

ANTI-AUTHORITY

DAILY REVOLT

RETURN FIRE

INDIVIDUAL WILL

DE-CIVILISATION

'A Profound Dis-ease'

(the Enlightenment and inherited mental distress)

Wild Plants:

Rose Hips & Dandelion Root

Poems For Love, Loss & War


Global Flash-Points

(direct action reports)

...and more!

VOLUME 4, CHAPTER III

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In the suffocating grip of our daily routines, what space do we find for spontaneity? For wonder for this Earth we share, even as it is diminished? For companionship not relegated to sharing in the misery of (alternative) consumption, the segregated couple, the nuclear family? For the power of self-creation and subsistence outside the markets that are imposed?

The hurt and absences of this way of life too often become turned inward, a shame we carry as if it were our own. We are sold pre-packaged aspirations – always to be a little deferred so as to respond to the requirements of the dominant reality – when we want immediacy, heroic lives of adventure, belonging, caring and daring; life not survival. Always, the desires of those who exploit, imprison, toxify and repress us are posited as above those of ourselves, those for revolt.

We are kept on edge yet always distracted, close to breaking point, cowed and disempowered by disciplines or puffed up by divisions, mesmerised by the enforced idiocy of the spectacle in which even the drama of a dying world has been turned into a sort of reality TV series, portrayed as completely out of our hands.

The figureheads of economic growth and 'development' would have us turn a blind eye to misery that can't be portrayed in statistics. We have become determined to overturn their calculations. Our visions are of full unemployment, zero voter turnout, continual hi-tech breakdowns instead of breakthroughs, a rampant outbreak of the 'crime' named freedom; until we forget these categories and many more. People emerging from their different cages, forming face-to-face affinities to relearn the art of gifting not just competing, of respect for the more-than-human, of dignity and rebellion. A landscape wild with life again beaconing us to rejoin the dance, the blurring or dissolution of borders, genders, roles and prescriptions. Life without deadtime. And these nascent visions, however partial, are perpetually becoming armed. **The only question is where they will find breath next.**

Feel that breath, let it awaken in you.



'A PROFOUND DIS-EASE'

[ed. – We were invited to use excerpts from titles newly-published by Winter Oak Press for this zine, and though happy to accept Ed Lord's book 'Modern Madness', we found it hard to choose which parts would be sufficiently self-explanatory. The text is rich with concepts and lines of thought developed by various thinkers (largely heretics within the Western canon), but perhaps not so approachable without more of a grounding in the subject matter and vocabulary. So we have rearranged some ordering and emphasis (along with making some segments from the original text into footnotes and adding some others we felt were relevant of varied works that have a bearing on these topics), and hope that the result is true to what author wished to convey. The writer has "a professional background in acute psychiatry and a personal immersion in radical environmentalism", and asks, "[w]hat if mental distress is considered as much a matter of geography as it is of personal pathology?" The full tome looks at the Zapatista struggle (see **Return Fire vol.3 pg39**), the Idle No More movement (see **Return Fire vol.1 pg66**) and the Dark Mountain Project (a collaboration of diverse 'environmentalists' attacking various conceptions of civilisation on artistic, mythic and narrative levels), as an attempt to step out of Eurocentric paradigm that dominates today (though certainly using some of its thinkers). Also arguably key to much in the piece is the reading of 'modernity' which the author and others work from here; as this is a term also used in very different contexts, again we have taken sections of the book for an opening passage to set the scene. While more 'academic' in tone than much we publish, we found the elements wound together in this piece compelling, as we hope other careful readers will too.]



A key premise of this work is that there is a profound dis-ease at the heart of modernity. Psychiatry is interesting in this regard in that it is both culpable in the problem as an artefact of that modernity whilst also being a 'warning beacon' identifying anxiety and distress in the population. There will be those who disagree with this premise, arguing that things are generally getting better and in this case why attempt to fix that which isn't broken. **To explore this issue it is helpful to identify what we are referring to with the term 'modernity'.** In the one sense modernity can be seen as a particular period in time emerging after the European Enlightenment. Felix Guattari described Modernity as the shift from "the age of European Christianity" to "the age of the capitalistic deterritorialization^[1] of knowledges and techniques". The Enlightenment is associated with the coming to pre-eminence of the scientific world-view, post-monarchy ways of organising political systems and the dominance of capital within and beyond economic spheres. Philosophers associated with the emergence of modernity include Descartes, Kant, Bentham [ed. – see **Panopticons Then & Now**] and Bacon^[2]. **Modernity can be seen as having two strands, a cultural project and a social project: the project of the Enlightenment as the cultural strand and the encapsulation of a particular civilisational model in the European/Western process of societal modernisation as the social strand^[3].** The Enlightenment, building on the Renaissance and Reformation^[4], was a shift away from the medieval and early-modern world-view of tradition, myth,

religion and rule by absolute monarchy. This included raising scientific methodologies as the preferred way to explain all manner of phenomena^[5].

[...] Modernity is also associated with the Industrial Revolution, seen by some as commencing in around 1710 and reaching its zenith between 1840 and 1880. This was a period characterised by an increasing pace of technological development, rapid urbanisation and a dramatic upswing in the rate of population growth. The 1710 date for commencement is somewhat arbitrary, stemming from the specific use of coke in a blast furnace by Abraham Darby, and the industrial revolution is arguably more accurately seen as a continuation of Enlightenment scientific thought^[6].

[...] One of the central tenets of the modernist world-view is a faith in 'progress' [ed. – see **Return Fire vol.1 pg11**]. This is the belief that time is on a linear trajectory and that 'development' is taking humanity to a progressively improved mode of living. One frequently finds an unquestioned adherence to this myth and it can often be supported only by a narrow quantitative appraisal of one particular field of knowledge to the exclusion of wider factors or, to use the language of economics, 'externalities'.



"It is a theoretical and practical certainty that theory and practice are not intrinsically separate spheres but different moments of an inseparable whole. We reflect on our practice and put our theory into action. To contemplate theory and practice, to write about them both, from a moment of reflection that comes between moments of battle, is to introduce a question of mood to this reflection. Theory, then, becomes a constellation of stories that help us remember how we came to be here. It is not an immediate memory - not the tactical learning we piece together with our friends from days of struggle - but an attempt to dialogue with those who are no longer here, to create for ourselves a place to stand, in rejection of the coordinates we find ourselves mapped into. To theorize, as rebels, is to reaffirm a greater family, to identify that which we wish to carry with us." – Lev Zlodey & Jason Radegaz

[T]he overlapping and intertwined tentacles of modernity and mental distress are very much a part of one organism and cannot be neatly prised apart for dissected analysis. The crux here is that most attempts or techniques developed or proposed to alleviate mental distress are from exactly the same linear 'myth of progress' thinking that is so inseparable from the genesis of the distress in the first place. Hence the intertwining tentacles of modernity and mental distress.

Disciplinary Modernity & Control Hypermodernity

[...] The emergence of the scientific technique as rational movement of linear progress was mirrored in social and political thought by figures such as Hegel^[7]. He carries the idea of society moving in one direction from a past of disorder to a future fulfilment through the resurrection of the dialectical method of thesis meeting antithesis and correcting in a synthesis. Enlightenment thought, however, does not represent such a radical break with the pre-modern as it could be argued it simply exchanges the metaphysics of an all knowing God for the metaphysics of a rational subject. So "the enlightenment's metaphysical and epistemological assessment of the world was continuous with pre-modern thought in so far as it also still seemed to assume the idea of an ordered whole" ([Simon] Lumsden).

[...] This modernity of faith in an ordered whole is, however, a refrain of life that has grown old. We find ourselves "at the point of the decay of an epoch" where the

dominant stories have “*begun to lose their explanatory cogency*” (Lumsden). Hence the scramble to adequately theorise the stage we are at, which some call post-modern, some hyper-modern, others late-modern and a host of other terms. Zygmunt Bauman captures the lack of clarity and shifting sands of the time very visually with his term “liquid modernity”. This is also where [Gilles] Deleuze’s “control society” emerges as a term of reference, for describing a new phase of organising beyond (but also co-existing with) [Michel] Foucault’s sovereign and disciplinary societies. **I have argued that psychiatry found its genesis in the early modern Enlightenment period and has been fixed in lock-step with the twists and turns of the project of modernity ever since. This helps to explain the seeming liberation that many thought would be heralded by unlocking hospital ward doors and the scaling back of the large psychiatric institutions in the western world over the past 30 years. I continue to suggest that this has, unsurprisingly, not been a liberation, just a shift mirroring the wider post/late/hyper/liquid modern context.** The institution has been totalised across the social field, as John Berger puts it “*across the planet we are living in a prison*” and all are fellow prisoners, while “*penitentiaries still exist and more and more are being built. But prison walls now serve a different purpose. What constitutes an incarceration area has been transformed*”.

[N]ew forms of resistance are required, specifically in this case new approaches and explanatory tools to comprehend mental distress. The anti-psychiatry of Laing, Cooper, et al^[8], is no longer up to the task, likewise the critique of Oedipus and Psychoanalysis^[9] now seems quaint as mental distress has passed into the hands of bio-medical epistemologies and pharmaceutical marketing. Those earlier critiques were appropriate to the disciplinary modern society but “*psychiatry is [now] so heavily bent toward a biomedical understanding of mental illness and so dependent on psychotropic solutions for emotional problems that it might be characterised as not simply modern but rather hypermodern*” ([Andrew] Michel).

[...] An insight I drew from the Dark Mountain Project and from ‘The Coming Insurrection’ was that we are currently living through a “live pragmatics of collapse” and I aim to hold this in creative tension with an anarchist prefigurative hope. My two-fold resistance relies on one major crux of my critique; the existence of an ‘outside’ to modernity. This is the base which makes any critique not just a nihilist despair but a ready possibility to be

productive. **Modernity rests upon the assumption of its universality: “Nothing at all may remain outside, because the mere idea of outsideness is the very source of fear”** ([Theodore] Adorno and [Max] Horkheimer). **This is true of utopian Enlightenment thought in its teleological^[10] process, and it remains true of a late/post/hyper-modernity with its generalised techniques of control. As previously stated, these claims to universality are a “myth of mythlessness” or a “tradition not aware of itself as a tradition”.** Getting a purchase on the chinks in modernity’s armour is reliant upon upsetting this universalist claim.

[...] The existence of an ‘outside’ to modernity is a conclusion to be drawn from all three of the case studies explored in previous chapters. The Zapatista struggle was in large part an embarrassment to a modernist/modernising Mexican state, the existence of actors who would rather not partake in the building of a ‘first world’ state was not a role the dominant story had accounted for. This led, in their ‘constructivist turn’, into getting on and creating different modes of organisation, actively demonstrating that there was more than one way to exist in a space and to construe social relations. To be immersed in this kind of prefiguration is to very soon see modernity as just one story among many. Similarly in my analysis of ‘Idle No More’, in their refusal of modernist laws, naming schemes and borders in favour of non-Cartesian embodied ways of understanding, we can see a suppressed outside being re-opened and explored. What was particularly interesting here was the trauma and distress involved in many centuries of enforcing a demarcated modern colonial ‘inside’^[11]. There is insight to be gained from the search for healing of trauma by these indigenous groups, an example being the blockading of problematic ‘flows’ and the re-opening of healthy flows (flows that ignore borders) to engage with a landscape therapeutically. Finally I characterised ‘Uncivilisation’ [*the Dark Mountain manifesto*] as a “re-wilding from within”, with a “keen eye to an ‘outside’ that hasn’t been colonised [or] that is loosening the colonising grip.” This project is the search for new stories that can be an insurrection to derail the death ride of progress. What draws all of these expositions of an ‘outside’ together is a drive to ‘de-colonise’, that is they are not static critiques but are in ‘movement’ actively looking to shake off the totalised colonial present. [...] They are all engaged in de-colonial practices, if we accept that modernity itself is, as [Jürgen] Habermas suggests, a colonisation of the lifeworld. This perspective points towards post-colonial and de-colonial theory and practice as being useful approaches to my

pre-figurative and pragmatic resistance to modernity’s ‘rational management’ of mental distress.

[...] **Remaining cautious of the risk of expropriating ideas in a classically colonial fashion, I should point out that other figures have directly made these connections between the domains of modernity, colonialism, psychiatry and mental distress.** Most notable among these figures is arguably Frantz Fanon, a French educated psychiatrist of Algerian descent^[12]. Fanon identified the social and political elements of mental distress that he saw while working in Algiers from 1953 until his resignation from his medical post in the colonial administration in 1956 to join the Algerian liberation movement. What is instructive for my use of decolonisation as resistance is Fanon’s identification of not just a neutral biological disease pathway in those experiencing mental distress, but the functioning of colonialism on the libidinal and psychic planes. This analysis took him within a matter of years from the hospital to the scene of a violent rupture of colonialism; just as I am searching outside the hospital for the ‘cracks’ or ‘ruptures’ within modernity to get some purchase on an analysis of mental distress. This position acknowledges that it is not enough to simply put ‘service users’ in already extant positions of power, as this is merely playing around with the roles in an already present colonial game. More than this game is needed, as Samira Kawash situates this Fanonian ‘rupture’; “*true decolonization is something much more radical than the reversal of position and the replacement of rulers; decolonization is the uprooting of the system as a whole, the supplanting of the political, existential, and corporeal reality created by colonization*”. She also suggests that Fanon’s analysis doesn’t take a Hegelian view of ‘progress’ but something more akin to Walter Benjamin’s redemptive dialectic of revolution; this is the position that the moment we find ourselves in and the possibilities therein are not reduced to a point on a one way line of ‘progress’ or historical teleology, but that this moment can “*blast open the continuum of history*” (Benjamin). **This is thus the fear that the Algerian resistance struck into the French colonial psyche and also the fear that a resistance to modernity strikes into those invested in the project of progress; “the “terror” of decolonization is the terror of radical possibility generated within the scene of colonization”** (Kawash).

Abstract Space: Abstract Distress

The scene of de/colonisation within which I am seeking a Fanonian rupture is the abstract space of modernity. Within such an abstract space mental distress has become and can only be seen as an



Contemporary rebellion in Algiers against misery and hunger imposed by the neo-colonialism of the market and the 'de-colonised' State

ahistorical abstraction. The meaning of such an assertion will become clear if we explore theorisations of abstract space further. Mick Smith elaborates this concept of 'abstract space' by drawing upon Le Corbusier's^[13] modernist writings on city planning. He suggests that "*modernity's principle is repetition*" and that its *modus operandi* is the "*creation of types and through the eradication of difference*". **Le Corbusier champions this principle by demanding "the erasure of the specificity of both past and place [to] break free from both the 'slime' of social history and the unwelcome intrusions of nature's 'disorderly' conduct". I am arguing that Le Corbusier's modernist dream of city planning echoes exactly the dream of modern psychiatry.** The overt aim of so called "evidence based" psychiatry is the establishment of 'objective' universal standards, diagnostics and interventions that can shake off the weight of the checkered history of approaches to mental distress. This aim is to "*build on a clear site [to] replace the 'accidental' lay-out of the ground*" (Le Corbusier). The modern city and the modern technique of 'health' thus become one and the same thing, they are the embodiment (if embodiment hadn't been banned from psychiatric discourse!) of the intertwining tentacles discussed previously. Thus "*the nature and origins of our distress remain hidden from us, and it becomes 'free floating', unanchored to any recognisable 'cause'*" ([David] Kidner), just as the interior of our mass produced car, office with its suspended ceilings and plastic carpet or brick box in suburbia are shy at disclosing their origins, are 'free floating' and literally 'could be anywhere'. David Kidner analyses this abstraction in the case of 'depression', arguing that the industrial domain comes to re-define 'human welfare' thereby 'misconstruing human needs' as an unacknowledged emergent property of the normal functioning of industrial society. Thus he concludes that as the 'natural' world of a healthy bio-diverse environment is systematically impoverished and destroyed, so is the human psyche in exactly the same fashion. The crux of this matter is, however, that a 'firewall' is built

between the two domains thus obscuring their virtually identical unfolding, leaving depression, anxiety and the like as individual problems, "*reflecting personal inadequacy*" and demanding individualised solutions/treatments.

In this setting mental distress becomes a matter of the individual and a universal individual at that. The 'gold standard' of psychiatric classifications such as the ICD-10 (WHO 1992) or symptom/treatment rating scores such as the Health of the Nation Outcome Score (HoNOS) or Montreal Cognitive

Assessment (MoCA) is that they could be applicable to a person anywhere on the globe, despite the European and North American origins of these classifications. The ICD-10 manual gives each disorder a numeric code that is then able to be integrated into digital record keeping systems. Even though there are many hundreds of such codes within the manuals, there are many millions of people experiencing mental distress and inevitably these individual embodied subjectivities existing in particular places, spaces and times will have their experience reified into a 'type' that allows limited room for 'difference'. This abstraction of mental distress also demands the presence of professional divisions of labour [ed. – see **Return Fire vol.2 pg6**] and these

"The foundations of psychology lie within Enlightenment philosophy rather than in the day-to-day experience of the person-in-context; so it should not surprise us that the covert aims of psychology are closely aligned with those of the whole industrial project. Only if we naively accept [the experimental psychologist's] claim to be "objectively" studying the person would we anticipate that psychology might offer a welcome and necessary corrective to the personally alienating and distorting influences of industrial life. What we find, instead, is that it is one of industrialism's chief accomplices, proposing and legitimating views of the individual that are consistent with the development of a market economy, and denying legitimacy to any cultural and spiritual structures that might challenge the hegemony of the economic determination of our lives. Experimental psychology, then, has a certain ironical truth value, as David Ingleby has pointed out: it posits as "natural" a model of the person that is consistent with a domesticated world increasingly determined by industrial and commercial requirements, and in so doing it helps to bring about our conformity to this model. [...] Even when the significance of social and occupational factors in the causation of "mental illness" has been recognized, the roles of "genetic" and "environmental" factors are often mapped out in a way that assumes that their prior separation is a fact of life rather than an ideological construction. For example, the aetiology of schizophrenia is conventionally viewed in terms of an interaction between genetic predisposition, on the one hand, and "psychosocial stressors," often located within the nuclear family, on the other. But what is concealed here is the relationship between these two classes of influence. A particular "genetic predisposition" may incorporate an incapacity to adapt to the specific, and arguably less than ideal conditions offered by urban society, insisting on the need for a way of life that is currently unavailable. This genetic predisposition therefore carries a concealed *social* component. It is not a genetic predisposition to, say, schizophrenia as such, but rather a genetic preference for one sort of environment rather than another. Genetic predispositions are therefore relative to particular ways of living: genotypes that are adaptive in one environment may be disastrously unfitted for another. For example, one of the "risk factors" in schizophrenia has been found to be "emotional responsiveness." In an urban world saturated with fast-moving traffic, huge amounts of information, ever-changing occupational demands, and a good deal of sheer physical noise, it is not surprising that an emotionally responsive person would often feel bewildered and overwhelmed by the number and intensity of stimuli demanding their attention. Under these circumstances, the ability to ignore a large proportion of this input and to remain detached will be essential for emotional survival. On the other hand, is the individual inhabited the sort of environment within which our nervous systems have mostly evolved – that is, one that is closer to a wilderness situation where attentiveness to every sound might prolong one's chances of survival – then the "risk factors" identified [by researchers] might instead become predictors of *survival*. Such example make clear what the abstract discussion of "genetic predispositions," "risk factors," and so on conceal: that risk is relative to the lived character of specific environmental conditions, and that to separate "genetic" factors from "environmental" ones is radically to misunderstand the character of both." – David Kidner

disciplinary divisions then come to define what is understood as mental illness and the appropriate ways of approaching such a condition.



[...] Thus with the emergence of a range of psy-professions in the past 100 years the issue of mental distress has become reified and reduced. The use of numeric coding discussed above is a prime example of this process of capture and reduction. To be effective, however, in helping someone in distress often demands resisting this reification and capture. The psychotherapist Nick Totton criticises the regulatory professional culture as being bound up with the processes of domestication of the wild discussed in previous chapters. He suggests that therapeutic helping practices are *“impossible to domesticate without disempowering[...] therapy is, in fact, inherently wild, and cannot be rendered safe in the way that regulation processes intend”*. Thus, despite the fact that professional regulation may indeed ‘protect’ the public in a mass culture and in a one-dimensional fashion, there is a whole world of richness and diversity in skills of helping distress that is lost in the process.

[...] To make abstract space, commons^[14] open to all for all manner of ‘wild’ practices have to be domesticated, bounded and enclosed. Just as this happened physically in the modern age, as space became exchangeable ‘property’, with fences, walls, monetary/numeric value and the like, so this happened in the modern psyche^[15]. As seen in the example of First Nations communities in Canada and elsewhere, this very process involved trauma: the creation of distress. But it didn’t stop with the creation of distress, it then ‘captured’ this distress, in the ‘enclosure’ of the *psy-commons*. Self and communal understandings of distress and how to react to such states were thus denigrated and commodified into the realm of ‘experts’ and professionals who came to hold a ‘monopoly on distress’.

Subversion 1: Scaling Up the Diagnosis

The first tactic of resistance that I will offer as a response to this individualising and de-skilling enclosure is the appropriation of the

diagnostic codes and their re-application at a different and unintended scale. This is an appropriation of the weapons of colonisation, their modification and redeployment as tools of de-colonisation. Gary Genosko illustrates his discussion of [Felix] Guattari’s ‘smooth and striated’^[16] with just such a re-deployment of tools of oppression. One of the cases he applies is the use, until 1967, of ‘disc numbers’, ‘E numbers’ or tags on individual Inuit persons in Yukon and Northwest Territories of Canada to identify them. This numbering system was later replaced by a ‘census’ requiring individuals to select a recognisable European style name. Both names and numbers were re-deployed in multiple ways, often an individual using a complex combination of names, nicknames, numbers and so forth to describe themselves. Also the discs themselves were physically used as decoration, to identify houses lacking street numbers, on snow-mobiles, in works of art, etc. In one particular instance in 1991 a symbolic numbering system was started by the issuing of ‘mock disks’ with ‘Q’ numbers applied to ‘Qallunaat’ – white people. These examples are the ‘escape’ of codes from bureaucratic ‘overcoding’ techniques repeatedly applied as part of the violence of colonialism. In terms of the smooth and the striated Genosko suggests that state bureaucrats will attempt to apply the striations of organisation to indigenous communities; but *“there is something smooth about Inuit life that keeps issuing challenges to the self-appointed bestowers of names and number crunchers in state bureaucracies and elsewhere (churches, mining companies, etc)”*.

My resistance of re-appropriation takes the diagnostic manuals and their numbered codes as medico-legal-bureaucratic striations applied to individuals. In my cases the escape of the code is its application not to individuals but whole societies and institutions. The first example of this is Chellis Glendinning’s book *“My Name is Chellis and I’m in Recovery from Western Civilization”*. Glendinning, a psychotherapist, takes the diagnosis of post-traumatic stress disorder (PTSD) and suggests that it represents the ‘normal’ state of societal functioning in civilisation. *“[T]he traumatized state is not merely the domain of the Vietnam veteran or the survivor of childhood abuse; it is the*

underlying condition of the domesticated psyche”.

She methodically goes through the diagnostic criteria and symptoms demonstrating that they are applicable on a society-wide scale and at this scale are seen not as pathologies but as a typical way to go about everyday life. For example the recurrent intrusive recollections of trauma common to individual PTSD are displayed in the frequent themes of violence, horror and terror in mass entertainment such as films. Another symptom is the numbing of affect, which Glendinning suggests is akin to a *“dead to the world’ approach to life [that] has become the modus operandi of most people living in mass technological society[...] caught in rush-hour traffic, watching television, glued to [the] computer screen[...] the crowd of paralyzed people in the elevator”*. Another symptom, arrested psychosocial development, playing out as widespread infantile approaches to relationships in adults [ed. – see *‘The Stories Which Civilisation Holds as Sacred’*] and governments conducting knee-jerk military operations as acts of “revenge” [ed. – see *Panopticons Then & Now*]. A final, and pertinent to my argument, symptom she describes is addictions, particularly the largely un-questioned techno-addiction which is the assumed position of ‘progress’ and growth economics. Paul Virilio’s work touches on some of these themes. In his *“The Original Accident”* he describes the *“havoc wreaked by progress”* as the *“integral accident”* of modernity. In this analysis he scales-up suicide; this final act has ceased to be a matter simply of psychology, *“associated with the mentality of a few disturbed^[17] individuals, but sociological and political”*. As stated previously, these societal scale symptoms are mostly either denied, not analysed or are naturalised as simply a part of ‘human nature’. The strength of Glendinning’s position is that these symptoms cannot be ignored in such a fashion, they stand as an indictment of a pathological modernity that is every bit as ‘mentally ill’ as the individuals inhabiting it and to whom diagnostic codes are applied.

The second diagnostic re-appropriation to be raised here is the book *“The Corporation”* by Joel Bakan, the material of which also became the topic of a documentary film by the same name. The diagnosis to be used in this case is Psychopathy and rather than a society wide application, here the ‘patient’ is an institution: The Corporation. Bakan’s methodological application of the DSM IV and ICD-10 criteria bring him to the conclusion that modern corporations can accurately be described as ‘psychopaths’. So while individuals within corporations may present with psychopathic traits in

their working practices, they “compartmentalise” these traits and behave differently in their personal lives. The corporation itself, however, is a psychopath through and through, meeting the diagnostic criteria comfortably. Thus “the corporation is singularly self-interested and unable to feel genuine concern for others in any context”. It is “grandiose” in its thinking and planning and is “manipulative” to achieve these ends. It lacks “empathy”, is incapable of feeling “remorse”, refuses to “accept responsibility” and relates to others “superficially”. The significance of applying this diagnostic formula to a corporation is that in many legal situations these institutions claim the rights of individuals.

[...] When something usually reductionist and restricting is re-applied in this fashion it shows starkly the farce that the individualising process of categorising distress is, along with the structures of hegemony and power (such as corporations) that maintain and legitimise this process.

Similar factors can be seen to come into play with Glendinning’s ‘socialising’ of PTSD; so it is not just individuals alone fighting their intrusive recollections of trauma, but the entire ‘civis’ together struggling to forget their collective trauma. In some cases this approach could point towards therapeutic practices genuinely helpful to the distressed individual. An example of this is a recent ‘novella’ “Liminal”, written by Natasha Alvarez. Her writing is a journal of a year of ‘mourning’ that she chose to take in response to her overwhelming feelings [ed. – see *Return Fire vol.3 pg69*]. She describes “wrestling with a deep and painful sadness” after the birth of her son. She responded with a widening of the issue, captured beautifully in a brief passage: “*Post partum*” people said. “Grief,” I replied, “mourning for a collapsing ecosystem and a dying planet.””

This resistance of re-appropriation is transversal in that it crosses the intended boundaries of application of the diagnostic codes. It crosses the artificial divide between the monadic individual subject and the social practices and institutions of which they are a part. In this way it highlights “the erroneousness of dividing the Real into a number of discrete domains” (Guattari). This re-appropriation is an example of schizoanalysis as a “radical materialist psychiatry” (not just another ‘technique’ to dwell within the ‘psy’ domain) and it begins to get some leverage on my problematic of mental distress in the spaces of modernity.

Overtly Spatial Distress: or Traversing the Firewall

“What has congealed as an environment is a relationship to the world based on management, which is to say, on

estrangement. A relationship to the world wherein we’re not made up just as much of the rustling trees, the smell of frying oil in the building, running water, the hubbub of schoolrooms, the mugginess of summer evenings. A relationship to the world where there is me and then my environment, surrounding me but never constituting me. We have become neighbours in a planetary board meeting. It’s difficult to imagine a more complete hell.” (The Invisible Committee).

Using The Invisible Committee’s description of a ‘complete hell’ in contemporary France as a starting spring board I intend now to carry a line of flight over (or through) the fire wall discussed above. ‘Distress’ within this ‘complete hell’ is not ‘abstract’ distress, neither is space an abstraction in this process. In the place of the desire to see distress as a-historical, a-social and a-spatial my transversal movement will place distress as overtly spatial, specific, relational and embodied. Let me take a detour into archaeology to illustrate this point further and to find another spatial “hell”.

In his narrative description of the finds from numerous archaeological digs around the eastern Mediterranean, Steven Mithen characterises the creation of an everyday living ‘hell’. The site he particularly describes thus is a Neolithic village dating from 9000-7000BC called Catalhoyuk, in present day Turkey, near the Syrian border. In these early sites of domestication (a problem discussed previously) we see the kinds of spaces both facilitated and necessitated by the technology/technique of sedentary agriculture. Displays of human skulls and images of animals were found here that suggested [ed. – as one plausible interpretation] a fear of nature and systemised rituals, the ‘wild’ as something external and a felt need to secure their community from incursion. These images were within an architecture of little variation, with repeated designs and rigidly demarcated areas for specialised activity; “different types of people – old and young, male and female, specialist toolmakers and those without skills – were very restricted as to where they could sit and work within each room. To me it seems as if every aspect of their lives had become ritualised, any independence of thought and behaviour crushed out of them by an oppressive ideology manifest in the bulls, breasts, skulls and vultures. This sounds like living in a Neolithic hell...” (Mithen). This ‘hell’ is in sharp contrast to the ‘heaven’ [ed. – theorised by some] of pre-domesticated hunter-gatherer life from 20,000BC to 11,000BC for which he found evidence from other archaeological investigations.

This experience of taking up settled farming has surprisingly strong resonances

with the spatial relationships produced (or exacerbated) by hyper-modernity; if we remember the “complete hell” of having become “neighbours in a planetary board meeting”. Just as the first farmers had re-situated the ‘wild’ as separate and external, we ‘moderns’ now find ourselves as “me and then my environment, surrounding me but never constituting me”. The “bulls, breasts, skulls and vultures” may have been replaced with smart phone adverts, plastic wrapped factory chickens and badger culls, but the message is much the same. These are two concrete examples, in the 21st Century and in 7,500BC, of Glendinning’s societal PTSD. We find ourselves trapped together in an everyday that is colonised by dysfunctional practices that stem from trauma and are re-producing the trauma. **[Herbert] Marcuse calls these practices “enslaving contentment”, the daily activities that are little more than “performances required to sustain destructive prosperity”. Awaking daily to participate in routines so familiar and numbing that they are barely even recognised as questions in need of examination, let alone as practices that are built upon resource depletion, slavery (wage and forced) and species extinction. This is the ‘uneven’ ground that Le Corbusier would like to erase from the equation, there can be no ‘commons’ for sustenance here, only techniques developed by professionals. The straight and even lines must be built to enable the smooth continuance of ‘progress’, citizens must forget the uneven ground hidden under and repressive practices hidden by the level concrete floor. If you feel distress in this space it must be a technical problem of biology, chemicals or genes requiring an empirical solution that can be manufactured and reproduced wherever the concrete floor stretches.** However, concrete isn’t yet everywhere and where it is it has a habit of cracking, and these edges and cracks are where we could begin to situate what Guattari calls “aesthetic-existential” approaches that refuse to “objectify, reify [or] ‘scientifise’ subjectivity”.

[...] Our task then in drawing this schizoanalysis to a close and to suggest resistances is to make these “new coefficients of freedom” possible. Rather than spatial practices of standardisation and banal repression a possibility of ‘anarchic space’ can be opened up. Within anarcho-space there is a need to address the inherited distress, as the trauma won’t just disappear, thus pragmatic practices can be explored drawing upon a hotch-potch of re-directed existing approaches and what is left of the richness of the psy-commons. There will also be pre-figurative practices that envisage an existence that

isn't stuck in constantly re-producing trauma. These practices are akin to health promotion, remembering the cliché that 'prevention is better than cure'. **To make an illustration of what is required let us consider factory farming as a problem of modernity.** This issue can be subdivided into particulars, such as routine over-use of antibiotics. Thus one could campaign against this use of antibiotics, demanding that the practice is stopped. This would, however, ignore the 'assemblage' of factors that make the factory farm what it is. The antibiotic use is necessitated by the crowded conditions and the vectors and mutations of disease in such a space. The crowded space is necessitated by the imperative to maximise profit with the highest yields possible in the area available. This argument goes on through multiple levels of organisation, philosophical and material considerations, and in a complex non-linear causative fashion. Through this we find that factory farming is another 'technique' that is hyper-modern through and through. Thus to effectively challenge the problem of factory farming one would need to take an 'assemblage' view and not just look at one single issue. This methodological insight remains true in an assessment of mental distress. One could demand the cessation of the use of psychotropic medication, but fail to address the reasons that the use of such medication has become the accepted way to approach mental distress. It would also risk stigmatising people who find such substances genuinely helpful in managing day to day. Thus I want to suggest that pre-figurative resistances to create anarcho-space and the pragmatic approaches also will need to be such 'assemblage' views. This is why a richly spatial approach is helpful – by refusing to see distress as 'free-floating' and abstract and thus requiring interventions that are every bit as reductionist, we can see the fire wall that we plan to traverse. [...] I shall now appraise the interventions, tools and skills at hand.

Subversion 2: Luddite Health Promotion

Preventing distress and helping someone who is in distress are tasks requiring skill. I want to suggest, using an argument developed in anthropology by Tim Ingold, that what currently passes for 'health promotion' and 'helping' in situations of mental distress is closer to de-skilling machine operation. Ingold dismisses the traditional idea of technology evolving on a linear trajectory from simple to complex and thus seeing 'primitive' societies as possessing less technical know-how and awaiting development. His suggestion is that it is in fact a matter of the subject being "drawn from the centre to the periphery of the labour process". [...] This move to the periphery turns the "workman"

[sic] into "an operative, putting into effect a set of mechanical principles that are both embedded in the construction of the instruments he [sic] uses, and entirely indifferent to his own subjective aptitudes and sensibilities". In this way the operative is "detached from" the process and end product. Ingold calls the opposite approach "technique" (not in the sense that Jacques Ellul uses this term). This way is at the "centre" and "immanent", seeking to minimise the distance between the subject and the process. In this approach the tool is inert until the skilled subject "delivers a force that is personal rather than mechanical", there is no pre-given or independent instrumental objective embedded in this type of tool. Rather the 'process' is embedded in social relations. **To use such a tool is to be highly skilled, overturning the old notion of the 'primitive', this skill being "at once a form of knowledge and a form of practice". Thus, "acting in the world is the skilled practitioner's way of knowing it".**

Having defined Ingold's use of the term 'technology' and 'technique' let me return to my earlier assertion about current interventions for those in distress. I would argue that most 'psy' professions, guided by notions of 'evidence based practice', are more akin to the 'operatives' on the periphery of the process using machines with pre-determined functions. This situation has been an emergent property of the push to standardise interventions coupled with the drive by different 'expert' groupings to professionalise their domain. Thus recalling my discussion of Susan Griffin's essay on ideology [*What if all our efforts toward liberation are determined by an ideology which despite our desire for a better world leads us inevitably back to the old paradigm of suffering?*] (Griffin) it seems that "despite our desire" well intentioned^[16] professionals find they are wielding machines over which they have little agency. These machines are of numerous forms, for example mental health legislation is just such a machine, as are prescription guidelines, pharmaceutical formulations, assessment protocols, Cognitive Behavioural Therapy (CBT) sessions, shift working patterns and the built environment of wards and clinics. So if this striated space of abstract universal interventions represents an undesirable mass factory of psy-labour, how can we pre-figure an anarcho-space of immanent skilled technique (Ingold's meaning of 'technique')? How can the bored operative putting in a shift at the psy-factory be replaced by the alert, engaged and nuanced hunter-gatherer of the psyche moving with skill in a smooth space?

In answer to this I will suggest another subversive practice: *Luddite health*

promotion. The Luddite actions of the early industrial period were discussed previously [in the book] in the context of the Dark Mountain Project, and here I will briefly revisit some of the issues raised. The Luddites of the nineteenth century English midlands were generally skilled crafts people, concerned about the dramatic changes they saw coming from the implementation of standardised machine operations in their industries. **This situation sits comfortably within Ingold's characterisation of technology with the 'operative' on the 'periphery'. While the Luddites were far from pre-civilised skilled tool users, they were on this trajectory from tool use by skilled subjects in the 'centre' towards an alienated 'periphery'. Their response was "violent in its rhetoric and as direct as a sledgehammer in its actions"** ([Steven] Jones). For a core period of three years numerous autonomous groups donned masks and smashed the machines responsible for the deterritorialisation of their daily life [ed. – see *Memory as a Weapon; "An Outrageous Spirit of Tumult & Riot"*]. While being cautious not to simplify or distort historical events from 200 years ago it seems that to negotiate and accommodate became unthinkable for many in a situation that was driving thousands in the midlands and north of England into poverty and drudgery.

Returning to the alienation and limited efficacy of machine interventions in the psy-factory (remaining cautious of clumsily appropriating a 200 year old movement, as neo-luddites have been accused of) I want to open up a space where these type of questions of technology may be asked. This could be in dialogue, in epistemological questions, or equally it could be in visceral direct actions. The question of flows could be re-visited here, as it has been a topic emerging at numerous points in my investigation. Deleuze and Guattari examined the flows of desire, the decoded capitalist flows and the schizophrenic flows. The Zapatistas created their own autonomous flows, whilst ignoring or fighting the statist and neo-colonial flows of capital, commodities and rancher/paramilitary thugs. Idle No More saw blockaded flows to disrupt the violent



economy of [resource] extraction, trauma and cultural genocide. The Invisible Committee discuss the urban-suburban-exurban flows that maintain the 'nightmare' of modernity and advocate action to disrupt these flows. **The Anthropocene [ed. – see Return Fire vol.2 pg17] has recently been defined partly by the initiation of flows, the global exchange of species that is now imprinted on the geological record. The myth of progress is the engine that drives the flows of destruction along their linear track and surely a subversive practice of Luddite Health Promotion should look to derail this train.** There are echoes of this in the derailment of a coal train in the Mace Creek region of northwest Missouri [U.S.A.] in June 2015^[19]. In this action anonymous anarchists became part of an assemblage as they joined forces with heavy rain to weaken vulnerable sections of the line over a number of weeks. Their statement sums up an attitude of transversal movement across domains of psychological health, physical health and ecological health: *"We do this in solidarity with all prisoners and in defense of the stolen resources of this planet used to kill us. We do this for those made sick and dead and full of cancers by the forces of capitalism. When we do this we mean we have decided not to die."*

The nature of the questions and the situation of hyper-modernity that we find ourselves in will determine the level of questioning required. As with any health promotion the benefits may not be immediately apparent and there may well be some up-front costs. But with an eye to the long game and the pre-figuration of something different there could be our sanity to (re-)gain.



1. ed. – “[A] move away from a rigidly imposed hierarchical, arborescent context, which seeks to package things (concepts, objects, etc.) into discrete categorised units with singular coded meanings or identities, towards a rhizomatic zone of multiplicity and fluctuant identity, where meanings and operations flow freely between said things, resulting in a dynamic, constantly changing set of interconnected entities with fuzzy individual boundaries” (Wikipedia).

2. ed. – “17th century thinkers dethroned scholastic Aristotelianism and indeed, theology itself. Not only Church orthodoxy, but animism [ed. – see *'The Stories Which Civilisation Holds as Sacred'*] and magic that had survived into the Renaissance were rejected. [...] The scientific revolution of the 1600s was a decisive

break with the past, a thorough re-evaluation of what had come before. Francis Bacon (1561-1626) has come to represent the shift. Inaugurating methods of induction and experimentation, his project was to restore the dominion over creation that had been lost with the expulsion of Adam and Eve from the Garden of Eden. Bacon saluted America's first colonizers, their work in a *"Newfound Land of inventions and sciences unknown."*

But Bacon did not achieve a full break with Church scholasticism[...] That task fell to René Descartes, and Michel Serres' words are worth noting: *"Mastery and possession: these are the master words launched by Descartes at the dawn of the scientific and technological age, when our Western reason went off to conquer the universe. We dominate and appropriate it: such is the shared philosophy underlying industrial enterprise as well as so-called disinterested science, which are indistinguishable in this respect."*

A self-proclaimed original, Descartes was an arch-rationalist who refused to trust his own senses. His dis-embodied approach sought to derive sensory information from mathematics instead of the other way around, and virtually equated math and natural science. Having created analytic geometry, he wanted to mathematize thought. Descartes' famous formulation of mind-body dualism is consonant with his view of reality as immutable and inflexible mechanical order. It should come as no surprise that he saw humans, among other living beings, as fundamentally machines. [...] The ideas of [Bacon, Descartes], and other mathematical and scientific thinkers interwove with and supported technological innovation during the 17th century. As Margaret Jacob notes, *"The road from the Scientific Revolution to the Industrial Revolution [is] more straightforward than we may have imagined."*

What we call the Enlightenment of the 1700s owed much to the canon of 17th century empirical philosophy and natural science. [...] Enlightenment voices decried superstition and tyranny. [...] The new outlook overturned the Renaissance belief that what came first was best, replacing it with faith in progress and the future. A favorite target of Enlightenment's materialist orientation was animism; the once-prevailing conception of a living spirit in nature was denounced as superstition.

The supposed anti-tyranny credo bears a closer examination. Voltaire and other leading Enlightenment lights were friendly with Frederick the Great [Prussian King 1740-1786], despite his despotism and support of feudalism. Frederick's proclamation of the Enlightenment as Prussia's official ideology seems like a strange fit.

Enlightenment reason certainly did some demythologizing, but it also installed new myths along with its claims and promises. One such myth held that history, in Couze Venn's words, as *"the universal and rational project of the becoming of humanity as a whole"* – a myth with grave implications and consequences for indigenous people. There is an evident connection between imperialist expansion as a system of power, and the diffusion of Enlightenment thought as a global pattern of culture.

[...] Central to Enlightenment thought and probably the most important modern philosopher, Immanuel Kant did much to shape how people understand reality even today. He also revealed something of the less than liberatory side of Enlightenment. Silke-Maria

Weineck placed his thinking *"on the side of certifiable calculations, of the exchange of goods, of sound economics."* [...] Theodor Adorno took this further, observing that *"All the concepts [Kant's] Critique of Practical Reason proposes [in honor of freedom] – law, constraint, respect, duty – all of these are repressive."* He found that *"Kant's moral philosophy [will] not let him visualize the concept of freedom otherwise than repression."* And *"reason itself is to Kant nothing but the lawmaking power[...] He glories in an unmitigated urge to punish..."* (Modernity Takes Over).

3. The age of Enlightenment and emergence of modernity coincided with the exploration and colonisation of continents beyond Europe. This is the social project of modernity that exported European/Western ways of living and governing at the same time these new rationalities were being established at home. It is interesting in this regard that although Celtic monks are believed to have sailed as far as North America in the period commonly known as the 'dark ages' (the legendary "Voyage of St Brendan") the continent was not appropriated and exploited until maritime expeditions in the centuries leading up to the Enlightenment. The appropriation and exploitation required the technology, methodology, ideology and other factors tied up with the cultural and social project of emerging Modernity.

4. ed. – "Protests against abusive practices of the Catholic Church by [Martin] Luther, [John] Calvin, [Ulrich] Zwingli, and others became a revolt against Papal authority. Protestant denominations were the result: a full break with Catholicism. And the anti-authoritarian spirit of the Reformation was not limited to doctrinal matters. In Germany, home of the Reformation, anger at Church landlords ran high; appeals to the people by Luther and other reformers brought more radical results than these preachers intended. The radical Reformation was exemplified by Thomas Müntzer, who broke with Luther early on, announcing an imminent apocalypse wherein freedom and equality would reign. Müntzer preached dispossession of the nobility, echoing the Taborite millenarians and social revolutionaries of 15th century Bohemia. The great peasant revolt in southern and central Germany (1525-1526) was the most important event of the Reformation period and one of the biggest mass movements in German history. But sadly, the Peasants' War is not what was arguably *modern* about this era. The seeds of modernity are found instead in writings of people like Ulrich Zwingli. He preached the necessity of regular, industrious habits, and warned of *"the danger of relaxing the incentive to work."* The origin of this modern, now-internalized ethos is the main subject of Max Weber's classic, *The Protestant Ethic and the Spirit of Capitalism*. The rise of Protestantism relied upon the print culture introduced by Johannes Gutenberg's invention: a printing press using moveable type. Printed books were available in the early 1500s, accompanied by a striking increase in literacy. For Marshall McLuhan, print was a founding aspect of modernity: *"With Gutenberg Europe enters the technological phase of progress, when change itself becomes the archetypal norm of social life."* Typography made possible the first assembly line, the first mass production. Not only did authorial ownership commence, but, according to Roberto Dainotto, *"By embedding language in the manufacturing process of mass-produced books, the printing press transformed words and ideas into commodities."* Walter Ong

observed another key outcome: "Before writing was deeply interiorized by print, people did not feel themselves situated every moment of their lives in abstract, computed time of any sort." A changed sense of time seems related to a growing "passion for exact measurement" in the late Renaissance. The emphasis on precision shows that the domestication process is speeding up and tightening its grip" (Modernity Takes Over).

5. Such methodologies included inductivism, in which observations of a particular case are used to generate theories that can predict future incidences/behaviours. This, and other scientific methodologies, tends to rely on the assumption that objective truths can be discovered by the rational examination of phenomena reduced to their constituent parts. This assumption is known as reductionism.

6. All of these definitions of Modernity are an oversimplification of the issue however. The way I want to characterise Modernity is as *an affect on everyday lived experience* [ed. – i.e., as producing and being sustained by certain feelings, attitudes, and ways of relating]. An example of this is the description by Jay Griffiths of the changing conception of time as "wet and round time" and "dry and linear time" and how this is connected to social organisation, interpersonal relationships and the championing of particular technologies, in this case the clock. Paul Virilio has also taken 'time' as a focus for exploring the everyday experience of modernity, using the term "Dromosphere" to describe the changing relations of space and time being lost in a compulsive speed acceleration. He talks of a "grey ecology" as a "pollution of distances" or a "pollution of life-size" that should be as concerning as pollution of 'green' ecology. To approach modernity in this way is not to analyse cities, for example, as just another space, but to see the totality and wider implications of their very existence. Here we begin to unpeel the dark side of our 'taken for granted' epoch and in this sense "the tragic chorus is the city itself". To continue in this examination of negative 'affects' we see loss of foundations and a chimera of autonomy collapsing into fragmentation as common impacts associated with modernity. The experience of this is expressed by [Zygmunt] Bauman as a paradox: "The greater our individual freedom, the less it is relevant to the world in which we practice it. The more tolerant the world becomes of the choices we make, the less the game, our playing it, and the way we play it are open to our choice. No longer does the world appear amenable to kneading and moulding; instead, it seems to tower above us – heavy, thick and inert, opaque, impenetrable and impregnable, stubborn and insensitive to any of our intentions, resistant to our attempts to render it more hospitable to human co-existence".

7. ed. – Georg Wilhelm Friedrich Hegel, German philosopher of the early 19th Century. His thought has said to be summed up by the dictum that "the rational alone is real", that all reality is possible to express in rational categories. As Jason Radegas and Lev Zlodey have put it, "[i]t is a foundation of monotheism [ed. – see **'The Stories Which Civilisation Holds as Sacred'**] and of rationalism that there is one Truth. This is a fundamental doctrine of the reality we are fighting. But even the scientists have been forced to concede that there is no such thing as objectivity. Velocity and position are relative; observation always affects the observed. Nonetheless, the possibility that truth is multiple and contradictory is still assumed to be fallacy.

Both the Enlightenment concept of logic and the State itself require all their subjects to stand in line."

8. ed. – A tendency starting in the 1950's typified by Ronald David Laing, David Graham Cooper and others. Laing wrote that "[i]f the human race survives, future men [sic] will, I suspect, look back on our enlightened epoch as a veritable age of Darkness. They will presumably be able to savor the irony of the situation with more amusement than we can extract from it. The laugh's on us. They will see that what we call 'schizophrenia' was one of the forms in which, often through quite ordinary people, the light began to break through the cracks in our all-too-closed minds." Cooper saw the condition of schizophrenia as the clash between one's 'true' identity and our social identity (the identity others give us and we internalise). From 1961 to 1965 Cooper ran an experimental unit for young schizophrenics in South Africa, which he saw as a revolutionary 'anti-hospital', before travelling to Argentina in search of revolutionary currents.

9. ed. – 'Anti-Oedipus: Capitalism & Schizophrenia' is a 1972 book by Gilles Deleuze and Félix Guattari, which, via human psychology, economics, society, and history, looks at the relationship of desire to reality and to capitalist society in particular. They critique the 'classic' psychoanalyst Sigmund Freud who focuses on the 'Oedipus complex' theory; a child's desire, that the mind keeps in the unconscious via dynamic repression, to have sexual relations with the parent of the opposite sex (i.e. males attracted to their mothers, and females attracted to their fathers), named after a 5th-century BC Greek mythological character Oedipus, who unwittingly kills his father and marries his mother. As a parody of the kind of repressive narratives they saw being deployed through this theory, two other Parisian psychoanalysts near the time of 'Anti-Oedipus' wrote a mock paper under pseudonym proposing that the anti-establishment rioters of May '68 (see **Return Fire vol.2 pg96**) were totalitarian Stalinists, and 'psychoanalyzed' them as suffering from infantile Oedipal revolt against authoritarian father figures.

10. ed. – A teleology is a belief that things are by purpose aimed towards a goal.

11. Despite the common belief in Europe that the colonial period is past, it has stayed very much present, for example, in the form of 'epistemological colonialism' – a process by which western hierarchies of knowledge are naturalised as the 'only' objective empirical logic. Thus only certain questions come to be seen as relevant or sensible and diverse practices and knowledges are dismissed as 'other'.

12. ed. – Actually, Frantz Fanon was born on the Caribbean island of Martinique, which was then a French colony and is now a French 'département', and first arrived in Algeria after fleeing the collaboratorist regime in Martinique during World War II to British-controlled Dominica to join the Free French Forces, and was deeply shocked by the racism shown towards him and other blacks within the military.

13. ed. – "Charles-Edouard Jeanneret, better known as Le Corbusier remains a symbol of modernist architecture and planning. Active as an architect and planner from around 1920-1960, Le Corbusier acted as a principle member of International Congress of Modern Architecture and author of The Radiant City establishing the

vision of utopian modernism that provided inspiration for Disneyland. He is responsible for redesigning Chandigarh, the capital of India's Punjab, L'Unité d'Habitation, a large apartment complex in Marseilles, designing megaprojects around the world, and inspiring the style of Brasilia [ed. – *administrative capital of Brazil*]. However, few of Le Corbusier's projects made it to construction as political and financial limitations inhibited his work. Echoing Descartes and other mechanical philosophers, Le Corbusier's position is clear: "Thus in order to save himself [sic] from this chaos, in order to provide himself with a bearable, acceptable framework for his existence, one productive of human well-being and control, man has projected the laws of nature into a system that is a manifestation of the human spirit itself: geometry". In short, modernism was the extension of industrial theory with an aesthetic concern [ed. – indeed, Le Couisbier described housing as "machines for living"]. Embodying the reductionary spirit of linear vision and it's obsession with scale, geometry and a perfection of things harboured an intense disdain for chaos and disorder. Commenting on Le Corbusier, James C. Scott writes, "visually offended by disarray and confusion [he wished to correct] not so much a disorder at ground level but a disorder that was a function of distance, a bird's-eye view". Le Corbusier's 'bird's-eye view' represents the unspoken premise of linear perspective that requires the painter or planner to disengage (separate) from their environment, to step back from the world as a means to apply the grid to achieve scale and spatial control – also known in different contexts as the scientific, anatomical, and biopolitical gaze" (What is Progress?: Revisiting Infrastructure & Civilizing Trends).

14. ed. – A good summary of 'commons' is given in this extract from 'Do or Die' #6, sadly by talking about their destruction (or, 'enclosure') in a classic case; the highlands of Scotland. "This process culminated in the infamous Highland Clearances, with the people finally and fully dispossessed by the new landlords and their sheep, and driven into wage labour in the newly industrialised cities, or onto boats bound for the 'New World' (where they would help to dispossess others in turn). A tremendous haemorrhaging of natural and social wealth was underway – through the export of nutrients (in the form of sheep and timber), and of people, who took the accumulated wisdom of an ancient, more sustainable culture with them. Both the land and knowledge of how best to live on it, were under attack.

Then, when the bottom dropped out of the sheep market, tragedy turned to farce – sporting estates – the ultimate colonial indulgence, a status symbol and bizarre playground for the elite (and ONLY the elite) – began to predominate. By 1912, "an incredible 20% of Scotland's land area was given over more or less entirely to the hunting of red deer by a small fraction of the populace" (A Brief History of the Origins of the Scottish Wildlands). Hot on the heels of the sheep, these deer began to deliver the death blow to the Scottish forests.

While one could never claim that the indigenous Highland culture was perfect – for example, it too had presided over deforestation, and helped the eradication of such species as the wolf and beaver – its community-based subsistence economy differed from the colonial English model in one crucial respect.

In a nutshell, it is that the original 'social ecology'

of the Highlands was, for all its feudal failings, what is now described as a 'commons' regime. "Traditionally, clan lands were not the private property of the chief but were invested in him on behalf of the clan. Membership of the clan [gave] clan members rights of use of land and water" (Reclaiming the Scottish Highlands) – from this tradition comes the Gaelic proverb that "everyone is entitled to a deer from the mountain, a tree from the wood and a fish from the river". It was the English that brought the dynamic of enclosure to bear on this regime, having recently pioneered it upon their own people. After the defeat of the clans at Culloden in 1745, the imposition of enclosure meant "not only the removal of land from subsistence communities, but a profound step toward viewing the land and its people as tradable, exploitable commodities" (Radical Environmentalism in Scotland). ("Labour too became a tradable commodity", as those Highlanders exiled to Glasgow and elsewhere found to their cost.) By contrast, the commons regime had a deep-rooted sense of place – so deep, in fact, that "a farmer would often be referred to by the name of the farm rather than the family name". Such an affiliation with, and reliance on, a place is in marked contrast to the 'cut and run' practice of enclosure – it is a crucial built-in safeguard against the temptation to 'externalise' the social and environmental consequences of your actions – to pass the costs on to someone else."

15. ed. – "It is vital for the rebels of today to understand the enclosures of the commons that began over 500 years ago. Rather than an act of primitive accumulation or a blind, profit-motivated process, the enclosure is first and foremost a strategy of counterinsurgency. All counterinsurgency, in fact, is fundamentally enclosure. [...] After they appropriated the natural commons and broke our relation with the land, through mechanization they broke our relation with the rural community and the rhythms of life. The third great enclosure was the reengineering of urban space to break our relation with the streets that had become our home, and then to commercialize the public sphere so that, rootless, we could be swept off those streets even at a physical level; the latter part of this process is still incomplete even in some Western countries, while the proliferation of slums, the self-organized growing out of control of many of the world's people, threatens to roll back the first part of this process. The fourth enclosure, which began when the mass production of moving images merged with an affective economy [ed. – see the supplement to this volume of **Return Fire**; **'Caught in the Net'**], is the expropriation of the imaginary from our imagination. [...] Though all of these enclosures run according to a logic that demands completion, they are all current, and once completed, they will begin again at zero, albeit more rapidly, anywhere an atavistic pocket opens up" (Jason Radegas & Lev Zlodey).

16. ed. – Some have taken issue with which of these spheres is truly 'smooth' and which 'striated'; "Smooth space" – Deleuze and Guattari's term that contrasts with the striated space favoured by the authorities – is a misnomer. It's the friction, the darkness, the nooks and crannies that the State objects to. [...] The bellicose organization of the State is nowhere more apparent than in its campaigns against the world. The war against nature has taken many forms. The world was depersonified and dismembered by science. Gardens were

replaced with monocultures because they were easier to survey, to tax, and to destroy in the scorched earth responses to rebellion. People living by natural rhythms were settled so they could be better policed. The US military defoliated the forests of Vietnam, so they could see the enemy. Mussolini drained the Pontian marshes near Rome, as Saddam Hussein drained the Euphrates marshes, as the real estate industry is draining the Everglades and the coal industry is levelling Appalachia. Each of these wild places were zones of rebellion and places of refuge for stateless or state-defying peoples right up into the 20th century. [...] As James C. Scott describes it, the State must "flatten" everything in its dominion, at every level – geographically, linguistically, ethnically, economically – to make it legible, easy to read like a tax survey, easy to police like a grid of tenement houses. The jungle of existence must be replaced with a monoculture" (Jason Radegas & Lev Zlodey).

17. ed. – We would object (as perhaps would this author) to the stigmatisation of the suicidal as 'disturbed'; indeed, we were quite touched by reading the following words from an anonymous statement from somewhere within the Spanish State, and much in agreement. "It's true that Christian morality, emetic and hypocritical, has sown a certain vitalism that was imposed in all areas of civilized culture. We have to love our life, we have to want to live, we can't say clearly that we hate our life; and when someone chooses to commit suicide, whatever the reason, and the standard reaction is to stop him/her "for his/her own sake". Even though who comes to

"save" (Christian concept once more) the suicidal doesn't have the slightest idea of what is the "good" of that person who, moreover, has not asked for help; always based on abstract and empty concepts (good and evil, fair and unfair, right and wrong...). This, especially in the past centuries, has adopted a commercial reason, since we are considered profitable subjects which squeeze to the last cent that can give back to the overflowing coffers of elites. If we die, they lose their money, and that's why they try to keep us alive at all costs, whether with preservatives and medicines and pharmaceutical drugs as with the extension of a culture that fears and hates death rather than understand it for what it is, the natural end of life, something that will come, soon or later, and that we have to assume. Something with that we have to learn to live if we want to enjoy and treasure every good moment, every glance, every life experience and every jump that we make to the swimming pool with closed eyes, with the risk of finding it empty..."

18. ed. – While we don't doubt such well-intentioned people exist in the profession (nor question the author's own experience), we also cannot cover over the history of psychiatry as an explicit weapon against the unruly – see for example our notes in **Return Fire vol.2 pg77** – not hide our suspicions about some kinds of people attracted to such a trade.

19. ed. – 31 coal carriages were derailed. The action was claimed around the time of the June 11th annual day of solidarity with long-term/eco-anarchist prisoners.

'TIES THAT WERE UNBREAKABLE'

On April 30th Tonni, an anarchist boy from Madrid, was kidnapped by his mother and father and locked up in a "family therapeutic center" (which is physically and experientially a jail).

In centers like this, hundreds of children are locked up because they are 'unsubmissive' to the demands of their families for their ideology, lifestyle, drug use, or even for being 'gay', 'lesbian', trans... This in exchange for €4,000 and the accusation of their families, without the need for a court order, unlike conventional reformatories.

Almost three months ago they wanted to cut ties that were unbreakable, they wanted to stop our actions and lock our ideas between walls full of psychologists and video surveillance. **However, not a single day of confinement has gone unnoticed, solidarity between anarchists was never 'only a written word' and overcomes all the cages, all the caresses and all the hugs that they have stolen from us.**

Last July 16th friendship and rebellion tore down the walls and our comrade Tonni escaped from the center where they were imprisoned, escaping from the authority which wanted to destroy him, to continue the struggle for freedom. There are still more walls to tear down...

We have felt everything; fear, enthusiasm, rage, motivation, anxiety, happiness... **Sometimes it seems that our enemies are always one step ahead and we can't even think of acting without them knowing. But we thought about it and we did it, and finally we are together.** Freedom is unstoppable, and this is well-known by the thousands of non-human and human animals that manage to leave behind their conditions of confinement and/or exploitation. You also can leave behind the walls that surround us and help other ones to do so.

Our love does not fit on their cages; fire to all the prisons and long live anarchy!

Following, we transcribe some words from the companion for the miserable adults: "Every time you told me that I could not count on my friends, who were bad people and who lead me on the wrong path, I got closer to them and they showed me that I could count on them. For every time you did not accept my way of being and living, I moved farther away from yours. For every time you locked me up I ran away; from the high school, from your house, from the center. And you can go and forget about me, because you will not lock me up again."

WILD PLANTS –

Rose Hips & Dandelion (root)



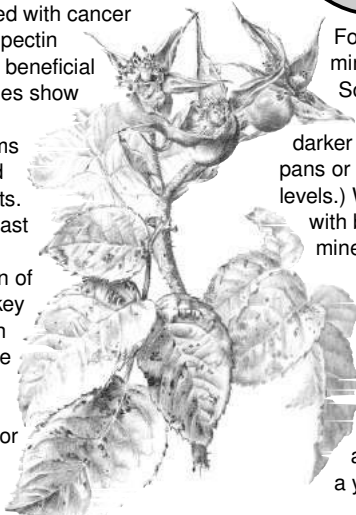
Rose Hips

Rose hips are the sweet fruit of the rose plant, and glow like rubies in the fading colours of autumn. The earliest known gardening was the planting of roses along the most travelled routes of early nomadic humans. Domesticated roses have much larger hips but they are usually not as flavorful or medicinal as wild varieties.

Wild varieties have the highest concentration of Vitamin C, with some estimates reporting 30-50 times the Vitamin C of oranges, making them excellent for prevention and treatment of colds and flu. The hips are also loaded with Vitamins A, B complex, E, K and minerals including calcium, silica, and phosphorus. They are particularly high in bioflavonoid rich antioxidants including rutin that help strengthen our heart and blood vessels, and prevent degeneration of tissue. They contain carotenes including lycopene that have been linked with cancer prevention. Natural pectin found in rosehips is beneficial for gut health. Studies show that rose hips may reduce the symptoms of osteoarthritis and help sore, achy joints. Additionally, they boast the highest known concentration of iron of any plant (and the key to processing iron in the body is to couple it with vitamin C, which abounds in rose hips, so ideal for those who are anemic). People who have menstrual periods have long used rose hips during that time; the iron (a major component of red blood cells) helps you feel lethargic during your period. Rose hips have the most nutritional value when used immediately after harvesting.

They ripen after they are touched by the first frost. They should be firm with a little give in texture and bright red. (It varies, but in general, orange hips are not quite ripe, and deep red hips are overripe. Overripe hips are sweet, but have lost much of their vitamin C.) Pick on a dry day to prevent mould.

Humans cannot eat the hairy inner seeds of rose hips because they irritate our intestines. (Other animals and birds can eat them with no ill effect and benefit from the essential fatty acids and vitamin E; we can press the oil to treat skin problems.) This isn't a problem if you just want to make a tea (because you can use them whole without breaking them open), but if you want to you can cut the hips in half and scoop out the seeds with a tiny spoon or round-tipped knife (supposedly easy once you've found the rhythm!) then rinse in cold water and drain thoroughly.



“Autumn, in the natural world, is the time for passing on. Migrant birds which have raised their young during our few uncertain months of summer warmth move away to winter in the tropics. Others, passing from the far north to the same off-season resorts, pause here to replenish the energy burnt up on their marathon flights. Flowers fade and go to seed. And these migrate too, on the wind and the fur on animals, and – because man [*sic*] is a migratory creature as well – in shoes and the slipstreams of trains. Above all autumn is a time of decay, when the remains of plants and animals that have not survived the population explosion of the breeding season begin to be broken down by the multitude of small organisms in the soil. Worms, insects, bacteria, and the moulds and fungi that flourish in the mild, damp climate of this season are all involved in turning these dead remains into the food supply for the next generation in the spring. It is one of the key links in the ecological cycle, this thriving of life on decay. Unless there were ways in which the remains and waste products of living organisms could be returned to the earth and broken down into their constituent organic and mineral chemicals, life as we know it would come to a halt. There would be no soil, just sterile ground sucked dry of its food resources and choked under the luxuriant but useless piles of corpses in which these were trapped.” – *The Unofficial Countryside*

For tea, steep in hot water for 15 minutes until the tea turns a deep red. Some people prefer to boil rose hips for 20 minutes, which makes a stronger, darker brew. (Don't use aluminum pots, pans or utensils, it will deplete the Vitamin C levels.) While you will lose Vitamin C content with boiling, it may increase extraction of minerals and pectin.

If you're not using them fresh, pat the hips dry and dry in a single layer on card or paper in a dark ventilated area until hard, wrinkly and darker in colour (usually a few weeks). Store away from direct light, in airtight containers or glass jars, up to a year.

Dandelion (root)

Compared with the leaf of this plant [*ed.* – see *Return Fire vol.2 pg53*], it's best to harvest the roots when the plant has finished flowering and starts to die back, transferring most of its remaining energy into the roots. The first autumn rains loosen the soil around second-year roots, making them easier to harvest. Dandelion draws up nutrients that have been washed deep into the soil, replenishing the upper layers so more shallow-rooted plants can use them. In addition, they create a micro-climate that draws earth worms, who help break-up compacted soil and spread those nutrients around. As well as providing a wealth of nutrients to a wide array of herbivores and omnivores, it provides bees and other insects with nectar when other plants cannot bloom.

As mentioned in the prior entry for its leaf, all parts of dandelion are bitter, due to the blood-purifying flavonoids. However unlike other diuretics (substances which can increase the flow of urine), dandelion contains vast amounts of potassium that restore the mineral balance in the kidneys as toxins are flushed out. It's ironic that the poisons gardeners use

to eradicate dandelions are the same toxins this plant offers to weed from our bodies! The plant's fibres have an astonishing ability to absorb and transport toxins from the bowels out of the body, balance intestinal flora, and soothe the digestive tract in the process. It's great after flus and colds have taken their toll. People with liver conditions, skin conditions, changes in hormones such as menopause or adolescence and arthritis (including gout) can benefit greatly from dandelion. The root is also a mild laxative, and studies have suggested it combats cancer. The bitter constituents are also anti-inflammatory. However, ulcer pain is worsened in most cases with bitter herbs like dandelion that increase stomach acid. This holds true for those suffering from bowel blockage and gallstones as well. Due to dandelion's bacteriostatic and fungistatic properties, patients using prescription antibiotics would be wise to avoid using dandelion until they have finished their treatment.

Once scrubbed clean and chopped, the root can be cooked and eaten (good in stir-fries) for those who like the flavour, or dried to use as a tea (or a surprisingly satisfying coffee substitute). If you want to make a tincture to maximise the medicinal properties, harvest shortly after the first frost when the inulin levels are higher.

Dandelion prefers loose, rich, healthy soil, but it can grow just as readily in compacted, rocky, and dry soils. It grows at altitudes ranging from sea level to 10,500 feet, in broad and open meadows as well as in the inner city sidewalk cracks, and despite a wide range of difficult obstacles such as lawn mowers and herbicides. This speaks to dandelion's ability to adapt to its environment, no matter how challenging. For this reason it is associated with the magic of adaptation. Dandelion is symbolic of the kind of magic that gently, intentionally and firmly changes those conditions that no longer serve it.

POEMS FOR LOVE, LOSS & WAR

Act II (Conclusion)

From this height I can look all my ancestors in the eyes.
I thank you all for my legacy, and you, mother, for my flesh, for my uncivilised barbarian lineage.

And now what? I have learnt to speak a language no one knows.
I have learnt to break titans of millennia of indoctrination.

I speak with the stars more than with humans. I speak with the dead more than with the living. All I'm missing is to be a wolf who wanders in the mountains howling to the full moon.

I want to stop speaking. To be nothing that stimulates the guts. Savage glances. Bodies interlacing. Mouths that can do nothing but kiss. Bodies that undo themselves loving this nothingness creator of eternities.

Words do not only open paths but also close them.

– Gabriel Pombo da Silva

[ed. – Gabriel was finally discharged from decades of prison this June; see **Return Fire vol.1 pg75** for further case details. However the Spanish authorities, who had always bitterly resisted his release, soon announced that he would be recalled; "Therefore", wrote Gabriel in his last letter (from the outside), "I suppose that I have no choice but to continue, as always, fighting from the shadows, supporting those processes and anti-authoritarian projects that I consider it necessary to give life to, with all the means I can reach from my imposed clandestinity."]



Ezra Pound's Proposition

Beauty is sexuality, and sexuality
is the fertility of the earth and the fertility
Of the earth is economics. Though he is no recommendation
For poets on the subject of finance,
I thought of him in the thick heat
Of the Bangkok night. Not more than fourteen, she saunters up to you
Outside the Shangri-la Hotel
And says, in plausible English,
"How about a party, big guy?"



The Three Gorges Dam, the world's largest hydroelectric project (for China's industrial boom), causing landslides, earthquakes and damage to Yangtze River ecology

Here is more or less how it works:

The World Bank arranges the credit and the dam
Floods three hundred villages, and the villagers find their way
To the city where their daughters melt into the teeming streets,
And the dam's great turbine, beautifully tooled
In Lund or Dresden or Detroit, financed
By Lazard Freres in Paris or the Morgan Bank in New York,
Enabled by judicious gifts from Bechtel of San Francisco
or Halliburton in Houston to the local political elite,
Spun by the force of rushing water,
Have become hives of shimmering silver
And, down river, they throw that bluish throb of light
Across her cheekbones and her lovely skin.

– Robert Hass

Seasons

Mama, the house is burning.
'hush child, this house is fire proof.'
As her nightgown smokes and curls
Like an offering
Like a whispered prayer
'this house has stood for thousands of years.'
Mama, the house is burning.
'this house will stand for a thousand more.'

This house burns down once a season.
It is rebuilt just in time for the next fire.
Every time.

Mama, the house is burning.
Mama, the house is burning.
All of my words just crumble
like the beams.
Snapping like broken backs
kneeling under the pressure.
Dropping to the floor.
Like spent casings.
Words slip past like smoke,
silent like flames
racing across the floor.

This house burns once a season,
every time it is rebuilt
it is missing something
that made it what it was.
Made it what we are.
What we were.
What we hope to be.

Mama, the house is burning.
'No, child. This house cannot burn.'
Mama, the house is burning.
All of my tears
will never be enough to quench the fire.
Mama, the house is burning.

– Hunter Hall



The Story of Coyote Nations (just one chapter...)

Hey is that you? Sitting there on the hill? Watching us tonight?
Have you come to let us out of here? We've been waiting for you.
Crying every night.

Trying to tell you hoping you would come.
Have you heard... what they are doing to us in here?
Listen, 140 coyote people crying in distress. Each with their own
story of separation, pain, torture and death.
Listen, they are trying to tell you,
enough to break your heart.
All true.

Brother.
You got to let us out of here.
Warrior, listen in case you're
questioning your next move.
They starve us in here, then tempt
us with sheep,
radioactive poison sheep.
And they watch us die. Feeding our
pain into a computer to study.
Sister-warrior listen,
in case you are unsure.
They mate us to have pups, then
steal them, maim them, poison them, we never see them again.
Only sometimes we hear them, only children
They cut us open, take our wombs, poison us, watch us die, see if
we can still have pups. And when they are done with us,
they dump our bodies by the ton, in mass toxic grave.



Lightning-womyn sister of mine, let us out.
Thunder-man brother, pay them back.
We are Coyote, and our medicine is strong, even now.
You and I, we are the same. You Coyote Warrior, we Coyote.
Spirit healers.
It is our way, always wild, never die.

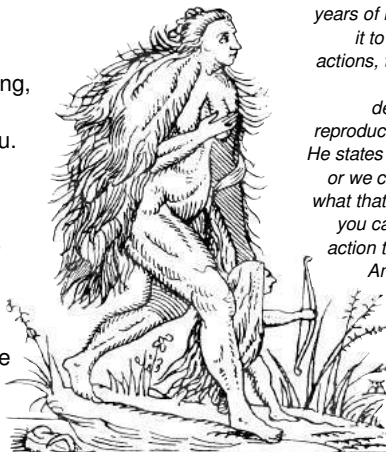
Morning has come and you are leaving, our hearts are sad,
and we cry to you.
But we listen to your promise to return.

Hey its you again! You are back!
This time you stand tall, proud, brave hearts forward
as you walk the road.
Not come to watch. To act!
We see you there, cutting fence with their tools.
Coming closer, we sing, coyotes in distress, coyotes excited.
We are sick, and our tribes broken, but tonight some will go free.
We howl. One heart together with you, to give strength to our
weak, love to the ones left behind, hearts break, crying in sorrow.

Run Coyote. Head to the hills. Run and be free.
Be Coyote again.
Do not look back.

We hear your warrior cries, you are strong,
and use our medicine well.
You take heart from us, and we from you.
Still there are some that are our sisters,
brothers, all star soldiers.
Maybe we will make it... at least some.
Coyote Warriors where are you tonight?

Today we watched the laboratory burn.
The one where our torturers hide.
We watched the flames as the sun came
up, danced and sang like Coyote again.
Now we must run, and so must you.
But forever, our hearts shall be as one.



Hey Coyote Warriors! Where are you? We've been looking for you.
We need you. We wait for you in the deserts, mountains, plains,
our home.

You Coyote Warriors belong here too.
Born to the humans, still living among them in their crazy cities.
The time for you to leave is now. Come home. There is much
to be done.
Many of our wild ones still imprisoned, remember?
Being tortured, killed, destroyed. We never forget.
Yours is to fight, this fight dog soldier. Keep our wild spirits alive!
Sacred hoop strong, it was never broken.

And your home is here, among us your wild sisters and brothers.
We have much to teach you, remind you of our power.
Come home Coyote Warriors. It is time to reweave the web,
the tribe to each other, all to the Earth Mother.
Build your fires, and there we will sing to you. Tell you of the days
long ago, when we were all one. Coyote medicine is your strength.
The earth spirits are strong, and are poised to help you...
if you listen.

Warrior societies, your time is now. Find each other.
Come back home.
You should only be among the enemy to raid.
All you warriors, keepers of the dream, do not let them have you.
Do not go down.
What makes you think you do not have to hide? We must.
We have coyote medicine to help you stay free.
Remember what it is like to live.
Wild. Proud. Together. Free.
Prepare earth warriors.
Trickster is coming.

[ed. – Based on the Animal Liberation Front (A.L.F.) raid on Animal Damage Control (A.D.C.) laboratories of the governmental Department of Agriculture in Utah, U.S.A., 24.10.92, resulting in the release of 29 coyote captives, and arson which consumed a third of the vivisection facility. The A.D.C. were – and are, renamed U.S.D.A. 'Wildlife Services' – slaughtering millions of wild beings like (across the western American states) coyotes, cougars, wolves, bobcats and foxes. A.L.F. individuals then proceeded to Utah State University, entered the office of the A.D.C. project leader (fifty yards from the police station) and seized records of dumping of radioactive coyote bodies and other sensitive details of the operation, before leaving a fire which destroyed much of his research and wrecked \$10,000 damages. These acts came during the convention of a grand jury investigation into a series of A.L.F. incendiary attacks or breakouts at the Oregon State University mink research facility, Northwest Food Farm Cooperative, Washington State University research facility, Malecky Mink Ranch, and the Michigan State University research facilities and offices, and the investigations which eventually led to the government hunt for fugitive Rod Coronado over the Oregon, Michigan and Washington actions, and similar attempts in Montana. Rod, of the Pascua Yaqui people (see **Return Fire vol.2 pg59**), was "raised with a value system that didn't see animals as property, a value system that saw the earth as our mother, that value system not being founded on anything that took years to develop through philosophical or ideological involvement but instead being what I was brought up with". Since 1986 the F.B.I. had him filed after he jointly sunk two Icelandic whaling ships and demolished an Icelandic whale processing plant before escaping, also fleeing sabotage charges in Canada and Denmark. (He also took action against the fur-trade and fox hunts in south-west England and London). He was captured in 1994 on his tribe's home reservation. He took responsibility for involvement in the Michigan arson (that destroyed 32 years of research intended to benefit the fur farm industry), stating that "I believe it to be the obligation of the earth warrior to never be ashamed of ones own actions, to honor the sacred tradition of indigenous resistance", and became the first federal A.L.F. prisoner. After his release, he was re-interred after demonstrating, on a public speaking tour, how he had constructed easily-reproducible incendiary devices, and now still faces State attention in 'freedom'. He states that "I think that when we call ourselves green anarchists or anarchists, or we call ourselves revolutionaries, I think we really have to seriously consider what that means. [...] To me the power of direct action is about recognising what you can do away from a larger movement." He has taken responsibility for the action this unsigned poem is based on. In various indigenous cultures of North America, coyote often shows up as 'the trickster'; through the antics of the coyote (and other trickster figures) wisdom and many important teachings – disguised in mishaps, humor and transformational situations – are coded and passed down to the young. Such wily characters appear in old stories from diverse cultures, embodied by a spider, a fox, a hare or some other wild being.]

GLOBAL FLASH- POINTS



MAY

01.05.15, Tuscon, U.S.A.: “[Tuscon police chief Villasenor] is now part of a federal task force on improving relations between police and the populations they try to manage. Villasenor is adept at pushing a “community policing” agenda as part of a counterinsurgency strategy [ed. – see *Return Fire vol.3 pg5*] to better control potentially rebellious populations and incorporate the official Left into this system of domination.” *Joint attack on law enforcement targets*, “in solidarity with the ongoing rebellions against police throughout the country [ed. – see *Authorities Finally Confirm Stingray (IMSI) Use in Prison Island – in Scottish Prisons*]. First, the office of the Combined Law Enforcement Association of Arizona, a statewide association of police unions, had a number of its windows smashed out. Later, the office of the Tucson Border Patrol Local Union also lost a number of windows and was redecorated with no borders slogans. Border Patrol was targeted for their role in the ongoing occupation of indigenous lands [ed. – see *Return Fire vol.3 pg67*], their contribution to countless deaths and untold suffering in the desert south of Tucson and elsewhere, and constantly increasing militarization of border communities across the borderlands. [...] For everyone they’ve taken from us, whether by murder, deportation, or incarceration.”

01.05.15, Bristol, U.K.: *Vandals reach the canvassing vehicles of Conservative Party councillor Charlotte Leslie, parked outside her parents’ home shortly before the*



*general election, which are scratched, spray-painted and get slashed tyres. The domestic heating tank is ruptured and spoils the garden. Leslie is known for attempting to whip up extra support for the police operation against combative anarchists in the region, and has also previously had her office graffitied over her vote in favour of fracking (see **Special Hydraulic Fracture**). “Do we really need to give reasons why we chose to damage the property of a Tory councillor? Have a look at the last five years of Tory rule and endless, savage attacks on our lives and you’ll find enough.” *Coincidentally, the same night election signs for Leslie displayed in a garden in another part of the city were targeted, one burned (taking the host’s phone and internet cables with it).**

05.05.15, Vilvoorde, Belgium: *The fence of the police station is climbed over, an interrogation room entered by a skylight, and an incendiary charge set, inflicting fire- and smoke-damage.*

16.05.15, Wrexham, U.K.: “[A]n action took place at the site of Europe’s second largest prison in construction[...] The mega-prison, if built, will cage more than 2100 human beings at any one time. Multiple large diggers and construction equipment had their engines destroyed. Slogans were sprayed on the half-built prison fences including ‘Fuck Lend Lease’ [ed. – *the construction corporation*] and ‘Fire to the Prisons.’”

23.05.15, Lincolnshire, U.K.:

21 cops injured during a clash between them and around 200 of the ravers attending a party in Twyford Woods; one of the police was hit by a car, and another four also hospitalised.

Besançon, France: “During May 2015, mayhem broke out in the streets of Besançon. Flames lit up the nights of several neighbourhoods, which targeted and destroyed company vehicles, schools, various “social” state institutions... The police occupation in neighbourhoods for several months, with all that it entails, sparks a



“copshops on fire, cops in the middle”

determined resistance. Throwing molotov cocktails [targeted] CRS [ed. – *French anti-demonstration police unit*] patrols in the neighbourhoods of Planoise and 408. Stone throwing at police and putting out of action of surveillance cameras are common. Therefore, modest attacks were carried out in solidarity with these acts of urban revolt this month in liberated zones of this prison-city. A list of vehicles that had their tires slashed: A ‘Hertz’ rental car. A ‘Foncia’ estate agents marked car. A vehicle of APRR, which is part of the Eiffage Group [ed. – *see below*]. Around thirty bikes of JC Decaux (besides being a well-known contributor to the gentrification of neighbourhoods where they implant bike docking stations, their role of exploiting prisoners for which the company publicly boasts is now widely known). The Departmental Council of Doubs car park (more than a dozen vehicles in total: cars and vans). An excavator of the Eiffage (prison manufacturers) construction site had its tank destroyed, who are building a gigantic luxury housing complex and a shopping centre in the heart of the city

“In modern civilization, with the toxic wastes that extensively pollute the earth and the aquifer, air pollution that highly contributes to the reduction of life expectancy, the techno-industrial noises of every kind leading to paranoia and the luminous advertising signs that cover the starlight; even the car’s petrol tank light exists to remind us of the misery we experience! In the modern city and everywhere else the catastrophic tentacles of the industry and the social hierarchy lie (always talking about the artificial environment, the officials and lackeys of institutional authority), there is nothing more beautiful than the screwed up faces and the broken bones, the debris and embers of the means and infrastructure of the Enemy!”



– Claim for arson of security company vehicles, a tourist service minibus and luxury/business tourist office, and vandalism of 27 shop security cameras in Athens, Greece, January 2015

centre. Support to the rioters of Besançon neighbourhoods that are in the hands of the enemy! [...] Destroy all that domesticates and destroys us!"

26.05.15, Milan, Italy: *Anonymous attack on the offices of the engineering branch for the Italian national railways dealing with research and development, notably for the ecocidal high-speed railway between Turin and Padua. Inflammable liquid is put through a broken window, then lit with a smoke bomb. Within minutes, the fire devours the furniture, computers and all the paperwork.*

JUNE



07.06.15, Mississauga, Canada: *Incendiary attack by the Animal Liberation Front (A.L.F.) against Harlan Laboratories (who supply 'research animals' and animal feed to vivisectionists), owned by Huntingdon Life Sciences. "Fortunately, news reports have said that the devices ignited successfully, damaging one truck and completely destroying the other. Our only regret is that the flames were extinguished before they had a chance to spread to Harlan's offices."*

27.06.15, Toa Baja, Puerto Rico: *At the Sabana Seca Field Station of the Caribbean Primate Research Center, a cage is forced open and around thirty Rhesus monkeys are freed.*

29.06.15, Honolulu, Hawaii: *A congressman on the U.S.-colonised islands is confronted while filming a homeless encampment; his camera is taken and he is beaten and left with concussion and two black eyes. This congressman had previously gained notoriety by roaming the streets of the Aloha State (with one of the highest homeless populations in the U.S.) for weeks with a sledgehammer smashing shopping trolleys of vagrants' possessions, declaring it a more practical approach to "clean" the streets than passing laws.*

JULY

04 & 05.07.15, Buenos Aires, Argentina: *One incendiary attack against a luxury car parked outside the Hellenic Association, in the context of the detention of Evi Statiri in Greece on the basis of her being in a life-partnership with Gerasimos Tsakalos of*

*the C.C.F. or Conspiracy of Cells of Fire (see **Return Fire vol.1 pg40**) and the ongoing resistance of their Imprisoned*

Members Cell. Another against the train-line hours before the start of the Copa América football tournament between

10.06.15, Jalapa, Mexico: "[W]e launched an incendiary attack against the seat of the Federal Ministry of Social Development – SEDESOL – at about 4:40 AM[...] The attack was as quick as it was effective, and it was reported that: "*The disaster destroyed the better part of the furniture, papers, office equipment, electrical installations, and digital networks.*" In sum, the place more or less went to hell.

[T]hey invented a sickness for us, one that they called "poverty", and they convinced us that we suffered from it – only to sell, give, and force us to ingest the "cure": the idea of development. It cures us in that it exterminates us, and bleeds out life to better entrap us in its game, its idea of life, its social "should be" of citizenship. Development has meant nothing more than the continuous extermination of forms of life, species of flora and fauna, ways of living and organizing, thinking, loving, speaking, and celebrating.

How many languages, words, or forms have been strangled, asphyxiated by kilometers of concrete and cement? Or flattened with "mandatory, free, and public education", or "aid" programs? If these are nothing more than cruel and vile forms of counterinsurgency, it is because "public policy" is the name which governments give to their most deadly weapons: those with which they have and continue to scar the countryside, depopulate territories... They have displaced, marginalized, and intoxicated. They have waged this kind of war against us for decades, because they knew beforehand that territories and ecosystems are formidable, strong when life flows through them, and that their inhabitants and defenders resist precisely because they are part of strong ecosystems, and would never submit if they were confronted head on. [The creation of] Mexico has been the extermination of languages, ways of thinking, watersheds, wetlands, woods, forests and mountains, many of which were put up in front of a firing squad while others were struck down with no more process than a few signatures, with no sound but the closing of a folder.

[...] They know that to construct their deadly mega-projects (be they subdivisions, ports, highways, hydroelectric dams, wind turbines, mines, or nuclear plants) they need to weaken the territories, imprison their waters, divide the land, run the rivers through pipes, spill cyanide from the mines and toxic fracking liquid into the earth to pollute the aquifers, such that – trapped and without the ability to support life – we would submit to the tyranny of society and money. Essentially they have spent decades carrying out military maneuvers on our environment, setting loose a kind of total war that we and others call social war. We see social war as all of these conflicts (macro and micro) that are released in order to submit communities, families and groups to the blueprints and dynamics of Society: to the practices and values that have been put in place to constrain us, mutilate us, and suppress us.

We do not understand social war as that which we wage against the system (in the forms of and as a substitute for what fascists of the hammer and sickle insist on calling class war), but as a great offensive employing all types of resources: from public policy, with its "models for national education" to TV series, the internet, etc, with their bombardment of dynamics and stereotypes. In order for these to be reproduced permanently, social war does not try to strike at its enemy or force it to surrender, but to completely erase it, to eliminate any way of thinking or being that does not contribute to the usufruct of capital, of the World Bank, the IMF [ed. – *International Monetary Fund*], and patriarchal logics, however they may be dressed.

[...] A strong and very spirited hug to the compas in Cheran, Aquila, Ostula, Uripuchuario and other Purepecha and Nahuatl villages in the regions of Michoacán, struggling for self-determination with dignity in their chests, arms at hand, and their traditions in mind. To the Yaqui compas who proudly resist and persist [ed. – see **Return Fire vol.2 pg59**]. To the comrades in San Quintín whose subversion has burst into the media, reminding us that you are there, working from sunrise to sunset bringing jitomates to the markets and strawberries to the donuts of the same pigs who strangle them. Many of us can't see a strawberry without thinking of you, comrades. May the armored vehicles you bashed in with rocks serve as an example for many. To the comrades of Eloxochitlan, Huautla, Guixhiró, and all the corners of ungovernable Oaxaca, Magón's cradle [ed. – see **Return Fire vol.3 pg41**] and the godmother of insurrection, who have spent the last few days confronting the military, the feds, police, and [others] who want to force us to govern and be governed. [...] To the other comrades in the jungles and mountains in Chiapas, greetings from one masked face to another, for your great determination and delicious tobacco, this is a demonstration of anarchist solidarity. [...] Solidarity with the prisoners of war Abraham Cortés, Fernando Bárcenas [ed. – see **Return Fire vol.3 pg77**] and Fernando Sotelo!^[1]

[1. ed. – An anarchist sentenced to 33 years for burning a bus in solidarity with the 'Ayatzinopa 43' (radical students who 'disappeared' one evening in September 2014 after clashing with the cops, sparking riots.)]

Chile and Argentina.
 “We are disgusted by the citizens’ patriotic clamor fed by both states as much as the innumerable businesses and private sponsors. On the other hand it was a clear gesture of complicity and love with imprisoned *compañerxs* [ed. – see **Return Fire vol.2 pg34**] imprisoned in the Chilean region, prisoners that in some cases are there thanks to the cooperation of both states. The minister of transportation Florencio Randazzo (old minister of the interior who decreed the extradition of Marcelo Villarroel and Freddy Fuentesvilla [ed. – see **Return Fire vol.1 pg73**]) has to take into account that we have not forgotten. In light of the investments destined to deepen the technology of control and domestication that the same society demands and requires we will always respond with attacks, sabotage, and fire.” *In addition to aforementioned Marcelo and Freddy, their comrades Juan Aliste and also Carlos Quiduleo (see Return Fire vol.3 pg52), solidarity is claimed with many others including Natalia Collado and Javier Pino (see Rebels Behind Bars; 'Tato' and Javier Sentenced), Costa, Silvia and Billy (see Rebels Behind Bars; Let's Relaunch the Struggle Against Nocivity), and Claudio Lavazza*^[1]. “Death to the anthropocentric, techno-industrial, patriarchal, and police society!”

[1. Claudio is jailed since 1996 for hijacking and looting an Italian vice-consulate in Spain in solidarity with Italian anarchists on trial (escaping with money and passports), bank robbery in Córdoba which left two cops dead, as well as another attack on a bank in France. Underground for 16 years, he now fights against the punishment and isolation regime in prison, along with other prisoners.]

11.07.15, Modena, Italy: *Fire ravages a mobile phone mast and its cabin, “against repression and telematic control. [...] Vengeance for Emilio*^[1]! *Ciao Soledad*^[2].”

[1. ed. – Emilio Cremona, an anti-fascist, had been badly wounded by far-right activists of CasaPound that January and left in a coma since. In response, shortly after in that month, during a demonstration a couple of thousand strong, attacks were made on the police using stones, bottles, flares and smoke bombs during an attempt to reach the CasaPound headquarters, smashing storefronts and windows of banks and the local police headquarters.

2. ed. – Maria Soledad Rosa was an Argentinian anarchist accused along with Silvano Pellissero and

21.06.15, London, U.K.: *Report via Rabble counter-information page, concerning heartening news of rebellion in lockdown London. “Home Office immigration enforcement have been targeting the East Street market [in Walworth] all week, with no less than five raids over previous days. Today they came again at 5PM and snatched one man from a fish shop, presumably accused of working without legal documents.*

*But this time, things were not going to go so easy for the thugs in blue. After call-outs went out through the local grapevine and also on social media, people from the area including the next door Aylesbury Estate [ed. – see **Return Fire vol.3 pg57**] rushed down to the scene. The Home Office snatch van was blockaded and penned in on a side street off the market. The bullies retreated inside the van with their prisoner while it was surrounded by people’s bodies and by makeshift barricades, the tires were let down, and it was pelted with rotten fruit and eggs from the market.*

The Home Office thugs called in police reinforcements. They arrived with six cars of cops, plus dog vans and plainclothes cops, and a helicopter circling overhead, as the street was cordoned off. However, the crowd kept on growing as more people from the estate and nearby streets joined in, local teenagers called up their mates, others arrived seeing it on social media.

The stand off continued for over an hour, the local police clueless about what to do next. Then three vans of TSG [ed. – Tactical Support Group] riot cops arrived, toled up in full body armour. The TSG pushed through, escorting the Home Office van limping out on deflated tires. They came under sustained attack as new barricades of street furniture kept getting thrown up to stop their progress and hails of rocks, bottles, road cones, etc., kept them at bay. At least one TSG cop was knocked to the floor, a riot van windscreen and other windows broken.

In the end, they managed to get their prisoner out, and also took one more arrested from the resisters. After the immigration van had got out the crowd kept blocking the TSG vans with commercial rubbish bins and other barriers to continue the fighting. Eventually, visibly shaken by the angry mob, the TSG managed to escape. After giving them a rowdy send-off, the crowd danced to a mobile sound system.

This was concerted angry action which brought together local teenagers, Aylesbury Estate residents, anarchists, and whoever was in the street and not going to take this shit lying down. If we could meet more raids with resistance like this it would seriously screw up the system of repression.

This is the response we want to be growing on our streets, every day of the week.”

Edoardo 'Baleno' Massari of action against the T.A.V. project in Italy (see **Return Fire vol.1 pg70**) which had been claimed by the group 'Grey Wolves'. (Specifically, some documents were stolen from Capris city hall – which was then set on fire, followed by the explosion of the garage.) While under house-arrest before trial, she hung herself in 1998, on the date this action in Modena commemorates. On March 28th 1998, 'Baleno' had also hung himself in his cell, also sparking many riots and international solidarity actions (at his funeral, journalists who arrived were driven out by anarchists; one particularly known for being close to cops and responsible for a smear campaign against 'Baleno' was wounded.)



11.07.15, London, U.K.: *Anarchists disrupt a public meeting between the Socialist Workers Party (S.W.P.) and the Greek ruling party Syriza. “We successfully made it through their lines of burly ‘mindors’ to reach the stage, where we unfurled a banner stating ‘Solidarity with Imprisoned Anarchists, not Syriza’ and chanted anti-prison slogans [d]riven by a rejection of the SWP’s Patriarchal rape apologist*^[1]

authoritarian politics and to make clear to Syriza that the imprisonment of fellow Revolutionary Combatants will not go peacefully no matter what place of the world they run to...”

[1. ed. – Reference to their attempt to hush up rapes within their organisation in recent years in the UK.]

15.07.15, Zapopan, Mexico: *Arson of excavators, construction equipment and transport vehicles on the building site of West Plaza Park warehouse and shipping company, which (along with subdivisions and infrastructure projects) threatens the Primavera forest. “We waited in the forest before coming out to attack. The moon and the fireflies lit up the night, before melting together with the fires of the wild ones.”*

south-west England, U.K.: “[Deep in the countryside,] we found one of the many pheasant enclosures in the area [ed. – to confine the birds before sport-shooting]. A 7ft high wire mesh fence, surrounded by electric wire, estimated at about 30m wide, 60m long. We took out our boltcutters and snipped away at the electric wire, the wire to the clip that attached it to the power source and several areas of the wire mesh fence, in total we flattened an entire 30m long side of the enclosure. We then found an empty tank with a tube that went under the fence, we snapped the tube off the tank and cut it open. We then found a shooting platform with 3 legs. We pushed cotton wool, fire lighter sticks and sponges in the foundations of 2 of the legs and dowsed them with nail polish remover,

which is just as good of an incendiary as petrol. We lit it and exited the scene.”

AUGUST

10.08.15, Liffol-le-Grand,

France: *The home of a National Agency for Radioactive Waste Management engineer*

(specifically, the one in charge of land transactions) is anonymously doused in paint with a fire extinguisher, and animal faeces piled on his doorstep. The action is linked to the anti-authoritarian camp against a proposed nuclear dump in Meuse. In the weeks before, 'a few determined night owls' had visited an analysis site for the works containing multiple electrical installations and a well,



to analyse the condition of the rock and water table: the well was blocked

up with concrete, and all the cabinets were fractured and destroyed.

Bristol, U.K.: *A.L.F. sabotage at*

*Sainsbury's supermarket which sells milk from dairy farms within the areas soon to be undergoing the next phase of the badger cull (see **Return Fire vol.2 pg58**).*

“We glued up their cashpoint by putting a store loyalty card covered in super glue in to the machine – the card was swallowed and will have stuck to the inside of the machine costing thousands of pounds to fix. [...] We will attack any business or individual involved in the cull...”

SEPTEMBER

Montréal, Canada: *“The infrastructures of State and capital continue to spread their tentacles, seeking to accelerate the extraction and transportation of resources to the market. The vast territory that is the Canadian North, often sparsely populated due in large part to the displacement, isolation, and genocide of indigenous peoples, is an immense source of profit; oil, gas, forestry, hydro-dams, uranium mines, etc. Various monstrous infrastructural expansion projects are currently trying to connect the Alberta Tar Sands [ed. – see **“Another Figure of the Migrant”**] through pipelines along the St. Lawrence river to the Atlantic. These projects entail expanding and constructing new infrastructure such as ports, rail lines, and highways all along this route on colonized territories. Over the past three weeks, we temporarily interrupted circulation on the CN rail lines twice in the neighborhood of Pointe-St. Charles. We placed a copper wire connecting both sides of the tracks, thus sending a signal indicating a blockage on the tracks and disrupting circulation until the*



tracks were checked and cleared. This train line in particular is being worked on in order to facilitate the transport of oil eastward to the port of Belledune in New Brunswick. [...] We conceive of our struggle as against civilization and the totalizing domestication it entails[...] Let's up the tension against this world, let's proliferate the attacks.”

07.09.15, cyberspace: *A.L.F. hack the website of vivisection laboratory belonging to a neuroscience researcher at Canada's McGill University. They “[entered] the website server and some of their directories were modified. The result was a more realistic image about what the laboratory does and a message we hope [they will never forget.] After few weeks, the website has disappeared. Which probably means it has been closed (hopefully permanently). We are proud that the goal of this action has been reached, and we'll go on until we close all laboratories. WE ARE APPROACHING...”*

20.09.15, Catalonia, Spain: *“Over recent years in Spain, specifically in Catalonia, rabbit farming has been severely affected by the crisis, and many farms have closed over the past 5 years. Several times, as we were watching possible targets, we approached to see the security inside and found out they were abandoned. [...] We believe this is a perfect moment to strike blows and cause an industry which barely survives, for several years now, to fall once and for all.” A.L.F. 'The Boar family, the Zorrilla [striped polecat] and the Owl' released twenty captives from a farm in the province of Barcelona. “We dedicate this action to the anarchists who have been repressed by the operations “Pandora”, “Piñata”, as well the prisoners accused of belonging to “Commando Mateo Morral” [ed. – see **Return Fire vol.3 pg82**].”*

OCTOBER

04.10.15, Zürich, Switzerland: *An anonymous arson claims nine army vehicles at a logistics base; fourteen others are only saved by firefighters.*

28.10.15, La Meziere, France: *A mysterious fire destroys 100 square metres of office space at a research centre of Monsanto, near Rennes, although rapid response prevented further wreckage. The agri-business giant is known globally for its genetically-modified products and, in places like France (and not only), vast amounts of pesticides similar to their notoriously carcinogenic 'Roundup'. Cops believe the arson to be deliberate, because the blaze started in two places...*

NOVEMBER

06.11.15, London, U.K.: *Window-breaking and spray-paint attack on a team base of*

05.09.15, Chile: *Multiple bombings against horse racing agencies in four cities. “The fire is maintained, and we transmit that incendiary heat to our brothers and sisters who stand firm in their own anti-anthropocentric convictions; minds which are every day more liberated from the old structure of revolutionary speciesism and lash out with haughtiness – not from resignation – against the learned customs.*

[W]e attacked the agencies of Teletrak, located in

- SAN DIEGO 1063 intersecting with AV. MATTA (SANTIAGO)
- GRAN AVENIDA 4452 intersecting with OVALLE (SAN MIGUEL)
- CALLE LAGUNA SUR 8438, L 3 intersecting with LA ESTRELLA (PUDAHUEL)
- AV. VICUÑA. MACKENNA 847 intersecting with DIEZ DE JULIO (SANTIAGO)
- AVENIDA ARGENTINA 531 L.6 (VALPARAISO)

[...] This coordinated feat we dedicate to all those who despise the commodities of the political struggle within the system and who lash out, smiling, in the fight. To those who form part of the anarchist war, permanently, from different places and who have set real destruction of civilization as the horizon, knowing that this thought is cultivated within us all; and only we can know within ourselves each decision, when faced with a jury, day after day in the normal life or in the darkness of the cage, [or as] fugitives. That's why we have decided to omit names and may the brothers and sisters who identify with this feel it for themselves. In each undomesticated step, the firm are present!” F.A.I./F.R.I.^[1] 'Haughty Autonomous Cells at War'.

[1. ed. – Informal Anarchist Federation / International Revolutionary Front; see **Return Fire vol.3 pg80**.]

the Metropolitan Police, a day after several police were injured during a demonstration against austerity and mass surveillance (during which fireworks had been deployed to great effect against mounted officers, although fifty were arrested, three of whom accused of carrying knives, lock-picks, gas cans, smoke- and paint-grenades).

"Resistance to police control is as permanent as it is necessary. There is always a police car burning [ed. – reference to one lit up the day before]. In Lambeth, Southwark and Hackney, pigs feel blows from their own batons. A family is refusing to be evicted from their council

24.11.15, Bremen, Germany: Six police cars and vans are set alight at a local cop station. Five years earlier, a very similar incident had wracked the same spot...

DECEMBER

10.12.15, Canossa, Italy: Several hundred hares escape after the A.L.F. cut fencing at a farm where they were to be used to train hunting dogs. "We were worried that their imprisonment had made them slow and confused, but the quickness with



Lima, Peru: Burning barricade and graffiti disruption across a highway. "With this action we support the anarchist offensive around the world, especially BLACK DECEMBER (revenge for the murders of the comrades Alexandros Grigoropoulos [ed. – see *Return Fire vol.1 pg17*] and Sebastian Oversluij [ed. – see *'Education Centres' Plundered & Vandalised, Santiago*]). We welcome whoever attends the call to break the role of spectator. [...] Freedom for anarchist prisoners. Long live propaganda of the deed. Freedom for all animals."

Koridallos prison, Greece: Banners are dropped by comrades in the 1st and 4th wings: "INSURRECTION IS ALWAYS TIMELY – EVERYONE TAKE TO THE STREETS!" and "FOR THE ANARCHIST OFFENSIVE AGAINST THE SOCIAL MACHINE – BLACK DECEMBER 2015"

Athens, Greece: At the Polytechnic University, the office of the professor K. Kollias is smashed up and splattered with paint. "In 2011 the bastards Kollias and Vassiliou agreed to carry out the research program of the electrician mechanics school of the Polytechnic concerning the construction of thermal cameras and unmanned aircrafts aimed at placing them at the border, on the Evros fence, in favor of Frontex^[1]. They chose to deal with a matter, carry it out, and reap the economic and careerist benefits it would yield, knowing they are painting their hands with blood. [...] In conclusion there was a fly-posting in the area inside the polytechnic of a poster about the incident..."

[1. ed. – Frontex is the trans-national border police force of the European Union; their guards are deployed to attack migrants at all of the EUs main entry points, and they have partnerships with a number of universities across Europe to train its cops and develop technologies of control.]

16.12.15, São Paulo, Brazil: "Between the end of November and the beginning of December, two ancient trees were cut down in the square outside the Our Lady of Remedies church at the behest of the Osasco-Sao Paulo municipal authorities. And, in August 2015, the armed branches of government assassinated more than 20 people in one night in the regions of Osasco, Barueri, Carapicuíba and Itapevi. All the people who were assassinated came from the favelas and the barrios

09.12.15, Montréal, Canada: "We won't let ourselves be pacified by a sell-out agreement or by a special law. To the front: our struggle is non-negotiable..." (from the call out for the demonstration). In the evening of the one-day general strike of the Québec public sector, a 200-strong masked bloc takes to the streets during a time of tension while union leaders attempt to increase their bargaining power.

"Masked groups were seen sharing rocks, and the crowd darted south through a parking lot and housing project courtyard to get onto Sainte-Catherine street, where the police had not had time to form new lines to restrict our movement.

What followed was a half hour of riotous cat-and-mouse in which the crowd stayed one step ahead of police control. A group of six bike police on Sainte-Catherine street who were naively approaching to flank the demonstration were attacked with a hail of rocks. Surges of excitement were felt in the crowd as the cops were struck with fear along with projectiles, and rapidly fled east out of view. It was on.

The demonstration made a sprint toward René-Lévesque Boulevard, while those further back chanted calls to stay close together. The demonstration took up all six lanes on René-Lévesque, and looking around, our capacity for destruction appeared significant. The semi-armored units with plastic-bullet guns that typically march along each side [of the demonstrations in Montréal] were nowhere to be seen, having been blind-sided with volleys of rocks to the back of the head during the demo the week before. For a breathless twenty-minute stretch, the demo acted as a grand criminal conspiracy. Hammers, flag poles, rocks, and the removable metal garbage canisters on every street corner were used to smash the windows of Citizenship & Immigration

Canada, construction conglomerate and defense contractor SNC-Lavalin, several banks, and other buildings. For a festive touch, people also wrecked the Christmas decorations assembled at office building entrances, and overturned SNC-Lavalin's Christmas tree. A few participants ran ahead and broke the back window of a police van with rocks, while others shot off some very large fireworks at the remaining vans positioned in front of the demo.

Cheers erupted with the sound of every shattered window. Unknown accomplices could be seen searching for and sharing projectiles; when the demo passed a construction site, comrades ran ahead to find any materials that could be pillaged, and were successful in breaking up decorative stones along René-Lévesque into throwable chunks.

[...] Against one of the largest and most experienced riot policing squads in North America, those who took the streets on Wednesday decidedly swung the balance of forces in our favor, at least briefly."



Coca-Cola's Christmas tree torched by anarchists during action against the fare hike in Mexico City (see *Return Fire vol.3 pg42*), 15.12.13, described by comrades as "an attack against the culture of consumerism, an attack against religious traditions imposed by those who believe they're the owners of the world, an attack on patriarchy, against power and all religious and moral authority"

flat; a firework is hitting a pig van on patrol; a mob of people are pulling someone from the grips of Met officers. Everywhere we are creating our own lines of social war and resistance."

which they bound into the forest made us realise that for all the time they were locked up in small, crowded cages they had retained feet capable of that long leap toward freedom."

away from the center of these fascist states. In response to these assassinations, we have brought our fire to one of the veins that keeps this oppressive system alive. [Even though it will not bring back the trees that resisted the concrete of this unhealthy civilisation nor will it bring back the lives of the people] we claim full responsibility for the arson attack against the Bradesco bank

branch[...] in solidarity and complicity with the black memory of our dead, our kidnapped and imprisoned comrades and those still on the run.” *Another contribution for the Black December mobilisation, which by now had also been taken up in Chile, Mexico, Spain, Argentina, the U.K., Canada, the U.S.A, Cyprus, Germany, Colombia and Holland, with more territories soon to follow.*

27.12.15, Athens, Greece: *Incendiary device detonated at the National Insurance office, by F.A.I. 'Mauricio Morales'⁽¹⁾ Cell.* “Many times we see the politicians and journalists asking each other, supposedly surprised: “*But who are these anarchists who dare to challenge our democracy? Who are those who insist on disturbing the social peace and sabotage the normality and stability of economical and political life? Who are those who dare to challenge our values and our lifestyle? In the end, who are those who seek to undermine our civilization?*” It’s us... We are the ones who throw molotovs against the cops in Exarcheia [ed. – Athens district with combative anarchist presence] and other places, who burn the police patrol cars, who take part in solidarity actions with the anarchist prisoners, who translate the texts from comrades from and to other countries. We are the ones who take part in anarchist squats, enjoying every form of non-commercialized art, we open paths of diffusion of the live and radical speech through the self-organized radios or through the events in our spaces. We are the ones who through the anarchist propaganda, with texts, posters, banners, spray-painting on the walls support and promote conflict and attack against the existent. [...] It’s all of us who believe that informal organization and the coordination of the anarchist action, with the essential weapons of multiformity of theories and

19.12.15, Paris, France: “Despite the alarmist sirens, the state of emergency [ed. – see *Return Fire vol.3 pg5*] didn’t prevent us these last few days in bringing our modest contribution to the anti-capitalist offensive, more specifically to an alleged solution to the ecological crisis; the subsidiary Blue Solutions of the Bolloré Group, to the delight of their investors, green-washing their image whilst conquering new markets.

For some years the Bolloré Group, flagship of French excellence in the field of environmental innovations, sign lucrative contracts with the municipalities and RATP [*Autonomous Operator of Parisian Transports*], to step by step install Autolib’ stations supplied with the deadly energy power that is nuclear, and soon scooters, buses and trams of the same sort.

For those who do not know Bolloré, to recall it’s one of the French lords of finance, industry, transport and communication networks worldwide. Thanks to numerous subsidiaries, they built an empire exploiting resources in the former French colonies among others. To name just a few recent examples of the Bolloré empire’s abuses, we can mention the displacement of indigenous peoples land in Cambodia to grow rubber fig trees; or the proposed oil palm plantation projects in Sierra Leone on the land of local communities opposed to the destruction of their cultures and forests. Also, how many lives will it cost to build the 2,700km railway loop line of Bolloré Africa Logistics to connect the Ivory Coast in Togo?

It’s also because the Autolib’ project is part of the smart city [ed. – see *Return Fire vol.3 pg31*] project that is Greater Paris, within the revaluation and restructuring of entire neighbourhoods to the detriment of the poor who live there, to be replaced with a more docile and well-off population, we decided to act accordingly.

Lighting a simple box of fire-lighters placed under a vehicle wheel is enough to turn an Autolib’ into a shell, as anyone passing these previous days could see; Stalingrad Avenue in Montreuil, Pasteur Avenue in Bagnolet and Mathis Street in the 18th arrondissement. It’s one method among many others to render them unusable...”



FEBRUARY

05 & 07.02.16, Thessaloniki, Greece: “A pillar of the technological progress of the last decades [has been] the development of the tele-

communications sector, necessary, in its turn, for the control and smooth functioning of the techno-industrial system. Modern control and repression systems are totally based on and partly supported by telecommunications technology. Telecommunications companies, using our “need” for communication and networking inside and outside urban centres, record our conversations as well as our position with GPS systems. In good/flawless cooperation with relevant state/private bodies, they allow at anytime the collective lifting of telecommunications confidentiality calling upon national security and have often contributed to the manufacturing of charges against fighters based on wire-tapings. Among other things, Vodafone in 2006 was responsible for massive wire-tapings, while today they cooperate with Group4 Security and the Ministry of Justice for the implementation of the repressive project which has to do with the electronic surveillance bracelet destined for house arrest and control of detainees. Also, OTE (Greek Telecommunications Company) provided the necessary material and technical infrastructure to Frontex for the operational programme “Poseidon 2010” in order to secure the sea borders. [...] On 5/2 we destroyed 3 Vodafone mobile phone antennas, 1 OTE mobile phone antenna and 1 Wind mobile phone antenna

[1. see *Return Fire vol.1 pg92*]

JANUARY

22.01.16, Rennes, France: *Morning blockade, using rubbish containers and spilled oil, of the road passing through the Euro-Rennes construction;* “the city of tomorrow”, wedged between the business district’s megalomaniac construction site that is Euro-Rennes, its future LGV high-speed rail and Europe’s largest women’s prison[...] [O]nly a few kilometres from here, at Notre-Dame-des-Landes, the State and Vinci want to build an airport [ed. – see *Return Fire vol.1 pg81*]. They’ve decided to evict those who oppose it today, just as tomorrow – with their planes and runways – they intend to evict those who don’t have the right papers. [...] It is possible to fight, everywhere and directly, in different ways, as a few or as many, against these institutional structures and these companies that spoil our lives.”

[by] setting them on fire with inflammable liquid, and on 7/2 we smashed 1 Vodafone mobile phone antenna[...] It is an act of resistance against the ever-increasing control complementing the continued struggles against mobile phone antennas. Our action is dedicated to comrades T.Theofilou^[1] and G.Tsironis^[2]..."

[1. ed. – Tasos Theofilou is imprisoned for robbing a bank on the Greek island of Paros and C.C.F. membership, both of which he denies.

2. ed. – After nine years underground following a famous bank robbery, and decades of participation in anarchist activities, Grigoris Tsironis was captured with Spyros Dravilas and Spyros Christodoulou in May 2015 in a safe-house raid by the anti-terror unit. Upon the raid commencing, Spyros Dravilas, who had already escaped from prison day release twice (and inbetween liberated two other prisoners with a hijacked helicopter), put his rifle in his mouth and killed himself. His comrades and friends later asserted that "the always-smiling Spyros, the youth who had always honoured his friendships and his promises, ensuring he would do so through his dynamism, the friend who bravely faced the risks that his life and freedom ran as an outlaw, knew what awaited him. He had tasted it from the age of 21, when he first came to know of the harsh reality of incarceration. Since then, having spent several years in prison, he became a runaway and fugitive from justice until the age of 34, when he consciously dismissed the long-term deprivation of his freedom. He refused, like very few people can, to see himself walking down those miserable corridors and into the prison cells of the correctional hellholes; he refused to surrender the remaining years of an insubmissive youth to the modern galleys." Days later, cops' personal vehicles were burned on the streets of Athens in retaliation.]

23.02.16, London, U.K.: "[I]n response to the call for international solidarity with the Calais Jungle facing eviction [ed – see *Return Fire vol.3 pg14*], 30 to 40 people stormed into an elite party hosted by the French ambassador. The party was being held in private members club "Shoreditch House" in the east London hipster heartland, to launch a "Creative France" business campaign promoting hi-tech surveillance cameras, robots and other gadgets. The event was scheduled to start at 6.30PM. About 6.45, most of the mob easily pushed their way through the main entrance, while some others came in through a side door. Security guards reacted late and a scrum ensued in one bar area, while some made it up to the event area on the 5th floor. Rubbish was strewn in the lobby area. Smoke bombs were set off, which led to fire alarms going off and parts of the building being evacuated. After the initial scuffles, most of the mob were outside blocking the doors with banners and leafleting the crowds that gathered, including the kitchen workers who had been evacuated. Police cordoned off the streets around and called for TSG riot squad back-up to clear the demonstration. Just as the TSG arrived, everyone left together with no arrests..."

MARCH

14.03.16, Berlin, Germany: "Bosch is a leading company for the production of

security technology [for] border facilities, prisons, airports and railway stations. [...] The three pillars of smoke in different districts [symbolise] the transience and vulnerability of domination and their tools – three vehicles from Bosch which will no longer contribute to the social war."

15.03.15, Athens, Greece: "How many years of commercial society? How many more of "civilised" existence? And all this for what? We take part in the most paranoid experiment of human domination. From the early stages of domestication up to economy's invasion into life, oppression, exploitation and coercion have been the most structural components of society. Power's structures and logics have strived to ensure their presence over the centuries, transformed themselves, gained flexibility by stepping on human relations and finally imposed their universality through the commercialisation of existence. Margins for non-compliance have narrowed. The ways of vomiting "needless waste" are being humanised. The sometimes aggressive and sometimes passive indifference of the capitalist world towards the sustainability of human or nonhuman beings, that are deemed unnecessary in various ways, is discernible at a glance, not so far away. How many bodies stacked dead or alive in seas or the coldness of gray rooms? [...] We know that (not only in our own lives) the moments of freedom are so assimilable into the repeated everyday routine that we are unable to imagine any possible turn of events. The only sure thing is that we feel

22.12.15, Athens, Greece:

- Stop 1: Family
- Stop 2: School
- Stop 3: Work
- Stop 4: Consumption
- Stop 5: Entertainment

...And among them, piled on routes, dead time where nothing can happen. So many people, so close, watching each other's absence. Trapped in the routine of mechanized survival.

The perpetuation of frenzied commodification is effectively accomplished with the contribution of transportation. Speed is the oil in the gears of urban onslaught. Control and oppression is added to all this, with cameras recording every move, with security guards – observers of normality, ready to repel anything deviant, with miserable micro-authoritarian inspectors securing the payment of the ticket.

[In the early hours] we placed an incendiary mechanism at the windows of OASA [Athens Public Transport Organization], in Exarhia. [...] GUERRILLA SIGNALS TO THE COMRADES INSIDE AND OUTSIDE THE WALLS "

this world to be unbearably hooked in our skin, and the more we attack it, the less it leaves its marks on us. [W]e torched and destroyed a van and an ATM of the Hellenic Post (ELTA) branch[...] Because of the fire's extent, the branch required a new facade as well. [B]ecause memory is integral to the continuation of anarchist struggle we cannot but recall the death of comrade Lambros Foundas [ed. – see *Return Fire vol.1 pg62*], on March 10th 2010, after an armed clash with cops."

28.03.16, Valparaíso, Chile:

'Individualities for Street Struggle' ignite a barricade against the mega-project IIRSA^[1] and in defence of the Earth; a car which attempts to breach the blockade has the driver ejected by the masked fighters, who torch the vehicle. "From the mining projects to the expansion of the ports, these are only gestures that add to the techno-industrial devastation. [...] Each one will know what to do, how and when. We only hope for the destruction of civilisation."

[1. ed. – Initiative for the Integration of South American Regional Infrastructure; a heading for over 500 projects that seeks to eliminate "natural barriers" to the production and free movement of commodities and energy on the continent. Infrastructure under construction or completed includes pipelines, sea and river ports, power lines and fibre optic cabling, hydroelectric plants, mega-mining, transgenic crops etc. Essentially, a massive attack on biodiversity, indigenous groups, the usual.]

29.03.16, Finland: "We burned two cars of the private security company Securitas. With this attack we want to bring to light the co-operation between Securitas and Fennovoima nuclear energy company that is known for its destruction of the environment. The 1st of April will be the first day that Securitas will be in charge of the construction site in Hanhikivenniemi, where the latest nuclear plant is meant to be built. With this arson we welcome Securitas to Fennovoima!"

APRIL

03.04.16, Spain: "Capitalist society is held up by two fundamental pillars: repression and social control. This time we have wanted to hit a part of the system of social control via communication antennas. [L]ed by the stars, we approached two antennas in the road between Iruña and Irurtzun (Nafarroa) and with the help of pliers we opened a breach in the wire mesh that surrounds the antennas. With wooden-handled mallets we destroyed the electricity meters inside both antennae and we broke the two AC units inside each, as well. With axes we cut the cables to the antennas' electrical device as well as wires to the distribution substation that power the antennas. [...] It's a shame that the fire we had hoped to gift in the end did not happen... Do not fret, as we will take care of that next time." *In solidarity with José Adrián Poblete Darre, Xavier Corporales*

31.12.15, Germany: “3 acts of arson and sabotage against the open cast lignite mine operated by RWE at Hambacher Forest [ed. – see *Rebels Behind Bars; Some Light on the Investigation Leading to the Imprisonment of the Comrade Arrested on April 13th*].

We set up home made stingers on the road used by the mine security forces to harass and distract them whilst we set fire to various bundles of cables and some wiring boxes by the side of the train tracks which are used to transport brown coal from the mine to nearby power stations. Halting the trains for some time.

Then we put the torch to a telecommunications mast on the edge of the mine and watched from a distance as the entire device went up in flames and continued to burn for over an hour.

And finally, just after midnight we attacked again, setting up more stingers on the security road closer to their compound. We then set fire to a burning barricade of car tyres and a large pile of logs by the roadside to lure security into our traps before retreating again into the forest to the sound of fireworks.

By making use of home made stingers (wooden boards with large nails through them) we send a warm and rebellious embrace to imprisoned anarchist comrade Emma Sheppard^[1] ...

[1. ed. – December 31st (traditionally a night of anti-prison/anti-repression action) of 2014, traps were set outside the South Gloucestershire police operational headquarters north of Bristol which three squad cars hit and were damaged. Cops managed to capture only one of the assailants, Emma. In a court guarded by armed police, the judge decreed that despite the ambush only causing £1,500 damage it was held in reference to £20-million-worth of unsolved anarchist attacks around the city within four years, and jailed her.]

Barruecos and Antonio Chavero Mejías, “who are on hunger strike in the murderous and torturous state jails...”

12.04.16, Mission, Canada: *A lock is cut off a gate to access a large piece of log-loading forestry equipment and a rock placed on the accelerator, driving the machinery over the precipice of a ravine. The company laments significant losses.*

26.04.16, Toulouse, France: *Molotov attack on a police station. “We did this for the pleasure[,] to mark a rupture. Because we are happy and angry at the same time. We no longer want to be there where we are expected.” Solidarity with “comrades from Brussels” (see *Rebels Behind Bars; 'If Fighting for Freedom is a Crime, Innocence is Really the Worst of All'*).*

MAY

16.05.16, Basel, Switzerland: *Fire set against a car belonging to BAM. “All over the world the ‘Bam International Group’ plans and builds zones of confinement and control such as prisons in Belgium and Germany, schools, biotech centres, police stations and other major infrastructural projects for the maintenance of the existent. The Swiss subsidiary of ‘Bam’ is also enriched by this horrible work, such as the judicial centre of ‘Burgdorf’ in Bern. New prisons are being planned and built everywhere, as well as the extension of the walls of the prison for undocumented of ‘Basslergut’ in Basel.” The authors claim this flame as the same as that “which has continually sprung up in and around the Belgian prisons in recent years (and is in*

torn down, screws assaulted or locked in, while people in solidarity gathered outside. In the end the army were sent into more than one prison to quell the disorder.]

28.05.16, Montréal, Canada: “About 30 people, all in black bloc, strolled down rue Notre-Dame and looted the yuppie boutique grocery store “Le 3734”. As most of the crowd held down the street outside the store, a few people went inside and filled duffel bags[...] Meanwhile, the storefront was redecorated with graffiti reading ‘Fuck Empire’ and wheatpasted posters that communicated some of the intentions behind the action. After throwing smoke bombs ahead of and behind the crowd on Notre-Dame, people dispersed via the train tracks before police could arrive, and no arrests have been made. In the



The simple home-made stingers in Bristol, and the result

fact very current^[1] [...] Offensive solidarity with all lovers of freedom who hold their heads high. 1,000 reasons to attack”

[1. ed. – Initiated during a strike of prison guards in all of French-speaking Belgium, riots spread through a great many prisons in that country during the month before, with cell doors broken, sections of the prisons burned or flooded, walls

days that followed, we re-distributed the food to people in the neighborhood who wouldn’t regularly have had access to it. The poster left behind read as follows: “With the arrival of the condos in Saint-Henri, a multitude of expensive businesses, hipster restaurants, and bourgeois grocery stores followed. Nevertheless, despite this affluence of food, the neighborhood remains practically a food desert for people with little money. Such a paradox it is to live in a world that produces so much food, but that isn’t accessible for those who are hungry! May 28th, we tried to recalibrate things a bit, to the extent of our means. [...] Long live degeneration! Tonight is the great banquet, we celebrate complicity and abundance!” ”

“We want to break with everything established, we want to live our lives freely, and so we are against all authority that denies our free development. We are against hierarchies and this system of domination that subjects us to a uniform way of thinking based on a predetermined attitude and, for their own benefit, denies us to think for ourselves. We grew up fooled to believe that ideas and acts go separate ways in life, and to obey so as not to suffer, and in all of what this entire techno-industrial civilisation condemns us to, to live miserably. We believe that the fight must transcend from simple words to actions. By this, we perceive life as the need to act according to our acratist [ed. – see *Return Fire vol.3 pg82*] ideas, full of vengeance, without waiting for the moment of social revolution. We have already begun.” – *Free and Informal Association of Wild Ones*



“And if your heart isn’t broken by the knowledge of what they are doing to the world we love, then I feel sorry for you. Maybe you’re no longer alive. But if the death of the planet we love makes you cry, then take those tears and turn them into action.”

– Rod Coronado^[1]

1. ed. – see *Poems for Love, Loss & War*

sources if not already cited: (anonymous if unlisted)

English-language anarchist news & information exchange

Act For Freedom Now! (Greece
& global) actforfree.nostate.net

Anarchist Library (multi-lingual, open-
source catalogue of print-ready texts)
theanarchistlibrary.org

Anarchy, Secession, Subsistence
(rejoining rebellion with the land)
anarchysecessionsubsistence.blogspot.ca

Anarchy Radio (streaming and
downloadable hour of global news and
anti-civilisation analysis, every Tuesday)
johnzerzan.net/radio

Avalanche (web presence of
international correspondence publication
about and from sites of social tension;
each edition available multi-lingual)
avalanche.noblogs.org

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radicals) thebrilliant.org

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uncivilizedanimals.wordpress.com

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'Ties That Were Unbreakable'

– from *Publicacion Refractario*

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