affair can't make us forget what the hurricane revealed: **that we are living within the decline of a civilization, the implosion of its mode of managing the world.** Not a crisis of the economy, but the collapse of an entire civilization. Or as the manically positive Grist was forced to admit in the aftermath of Sandy, “*There's not much else to say. At this point, we're just doctors taking a fading pulse. Or, I suppose, tracking a rising fever.*”

[...] **We are at a historical crossroads.** On one side there's a management machine to sustain itself in its last throes, trying to keep itself from turning into a zombie long enough to have time to cut out its sexy sustainable vampire biodiesel baby. Designer oyster beds installed around Red Hook^[1] to absorb storm surge. A seawall beneath the Verazzano^[2] that would increase Rockaway^[3] storm surges by several feet. Save NYC to the edge of its oyster belt, drown the rest! Wetlands to fringe lower Manhattan. **Green roofs to cool us down and soft & smart infrastructure to tie the citizen as informant to the open-source platform of trash & disaster self-management.**

It's not hard to see what the climate resilient city is gearing up for, like when you know your relationship's over but you keep trying til the bitter end. *Let's take a trip together, let's change things up, let's make this work! But fuck baby, it was over a long time ago.* We saw it in Fukushima^[4], the Gulf Coast oil spill, and again here in New York: 'man' and his [sic] mastery, surrounded by a landscape of objects, the edifice upon which this world has been built, is already a systematic failure.

[ed. - extract of 'We're Living in a Ruin - on Hurricane Sandy', from New York City. On October 29th 2012 the hurricane wreaked billions of dollars damages to the one of the most populated areas on Earth, flooding the waterfront and financial district along with major subway and road tunnels and submerging much of Lower Manhattan, plunged into darkness. Up to a million were evacuated, domestic power for 5.2 million failed, and fires broke out from downed power lines. There was an explosion at Con Edison power station, and Oyster Creek nuclear station was put on alert due to rising waters. In the aftermath, knowing that more foreboding industrially-changed weather will be coming their way, various measures have been announced to 'storm-proof' the city. These include storm-surge barriers, inflatable subway-tunnel plugs, porous membranes that cling to and protect Manhattan buildings, and other such 'solutions' in the delirious techno-fantasy of defeating the ocean. A February 9th conference Waterproofing New York was postponed by a winter storm that covered the North-East in snow and flooded neighbouring coastlines. Coastal wetland was the natural defence against storms (along with the inland islands destroyed by dredging, and the coral reefs collapsed through pollution and relentless harvesting), and has been 80% lost.]

[T]he coming attempts to make the city a green dystopia won't work. If you've walked through the 15-story housing blocks where the hallways have turned into latrines and where it seems like the next logical step is to send in body bags, you got a little taste of what they have in mind for our future.

[...] So the historical crossroads. Down the second path, there's an exit strategy that doesn't shed a tear for a society whose chief accomplishments include getting us into this hell in the first place. Sandy's showed us that we need a break with this way of life that is bringing us down with it.

[...] What we need now is to make a decision: To decide for the death of this civilization, and then to work out how it will happen.

There's nothing more to say.

1. ed. - Red Hook is a Brooklyn neighbourhood.
2. ed. - The Verazzano-Narrows bridge.
3. ed. - The Rockaway peninsula, in the Queens borough, has several large public housing projects, and was devastated by Sandy.
4. ed. - See *Fukushima's Fallout On My Soul*

AGAINST THE LOGIC OF SUBMISSION – 'Free Love', 'Passionate Friendship', 'Hatred'

Free Love

Because revolutionary anarchists of all types have recognized the freedom of every individual to determine how they will live on their own terms to be a central aim of anti-authoritarian revolution, we have spoken more often and with more courage of the transformation of personal life that must be part of any real revolution. Thus, questions of love and erotic desire have been openly discussed in anarchist circles from very early on. Anarchists were among the first advocates of free love, recognizing in marriage and the absurd sexual restrictions imposed by religious morality ways in which submission to authority was imposed. Women such as Emma Goldman and Voltairine de Cleyre recognized in puritanical morality one of the greatest enemies to the liberation of women in particular as well as humanity in general.

But the free love advocated by anarchists should not be confused with the tawdry hedonism advocated by Playboy and other promoters of commodified sexual liberation. This latter is merely a reaction to Puritanism from within the present social context. Its continued adherence to the logic of submission is evident in its commodification and objectification of sex, its dismissive attitude toward passionate love — because it can't be quantified and priced — and its tendency to judge people based on sexual willingness, performance and conquest. Love and erotic desire freed from the logic of submission clearly lies elsewhere.

The struggle against the logic of submission begins with the struggle of individuals to create the lives and relations they desire. In this context, free love means precisely the freedom of each individual's erotic desires from the social and moral restrictions that channel them into a few specific forms useful to society so that each may create the way she loves as he sees fit in relation to those she may love. Such a liberation opens the way for an apparently infinite variety of possible loving and erotic relations. Most people would only want to explore a few of these, but the point of such liberation is not that one must explore as many forms of erotic desire as possible, but that one

has the possibility to really choose and create ways of loving that bring him joy, that expand her life and goad him to an ever increasing intensity of living and of revolt.

"It's true, we want everything, we dream of huge banquets and shun bread and tea, we want grand orgies and reject monogamy. We believe in free love because we know "that jealousy, and exclusive romance, conjugal fidelity, kills off part of the self, impoverishes sentimental personality, narrows analytical horizons, among other things. And furthermore, in love as in almost everything else, it is only abundance which annihilates jealousy and envy"..."

- *The Rebellion Continues...
Until Total Liberation!*

[...] To truly allow the expansiveness of passionate intensity to flower and to pursue it where the twisting vine of desire takes it — **this exploration requires will, strength and courage... but mainly it requires breaking out of the economic view of passions and emotions.** It is only in the realm of economy — of goods for sale — that greed and generosity contradict each other. In the realm of uncommodified feelings, passions, desires, ideas, thoughts and dreams, greed and generosity go hand-in-hand. The more one wants of these things, the more expansive one must be in sharing them. The more generous one is with them, the more one will have. It is the nature of these things to be expansive, to seek to broaden all horizons, to take more and more of reality into themselves and transform it.

[...] The mechanics of erotic desire — homosexuality, heterosexuality, bisexuality, monogamy, non-monogamy, etc. — are not the substance of free love. It can manifest in all of these forms and more. Its substance is found in those who choose to expand themselves, to goad themselves to expand their passions, dreams, desires and thoughts.

Passionate Friendship

We live in a world in which the majority of encounters and interactions involve work and commodity exchange. In other words, the dominant forms of relating are economic, based on the domination of survival over life. In such a world, it is no surprise that the concept of friendship no longer has much value. Today, neither the daily interactions of one's "communities" (these strange, disconnected "communities" of family, school, work) nor the chance encounters (at the market, on the bus, at some public event) have much chance of sparking a real and intense interest in another, an impassioned curiosity to discover who they are what we might be able to create with them. The common thread that runs through these not so varied interactions and encounters is that they originate in the operations of domination and exploitation, in the social order that immiserates our lives and to which most people grudgingly submit. The sorts of relationships most likely to spring from such a situation are those that reflect the humiliation and social impoverishment inherent in it. **Based on the necessity to escape the isolation of a crowded, but atomized society, a generalized "friendliness" that is slightly more than mere politeness (since it permits harmless, light mockery and safe, substanceless flirtation) develops.** On the basis of this generalized "friendliness", it is possible to meet some individuals with whom to commiserate more closely — people with whom to share a beer at the pub, go to football games or rock shows or rent a movie... And these are one's friends.

It really is no wonder then that what is called friendship today so often seems to be nothing more than the camaraderie of mutual humiliation and disrespectful toleration. When all we really have in common is our shared exploitation and enslavement to commodity consumption and our differences mainly lie in our social identities, themselves largely defined by our jobs, the commodities we buy and our uses to those who rule us, there is really very little to spark pride, joy, wonder and passion in our so-called friendships. If the deep loneliness of massified, commodified society draws us to others, what little our impoverished



Hatred

Having made the decision to refuse to simply live as this society demands, to submit to the existence it imposes on us, we have put ourselves into a position of being in permanent conflict with the social order. This conflict will manifest in many different situations, evoking the intense passions of the strong-willed. Just as we demand of our loves and our friendships a fullness and intensity that this society seeks to suppress, we want to bring all of ourselves to our conflicts as well, particularly our conflict with this society aimed at its destruction, so that we struggle with all the strength necessary to accomplishing our aim. It is in this light, as anarchists, that we would best understand the place of hatred.

The present social order seeks to rationalize everything. It finds passion dangerous and destructive since such intensity of feeling is, after all, opposed to the cold logic of power and profit.

There is no place in this society for passionate reason or the reasonable focusing of passion. When the efficient functioning of the machine is the highest social value, both passion and living, human reason are detrimental to society. Cold rationality based on a mechanistic view of reality is necessary for upholding such a value.

In this light, the campaigns against "hate" promoted not only by every progressive and reformist, but also by the institutions of power which are the basis of the social inequalities (when I refer to equality and inequality in this article, I am not referring to "equality of rights" which is a legal abstraction, but to the concrete differences in access to that which is necessary in order to determine the conditions of one's life) that incorporate bigotry into the very structure of this society, make sense on several levels. By focusing the attempts to battle bigotry onto the passions of individuals, the structures of domination blind many well-meaning people to the bigotry that has been built into the institutions of this society, that is a necessary aspect of its method of exploitation. Thus, the method for fighting bigotry takes a two-fold path: trying to change the hearts of racist, sexist and homophobic individuals and promoting legislation against an undesirable passion. Not only is the necessity for a revolution to destroy a social order founded on institutional bigotry and structural inequality

beings have to offer each other soon leads to resentment. Thus, interactions between friends at this time seem to be mostly dominated by comic mockery and various forms of one-upmanship. While such forms of play may indeed be amusing as part of a strong relationship based on real mutual pleasure, when it becomes the main way of relating, surely something is lacking.

Some of us refuse to accept the impositions of exploitation and domination. We strive to create our own lives and in the process create relationships that escape the logic of submission to proletarianization and commodity consumption. By our own will, we redefine our commonalities and our differences, clarifying them through the alchemy of struggle and revolt, basing them on our own passions and desires. This makes the form that friendship tends to take in this society completely unpalatable: to simply tolerate another out of loneliness and call this one's friend — how pathetic! **Starting from that sense of pride that moved us to rebel, that**

"We pay for our lives with our deaths. Everything inbetween should be free."

- *The Gay Revolutions*

point of selfish dignity that will not tolerate further humiliation, we seek to build our friendships upon the greatness we discover in each other — joy, passion, wonder sparked both by what we share in common and by how we differ. Why should we expect less of friendship than we do of erotic love? Why do we expect so little of both? Rebellion sparks fire in the hearts of those who rise up, and this fire calls for relationships that burn: loves, friendships, and, yes, even hatreds that reflect the intensity of rebellion. The greatest insult we can give another human being is to merely tolerate them, so let us pursue friendships with the same intensity with which we pursue love, blurring the boundaries between them, creating our own fierce and beautiful ways of relating free of that logic of submission to mediocrity imposed by the state and capital.

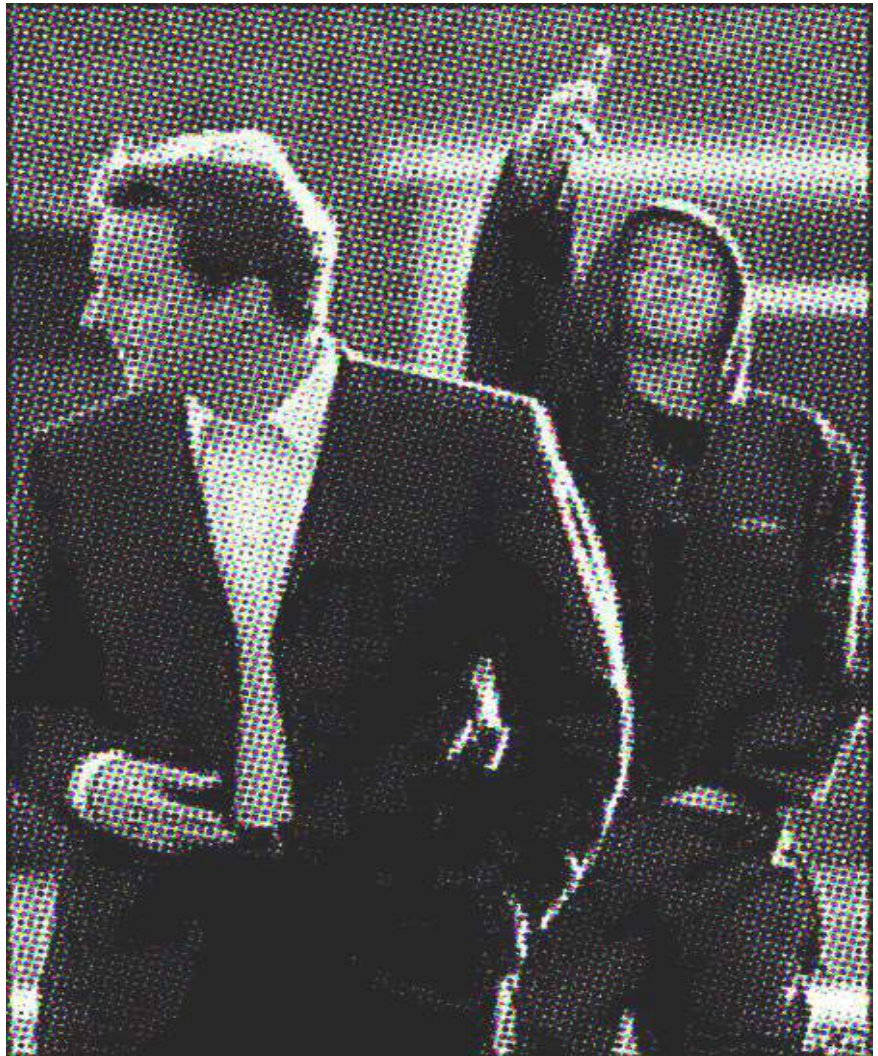
forgotten; the state and the various institutions through which it exercises power are strengthened so that they can suppress "hate". Furthermore, though bigotry in a rationalized form is useful to the efficient functioning of the social machine, an individual passion of too much intensity, even when funneled into the channels of bigotry, presents a threat to the efficient functioning of the social order. **It is unpredictable, a potential point for the breakdown of control. Thus, it must necessarily be suppressed and only permitted to express itself in the channels that have been carefully constructed by the rulers of this society.** But one of the aspects of this emphasis on "hate" — an individual passion — rather than on institutional inequalities that is most useful to the state is that it permits those in power — and their media lapdogs — to equate the irrational and bigoted hatred of white supremacists and gay-bashers with the reasonable hatred that the exploited who have risen in revolt feel for the masters of this society and their lackeys. Thus, the suppression of hatred serves the interest of social control and upholds the institutions of power and, hence, the institutional inequality necessary to its functioning.

Those of us who desire the destruction of power, the end of exploitation and domination, cannot let ourselves succumb to the rationalizations of the progressives, which only serve the interests of the rulers of the present. Having chosen to refuse our exploitation and domination, to take our lives as our own in struggle against the miserable reality that has been imposed on us, we inevitably confront an array of individuals, institutions and structures that stand in our way, actively opposing us — the state, capital, the rulers of this order and their loyal guard dogs, the various systems and institutions of control and exploitation. **These are our enemies and it is only reasonable that we would hate them. It is the hatred of the slave for the master — or, more accurately, the hatred of the escaped slave for the laws, the cops, the "good citizens", the courts and the institutions that seek to hunt her down and return him to the master.** And as with the passions of our loves and friendships, this passionate hatred is also to be cultivated and made our own, its energy focused and directed into the development of our projects of revolt and destruction.

'POLITICS IS THE ART OF CONTROL'

Politics is the art of control. So that human activity is not freed from the fetters of obligation and work, revealing itself in all its potential. So that workers do not encounter each other as individuals and put an end to being exploited. So that students do not decide to destroy the schools in order to choose how, when and what to learn. So that intimate friends and relatives do not fall in love and leave off being little servants of a little State. So that children are nothing more than imperfect copies of adults. So that the distinction between good (anarchists) and bad (anarchists) is not gotten rid of. So that individuals are not the ones that have relationships, but commodities. So that no-one disobeys authority. So that if anyone attacks the structures of exploitation, of the State, someone hurries to say, "It was not the work of comrades." So that banks, courts and barracks don't blow up. **In short, so that life does not manifest itself.**

[B]y dint of measuring what one has, one ends up gaining everything except the will to lay it on the line and lose it. So one is always taken up with oneself, attentive and quick to demand the count. With the eye fixed on what surrounds one, one never forgets oneself. Vigilant as military police. When love of oneself becomes excessive it demands to give itself. **And this overabundance of life makes us forget ourselves.** In the tension of the rush, it makes us lose count. **But the forgetfulness of ourselves is the desire for a world in which it is worth the effort of losing oneself, a world that merits our forgetfulness.** And this is why the world as it is, administered by jailers and accountants, is destroyed - to make space for the spending of ourselves. Insurrection begins here. Overcoming calculation, but not through lack (as recommended by the humanitarianism that, perfectly still and silent, allies itself with the executioner), but rather through excess. Here politics ends.



VEHICLE BOMB AT THE HEADQUARTERS OF MICROSOFT, ATHENS



On Wednesday, June 27th [2012], at dawn, we attacked the headquarters of Microsoft with a vehicle-bomb. We drove through the main entrance and detonated the bomb-van in the building, with about 150 litres of gasoline as a gift. Throughout the course of the operation the team ensured that no one would be in any danger and, contrary to the assertions of several newspapers, they did not use firearms to immobilise the security personnel. It was an act of war against the widespread insidious silence and captivity generated by this modern world.

CAUGHT IN PRISON-SOCIETY...

Growing up and wasting time and every minute of our lives in the great prison, in the city where they suffocate millions of people with anxiety and stress. It's crazy and nonsensical that so many people are crammed like zombies, like canned sardines into the giant cities. In factories, in their jobs, in artificial parks, in front of televisions, in the ranks of the unemployment offices, at checkouts, the duties and extortion.

The pace here is predatory, the blackmailing dilemmas are more suffocating than ever; off-the-shelf psychiatric drugs and anti-depressants cure every patient of the modern lifestyle.

Asylums, psychiatrists and psychologists, prisons; aren't they cages like the filthy flats and apartment blocks, which in their own cannibalistic way imprison human emotion, vitality and energy?

Aren't the crowded malls prisons, or the noisy streets and the constant drone of horns of those who are rushing to gain a minute and get to work, school or important meetings faster?

Isn't prison all around you?

Aren't our inhibitions and fears prison bars? The execrable covers his *[sic]* eyes and does not listen, there in the individualism of the cold white cell.

Isn't the fucking time imposed on life in the most violent manner the prison-guard? **Doesn't every program and schedule slice and domesticate everything we experience?**

Aren't selfishness, narcissism and complacency shackles? All those who act cool just to cover their weaknesses, to cover, even temporarily, the cheapness of their oppressed existence.

"In any technologically advanced society the individual's fate MUST depend on decisions that he *[sic]* personally cannot influence to any great extent. A technological society cannot be broken down into small, autonomous communities, because production depends on the cooperation of very large numbers of people and machines. Such a society MUST be highly organized and decisions HAVE TO be made that affect very large numbers of people. A further reason why industrial society cannot be reformed in favor of freedom is that modern technology is a unified system in which all parts are dependent on one another. You can't get rid of the "bad" parts of technology and retain only the "good" parts. When a new item of technology is introduced as an option that an individual can accept or not as he *[sic]* chooses, it does not necessarily REMAIN optional. In many cases the new technology changes society in such a way that people eventually find themselves FORCED to use it. [T]echnological progress marches in only one direction; it can never be reversed. Once a technical innovation has been introduced, people usually become dependent on it, so that they can never again do without it, unless it is replaced by some still more advanced innovation. Not only do people become dependent as individuals on a new item of technology, but, even more, the system as a whole becomes dependent on it. (Imagine what would happen to the system today if computers, for example, were eliminated.) Thus the system can move in only one direction, toward greater technologization. Technology repeatedly forces freedom to take a step back but technology can never take a step back - short of the overthrow of the whole technological system."

- *Industrial Society & Its Future*

Nobody here is free. Everyone is drugged with hallucinations of freedom. A look around is enough for anyone not blind to perceive visible and invisible handcuffs.

It is true that the modern world, largely, has gained a foothold in the minds of its subjects, in the hearts of all its slaves. This fact brings to mind the metaphor for what exists as a ship without a captain or chief engineer, which continues its route without problems thanks to its well-alienated sailors.

Inside and outside the walls, parallel societies, parallel worlds that only seem so far away from one another.

...PRISONERS IN THE PRISON-SOCIETY - TEARING DOWN THE WALLS

The attack was organised as an urgent action in solidarity with the rebel Olga Ekonomidou^[1]. The day we completed the attack on Microsoft, Olga spent her 54th day in isolation for her refusal - with no regrets - to submit to humiliating nude body searches.

Unfortunately, we could not act in these earlier critical periods:

- The victorious hunger strike by revolutionary anarchist Rami Syrianos^[2], who was also subjected to the torture of isolation for the same position.

- The hunger strike by the anarchist comrades Kostas Sakkas, Giorgos Karagiannidis, Alexandros Mitrousias - demanding the immediate release of the companion Stella Antoniou for health problems and the dropping of the charges.^[3]

- The victorious rotating hunger strike by members of the Revolutionary Organisation CCF^[4] and the anarchist Theofilos Mavropoulos^[5] because two members of the Organisation, Panagiotis Argyrou and Gerasimos Tsakalos, refused to be transferred to Domokos Prison, where the cowardly sergeant Kliaris and his followers attacked and beat the comrades for not accepting the humiliating intake process.

Our choice of target might seem to have no relation to judicial and law enforcement institutions, but we know that the struggle is everywhere. And our point is that the system is all connected and completely shaken after the small and large shocks of our action. We believe

active revolutionaries should constantly attack repression, but also to take the opportunity to broaden the perspective and range of our attacks and our revolutionary discourse.

On both sides of the wall, there are people who are against the prison, that do not lower their heads. Although the top of the wall separates us, and we are on the side that we are, we always communicate with our brothers and sisters on the other side.

NEVER ALONE - A FIST AGAINST THE CONCRETE

We send strength to all fighters imprisoned in the inhuman conditions. Power to all rebel prisoners.

THE EMBERS OF A MULTINATIONAL

The building was selected because Microsoft is one of the strongest companies in the field of computers, those magnificent and terrifying machines that at first sought to replace the human mind and now carry capitalism on their backs. **The software that they develop runs the vast majority of computers, to stupefy the kids with video games or to give life to computers of the state, tax offices, armies and capitalist corporations.** Each company that participates in the techno-industrial system, regardless of their contribution, is our target.



Before we forget, the funds accumulated by the founder of Microsoft, Bill Gates, are now being invested in nuclear projects by him, for example, to finance the construction of a new and more promising nuclear reactor, even after the events of Fukushima^[6]; plus he is investing in genetically-modified products, a modern threat to human health and nature that is still sold as a life-giving product, when in fact it gives death. One example among many: thousands of farmers committed suicide due to the inefficiency of Monsanto products, *by consuming them in some cases*. Gates also invests in medicines, vaccines and the "intervention" into the genetic code in order to support his ideas. All this, of course, to showcase the fight against hunger, for charity, better health, better living standards, environmental protection and the fight against climate change.

Anyway, his fortune lets him buy and sell any kind of power he wants. Do you want a simple example? The vast funding of the world's largest news agencies by the Bill and Melinda Gates Foundation for the promotion of investments, which crushes any arguments in the bourgeois world on the differentiation between innocent and guilty technology.

"The erasure of animistic and organic assumptions about cosmos meant the death of nature: the most influential effect of the scientific revolution. Since nature started to be conceived as a sum of dead and inactive cells, driven by external forces instead of internal ones, the mechanical frame itself could legitimate the manipulation of nature. Furthermore, the mechanistic order, being a conceptual frame, was associated with a system of values based on power, entirely compatible with the orientations of commercial capitalism."

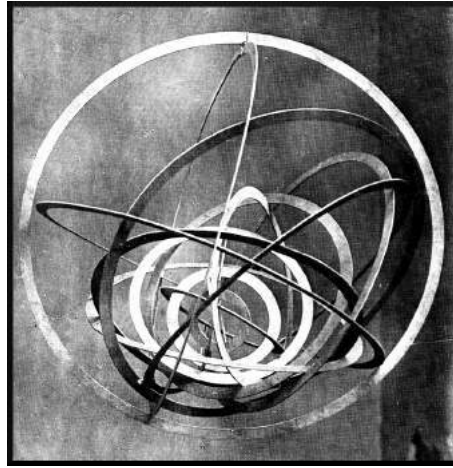
- *The Death of Nature: Women, Ecology and the Scientific Revolution*

DEATH TO THE TECHNO-INDUSTRIAL COMPLEX

"[...] There is nothing wrong with violence in itself. In any particular case, whether violence is good or bad depends on how it is used and the purpose for which it is used. So why do modern people regard violence as evil in itself? They do so for one reason only: they have been brainwashed by propaganda. Modern society uses various forms of propaganda to teach people to be frightened and horrified by violence because the techno-industrial system needs a population that is timid, docile, and afraid to assert itself, a population that will not make trouble or disrupt the orderly functioning of the system. Power depends ultimately on physical force. By teaching people that violence is wrong (except, of course, when the system itself uses violence via the police or the military), the system maintains its monopoly on physical force and thus keeps all power in its own hands. [...]" -Ted Kaczynski

Technology today expresses the power of pseudo-experience, in a continuous search to achieve the impossible. With its twin sister, science, the two put the pursuit of knowledge in the service of domination, they are the most expensive prostitutes to Power - so, the envy of Art. **All these companies of the techno-industrial complex are inextricably linked to the economic and political system. Playing the role of creators and managers of the modern world, they have their products for use and enjoyment of power with a common goal: the imposition of totalitarian control, maintaining balance and contradictions and, of course, profit.** So, we do not know if the product is harmless, useful or beneficial, but its provision has a clear and unambiguous goal, and aims with great precision. From the lives of animals tortured in laboratory testing and nuclear attacks, from tests of human preferences and consumer-sales, to theft and sale of personal data for profiling social and political conditions - to sell them to the secret services, from continued subjugation of the individual in a technological prison that is destroying the planet...

The computer, the practical application of mathematics, now has the ability to simulate reality in a virtual environment. The lack of emotions and pleasures, the disaffection and alienation, emptiness and futility of existence are already deleted through the illusions/sensations



generated by machines. While typing this text, dozens of people (by my side) of all ages are glued to a screen, adjusting their behaviour through a game, some even live through it. Seeking personal contact, friendship, acquaintance and love on social networking sites. And all this only in one corner of the globe, places that we are multiplying exponentially every day. If now it controls our emotions and sociability, if it now directs our mood and

"F.C., the so-called Unabomber, observed in the manifesto, Industrial Society and Its Future: *"In the future, social systems will not be adjusted to suit the needs of human beings. Instead human beings will be adjusted to suit the needs of the system"*. (Thesis 151) With one small error, this future is already present. And it has always existed, even in less intrusive terms, with the adaptation and chaining of individuals to economic development: work, the factory, degradation of food, commodification, spectacularisation, etc. Going back in time, we can see how Descartes smoothed out the path for such artificialization with his mind-body dualism. Setting aside the mind and shifting attention to the body, objectively quantifiable and controllable, he pointed the way out to science, which has today achieved transplants and the artificial creation of organs. Already Descartes himself asked, *"Couldn't living organs perhaps be conceived in a satisfactory manner, and thus governed, as if they were machines?"* But science has gone further, not only realizing his idea as the basis of modern biology, but then conceiving organisms fused with and ruled by machines[...] genetic manipulation already finds applications on the human being, and individuals are already designed in a laboratory, thus carrying evolutionary control to its farthest end. What ethics cannot achieve, especially on the social plane (truthfully, a lot), will be achieved thanks to nanotechnology that already allows the implanting of micro-chips under the skin with infinite possibilities, from location, to the control of gestures and actions, up to interaction with the biological system. Today the lines of control tend to flow more and more into the fabric of life."

- Towards Something New

thought, how far away is the time it will completely regulate our senses? **How long before the time we think we're seeing a beautiful landscape, smelling a flower, listening to the waves or touching a partner, but behind it hides a well-written digital code?** You cannot waste time waiting for an answer...

Starting from... tools and machinery, urban development planning, biotechnology, nanotechnology, and sociological techniques such as propaganda and control of psychology...

Tablets that alter mood, purchases and sales of virtual items, devices implanted within us that control our health and provide appropriate treatment and military robots that are trained in combat tactics. Mind-reading machines, chip implants in the brains of animals and humans, control of emotions through electromagnetic waves, the channels of research **not in the dark basements of the intelligence services, but in sunny laboratory research centres, universities and large technology**

multinationals. An exciting and at the same time terrifying future is fast becoming present.

Thousands of corrupted minds who think the logic of Power. To further strengthen the established order. **Under the guise of medical benefits, improved living standards, protection of the environment and exploiting the natural human tendency to create knowledge, technology subordinates by control of thought,** smart weapons are an important strength both for their economies to flourish through massacres and to attack those who resist their effort to make the revolutionary vision even more distant. We are infuriated by the

sacrifice of our propensity for human evolution and creation, on the altar of sovereignty and taxation, for the sake of domination and enforcement. Do not imagine we envision a world where everyone has to grab a hoe to work the land, nor do we intend going back to thousands of years ago, which is impossible anyway. **We want to develop the full potential of the human individual in a world where knowledge and experience are freely available and not the privilege of an authoritarian clique or an economic strategy, in a world without masters and slaves, without specialists and unskilled.** We firmly believe in the greatness of the achievements of the human intellect, but our awe becomes frustration and anger at how easily they have deceived the latter.

All modern lifestyle would collapse completely without logistical infrastructure such as electricity or oil to nourish and sustain the ever expanding monstrosity. The thread of life which is so powerful as to sow death with the push of button – like nuclear warheads – is at the same time so helpless it will collapse completely with chaotic consequences if the supply is interrupted. **The reign of terror and artificial happiness depends on the position we take in this war against the challenges of this new empire: rebellion or submission, human or subhuman, war or suicide.**

Deadly culture that is identified with the monstrosity of modern technology, you should not have a civilised death. Deep breath to the end and here we go...



WAR FIRST AND ALWAYS

"Almost independent for a few more hours, then I will give voice to the detonator, my enemies will discover that for you, they are far away and once I've gotten rid of them, persecute me, but now that I look, they are persecuted." Revolution, movements, perspectives, words that come from afar to let you remember what has been done OR WILL BE DONE. Words whose meanings and vague essence is exiled to a remote area

of the past or the future. **What matters is how we live here and now.** What matters is the effort of each individual character to defeat as much as possible the repressive power within them, beside them, around them. As has been written many times, the theory simply confirms the action. Empty words, theoretical acrobatics, grandiloquent proclamations. In our words, we all win. But when it comes the time to act to seal our theoretical practices then inhibitions impede, defer, displace, fears dominate. **Action means a rupture. Breaking with your fearful self, breaking with the currently dominant value - breaking with inertia.** Moving away from the current reality. Action is not only one arson, a performance, a parade. Action is defined as the attempt to implement the concepts in relation to themselves or others, IN DAILY RELATIONSHIPS.

For us, ANARCHY IS A WAY OF LIFE. It doesn't begin when wage labour ends or when the student finishes the program or when any course hours are over and done with. Even when an attack ends, posters are put up where the "job was done" or aggressive energy is present.

Whoever fights does not need any approval, any profile to "sell your face." The anarchist struggle is in itself selfless by nature, not with a victimised Christian humility, BUT AS AN ATTITUDE OF "SPEAKING LITTLE AND DOING A LOT." The struggle is not an issue debated in café gossip, the gaps between student/working hours, at "anarcho" cafés in fucking Exarchia.^[7]

Away from elitism.

Away from the smoking lifestyle that has infected the revolutionary circles.

Away from the public pseudo-dilemma of social action or guerilla, media fetishism and meaningless splits over polymorphism of the struggle or union.

Against the conception that the end justifies the means, which therefore weakens the collaborations/friendships which aim at revolutionary gains.

Against overwhelming perceptions that underestimate people, undermining their prospects for development, applying universal standards for interpreting the submissive attitude of society as a whole - not to throw people into garbage bags.

After all, *"he [sic] who is without sin casts the first stone."* Whoever thinks and believes themselves pure has become contaminated without knowing...

Our own struggle is "struggling" daily from inside the minds of all those who still think. Fermented with countless individual characteristics of each person. Enriched with the diverse range of concepts in the social field. Reaching beyond deadlock and suicide in the towering walls of fear and resignation! Until other comrades continue the battle...

At the forefront of the fight are people around the world who fight fiercely for the impossible, even in their heads. Whatever your political identity, respect to all those who give their lives, because they love life and know that a dangerous free life is worth more than the life of a slave, drowned by the compromises with authority...

It is... the rebels in the Niger Delta fighting against multinational giant Shell which pollutes and destroys vast areas, the subversive militant movements that develop in the U.S. claiming space and time outside the mandate of state-economic dictatorship, the Palestinian armed resistance, the armed fighters of the FARC in Colombia, the land occupations in Brazil which are forcibly evicted because of the Olympics, the rebels in England, ghettos in France, the miners' strike conflict in Spain and the insurgents of Egypt and Syria - despite the thousands of deaths and repression, they filled the streets and squares of cities, confronted the uniformed pigs and became armed against the regime.



It is... the spread of militant anarchy and the practice of establishing it at all levels;

by molotovs in Santiago to arson in Athens and armed attack in Italy, it is the propagation of anarchist-revolutionary discourse by dozens of unknown companions...

The points that differentiate us are many, such as the hierarchy of the armed party. Apart from the individual choices, we recognise something deep in common with the rebel base: struggle and resistance against domination - passion for life and freedom.

Even with our anarchist comrades there will always be points of disagreement, controversy and conflict because in our world without authority there is no common line and everyone is differently placed between compromises and rebellion. The challenge is to remain as one fist against our common enemy.

Life is struggle and revolution. Revolution and struggle is life. Life is here while we live, while we fight, while we look to the sky... When this ends, everything shuts down, along with red and black flags, symbols of the hammer and sickle, and ideologies.

Our struggle is hard, painful and at the same time, unlimited and enthusiastic. The source of our rebellion is and will be *experience*.

Our struggle is polymorphic. We explode like our bombs, smell of pure lead like our bullets, we spread like fire, speak from our hearts as well as our texts, we pollute the decaying city with our posters like smiles to our friends, we fall in love passionately and often are characterised as timid misfits.

Our struggle is our "contribution" to the global underground war that occurs daily in our fight within and against the social machine. Our accomplices are NOT characterised by REVOLUTIONARY PURITY.

Our struggle does not serve anyone or anything. It only reflects our wishes and desires. Our hatred and hope. Our joy and sorrow. Our thoughts and feelings.

Our struggle breaks the walls of prisons-hovels to connect us with our brothers and sisters around the world, accompanying them in the difficult hours of their confinement.

Our struggle is, first and foremost, the fight against OUR OWN compromises, OUR fears, OUR imperfections.

Our struggle is beautiful and exciting because it gives us moments that we would never feel if we had followed the conventional rut of a student or a worker.

Our struggle is illegal, *whatever means we use*, because it exceeds the limits of bourgeois legality. Because it is completely opposed to Power and Civilisation, and this was, is and will be outside the limits of the law.

Our struggle is proud and does not bargain with any cop or courtroom. Our struggle is watered by the blood of all the many dead comrades. We honour them each day by continuing the fight, keeping in mind sooner or later that all their deaths will be avenged.

At the end of the day, our struggle is our attempt to live Anarchy NOW, leaving behind our contracts, to create real relationships with other comrades to beat and stab the perfect image of this world.



It is because we envision a world very different from theirs, a world based on solidarity and fellowship where knowledge grows freely, in contrast to scientific investments dependent on the state, military and capitalists.

A world in which humans live in harmony with the natural world in a symbiotic relationship with living things of the earth. In contrast to people addicted to the techno-industrial prison complex that is constantly attacking everything that lives and breathes.

A world, **whose basis we are building now**, through communities of anarchists in struggle, a world which is illegal to think and dream of, and even more so when someone tries to live it in the here and now. Obsolete patterns give way to the radical imagination. Let each one form their life away from patterns and moulds. Let us put politics and its supporters in the garbage. But really, who dared to give a political connotation and perception to human behaviour and emotion?

*"Scholars of today, idiots of tomorrow
Give me the mental capacity enough to move my hands
Prophets and acrobats of the revolution
Today I'll do it on my own
without lessons"*

ABOUT THE ELECTORAL CARNIVAL

Our attack took place just after the election. Mapping the motives of those who voted and those who did not participate, no doubt, is impossible. For sure, we do not have the illusion of a large shift to the left, some just *"saw the light and came"*, in an attempt to change the political landscape. Therefore, the only point where these differ from all previous elections is that a large part of society opted for a political position, while the former was based on indifference to the vote (of course, along with a delayed "interest by the public", also the dilemma of stupidity accumulated through questions such as "Golden Dawn or Syriza^[8]?). And indeed, a large percentage of abstention does not translate as boredom only of the electorate, but as a reaction or depreciation of the process, which in two words speaks of "politicised abstention", if you can call it that.

To some of those who took to the streets to give vent to their anger - for they feel the need to exhaust it more than ever - from our point of view, to vote in the bubble of the traditional left is not enough, nor the sterile and harmless "protest" through abstinence, which are only options that serve as a pressure-valve and relief. We propose the radicalisation of everybody who does not

have a mind replaced with that of the TV and is looking for a real meaningful reaction and resistance; **the radicalisation of the action in schools, the workplace, in the popular assemblies and wherever each one is militant and, mainly, in the street.** This is where consciences grow, meet and share thoughts and concerns. Where the experience takes the place of virtual reality and opens roads that were carefully closed. In street fighting and barricades. We consider this field the most fertile for the spread of anarchist theory and practice.

As for the voters of the Golden Dawn, they had the opportunity to see who's strengthened. Excuses like "I voted to feel safe" or "to make a protest vote" will not be enough to calm our hostility towards them. We should not be indifferent to the continued growth dynamic of the fascists, because even a seemingly non-serious risk can become a surprise when we find ourselves faced with something unpleasant. The thugs-members do not remain quiet, thinking that now the cops protect them. As the saying goes: *with one stone, two birds.*

SWALLOWING FIRE... SPEWING UNINTELLIGIBLE DESIRES

The system has not only managed to retain power by force but has also managed to spread it and apply it to many sets of social relations through the dozens of languages spoken, so as anarchists we conduct a revolutionary war, that not only has to overcome and destroy the power structures, institutional and informal, but also build FREE human relationships here and now, and build relationships that we will defend at any price with our own bodies as barricades, because they reflect our whole being, with blood and pain, happiness and sadness, laughter and tears, love and hate.

Our relationships simultaneously reflect one thousand times **"you and me can do it"**. And all this we are describing is the cement of human emotions that will never break, and which knows what is right and what is necessary in the fight, because those who have breathed the air of freedom, even if it is buried in the dungeon, meet most ardent hopes, because yesterday, today, tomorrow and always, these relations have been and will be the embryo of something better. We don't know if or when it will come, but we fight for it fiercely, because we believe deeply in free human beings.

Because, even if we break our backs, our individual victory came in building these relationships and our collective struggle to expand the anarchist revolution. Because, if we had arrived late for our appointment, we might not have stormed heaven. **Our aim is to build a solid foundation for the basis of creative destruction.** Materialising the disgust and hatred for everything that keeps us prisoners to the perverse world of dead objects, inanimate souls, seduced consciences, genetically-calculated horror, cold acceptance of bloody idols. Let's stay in the whirl of the senses and their dangerous desires.

LONG LIVE THE SPREAD OF ANARCHIC RELATIONSHIPS! LONG LIVE ANARCHY!

P.S. 1: We dedicate each line of this text to the captured rebels Babis Tsilianidis, Dimitris Dimtsiadis, Socratis Tzifkas^[9]. The influence of their thinking through innovative analysis is crucial. *Until we meet again...*

P.S. 2: The day of the attack on Microsoft, members of the CCF and the anarchist Theofilos Mavropoulos were on trial for use of the phrase *"Not one millimeter back: nine millimeters in the cops' heads,"* a phrase that we adopted, as it expresses us perfectly. As part of the repressive campaign against the anarchists, they're even charged for the arson attack on Studio ATA^[10], which we claimed as our action. Coincidentally we're present in court, in our own way. Well, not to forget: *not one millimetre back, nine millimetres in the heads of judges and prosecutors.*

P.S. 3: We send our unconditional solidarity to anarchist Mario Lopez in Mexico, who was wounded by the bomb he was carrying^[11] and also to anarchist prisoners accused of participating in FAI attacks in Italy^[12]. Our fire burns for all of you!

**Deviant
Behaviours for the
Spread of
Revolutionary
Terrorism
- International
Revolutionary
Front**

1. ed. - *Olga is an imprisoned member of the underground revolutionary organisation Conspiracy of Cells of Fire / Informal Anarchist Federation (C.C.F./F.A.I.), the first phase of whom (after three waves of arrests 2009-2011) are now imprisoned in Greece. They proudly claimed responsibility for involvement in the organisation, and have all maintained an anti-judicial stance (refusing to recognise the legal process) and are still being tried for over 250 attacks with bombs and fire on banks, car dealerships, private security companies and police, international statespersons delegations and escorts, tax offices, strip clubs, courthouses, law and counter-terrorist offices, churches, detention facilities, foreign embassies in Greece but also senior foreign leaders abroad... The group maintains a strong presence through their court appearances, prison struggle (refusing procedure, fighting guards, hunger strikes, trying to escape) and texts of incitement and proposals for the international anarchist insurgency. In May, Olga had refused to undergo prison strip-searches, the same as all C.C.F. members, and was held in Diavata prisons disciplinary cell for over 50 days, monitored around the clock by a CCTV camera (which she was eventually able to cover), after her disciplinary transfer from Eleonas-Thebes prisons for attacking an inmate snitch who had deliberately been moved into the same ward.*

2. ed. - *Rami Syrianos is an anarchist imprisoned for a hold-up robbery of an auction of property seized by police and customs, in Thessaloniki, Greece. He claims and defends the action in the context of the refusal of wage-slavery, stating that "[r]obbery, kidnapping, individual or collective expropriation of goods, sabotage, attacks on economic targets, collective living experiences, and free street markets are all methods that give meaning to the complete rejection of the world of work, production, and consumption, but only if they increase awareness that leads to support for a wider revolutionary struggle for individual and collective liberation."* After two months of isolation for refusing to



undergo the prison strip-search, he went on hunger strike.

3. ed. - Giorgos Karagiannidis and Alexandros Mitrousias were both sentenced for participating in C.C.F./F.A.I. which they deny, and Kostas Sakkas and Stella Antoniou are also accused of forming an "unknown terrorist organisation" connected to the C.C.F. and deny the charges. Stella is now out of prison while they await trial, Kostas is still inside. Dimitris Politis and Yannis Michailidis were also accused of membership, and went underground, before being captured on February 1st 2013 [see **Rebels Behind Bars; New Arrests from the C.C.F. Investigation**] – they've also denied participation in the C.C.F.

4. ed. - The other C.C.F./F.A.I. prisoners of Greece are Damiano Bolano, Giorgos Nikolopoulos, Panayiotis Argyrou, Gerasimos Tsakalos, Michalis Nikolopoulos, Christos Tsakalos and Haris Hatzimichelakis.

5. ed. - Theofilos Mavropoulos was arrested after a gun battle in Athens, May 18th 2011, where he was shot and injured by police bullets (although his comrade with him managed to steal the cop's vehicle and escaped in it after dragging one of the cops for a while) then charged with two counts of attempted homicide (both cops were wounded in the armed exchange), and also accused of being a member of the C.C.F. (which he denies) among other charges.

6. ed. - See **Fukushima's Fallout on My Soul**

7. ed. - Exarchia is a neighbourhood of Athens, with a large anarchist presence.

8. ed. - Golden Dawn is a fascist electoral party in Greece with an active and violent street presence, and have many cops as members and supporters. Syriza is the main opposition party, Coalition of the Radical Left.

9. ed. - See **'The Organised Minority Structure'**

10. ed. - In November 2011 while part of the group prepared for street-combat with State forces on the day of the 48-hour general strike, another carried out an incendiary bombing in the Studio ATA courtyard (they work with major TV channels who "slander the insurgents"), destroying vans. "This is the absolute destruction of human existence in the modern technological world, which naturally TV is not the only responsible one for, but so also is any other substitute for life. In modern bourgeois democracy, overload is preferable to dry propaganda..."

11. ed. - See **Dedication to the Underground**

12. ed. - Sergio Maria Stefani, Giuseppe Lo Turco, Alessandro Settepani, Stefano Gabriele Fosco, Giulia Marziale, Paola Francesca Iozzi and Elisa Di Bernardo, as well as Nicola Gia and Alfredo Cospito who were arrested after this claim, are all accused of F.A.I. actions in Italy, and are all either in prison or under judicial control while they await trial. [See **Rebels Behind Bars; "To All Those Who Don't Stop Struggling" & "We Refuse to Reduce Our Desires..."**]

'THE POVERTY OF ALL MORALITY'



It is my guilt about my desires which makes me susceptible to ideological exploitation by others, and which motivates me in producing excuses and justifications (rationalizations) in terms of the dominant ideology (the ideology which I let dominate me). The trick of ideology consists in this: to re-present desires in a pseudo-universal — i.e., unselfish, altruistic (and therefore unrepachable) — form, always in terms of some abstract "general interest". In order to reconcile myself with my ideology I must make myself a liar. But it is a losers' game. The lawyers of the dominant class already have it set up in advance their way, and here I am on their terrain. The use-value of practical generalizations is that of theory — intelligence of human practice; knowledge of means, techniques, and consequences. The use-value of morality is that of ideology — to dominate others, to attempt to get what is wanted in a narrowly selfish way, by representing it as unselfish, universal, in a climate where transparent selfishness, and transparency about desires, is not tolerated, is chastised.

In the abstract negation of morality, [...] moralism is transformed into anti-moralism, which is really only an anti-moralism moralism, and not truly the opposite of moralism at all. According to the logical substructure of this ideology, one has a duty to do at all times what is immoral according to the dominant ideology — that is, the ideology still defines and dominates... [...] Thus, it is abstractly required to live by stealing, to practice sexual promiscuity, to live in squalor, to drop out of school, to never work, etc., etc. This is still qualitatively as far from the determinate negation of moralism as is moralism itself. As for ourselves, we have no morality. We have only our feelings, our needs, our desires; our thoughts, our consciousness,

our practical knowledge of practical consequences, at each given stage of our development. In short, our subjectivities, our selves. Compassion doesn't need to be coerced out of us; it comes naturally. We feel others' suffering, as well as their joy, because we are open to feeling our own.

"And how many sacrificed their lives, in order to look as wonderful as heroes! And weren't they lost throughout their attempt?

And don't the aesthetics of morality exist for the sake of beauty? We are moral so as to reveal our hidden charms, which are often nonexistent. And we could accept this need of beauty as a pararrhythm for parahuman paraexistence, if only we paid attention to the tunes in which things are singing our sufferings to us. For as long as we exist we need to disdain beauty, modesty, art, science, religion, the system, to be able to cherish life, the ugliness of life, the nakedness of life, the nescience of life, the immorality of life, the anarchy of life; in a single word, the truth of life. To scare all beautiful deaths away from us!

Until the modest and imposers shall go far off, far away, and there alone, having nowhere to demonstrate their modesty, and their imposition, and their beauty, shall look at each other, in the mirrors of their shortcomings, to stay dead. And when the deaths shall die, nature will mourn over no funeral of life..."

- New Life

The criticism of morality ends with the doctrine that you are the supreme being for you. (That is, your being, your self-consciousness, your being-for-yourself, is the necessary medium through which all other values — which constitute or give content to its value — including my value for you, or myself as one of your values, come into being for you. If you should lose your being, then all other beings, and therewith all values, would be lost to you. Further, and more concretely, to the extent that we produce socially, and that we produce a society; that we exchange self-powers and their objectifications, that we depend upon one another for the reproduction of ourselves, then my loss, or the loss of me, is your loss, and a depletion of your self). **It ends, therefore, with the categorical imperative to overthrow all those conditions under which you, the subject, are subordinated to some thing — some fetish, some totem, some projection, some reification, some cause, some ideal, some moral, some principle, some pseudo-subject — some being supposedly “higher than your self.”**

[...] It is not by any means only the narrowly “selfish”, “egoistic” desires and tendencies which are repressed continually (moralistically, while at the same time being reinforced practically) in the daily life of privatized society, but also — really, more so — the “non-egoistic”, the so-called “unselfish” tendencies: natural gregariousness, spontaneous human solidarity, natural compassion and empathy, simple sociability and love. There is an energy produced in each human being every day which aims at a social satisfaction and which if not satisfied socially turns against itself, becomes depression, withdrawal, etc. Unlike tribal societies, wherein these “unselfish tendencies” form the main base of social survival, in our society, overdeveloped (late) capitalist society, these emotions only break surface occasionally, exceptionally. **In the vast accumulations of constant and variable capital known today as “cities”, the continual steadfast repression of these tendencies is increasingly a necessity of survival.** With increasing rarity does social good-feeling pass between strangers on the street. Any stranger is best regarded an enemy. *And these teeming anthills are a world of strangers.* The growing phenomenon of mass, random murders can be understood as a becoming apparent of what

was always essential to capitalist society, now entering its historic extremity: “the war of all against all” is becoming armed.

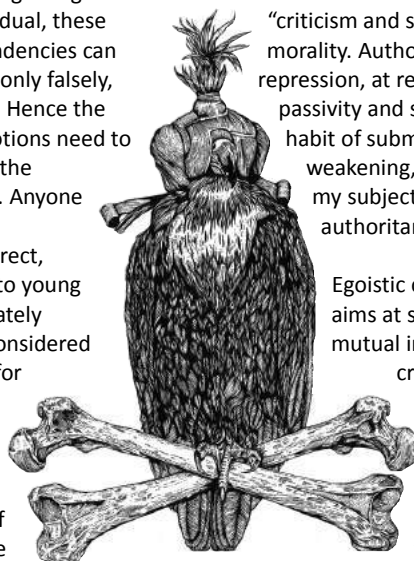
Once anesthetized, beginning in the early life of the individual, these social desires and tendencies can usually be re-evoked only falsely, artificially, coercively. Hence the belief that these emotions need to be enforced through the manipulation of guilt. Anyone still manifesting such tendencies in their direct, spontaneous form into young adulthood is immediately suspect, or at best, considered “naive” and a “fool” for his [*sic*] apparent “idealism” and/or “childishness” (despite all the altruistic pretenses of official society): these emotional tendencies are being seen as a weakness (which, in the society of estrangement, they undoubtedly are, until or unless such an individual develops full consciousness of these tendencies and of their social context, appropriating these as part of a revolutionary project).

I listen to criticism because I am greedy. I listen to criticism because I am selfish. I would not deny myself another’s insights. But egoistic criticism is a use-value or it is nothing; use-value not only to its recipient, but to its donor as well. I would not bother to criticize someone in whom I had no interest. Anything else would be service rendered to an ideal, a moral projection — only a moralist seeks to strike against what contradicts him, his moral, equally over the whole manifold of space-time; only an ideal is “eternal” in this way. Whereas I am

mortal. My libido is concentrated around myself; its intensity falls off exponentially with subjective distance from its source. This egoistic criticism is the opposite of the masochistic and ritualized (spectacular) “criticism and self-criticism” of Maoist morality. Authoritarian criticism aims at my repression, at reinforcing and reproducing passivity and servility, at maintaining the habit of submission. It aims at weakening, rather than strengthening, my subjectivity, at keeping me an authoritarian personality — a slave.

Egoistic criticism, on the contrary, aims at strengthening me, in the mutual interest of my self and my critic, for the benefit of our common wealth and our common project. It is immanent criticism, criticism of me in my own interest. By the same token, for such criticism to be possible, for someone’s criticism to “interest” me, I must see myself in them, and them in myself; we must share a common interest, a concrete community.

The critique of revolutionary ideology, anarchist and Leninist alike, with its sacrificial collectivist morality and, in particular, the critique of Maoism with its morality of poverty, reveals once and for all the poverty of all morality. [...] Morality is the expression of the irreconcilability of class antagonisms. It locates the general interest as a projection out of a social situation in which it could only be found as a contradiction. In morality, the contradiction is represented as an abstract identity of the interests of all men [*sic*], as the interest of an abstract man who has no real social existence. Second, in the sense that morality — which is projection, or selfdisowning — is a depletion of the real social wealth, of subjectivity, the wealth of the self.



“There is a direct correlation between the rise of institutions of slavery and the rise of ideology. Prior to the development of shared ideological systems defining and justifying enslavement, the existence of slavery could not develop beyond particular individual instances. It takes a community-wide ideological system in which legitimated roles of domination and submission are explicitly defined in order for slavery to become institutionalized in developing hierarchical societies. So the spread of ideology around the world, initially in the form of religion, accompanied the spread of slavery – all the various forms of forced labor. It can be argued that the rise of civilization – the centralization of religious, political and economic power in hierarchical, urban centers dominating their respective territories of resource extraction – has been co-extensive with the rise of both institutionalized ideology and slavery. In fact, it would be hard to find any factual arguments against this thesis...”

- Modern Slavery #1



FUKUSHIMA'S FALLOUT ON MY SOUL

[ed. - Here is an article posted by 'Greenrevolutionary' in the American North-East in late May 2011, shortly after the 11th March earthquake and tsunami 'Touhoku' triggered a series of nuclear meltdowns and release of radioactivity at the Fukushima Daiichi power plant in Japan, in the largest nuclear 'disaster' since Chernobyl. The Japanese government still has no solution for neutralising nuclear fuel which fell into the basement of the facility, or for the waste resulting from the events. For example vast amounts of radioactive water are pumped into the sea because there is just no way of storing it, and the transporting of poisonous chemicals and nuclear waste 1,000km from the earthquake to try to bury and burn on Maishima island. It has recently been announced that all Japanese nuclear plants may restart; and of course, nuclear facilities are not limited to plants - research reactors such as Ibaraki or the experimental centre at Osaka University (creating weapons more suited to today's so-called 'preventive wars') did not stop their activities for a moment.]

For two months now massive plumes of radiative particles have been spewing into the atmosphere from the crippled nuclear power plant in Fukushima. These particles have been carried through the jetstream across the northern Pacific ocean, to the west coast of north america, to the east coast and then finally across the Atlantic to Europe and eventually, if it hasn't already, the atmosphere of the entire global north will be contaminated by the radioactive particles produced by the multiple reactor meltdowns in Fukushima. The Japanese government and the company responsible for managing the plant; Tepco, have been pouring massive amounts of water onto the nuclear reactors but have been unable to raise the water level at all within the reactors; which are designed to be full of water at all times. The coolant systems which have now failed were supposed to supply 1 million gallons of water per minute to each of Fukushima's six reactors [according to Dr. Helen Caldicott; apparently they had no backup plan in case they were unable to permanently supply this preposterous amount of water to the reactors.]

There has been no real progress made in Fukushima since the beginning of the accident; in fact things have only gotten much worse. Tepco and the government's attempts to raise the water levels in reactors 1 and 2 have totally failed either because there is massive leaking of radioactive water into the ground and surrounding environment, or because they are unable to provide water at the

rate necessary to cool the reactors enough for water to exist in their vicinity. Either way, the reactors are still exposed to the air, still releasing massive amounts of radiation into the atmosphere, and still at risk of hydrogen explosions.

Additionally, we know that Tepco and the government have been intentionally dumping massive amounts of radioactive water directly into the ocean; because they simply have nowhere else to store it all. This radioactive water will travel the major ocean currents of the Pacific and eventually will flow down the west coast of North America. In the center will be the Great Pacific Garbage Gyre^[1] being bathed in radioactive rain. **All ocean systems are ultimately connected and it is possible that the dumping of so much nuclear waste into the ocean could contaminate the seas worldwide.**

And the radiation won't stop coming out of the reactors for an estimated 6 to 9 months according to Tepco and the government; a timetable which many scientists seem to think is extremely optimistic. So radiation will continue to pour out of the plant until then.

But wait a minute, I'm not sick yet. What does exposure to radiation actually do to the human body?

Well, radiation exposure can effect one in a few different ways depending on the type and amount of exposure. Let's explore what the future holds for our species.

First, there is Acute Radiation Syndrome. This occurs when a person is exposed to a source of ionizing radiation, and refers to health effects which appear quickly [within several months of exposure] rather than over the long term [years or decades after exposure]. This is when someone is exposed to an external source of radiation, rather than ingesting a radioactive particle into one's body through the lungs or digestive tract. In other words, this is what people in Japan and nearby the plant have to worry about. The speed of the onset of symptoms usually indicates the severity of the dose.

Acute radiation sickness normally indicates a large dose. The average dose



of radiation administered to a person by a medical x-ray device is something like 0.1 Gy [ed. - 0.1 'gray', the unit of absorbed dose], and people begin to get acute radiation sickness at doses of 1-2 Gy. Though there have been exposures of more than 30Gy, 8 Gy is more than sufficient to kill 100% of those exposed, whether they receive medical care or not.

An exposure of 6-8 Gy kills between 95-100% of those who do not receive care, and between 50-100% of those who do. Exposures of 2-6 Gy kill between 5-50% of those who receive care and between 5-100% of those who do not.

Now the fun part; the symptoms!

1. Nausea, vomiting, lack of appetite
2. Bleeding from orifices
3. Massive infections
4. Anemia
5. Loss of white blood cells (Leukopenia)
6. Hair loss
7. Central Nervous Systems ranging from cognitive impairment to seizures, tremor and ataxia (severe lack of coordination of muscle movements)
8. Etc.

Furthermore, if you are lucky enough to have a small enough exposure to survive the Acute Radiation Syndrome, you also have to deal with the long-term cancer risks associated with accumulated radiation exposure. Every particle of radioactive dust or fallout you breathe in or ingest adds to your risk of getting cancer and will irradiate you from the inside out until it is removed, expelled or decays. This causes cancer. Exposures are cumulative; so every dose one gets adds to one's chance of getting cancer.

Fallout comes down in the rain. It has been raining where I live for six days, and at first I was mostly avoiding it and staying inside. I looked on in sadness as the radioactive rain fell down on the plants and animals and the soil outside. **I have no Gieger counter, but I have a basic understanding of the interconnectedness of all things.** I know the jetstream is bringing radioactive fallout down in the rain where I live. I know this will be happening for a very long time. They won't have the situation even remotely under control until next year at the earliest.

Sitting in the garden the day before yesterday I came to this realization; there are over 440 nuclear reactors in the world. There are over 100 in my own country; the majority of which seem to be

"Thousands and thousands dead or missing, millions evacuated. So far. Entire cities swept away. As if it weren't an earthquake that struck Japan, but a nuclear bomb. As if it weren't a tsunami that laid waste to houses, but a war. In fact, this is so. It's just that the enemies who struck so hard are not the earth and the sea. These are not at all tools of revenge for a nature that we are accustomed to view as hostile. The war that has been going on now for centuries is not one between humanity and the natural environment, as many would like to make us believe so as to ensure our discipline. We are our own enemy. We are the war. Humanity is the war. Nature is only its main battlefield. We have caused floods by transforming the atmospheric climate with our industrial activities. We have broken down riverbanks by cementing their beds and deforesting their shores. We have made bridges collapse by building them with scrap material so we could win contracts. We have swept away entire villages by building houses in areas at risk. We have contaminated the planet by building nuclear power plants. We have bred jackals by aiming for profit in every circumstance. We have neglected taking precautionary measures against such events, concerned only with opening new shopping malls, new railroad and subway lines, new stadiums. We have allowed all this to happen and repeat itself by delegating to others the decisions that concern our lives. And now, after we have devastated the world in order to move faster, to eat faster, to work faster, to live faster, we still dare to complain when we discover that we also die faster? There are no natural catastrophes, there are only social catastrophes. If we don't want to go on being victims of unforeseen earthquakes, unusual floods, unknown viruses and so much else, the only thing left for us to do is to act against the real enemy: our way of life, our values, our habits, our culture, our indifference. It isn't against nature that we need to urgently declare war, but against this society and all its institutions. If we are not capable of inventing another existence and of fighting to realize it, we must prepare to die in what others have arranged and imposed. And to die in silence, as we have lived."

- *There are No Natural Catastrophies*

concentrated in the Northeast, where I live. There will be more accidents. Eventually, as the grid comes down, there will be no one left with the ability to entomb reactors and there will be massive radiation leakage, almost certainly, whatever we do.

I sat down on the wet grass under a small peach tree and surrounded by flowers and plants yet to bloom. The pair of cardinals who've built their nest in an evergreen next to the house used the time in between rain showers to gather food. The robins who are moving in to an adjacent shrub shuttled in and out of their new home, each time returning to the nest with a beakful of small twigs. Pollinators swarm the flowers during the lull in the rain. **And then, the rain began to fall again.** Lightly at first, and I did not move. Why should I. What is the point? I'm virtually guaranteed cancer at this point anyway, even before this accident. **All this does is help me let go of the denial.** If I live long enough, I will get cancer. I guess in my heart I've always sort of known we'd reach that point in my

lifetime; the point at which the environment is so contaminated with carcinogens that virtually 100% of humans will get cancer in their lifetimes.

As it began to pour harder I looked at all of the living things around me. **The living world in the place where I live and love enduring baptism by nuclear fallout.** Large heavy drops fall on my head, my shoulders, my back, my arms, my legs. My shoulders and back are soon wet through my now moist shirt. The robins continue shuttling. The male cardinal hops from branch to branch low to the ground in the woods, hunting. I do not see the female. I lift my face to the sky and open my mouth, and tears escape from the corners of my eyes to run down my cheeks and mix with the radioactive rain on their way down to the ground. And there was peace. There was calm. This is where I live. This is my landbase. This is my rain. Our fates are fused. If there is fallout in the rain, and there may not be today but there certainly will be plenty of times before they get this disaster under control, then there will be fallout in my

body. **So be it. That makes it all the easier to fight for this place while there is still some fight left in me.** The years go on; entire ecosystems die — last year the Gulf of Mexico^[2]. The year before the discovery of the Great Pacific Garbage Gyre. This year the entire north Pacific Ocean.

A personal future in this world becomes easier and easier to sacrifice. A personal future filled with low white blood cell counts, dying of massive infections in a similar manner to AIDS patients. Or a personal future with low platelet counts; which are responsible for the clotting of blood and without which the body may bleed profusely and unexpectedly from the nose, rectum or the simplest of skin abrasions. Or dying of bone cancer — or perhaps bone necrosis; where the bone inside a part of one's body dies; and the dead tissue decomposes and causes surrounding tissue to die. Tissue necrosis often leads to gangrene. A personal future watching everything I love die. **That's what waiting leads to.** That's what the kind of denial that would have me go hide inside from the rain leads to.

I'd rather a personal future spent fighting fiercely for that which is left of what I love; fighting fiercely for life. I don't want to witness the death of the world. I don't want to witness the total and complete unraveling of the web of life. I won't be one of those left at the end who can only leave the house in protective gear for ten minutes at a time to look at the last remaining tree in town before it too dies of radiation poisoning.

No, instead I'll fight for what's left of the web of life, while anything at all still remains of it. I will put everything I am into this fight while I still can. I will fight because there's no better future I'd rather hold out for. I will fight for the right of future generations not just of human beings but of all species to exist on this planet, our home, if we can defend it from those who would participate in omnicide in exchange for a little cash in their pocket. It's time to wake up to reality, time to wake up to responsibility and time to kick the rabid, psychopathic

leaders of government and industry off of the fucking planet once and for all.

1. ed. - *A gyre is any large system of rotating ocean currents, particularly those involved with large wind movements. The North Pacific Gyre is one of the five major oceanic gyres, and covers most of the northern Pacific Ocean. It is the site of an unusually intense collection of human-made marine debris twice the size of Hawaii, known as the Great Pacific Garbage Gyre, with exceptionally high concentrations of pelagic plastics, chemical sludge, and other debris that have been trapped by the currents of the North Pacific Gyre. Of the 1.5 million Laysan Albatrosses that inhabit the region, nearly all are thought to have plastic in their digestive system. Approximately one-third of the chicks die mostly due to being fed plastic by their parents. Besides the particles' danger to wildlife, on the microscopic level the floating debris can absorb organic pollutants from seawater: when ingested, some of these are mistaken by the endocrine system as estradiol, causing hormone disruption in the affected animal. These toxin-containing plastic pieces are also eaten by jellyfish, which are then eaten by larger fish. On the macroscopic level, the physical size of the plastic kills birds and turtles as the animals digestion can not break down the plastic inside their stomachs. A second effect of the macroscopic plastic is to make it much more difficult for animals to see and detect their normal sources of food.*

2. ed. - *See Sealife Deformities from the Gulf of Mexico Oil Spill*

REVOLT AGAINST NUCLEAR POWER

03.02.13, Toronto, Canada: *The rail-line by the General Electric-Hitachi nuclear processing facility is blockaded by the indigenous people whose terrain the uranium is extracted from, leaking radiation all along the fuel chain, and who have "always told the industry to "Leave the black death-rock alone". They did not listen, and we are now bombarded with 300 million tons of radioactive mine tailings leaching into our water, contaminating our land and blowing for miles on the winds. Our plants, animals and people are already sick and dying. We can hear the earth crying, "ENOUGH! KUH-TAH! A KU SEI C'EST ASSEZ!" But now the industry is targeting us with the other end of the nuclear fuel chain, the radioactive waste, which is a billion times more lethal. Everything nuclear is a dead zone. We will not be COLLATERAL DAMAGE for the profit-mongers. We will not bequeath this legacy of death to future generations."*

01.01.13, Notre-Dames-des-Landres, France: *A group equipped with hacksaws attack an electricity pylon against the centralisation of power generation (especially nuclear). For half an hour, they were quietly able to half saw through two legs of the tower. "They cannot put a cop under every pylon..."*

December 2012, Brussels, Belgium: *Vinci (a construction company, who are responsible for building nuclear facilities and for uranium mines) are visited at a work site, engines are sabotaged.*

15 / 16.08.12, Paris, France: *Tyres slashed on vehicles belonging to Veolia (nuclear energy),*



SPIE (construction company involved in nuclear and surveillance) and two belonging to Vinci.

05.05.12, Genoa, Italy: *The chief executive of Ansaldo Nucleare, Vice President of the Italian Nuclear Society and part of the Governing Board of the European technology platform Sustainable Nuclear Energy is ambushed outside his home and shot in the kneecap by the 'Olga Cell' of the Informal Anarchist Federation/International Revolutionary Front (F.A.I./F.R.I.): see **Rebels Behind Bars; "We Refuse to Reduce Our Desires..."***

24.11.11, Valognes, France: *Anti-nuclear protesters battled with riot police in a bid to stop a train of radioactive waste heading for Germany. The authorities used tear gas and brute force, but the environmentalists managed to sabotage part of the railway and torch a police vehicle. The shipment from the French nuclear giant Areva's reprocessing plant at La Hague is the last planned to Germany. Similar protests along the route continued over the border, with people occupying the blockading the line and fighting the police with rocks and fireworks.*

08.08.11, Bristol, U.K.: *A vehicle of nuclear power profiteers E-ON was torched (during the August riots) by F.A.I. 'Eco-anarchist Insurrectionaries' for their "total disregard for the natural ecosystems."*

22.07.11 Zurich, Switzerland: *AXPO energy company headquarters (constructs and operates nuclear plants) attacked, windows smashed, in co-ordination with an attack on the High Court which sentenced anti-nuclear anarchist Marco Camenish (see **Rebels Behind Bars; "To All Those Who Don't Stop Struggling"**).*

May 2011, Berlin, Germany: *Large arson causes the short-circuit of about 100 signal, telecommunication and electric cables of the German Railway. "Nuclear technologies and nuclear waste are being transported along the German railway. Both of them guarantee the continuation of the functioning of nuclear reactors. Both of them guarantee huge profits to the nuclear lobby and to the industry."*

18.04.11, Ratnagiri, India: *Villagers riot against a proposed nuclear project nearby, attempt to burn down a police station and are shot at, killing one.*

29.03.11, Bologna, Italy: *One incendiary bomb is detonated inside the office of ENI (energy multinational involved in nuclear) and two more at the electrical substations behind the building. This very shortly follows a similar attack at computing corporation IBM's headquarters in Bologna, which was claimed in graffiti on the scene by the Earth Liberation Front.*

'CAN'T LIVE WITHOUT YOU'

With this piece I wanted to reexamine one aspect of patriarchy, not to suggest a total theory of patriarchy standing on the single leg of romantic love. **The current notion of romantic love [...] has at least some roots in the cultural shift of the Renaissance** when all-male hierarchies (the Church and the developing State) instituted a reign of terror to exclude women from mixed hierarchies (e.g. the guilds) and the ascendent institutions of inherited private property and waged labor (see Sylvia Federici, *Caliban and the Witch*). **The same period that legalized rape and made abortion a capital offense gave us Romeo and Juliet.**

[...] The gnostic priests of Capital, who wish to see in everything only their imperfect, evil God, can nail down the torrential force of romantic love within their flat cosmology by referring it to the nuclear family, which exists only to reproduce labor power, and thus will disappoint the desires that justify it; or they can claim, and not without evidence, that love has been commoditized, and the consumption of a commodity extinguishes its value and produces, again, disappointment. [...] Capitalism's effect on the emotions is nearly always dulling. The anticlimax of Christmas, that most condensed gifting and extinguishing of commodities, does not lead to bloodbaths, but to boredom. **The violence born of love does not climax in the formation of the family, as it would if its cause were the inability of a labor-power factory to satisfy human emotion, but accompanies it every step of the way.** To understand the wrath that hides behind the mask of that most tender sentiment, we need to seek out older, more jealous gods.

[...] It's a commonplace that songs on the radio pine "I can't live without you," "I never want to leave your side," and other statements of absolute codependency that decorate the elaborate myth of romantic love, in which two people complete each other in a static and

unending congruity. How many of these songs are honest enough to mention the abuse that logically accompanies this kind of love?

It was the look in his eyes as he beat her. As though his dearest illusion had shattered, and he had snapped with it. She wasn't his, she never had been, and she never would be. Up until now, she had chosen to accompany him, and after today, clearly, she would not. "Whatever happened to 'Until death do us part'?" he muttered confusedly, on one of the few occasions he ever talked about it with me. He didn't understand the kind of love that changed, the kind that was contingent on choice.

I continued to love them both, not with the proprietary love of a husband or a mother, but with the love of a child who wants everyone to be okay. By loving them I learned a number of things. I learned that she was strong, that we may not get to choose if we get beaten, but we can choose whether we become victims, or whether we walk out. [...] I also learned from her that abuser and survivor are flexible categories, that one is very likely to become the other, and therefore neither of these can define someone. Someone who has been hurt very often wants to hurt others, or to turn them into protective appendages. [...] And what I learned from him is that his story was also important. He was not evil, but hurt. What happened in that cold family he never talked about? He was clearly scarred. Now I was too. **I was sure that I would be much better than**



him. I wasn't entirely correct. The story that's never spoken is sure to be repeated.

[...] A singleminded critique of capitalism cannot possibly explain the vehemence of love, and must neglect love's central role in perpetuating the harm we do to ourselves. Love is something more than desire and its misplaced satisfaction in commodity form. [...] Love does not end in the domination of the other but in the mutual destruction of self and other. Its most uncensored expression is the murder-suicide.

N was starting to lose it. S became the object of his obsessions. They had been comrades and lovers. Once it got undeniably unhealthy, she ended it. But he couldn't walk away. He became unhinged, but she refused to call the police, because she cared about him, and hated the state. The rest of us couldn't provide the support they both needed, neither the friendship that would have given him the strength to heal, nor the accompaniment that would have saved her. I lived in a different town: that was my excuse.

One night he killed her, walked up the hill to watch her house burn down, opened his wrists, and spilled his guts out on the ground in front of him.

I understood those who hated him for it. But I couldn't find it in myself. He already hated himself enough, and that was the part that finally triumphed.

In our society, love is the perfect mask for self-hatred. I don't believe that self-hatred is a product of capitalism, but an inevitable companion to the anguish of living. However, work, politics, colonialism, deforestation, and the patriarchal family give us many more reasons to hate ourselves. And they deprive us of means to heal ourselves. [...] *All the nodes on our body that connected us with the world—my hand that gripped yours, my lips that kissed his, my feet that held up the earth, my lungs that traded secrets with the leaves in the trees, my belly that was a furnace transmuting one living thing into another—become open wounds.*

By promising us one intimate relation with another being, they in fact take away all those other relations, and they produce a silence that exiles us into one another, often destroying the affection of the couple by demanding the world of it. When the opium must also be food and water and shelter, the user destroys, ultimately, her [sic] love affair with the opium as well.

[...] It is, if you will, a scarcity machine, in which people keep the treadmills running by stealing from those closest to them to fill their own holes, like four people in a bed with a blanket big enough for two. Love is this machine's dynamo. Its violence arises when people can't live without exactly what is destroying them, when one thinks he [sic] is completing another and actually he is filling up his hole by eviscerating the other.

[...] *I told her from the beginning that I didn't think monogamy was healthy in a romantic relationship, at least for me. She considered this an unhealthy, selfish attitude. Consequently, she was always right, or at least excused, when she looked through my address book, read my old love letters, searched the files on my computer, screamed at me, in order to discover my infidelities. And when she broke the rules she herself had laid down, it was only an error caused by the stress of loving a selfish bastard. Our own imperfections are always easy to understand.*

How long it took me to discover that healthy love is only possible when we take responsibility for our own emotions — expropriate them from these networks of codependency, as it were. And in fact I can be most grateful to the lovers who treated me like shit, for teaching me this. They took good care of themselves. Beyond that: "If we meet, it's marvelous. If not, that's alright." **I could either choose to take care of myself, and not demand anything of others but what they gave as a gift, or I could choose to be a victim.** I chose the former, and our love existed where we coincided. When we stopped coinciding, we went our separate ways, each stronger and wiser.

We love in order to destroy ourselves, and build ourselves back up again, a heartbroken friend tells me in a moment of hope.

[...] Once the affair is over, we're free, until the end of our days, to think about the person we loved, to care about them, to wish them well, to wonder what part of ourselves must be broken that it turned out this way, to malign the nature of our love that it became a weapon against our lover; where it should have completed, it only hurt and controlled, and we will never be able to make it right, nor reconcile the sincerity of the concern we feel for that person with the damage we caused in the intensity of our passion. Perhaps the best way to go on loving them is to love the next person better.

[...] Love runs perpetually from a fear of loneliness, but only by embracing this loneliness and — not conquering it; it will never be conquered — making our peace with it, can we love not as a parasite but as one creating a joyous project among companions.

[...] As we move from a world of imposed desires and addictive relationships to one in which relationships express our paradoxical agency and independence as subjects of the world and interlaced hubs in a network of mutual aid, play can be as important a tool as destruction.



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