

ANTI-AUTHORITY

DAILY REVOLT

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# RETURN FIRE

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INDIVIDUAL WILL

DE-CIVILISATION

**Wild Plants:**

Birch Polypore & Old Man's  
Beard

**Text Concerning Hambach  
Forest**

(invitation to destruction from  
the front-lines of an anti-coal  
occupation, Germany)

**Poems For Love, Loss & War**

**Global Flash-Points**  
(direct action reports)

**'To Create and Maintain Their  
Wealth' / 'Sensuality, Magic &  
Anarchist Violence'**

(reviews: various Jason Hribal,  
Silvia Federici's 'The Caliban  
and the Witch'

**Rebels Behind Bars**  
(text by prisoners & repression  
news)

& Arthur Evan's 'Witchcraft and  
the Gay Counterculture')

**Memory as a Weapon**  
(a European folktale for our  
times – down with the empire,  
up with the spring)

**Why We Are With the Fighters**  
(what do we mean by solidarity?)

...and more!

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**VOLUME 3, CHAPTER III**

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**WINTER 2015-2016**

**We few began as wanderers in this wasteland, this wasted land, this land laid waste. Going through the motions every day, our hands passing over the assembly line, the steering wheel or the keyboard almost without our conscious awareness, as if ghost limbs. We tell - or are told - the same story again and again of how we come to be here, of how we have 'progressed' into this age that clings to us like cellophane. Yet what is it, this thought which flashes unbidden across our minds while we submit to the bosses orders, or when we pass the clearcut forest? Where does it lead, this chain of feelings we could allow ourselves to follow, hooked on the tailwings of the swooping swallow, or that draws us to a mountain or seashore? Why is it that our fingers twitch, curl into fists, *become ours once more*, when the newscasts and adverts blare, when the landlord knocks, when police approach? Who are they, those friends whose company seems incommensurable with the hollow commodities, the acquisition of which keeps us apart; those voices who dare to challenge these values and way of life; those who tear away at this suffocating skin which has been grafted onto ours, bringing their heretical dreams to life again and again as feral beauty, bombs and beating hearts? How could it be, that those moments could stretch on and on, while restrictions and categories peel away to fall as so much compost for the conspiracy of dandelions blooming atwixt the cracks, from an Earth we have learned to embrace once more? *Gather your strength*, the reply from our bones counsels. Your fight seems to have begun**



**for anarchy, for wildness.**

# WILD PLANTS –

## Birch Polypore & Old Man's Beard



During winter-time, our attention often shifts from the undergrowth to the trees for sustenance of one kind of another. Please note that these words should act as an introduction only; especially in the case of mushrooms, attending to a proper guide with good pictures (ideally, as well as an introduction via someone already acquainted with them) is necessary.

### Birch Polypore

Sometimes, another species just reaches out and grabs you (take that as metaphorically as you want), and this winter so far it has been birch polypore. And a great ally for these months it is!

Also known in English as birch bracket, birch conk and razor strop, in the wild this mushroom grows exclusively on birch trees. It appears most often in cold climates (including



Europe, Asia and North America), like its host. It is a round to kidney-shaped fungus, growing from a single attachment point. It starts out white, and the cap becomes more beige with age, finally darkening or greying. The name polypore refers to its many pores, situated on the underside of the fruiting body.

You can eat it, but it is said to be very bitter so the uses that follow are mainly medicinal. However, it's also been used for firelighting (when dried it can hold a spark to carry from one campsite to another), cut into strips and used to sharpen knives and razors (hence the name 'razor strop'), and even making jewellery and much more!

Applied medicinally, it's properties can be broadly described as anti-inflammatory, anti-bacterial, anti-tumor and anti-viral. Used as a tea, it can clear parasites from the stomach and digestive system, acting as a laxative, or to soothe the nerves or treat fatigue. It gives an amazing boost to the immune system, and is a great wound herb; not just for its anti-inflammatory properties but because it is anti-septic, anti-bacterial and helps to stop bleeding (it can be used to make a perfect plaster by scoring a rectangle into the underside, then peeling it back slowly and carefully - users have said that not only does the mushroom heal the wound, but that it also leaves no scar even with deep wounds).

The birch bracket mushroom is anti-inflammatory. This means that it is capable of reducing or entirely numbing pain without touching on the Central System. Such natural products are in great demand because many ailments cause inflammation at some stage, and often synthetic medications trigger unwanted side effects. In other instances, medications themselves cause inflammation and products from this mushroom can be taken alongside such medications to neutralise inflammation.

For storage purposes you can roughly slice the mushrooms fairly thinly and allow to

dry, usually a pretty quick process, then store in a jar or brown paper bag out of direct light until ready to use. The dried (or fresh) mushroom should be added to a pan with the water and allowed to simmer gently for about an hour. If there is a

specific health concern then this dose could well be higher; also, making a tincture will extract other qualities not brought out by water.

### Old Man's Beard

Also known as fishbone beard (again, due to the tentril-like growths in a fishbone pattern), or properly as Usnea, this lichen grows mostly on birch and conifers. It is grey-green (often when smaller) to yellow-green (in the larger hanging strands), and black at the base where it meets the tree. A good way to tell it from other lichens is that it has a slight elasticity when pulled, and when broken apart you can sometimes see the white inside part which gives it this feeling.

It has been used for so much across the world; as a general wound healer (Canary Islands), antiseptic (Argentina), antibacterial (Saudi Arabia), antitumor agent (Chile), delayed menstruation (Korea and other Asian countries), for uterine complaints and vaginal infections, as a mouth wash, herbal cancer therapy, and as



an inhibitory against strep and staph infections. In Chinese and ancient Greek medicine it has been documented as a respiratory antibiotic for thousands of years (modern studies rate it as more effective than penicillin against tuberculosis); similarly, in some North American indigenous traditions it is known to maintain and protect the trees, the lungs of the earth. The usnic acid which it contains is an anti-fungal; shepherds in Italy would put Usnea in their shoes to prevent and treat blistering. The same acid inhibits some causes of tooth decay. As an anti-inflammatory, it can treat both acute and chronic conditions.

You can boil Old Man's Beard into a tea (it's good with the birch polypore listed above, and often grows close by!), though the most effective extraction would be by tincture. It has anti-microbial properties that staves off infection when applied directly to a wound, as has been used as such across the world (in the case of the ex-Soviet countries, once powdered).

Because it is also absorbent it has been used for diaper material and menstrual applications, while Interior Salish peoples of the Pacific North-West of the Americas would weave clothing out of it for ponchos and footwear, sometimes interwoven with silverberry bark and other stronger fibres. Similar uses of Usnea were made by the Bhotia and Garhwali of India.

Apparently, it is best avoided during pregnancy. Also, Old Man's Beard easily absorbs heavy metals and other toxins, so don't gather it near roads, factories or other pollution. Lichens have shrunk

all over the world in the last decades. Pollution, climate change, and over-harvesting are among the indicted culprits.

# POEMS FOR LOVE, LOSS & WAR

## It is a Gift, This Grief

Grief.

Like a snake, twisted around my insides,  
organs and bones,  
ovaries,  
and heart.

I was hoping that paying attention,  
and letting it in,  
would end it somehow,  
set me free from an ancient sadness that I carry like a weight.

I was hoping that if I stopped avoiding it,  
fed it, and gave it what it needs,  
it would curl up  
small and sweet,  
or lay down and die,  
happy.

But it's not.

This grief stays,  
hungry and poised,  
growing all the time,  
seething.

I heard they want to mine the moon. That the Pacific Ocean is  
radioactive and that California is being swallowed up by drought.

That Bison who leave Yellowstone are shot on sight.

Sometimes when I nurse my perfect, small son,  
I'm afraid my grief is flowing right into him,  
along with my breast milk.

A deep sadness,  
borne of many mistakes,  
millennia of madness.

My heart is broken in a thousand different ways.

But once we found a cat bone.

1 bone, from the leg of a feral cat,  
amidst the skeleton strewn around by  
scavengers.

Broken once,  
badly,

set in an awkward angle,  
with a thick sheath of bone around the break,  
a ring of mending,  
to hold it all together.

Healed.

A bone made stronger by a break.

And I think my heart too,  
must be this way.

made stronger by each break,  
each loss,  
each extinction.

Every sorrow,  
every slicing sadness,

requiring reinforcement.

Tissue and cells,  
compassion, empathy and love  
that weren't there before.

With each break,  
my heart grows stronger,  
beats harder.

Criss-crossed with scars,  
reminders of all those who've left their mark.  
And maybe that's what mourning does.

Tears you down,  
so you can build back up again,  
strong enough to go on,  
fighting for those you have lost.

It is a gift,  
this grief.

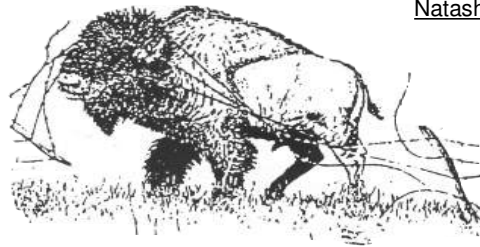
Given

so that I might lay next to my small son,  
and my husband,  
so much the same in sleep, soft,  
And be happy.

Thank you for listening,

Love,

Natasha



## A Chorus of Severed Pipes

When I was a kid, I threw a stone into the moon's reflection  
and saw it break into a thousand sharp pieces.

It was dark, and the world sang to itself  
to keep from being frightened.

Wheat stalks sighed under the thresher's blades,  
a chorus of severed pipes  
The crickets and frogs kept time with one another;  
I wrapped my arms around nothing  
and waltzed circles through the corn rows  
adrift in the harvest's beaconless sea.

I kept all the pieces I found  
in a sack in the barn  
where the pigeons battered, frantic in my chest.

Sunrise flicked its laughing tongue  
through the interstices between gap-toothed rafters  
and I knew that I could never make it whole again;

all those tarnish-bright shards  
carried away in the silt of stream beds  
winking at nothing  
from the thatch of magpies' nests.

That's why there are still dark patches on the moon.  
That's why the animals still call out to each other in the dark,

bullfrogs' throats stretched fat like pearls  
while the crickets rub their thighs and sing.

– Kelly Pflug-Back [ed. – see *Return Fire vol.2 pg55*]



## Unconfined

Another night, one more day of feeling,  
of talking with myself, again I go back to the case of "justice."

I could only look through the cloudy glass.  
Seeing the streets, the people reduced to a plastic routine.  
Somewhere, I remember someone,  
I remember my companions,  
remember who I am, what I live for, why I live.

I do not cling to life, because clinging to it  
only makes you afraid of ceasing to live.  
I do not cling to freedom, the freedom of being able to howl,  
being able to howl in a forest of cement.  
Sometimes hatred takes me over, I fall asleep hating.  
When I wake up I know that love is the alloy of hatred  
that makes me breathe deep so as to keep living.

In confinement I feel the collective hatred of society  
hatred of the prison, the isolation.



### 'Dead Like Dolls'

we treat our dead like dolls  
paint them with makeup, dress them up  
we tuck them neatly in boxes six feet underground  
preserved forever, or however long a body in a coffin will stay

annually we bring flowers to stones  
leaving them to wither and die  
because the flowers have no makeup

The cemetery trees eventually fall, left as they are  
The gophers, squirrels, and birds die and decay, becoming earth  
There is no right angled box to preserve them  
For in death they breed life

Our lives have become tales and trails of lives taken  
From factories to farms, gadgets and dinner plates  
Acting as if it all ours  
We cage everything around us, and ourselves

And as I look at what is now considered family dinner  
I think of coffins and cages, faces and places  
lives taken to sustain us  
For we must progress, we must keep this going

And I am tired  
And I can't return to the ground, I am full of toxins and poisons

So when I die, make me family dinner  
Fuck a coffin, serve me up on a tray  
Sear me, bake me fry me  
Dress me up, cover me in makeup, and put me in the center of the table

Take out my insides, cook them  
stuff them back inside me  
Put an apple in my dry mouth and make a toast to me  
I gave you all that I have

– Rydra Cosmo



It is dignified to dispel the gaze from the floor,  
to better focus on the enemy,  
the enemy that holds me prisoner of its greed,  
the enemy that demolishes the earth,  
demolishes the free ways of living.  
The enemy that confines, that punishes, that mutilates,  
that terminally infects you with its cancer of Power  
mutating from organ to organ.  
We are its antibody, having developed an immunity  
to its sick human plague.  
We are the struggle without borders or distance,  
we are the rage of the vibrancy of our blood.

We light up the light of the night.  
Darkness and light are accomplices of our steps,  
we are battle without reprieve,  
a cellular metastasis in every place;  
it is better to die fighting than to die without having tried,  
better to be free even while confined.

Today again I have a dream, different than yesterday's,  
of the certainty of not having lost, not being defeated.  
Tomorrow will be different than today,  
my rage will be no different, nor tomorrow's.  
Strength will go to those who rage with me.  
It will reach across the walls and distances  
and I will howl to the moon once more.  
I will claw at the cement floor  
beyond which lies mud and grass  
until my claws bleed.  
I will camouflage into the columns,  
breathe the air laden with filth instead of mist.  
The marks on my body tell me who I am.

When I close my eyes  
I travel to the oneiric paradise  
where the silence of the wind  
is like the kiss of a companion.  
Another day of not seeing myself defeated  
a day of dreaming without abandoning who I am,  
another day of being ready to arise tomorrow

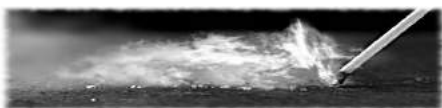
Henry.

San Pedro Prison, rainy La Paz

*[ed. – Henry Zegarrundo (see **Return Fire vol.2 pg68**) is now under pre-trial house arrest; further case details in **Return Fire vol.1 pg76**]*



# GLOBAL FLASH- POINTS



A (very incomplete) summary of action for the rest of the year we left off on last issue. All individuals and situations cited by those responsible should be mentioned, elsewhere in this listing if not each time.

## MARCH

**28.03.14, Brighton, U.K.:** *Four luxury cars smashed after Darko Mathers dies (see Return Fire vol.2 pg65), in furtherance of "the direct attack against civilisation". 'Anti-Surveillance Front / Incendiary Nomad Cell' of the Informal Anarchist Federation (F.A.I.) also announced their part in a series of additional actions, beginning on January 28th with breaking the glass of a security and CCTV installment vehicle. "[Over the next weeks] the city was covered in provocative slogans, countless billboards were defaced and night time visits were paid to two churches in different neighbourhoods, covering the exteriors in messages of queer and nihilistic fury, and put in the stained glass windows of one of them with some stones from the wall surrounding the building. Over 100 state and privately owned CCTV cameras were also destroyed in this timeframe, using a wide range of simple and easily reproduced methods, from improvised lassos, smashing with hammers, dropping bricks from above or simply using our bodies to tear down and destroy them. [I]ndividuals carried out well coordinated and extensive expropriations from high street shops on a daily basis, and thousands of pounds worth of products were taken to share amongst friends and keep our bellies full. [...] The new anarchist urban guerilla is no vanguardist structure or party requiring specialist tactics or knowledge, but a free-association of individuals who are ready to engage and experiment with anarchy here and now and create the ruptures in society that we wish to see." Claimed in solidarity Gianluca Iacovacci<sup>[1]</sup>, "all combative prisoners" in Greece and Chile, Gabriel Pombo Da Silva (see Return Fire vol.2 pg22), Sean Swain<sup>[2]</sup> and Casey Brezik<sup>[3]</sup>.*

[1. Convicted of 13 sabotages of a landfill site, banks, fur and energy companies in Castelli Romani (Italy) with Adriano Antonacci. Now on house arrest.  
2. U.S. anarchist/indigenous prisoner held without a legal conviction or sentence since 1991 for the self-defence killing of a court official's relative who broke into Sean's home and threatened his life.  
3. Casey Brezik is an anarchist incarcerated for an attempted assassination of U.S. Governor Jay Nixon and wounding a university dean.]

"Everything is going as per usual. Every morning millions of people drag themselves towards their working place where they will get humiliated, numbed, exploited for the most part of the day. The media blare the words of the bosses, the politicians and specialists through their screens and loudspeakers. People without papers are locked up in asylum camps and deported; others reach their hands out to the places where there is an abundance of money and are promptly convicted for it and locked up in prison. Everything is as usual. More and more people's existence is being reduced to calculations: calculating whether there will be enough money to pay the rent; counting down how many hours and days they will still be locked up in the school classes and prisons; overestimating the importance of numbers to indicate the state of pollution this planet is in, how many people die at or because of their job, how many refugees die at the borders or the police station; saying to themselves, while holding the law book in their hands, that the price of revolt is too high. But there are people who break the normal course of things and the accountant-existence. People who do not wait any longer for revolt against what destroys them. People who slap their bosses in the face. People who rebel against the guards of their existence and put fire to the prison in which they are locked up. People who do not lower their eyes for a uniform, a costume, a priest's garb."

– Not Everything is Following its Normal Course

**23.05.14, Santiago, Chile:** "12:30 am, we carried out a traffic blockade on the South Access, the highway that connects the city of Santiago with the south section of Chile. We brought 8 tires, 8 boards with nails, around 7 liters of gasoline, and pamphlets which remember a *compañero* fallen in the fight against state and capital: Mauricio Morales, Punki Mauri [ed. – see Return Fire vol.1 pg92]. With these we succeeded in cutting off the entire freeway to later be able to escape.

[T]he weapon of memory has been loaded and we will not hesitate to fire it against the forgetfulness which the State/Capital want to impose on us.

We are not interested in making an icon out of the *compañero*, much less so in making him a saint of anarchy, but we believe it is necessary to remember those anonymous who turned to the offensive, understanding that social war is not a game but an irreconcilable confrontation to the death, without faltering before the enemy.

[...] In this way, we have positioned ourselves in the same trench as Mauricio Morales, but we believe it is necessary to reflect and be much more critical in turn of the image that has been generated of a *compañero* who, just like each one of us, had ideas, approaches, successes, and mistakes.

We think that many ideas, phrases, and writings of Mauricio Morales have been converted little by little into slogans and maxims of an anti-authoritarian struggle which should consider itself much more than this.

To position oneself in conflict with this order should be the result of a profound and acute questioning, a reflection that aims to identify and attack the logic of domination. Our fight is much more than repeating and reproducing a discourse and aesthetics, in fact, it should be the exact opposite.

We think that in the moment of utilizing certain discourses, of a book, of an ideology, of an individual, etc. it is fundamental to always take into account the repercussions of this, being cautious of how only certain dimensions of anti-authoritarian practices are extolled, fetishizing them, making an empty practice out of struggle, through which mistakes or perceptions can infiltrate and naturalize little by little and have terrible consequences.

We believe in the multiformity with which the attack and propaganda can take place, as we also believe that we have the collective responsibility to take the time to act and construct ideas, when our fight makes itself visible. Every one should be responsible for this, being critical before all, intelligent and reflective with our environment, our action, and above all ones projection, positioning ourselves to create honest and attuned relationships with those we desire to plot our revolt with.

[...] Claudia López<sup>[1]</sup>, Mauricio Morales and Sebastián Oversluij<sup>[2]</sup> present in the anarchist struggle!!!

Hans Niemeyer<sup>[3]</sup>, Hermes Gonzales, Alfonso Alvial<sup>[4]</sup>, Mónica Caballero, Francisco Solar<sup>[5]</sup> and Tamara Sol Vergara<sup>[6]</sup> to the street!!!"

[1. ed. – see **The Burning of a Transmission Mast, Berlin, & Policing Vehicles Up in Flames, Keynsham**

2. ed. – see **Return Fire vol.2 pg26**

3. ed. – see **Return Fire vol.2 pg67**

4. ed. – see **Return Fire vol.2 pg26**; they are now under house arrest.

5. ed. – see **Rebels Behind Bars; Operations Pandora-Piñata & Zaragoza Bombing Trial**

6. ed. – see **Rebels Behind Bars; Tamara Sol Vergara Sentenced, Not Defeated**]

## APRIL

**08.04.14, Aigaleo,**

**Greece:** *The car of a notorious prison guard is blown up with a grenade, to avenge the murder of a prisoner called Ilir Kareli. "Kareli, after having had enough being beaten, electrocuted, clubbed, doused with buckets of freezing water, tortured and humiliated by the prison guards, eventually "escaped" with his death from the hands of his torturers. We know that his death will be soon forgotten. Like it happened with the thousands of deaths in the hell of prison from diseases, drugs and desperation. The murderous guards, however much they tried to clean the blood using chlorine from the isolated prison cell, failed to do so. It remains there, as a mark on the wall, to remind that blood can only be cleaned with blood. Now it's our turn... The night is our friend and its darkness embraces us. We pick up our weapons, ride our bikes and go hunting. Because tonight we hunt prison guards."*

**26.04.14, Brighton, U.K.:** *"A roadside demonstration held by the Christian group "Society for the Protection of Unborn Children" at Preston Park was met with a spontaneous anarchist counter mobilisation. The*

*anarchists masked up and surrounded the protesters quickly, destroyed a large portion of their anti-choice propaganda and dispersed again before the police could arrive."*

**15 & 17.04.14, Bristol, U.K.:** *"Attack the racists and fascists, history has always proved that they'll be the allies of the bosses, patriarchs and the state..." English Defence League fascist gets flat tyres and scratched bodywork on his car at home,*

**29.06.14, Berlin, Germany:** *Upon hanging a banner supporting the refugees who are occupying the Ohlauerstrasse school from the rooftop and threatening to burn it down, 'Some criminal queers and accomplices' offer some critical thoughts on the discourse around 'human rights', 'legality' etc. often brought up in the migration context. "The self-assertion of the criminalized cannot avoid bringing with it a dimension of social rupture, an unrecognizable and illegible element intolerable to the present order. Distinct from simple invisibility, to be unrecognizable in this sense can be a strength, if one accepts that integration within civil society is a dead-end street for many people.*

*As the Refugee Strike movement has consistently highlighted, breaking isolation means more than simply revolting against the physical separation of bodies: it implies a refusal of the entire system of tracking, containment, control, and petty administration which is put in place to break down the 'humanitarian' subjects it governs, an entire system of soft tyrannies intended to make life under asylum unlivable.*

*Similarly, for us queerness is about mutiny, not acceptance or integration: if we refuse to attach any positive identity to our sexualities, this is because we have no interest in carving out a space of marginal recognition within this necrophilic civilization for a 'legitimated' queer subjectivity. As some friends elsewhere wrote, "we are captured by the state every time we make ourselves intelligible. Whether it be a demand, political subject, or formal organization, each intelligible form can be recuperated, represented, or annihilated [...] We have nothing to gain by speaking the language of, or making demands to, the existent power structures".*

*We can fully understand the refugees' immediate demand for and urgent need of legalization and papers. [...] However, as queers who refuse the symbolic integration of our bodies into the administered governmental space of market identity, and as people for whom anonymous and informal criminality will remain a feature of our lives as long as material survival is tied to the capitalist system of production, we feel it is important to affirm, extend and circulate these conflictual aspects of our existence, rather than to downplay, justify, apologize for them or attempt to make them coherent to the state and capital. We would rather break open new spaces of social rupture and illegibility than distance ourselves from all those for whom legality and legitimacy will never be an option.*

*While the day to day realities of our lives are in many ways distinct from those of the migrants who have barricaded themselves on the roof of the school, and those differences cannot and should not be erased, we see ourselves facing a common enemy: a state and civil society that wishes to police every aspect of our lives, to categorize and contain us, and a capitalist market which tosses away everything and everyone that is not immediately able to produce value for it. For this reason we choose to throw our support fully behind the squatters, not as allies but as accomplices.*

*Against deportation, against all borders, against the false promises of legitimacy, legality, and innocence."*

*and a known meeting pub of the group's regional co-ordination gets windows broken. "[I]n Calais fascists have fallen back for the moment after an international call-out to fight their repeated attacks on squats and migrants [ed. – see **The Veil Drops**], though the bigger enemy remains the authorities and the state. Solidarity to Damien Camelio [ed. – now free] also in France doing time for burning buildings used by the army, the prison service, National Front, and calling to arms..."*

**Indonesia:** *A whole series of incendiary attacks by F.A.I./F.R.I. 'International Conspiracy for Revenge', starting by "burning down two offices of the general election committee located in Donggala, Central Sulawesi on 16th April. [...] On another chance, we sabotaged two cars (28th April) which were planned to transfer the [General Election] ballots from South East Minahasa district to the capital city of the province, Manado. [...] Abstaining by not giving our voices is not enough for us. We want to bring this confrontation to be more wild than mere words or posters. We want to speak through fire[...] On 19th April, for example, we burnt down the branch of the national electric office in Madiun, East Java. [We continued] by putting a similar incendiary device in the national electric company located in Semarang, Central Java, in early morning 23rd April, which failed to ignite. In fact, we swarmed over the security guard that came by when we were sneaking into the office. He is lucky we decided to let him down[...] In the early part of this month, we continued our campaign by attacking another three power plants in three different places. One in Ternate (5th May), North Maluku and another two in Ambon (8th May), Maluku. [T]o our comrades locked behind bars everywhere, in Europe, in South America and Mexico. Our comradeship also goes to those anonymous comrades who went underground to carry on a constant confrontation..."*

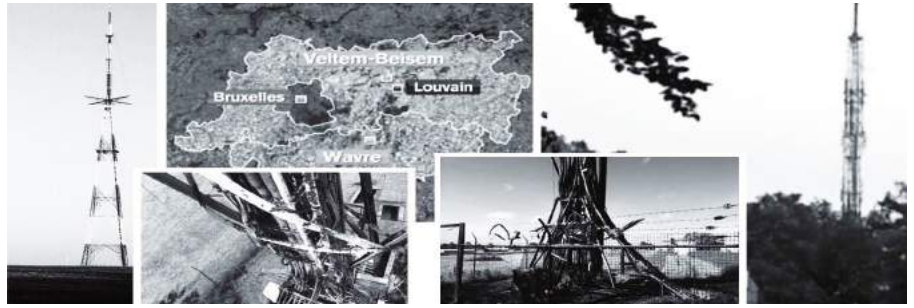
## MAY

**Brazil:** *Ka'apor tribal warriors track down loggers in the Alto Turiacu territory of the Amazon basin, strip and beat them, and torch machinery.*



**16.05.14, Melbourne, Australia:** *Three structures destroyed by fire on the premises of the prestigious Royal Botanical Gardens. "We put these filthy monuments of colonial oppression to the torch in the name of indigenous & anti-colonial resistance both here in Australia & in all other parts of the world & to spit in the faces of all those who seek to tame what is wild into sterile botanical prisons."*

**22.05.14, Yate, U.K.:** “The justice system tries to pass itself off as the only protection from the very same desperation and imbalances that civilized society creates. Its real function is and has always been to protect and sanctify property and privilege above all: and to usurp free communities or individuals capacity for autonomy, retaliation or reconciliation.” *North Somerset Magistrates Court is firebombed by F.A.I. 'Conscience & Fury'.* “10 camping gas canisters were enough to devastate the front lobby, with a homemade napalm mixture as the detonator. [...] As a result of the blast, multiple windows were taken out and the canopy of the courthouse building was also set ablaze...” *This falls within a solidarity week with Italian anarchists facing (or already sentenced by) terror charges. Also saluted are Babis Tsilianidis (see Return Fire vol.1 pg53; since released), Mario López (see 'Towards the Unknown') and Felicity Ryder (see Return Fire vol.1 pg98).* “For a complete end to all prisons and not just the most physical ones: the whole ensemble of confinement and domestication[...] surveillance, “soft-touch” policing, implanted morality, gender constructs, wage-slavery, schedules, social classes, cities...”



**24.05.14, Belgium:** *Sabotage reported on by the anarchist journal Hors Service: “In the night before elections day, a big TV and radio mast belonging to French public company RTBF is set on fire in Wavre. The arson causes the total blackout of several radio stations and the interruption of some digital TV transmissions. In the provinces of Brabant Wallonia and southern Brussels, the whole internet and mobile phone network of company Base is out of service because the attacked mast also functioned as link between dozens or maybe hundreds of mobile phone masts. Elsewhere, in Flemish Brabant, another broadcasting mast is stricken with fire, this time one belonging to Flemish national TV and Radio VRT. A number of radio stations get interrupted. So for once, on the night before the elections and on elections day, hundreds of thousands of people find themselves protected from the bombardment of data, the madness of modern communication which is nothing more than alienation, the mind control that the powerful put into effect through their propaganda apparatus. On elections day we were supposed to listen to the voice of the bosses coming to us via internet, TV and radio. We were supposed to talk about the results of the elections throughout the day but, maybe, thanks to these acts of sabotage, someone talked about something different, who knows.”*

square metre, the water, the trees and the life of every animal (including yourself). This failure to understand that human beings are just another grain of the complex ecosystem in which they dwell, instead of being the centre, is the root from which an encyclopedia of imbalances derives. [...] Hydroelectric plants, industries, agribusinesses, microchips, transgenics, biometrics, the virtual world of social networks. Will the new generations be even more obedient and manipulable? [...] We decided not to stay silent sitting in front of the TV or surfing the social networks, appeased with the miseries of life, tamed by consumption, cowering behind slogans or appearances. We decided to wage war against those who destroy the earth, those who destroy us.” *An explosion at the Military Tribunal of the Union is the work of 'Wild Anti-Authoritarian Vandals'.* “We are sure that we did not come too late for the commemorations of April 1st, 1964<sup>[1]</sup>. So here goes our gift to all the militarists and supporters (keeping silence is consent) of the '64 coup which changes name, or form, but is not over. We brought our contribution to combative memory which does not make peace with either the militarists or democracy.” *The action was also motivated by the situation in Haiti (“an occupation by the Brazilian State, the businesspeople, the United Nations for more than a decade”), the cases of Fabrício Proteus (see Return Fire vol.2 pg65), Rafael Vieira<sup>[2]</sup>, those arrested in state of Goiás for 'inciting violent activities', and Amarildo Dias de Souza who was kidnapped from Rio de Janeiro slums and killed by police, as well as “all the anonymous youths from Cruzeiro, Bonja, Maré assassinated or kidnapped yesterday and today. [...] A salute to ten-some hooded ones who stoned the Brazilian consulate in Berlin, as well as to the thousands who have given war on the World Cup, on FIFA, since last year [ed. – see Return Fire vol.2 pg64] [...] Strength to the struggle of the Kaingang<sup>[3]</sup>...”*



The mural, in Buenos Aires, Argentina, reads: “I AM PROUD OF BEING AN ANARCHIST, OF BEING AN ENEMY OF POWER, AUTHORITY AND THE STATE” (words of fugitive Felicity Ann Ryder)

**19-21.07.14, France/Spain:** *Anarchists present a joint claim for actions “against the prison, capitalist, and patriarchal system”:*

- An attack in Hendaia (Basque country in France) on a Loomis truck (security company which gains great economic benefits from their monopoly on the transportation of commissary and cafeteria money in various prisons) and the expropriation of €22,000.
- Attacks on various bank branches for being responsible for human exploitation.
- The sabotage of security vehicles belonging to the Martutente (Guipuzkoa) prison.
- Attack on the facade of the juvenile prison in Tarragona.
- Electronic attack on different web pages of the UGT, CGT, and CCOO syndicates for affiliation with jailers and for defending repressive bodies.

The objective of all of these actions was to attack whichever focal point of power. The money collected during the expropriation will allow us for once to recover the costs which accompany these actions; we will continue to attack power.

For the fight for animal and human liberation.  
Strength and Anarchy.”

**26.05.14, Porto Alegre, Brazil:**

“Modern civilisation has reached a huge level of devastation of the earth, waters, and all life that inhabits this planet. It’s the result of this sick logic of understanding that everything exists to serve some human being and be transformed: the depths of the earth, each

[1. ed. – Date of the military coup backed by the U.S.A. which birthed a twenty-one-year dictatorship.  
2. A well-known homeless man incarcerated since 2013 during the World Cup cleansing of the slums.  
3. ed. – Fierce struggle goes on in the state of Rio Grande do Sul between this tribe and the government/agribusiness. Kaingang people block roads, occupy halls, attack cops with stones, spears and arrows in Porto Alegre, burned the home of an ex-mayor (sending him to hospital), briefly kidnap police and have prisoners taken in return.]



**JUNE**

**04.06.14, France:** *A jailer of Osny prison is recognised on the street during the daytime; six assailants beat him and trash his car before escaping.*

**Banbury, U.K.:** *The high street is left closed after three bank ATMs are torched in a night. The nearby Freemasons Hall was also targeted by the arsonist/s.*



**Kiev, Ukraine:** *Fire-damage to heavy machinery in some woodland: "parasites on the body of the Earth and society have taken advantage of the unstable situation in this country, to again destroy nature, [b]ut retribution awaits each of them."*

**10.06.14, Bristol, U.K.:** *Burning of seven mobile phone antennae. One of the arsons targeted the major telecommunications tower in Lockleaze, also taking out various other broadcast services and causing major disruption while networks were already overloaded due to the World Cup. "Daily continuation of capitalist society is dependent on uninterrupted flows (of goods, people, data, and energy) and the communications grid is no exception. The limited uses most of us can make from these flows only mask the way they are mainly used to oversee and impose the dominant order, and increase its' reach and control. [...] Evidence has mounted up that prolonged use of mobile phones damages the immune system, decreases fertility, and causes brain tumors and cancers: especially in the young. We should mention that the antenna we burned in Coombe Dingle is one of three on the grounds of a university sports pitch also marketed for schools, as are many others. [...] It is now completely standard for people to spend the majority of their waking hours interfacing with one screen or another. [...] As the sphere dominated by information technology expands, what is considered socially of importance in our actual lives shrinks to what can be conveyed and received by the device, and so narrowing human emotion and experience. [...] For most people prolonged*

*contact with mobile phones or wireless networks in general seems unavoidable, for work or to avoid social marginalisation, in the street, on public transport, or at home: we are soaking in one more accumulative barrage in a poisonous, anti-human and anti-life civilisation that grows by the day." The action is claimed by F.A.I./E.L.F. (Earth Liberation Front) 'Live*

*Wires', showing solidarity with ten people arrested in Paris for sabotaging bikes hired out by prison-labour profiteers JCDecaux, with Silvia, Costa and Billy (see Return Fire vol.1 pg14) who were temporarily threatened with a second trial over their previous prison sentence, and with Eric McDavid and Marius Mason (see Return Fire vol.1 pg70; Eric was released since).*

**29.08.14, Bristol, U.K.:** *"We mounted our attack against the BAE Systems arms factory [by] setting a fire against the fuel tank outside the onsite Advanced Technology Centre[...] Today we now announce carrying this out in the context of the NATO summit in Newport in five days. Britain is rife with military industrial complex structures all year round and everyone can draw her or his own conclusion.*

*BAE Systems are possibly the largest so called defence multinational and they are Britain's largest manufacturing employer. Some of their major projects with the British Armed Forces alone are the NATO Eurofighter jets and nuclear submarines.*

*From artillery and aerial drones with specialist communication systems to the Israeli Air Force F16 fighter bombers and the shackles used on detainees in Guantánamo Bay you can find BAE Systems across the world behind imperialist conquest and the death or immiseration of millions. The company now has branches in criminal intelligence and investigation that deal with matters like cyber threats to the banking industry and was contracted by the European Union to devise the Strategic Crime and Immigration Information Management System: essentially an international police database. They are in line to profit from managing the transition of analytics from analysis of physical locations to analysis of individuals and how they interact for the advantage of law enforcement and intelligence agencies.*

*The factory where we hit produces hardware including that of naval frigates and combat vehicles and there hundreds of staff with the Advanced Technology Centre design cutting edge weaponry for global markets. Just a few of their specialities are:*  
*Abnormal behaviour detection & video analytics*  
*Bio-inspired technology*  
*Micro & nanotechnology and smart materials*  
*Technologies for covert & secure operations*

*BAE Systems are at the forefront of military robotics as well as the latest innovations such as cloaking devices for tanks and body armour formed from liquid to make the modern flesh and blood killing machine even more agile and deadly. Look to their armoured land vehicles which are autonomous of human supervision (like those patrolling the Israeli-Gaza and Israeli-Lebanon border zones) or the tiny above ground or under water machines modelled on insects for audio-visual reconnaissance to see a sign of our future they are preparing.*

*The company make explicit reference to the age of assymetric warfare and the crossover from use of their products on the battle field to use within society at large: a common phenomenon in the sector. A case to illustrate this is the high power BAE Systems night vision gear finding its way into the civilian surveillance camera market to advance the project making open prisons out of the urban centres and anywhere it is needed to protect the system and its commodities.*

*Need we more to demonstrate how technological development under the civilised power structure is leading us to a desolate automated landscape of near total dominance and potential annihilation? The hour is late and the brave new world with amplified demand for submission will be the price for our indifference.*

*To go after them on what they thought was safe ground is what we decided to return in kind for the business BAE Systems have chosen. Through the attack we are with those incarcerated for their own path towards anarchy: Gianluca Iacovacci and Adriano Antonacci; Marco Camenisch [ed. – see Return Fire vol.2 pg69]; Nicola Gai and Alfredo Cospito [ed. – see Rebels Behind Bars; One Year Off, Three Years Added for Alfredo Cospito]. Every year they spend inside the destructive acts will multiply.*

*Honour also to fighters of days gone by who walked armed against dominance in their time."*

*F.A.I. "Sacco & Vanzetti"<sup>(1)</sup> Circle of Propaganda by Life & by Deed*

[1. ed. – see Return Fire vol.1 pg86]

**Briger forest, U.S.A.:**

“With anger and love we hiked through this southeastern Florida forest and threw 6” nails into the gears of the capitalist death wish. The spikes were driven into countless trees in the areas of Briger already bought and sold for destruction. Slash pines, scrub oaks, saw palmettos, cabbage palms, even invasive melaleuca and Australian pines. Some spiked high, some low—some visible, many hidden. We left nothing safe to cut. Signs were hung near the edges of the forest as a warning to would-be forest levelers: “THESE TREES ARE SPIKED – WILL DAMAGE MACHINERY. FUCK ALTON. <3: YOUR ENEMIES” The Kolter Group and The Scripps Research Institute want to turn this forest into woodchips so they can actualize their vision of infinite industrial growth. These money-hungry psychopaths intend to replace this wild and thriving place with an upscale neighborhood called 'Alton' and a bio-tech lab where animals will be tortured in the name of corporate-sponsored 'science.' We pulled survey stakes and buried them in the woods. We tore the markings off trees. We worked with heavy hearts knowing that we may be the last humans to enter this forest without chainsaws in our hands... that if no one intervenes the creatures surrounding us will be crushed beneath the treads of machinery so that the rich can expand their kingdoms... that without a fight soon the only animals living on this piece of Earth will be those forced into cages as test subjects of poisons and genetic manipulation. Before the rising sun



**28.10.14, Santiago, Chile:** “Science is one of many pillars that sustains the military, psychiatric, heteronormative, speciesist, and anthropocentric domination within the present patriarchal era. This time, we direct our actions against centers where biotechnology laboratories advance the study and application of genetic intervention.” *Various biotechnology facilities are defaced with paint on the walls.* “One such place is clearly a prime example due to its being a clinical biochemistry laboratory, where scientific branches such as endocrinology and nephrology continue flailing about in the genetics and health of civilized humans. Various hormone tests are continually performed, thus justifying and endorsing the chemical domination of our bodies; this is not even to speak of the testing of different "nuclear medicines", such as iodine uptake and 131 Radioiodine treatments that bring with them their legacy with the PACER project<sup>[1]</sup>.

We also approached the corner of Chacabuco and San Pablo and painted the windows of the Campvs Lab, a laboratory principally responsible for the invasion of human bodies with a technique called PCR. This technique involves genetically manipulating the molecules of the blood and thereby, for example, preventing infection or disease. Through the use of this great biotechnology technique, they foster the deadly dependence on scientific techniques for the health of society; they become the image that civilization had of their bodies. Each civilized human sees their body as an object that just does what it does, neither questioning health primarily on an individual basis nor noting that great nature has beautiful ways of healing.

Be it noted that on site, just under the windows of the laboratory, there is a BBVA bank that was also damaged by graffiti in the action, an act that gave us great joy. GENITEC, located in downtown, is a center specializing in DNA analysis and genetic identification, providing services such as paternity analysis – characteristic of patriarchal attitudes that today dominate human beings and all their relationships. Animal genetic identification takes place there to ascertain the "purity" of animals[...]

Finally, this center serves as a place of expertise for the identification of individuals - that is, it serves all of the judicial and prison machinery in order to aid in incarceration and criminalization. In Nuñoa, GenExpress is a company dedicated to the manufacture and sale of various clothing for biotech laboratories and supply centers where basic fundamentals of science are conceived. In this area, they intend to serve as a material support to the progressive development of technological resources devoted to medicine. Thus, using modern equipment and pharmaceuticals, they seek to go ever further in spreading technology's domain and thus its possession of life. We know that our action is a small gesture in material terms, but we see the need to act on ideas that invite us to find ways of bringing about destruction every day.

Today, we decided to focus our efforts on attacking structures of science. Because we see the various stresses of our lives coming about through many different fronts, the confrontation with civilization broadens our objectives so as to not only consider the enemy system in economic terms. Instead, we become part of the destruction that spreads to every corner, ready to battle even with ourselves. Because of this, we are not disposed to reduce ourselves to creating "alternative" lifestyles, we wish to destroy the pillars of normalcy by way of direct action. Nor do we believe that someone who lights a barricade afire should feel comfortable taking a Tapsin when they get the flu. We opted for the deepening of our ideas, we opted for the deepening of our lives, for seizing them completely and creating chaos in all directions.

Our bodies are an element out of which come many thoughts and feelings of total destruction[...]  
We are an earthquake in the here and now.”

[1. ed. – The U.S. Project PACER in the '70s tested exploding small fusion or fission bombs underground to generate energy.]

“We are those who walk through the shadows of your cities, between ATMs, buildings and parks that you’ve transformed into parking lots, swallowing our fury because we are being watched. We are the ones who cannot see a way out in this world, the exploited, the unemployed, the enraged and those who cannot find a point in continuing to study, because we know that everything is part of a process that intends to convert our lives into a fuel for your mechanized and maddened society. We are your children, the youth, those who got fed up with waiting and who just want to light the fuse, out of sheer curiosity to see what will happen, out of a basic need to escape from this cannibalistic monotony that surrounds us.”  
– pamphlet left by sabotaged cash-points in Pontevedra, Spain, 14.11.12

threatened to expose us, we took rest in beds of pine needles, listened to the growls of bobcats and songs of chuck-will's-widows, and spoke words of solidarity and gratitude for those who've risked their freedom to defend the Earth.”

**JULY**

**01.07.14, Bologna, Italy:** *A pipe filled with gunpowder detonated and caused damages to the shutters and windows of the premises of the Casapound fascists.*

**27.07.14, Germany:** *Molotovs thrown at chemical-industrial firm Bayer AG's vehicles.* “Through operations of bio-piracy, farming and chemical companies always try to secure themselves patents and make certain plants, animal and genes their own property. Naturally Bayer also do it: 'According to research published by the USA Edwards Institute, Bayer produce a drug for the treatment of diabetes, Glucobay, by using bacteria coming from the Ruiro Lake, Kenya [to the profit of] about 280 million euros, not even a cent

goes to East Africa.' Other companies that use the same methods are 'Syngenta', 'BASF', 'Dow', 'Monsanto', 'Du Pont'. In Mexico a natural reserve (biosphere) has been assigned to companies such as 'Bayer AG' and 'Monsanto' so that the latter can scientifically exploit 'wild nature'. But there is an obstacle represented by the people who have always lived there in a relation with nature which is definitely better than the ways offered by 'Bayer AG' all over the world." *Additionally the attackers, 'Eco-Struggle Tendencies - Informal Group' extensively document the genealogy of this corporation, which supplied militaries, from the Nazis (for whom they also designed a concentration camp) and Spanish fascists to the Iraqis who used their gases and attacked the Kurds in the 1980's, and the Agent Orange defoliant sprayed extensively over rainforest and cropland during the Vietnam War by the U.S.* "Poisonous chemicals Poncho and Gaucho produced by 'Bayer AG' have been introduced in Mexico for over twenty years, and these are massively used in agriculture as pesticides but as they end up in the soil and water sources they also harm bees, fish, birds, worms and many other species. That's how these pesticides are poisoning and modifying nature in a deeper and more extended way than the destruction of a forest can do. We are not saying that the latter is not a serious matter but that it takes place in a less visible way. [...] We want to oppose destructive normality and set up lights in the darkness. We know we're not the only ones..." *They close with greetings to "our friends in Mexico", E.L.F./A.L.F., "and the comrades who are in the jails of democracy for the liberation of the Earth, the animals and man [sic]."*

## AUGUST

**01.08.14, Tucson, U.S.A.:** *Anti-colonial anarchists take out every window of a G4S office.* "This action was taken in solidarity with those surviving and struggling in Occupied Palestine and also as a strike against border enforcement on Occupied Tohono O'odham land in southern Arizona [ed. – see **'Where Struggle is Commodity, Allyship is Currency'**]. It is also a gesture of solidarity to those planning on blocking Israeli commercial ships from docking in Oakland on August 2nd. [...] G4S is involved in incarceration, immigrant detention, and deportation globally. When people in what are called the U.S.-Mexico borderlands are apprehended on immigration-related charges, it is G4S-operated buses that transport them to detention centers, courthouses, and ultimately to the border for deportation. [...] G4S is only one of many entities directly implicated in occupation and militarization on the so-called U.S.-Mexico border and in Palestine.

Israeli contractor Elbit systems was recently awarded a DHS [Department of Homeland Security] contract for surveillance infrastructure in southern Arizona, based largely on the company's work on Israel's apartheid wall. Struggles against borders here and the fight for a free Palestine are intertwined in their common resistance to colonialism."

### 20.08.14, Bloomington, U.S.A.:

"Six vehicles at the Deputy Sheriff's substation had their tires slashed, their exteriors spray painted, and their windows covered in glass etching solution. Three detective vehicles parked at the Bloomington police station and four private security vehicles in a separate lot had their tires slashed. [...] Solidarity with the revolt in Ferguson<sup>[1]</sup>! Full force against the cops!"

[1. ed – Multi-day insurrection in the St. Louis suburb of Ferguson during August 2014 (and continuing smouldering throughout the rest of the year with periodic spikes), after a white policeman shot the black teenager Mike Brown dead. Revolt in various forms spread to a great many U.S. cities.]



Revolt in Ferguson

### 23.08.14, Scorze, Italy: Raid by the A.L.F.

"There were three structures at the farm for the keeping of animals, one was empty, so we were busy in the other two where hundreds of mink were locked in cages. We removed all identification tags, making it impossible to identify or classify any animal who was recaptured. We damaged several cages and destroyed dozens of meters of fence at the back of the farm to allow the mink to escape into the fields between thick crops and streams. [W]e dedicate this liberation action to the anarchist prisoners Gianluca and Adriano."

**Istanbul, Turkey:** *F.A.I./F.R.I. 'Furious Hookers Militia' take their bolt-croppers to a construction vehicle,* "which takes an active role in the clear-cut of forests and in the urbanization of the last places remaining without concrete[...] Even though, the deepest darkness of the night is thought to hide all of this system's infamies, it also becomes accomplice to some furious hookers who want to destroy this shit before the dawn." *Dedicated to Nikos Maziotis and his fugitive companion and comrade Pola Roupa (see **Return Fire vol.2 pg46**) as Nikos had recently been recaptured after an Athens shoot-out.*

## SEPTEMBER

**02.09.14, Brighton, U.K.:** *A police car and rubbish containers set on fire in the centre.*



**07.09.14, Nancy, France:** *Sixty black-clad individuals storm the city centre during the Saturday rush-hour and vandalise two premises of EDF (French-state owned nuclear operator), a McDonalds, an Orange outlet, and bank branches during a thirty-minute blitz, marching along main roads in the opposite direction of heavy traffic. Police are notified and attempt to corral the illegal demonstration, but can't make arrests. The rampage is linked to the fight against a proposed international nuclear waste disposal site in nearby Meuse. "It's true that we are feeling a rise in tensions in this society," confessed a deputy security officer afterwards.*

### 26.11.14, Warsaw, Poland:

"The institution of the City Police – summoned in purpose of cleaning the city-parks – had become a paramilitary group, who 'cleans' mainly homeless people, hustles kids that smokes weed or skip school." *Responding to their beating of a youth, F.A.I. 'Queer Meinhof' torch one of their vehicles before their station. In memory of Rémi Fraise (see **Radical Scavengers Come Out of the Woodwork**), "and to friends behind the bars. Instead of a minute of silence – a whole life in struggle! Fire to all the prisons, closed detention camps, psychiatric wards..."*

**12.09.14, Nottingham, U.K.:** *A £20-million 'sustainable chemistry' facility at Nottingham University is destroyed after several fires break out inside the state-of-the-art building, before it has yet opened. The laboratory was mostly funded by notorious pharmaceutical giant Glaxo Smith Kline (targeted in the past by animal liberationists etc.), who are partners in the project, to further their noxious drugs.*



**21.09.14, Eastern Townships, Canada:** 'King Ludd and his army of Fenians' "set fire to a railroad telecomm cable linking Brigham to Sherbrooke (Qc) to the US, thinking about the Algonquins people recently evicted from a resistance camp and detained in Gatineau<sup>[1]</sup>.

We took the time to select a railway bridge in the middle of nowhere near Waterloo, so we'd not have to dig to get to the cables or attract too much attention. Some fuel was dropped through an opening in the steel casing of the cables, then set on fire. Nothing fancy. It worked better as we'd guessed, as a few seconds later it already smelled burning rubber a few meters away. The enclosed air in the conduct apparently turned the fire into something like a blow torch. Kind of easy game to be reproduced elsewhere by others, we told ourselves... so that's a reason to let others know. [...] It is noteworthy that this railway line is the exact same on which the tar sands train used to pass, taking the lives of a hundred people last year<sup>[2]</sup>. It is again used to transport oil from the West to the US, though at much smaller rate. [D]uring the following days, panels for rural residential developments were vandalized, each in the name of prisoners Amélie, Fallon and Carlos imprisoned in Mexico[...] This fast-growing type of visual pollution plays a key role in the destruction process paving way to the invasion of techno-industrial society..." *Solidarity with the 5E3 (see 'Towards the Unknown')* and "all the creatures killed or evicted by the death machine of society that keeps spawning."

[1. ed. – Occupation of a 3,000-year-old indigenous archeological site to resist the \$43-million waterfront redevelopment project by the City of Gatineau and the National Capital Commission

2. ed. – Lac-Mégantic rail disaster, when an unmanned train with 72 tankers carrying 30,000 gallons of crude oil careened into a small town where it derailed, exploded, and killed 47 people.]

**24.09.14, Buenos Aires, Argentina:** *Explosives are placed inside the bathrooms of the building where the 2nd Congress of the International Federation of South American Societies of Animal Laboratory Sciences is taking place; a text left with the bombs by 'Free Animals' states "FOR EACH ANIMAL LAB CENTER A BOMB – FOR EACH CONGRESS AN ATTACK".*

## OCTOBER

**10.10.14, San Marta prison, Mexico:** *Huge graffiti in the canteen of Dormitory C, referring to the hunger-strike underway in the Mexican prison system<sup>[1]</sup>. It is where anarchists Fallon Poisson and Amélie Pelletier (see 'Towards the Unknown') are held. "It is a way to start discussion and create spaces for reflection inside the prison. This is one of the ways we have here inside to tackle social peace and*

**26.11.14, Athens, Greece:** *Once spotted in the neighbourhood of Exarchia, the lawyer Alexis Kougias who defended the cops that murdered Alexis Grigoropoulos (see Return Fire vol.1 pg17) is promptly assaulted. The attack is dedicated to Nikos Romanos (see Return Fire vol.1 pg75) – close friend of Alexis and witness to his killing – and Giannis Mihailidis (see Return Fire vol.2 pg74), both then on hunger-strike.*

pacification. From our perspective, there are many ways to fight back and take a position of rejecting authority. The intention is not to claim anyone's innocence, but to generate contexts of conflict and a break with the established order."

[1. ed. – Four anarchists declared that from October 1st they "declare this hunger strike, without any request or demand" of the prison system, as a way of "starting with small acts of denial and ignorance of its influence on our lives". They are Mario González and Abraham Cortes (arrested in October 2013 for combative actions marking the Tlatelolco massacre anniversary – see 'Towards the Unknown'), Fernando Bárcenas (arrested December 2013 for torching the Coca-Cola Christmas tree during protests against the metro fare hike – see 'Towards the Unknown'), and Carlos López (see 'Towards the Unknown').]

**13.10.14, Cunningar, Australia:** *E.L.F./A.L.F. visit the construction site of a big duck factory farm. "Incendiary devices were strategically placed and accelerant spread on 3 of their earth destroying machines, and with just a spark, smoke began to fill the sky as we made our departure. For all those suffering at the hands of their domesticators. Commodified, but not forgotten."*



**08.11.14, Chareroi, Belgium:** *Unknown individuals forced their way into the technical buildings of the Proximus network and run a disc cutter through bundles of thousands of copper and fibre-optic cables. The action turned off dozens of alarm*

**14.10.14, Coast Salish Territories, Canada:** "The genocidal displacement of the Secwepemc from their Homelands through starvation, fear and assimilation by the state and industry being acted out by Imperial Metals stops now." *Secwepemc warriors burn down the bridge leading to Imperial Metal's Ruddock Creek mine. In the area,*

*industrial development has met sustained indigenous resistance, with both Fortune Metals and Shell already kicked out (as well as the prevention of over-hunting by non-indigenous), and in 1995 there was a gun battle with militarised police followed by a month-long armed stand-off after warriors travelled to Secwepemc lands to defend against a threatened camp eviction by settler ranchers. "The Imperial Metals Mount Polley mine disaster<sup>[1]</sup>, in the*

*area known as Yuct Ne Senxiymetkwe, the absolute destruction and devastation of our Territory has never been answered for. [...] Imperial Metals continues to force through another mine in our Territory while criminalizing the Klabona Keepers of the Tahltan Nation..."*

[1. ed. – August 2014, 24 billion litres of waste from gold and copper mining burst out of Imperial Metals' Mount Polley tailings pond into the local watershed, in the largest mining waste spill in Canada's history.]

## NOVEMBER

"we're not going to use this space to expound upon the horrors and injustices of factory farming. there is more than enough armchair-activists and those of passive politics who are more than willing to do that (anything to keep from getting their hands dirty). we, the unsilent minority (the 1%, if you will), choose a more direct form of action. we're not delusional enough to believe that this action will shut down the harris feeding company, let alone have any effect on factory farming as a whole. but we maintain that this type of action still has worth, if not solely for the participant's peace of mind, then to show that despite guards, a constant worker presence, and razorwire fence, the enemy is still vulnerable." – *claim for the destruction of 14 cattle trucks at California's biggest cattle feed processor by placing containers of accelerant underneath linked to digital timers via a kerosene-soaked rope, with two million dollars damage, Coalinga, U.S.A., 08.01.12*



systems, including bank branches and businesses, and disrupted traffic at the Gosselies airport. Security was immediately increased around the banks, as well as Jamioulx prison. TV, telephone and internet service was also taken down for thousands of consumers. An official lamented that reconnection was an "immense task", because "we need to repair the network cable by cable". Police formed an emergency cell to determine the motive of the saboteurs.

## DECEMBER

**01 & 06.12.14, Athens, Greece:** In support of Nikos Romanos (who had been denied supervised prison leave to attend university classes), the other hunger-strikers, and those forced into clandestinity in different parts of the world, F.A.I./F.R.I. 'Eternal Students at the University of Anarchist Insurrection' go on the attack. "Not having any illusions about the institution of education as a tool of subjugation and domestication of people in the hands of Domination and the role of the university as a factory that produces docile slaves in the service of the capitalist profitability and normality, [Nikos] is on a hunger strike since November 10th[...] So, in the morning of 1/12, we torched a school bus owned by St. Lawrence College in Ag. Dimitrios. Also, we claim responsibility for the attack with gas canisters, shortly after midnight on 6/12, against a car owned by the construction company Aktor Facility Management (subsidiary of ELLAKTOR group, known for its involvement in mining gold in Skouries, Halkidiki [ed. - see *Return Fire vol.2 pg40*] and several cases of pillaging of the natural environment)."

### Barcelona, Spain:

Graffiti appears on the veneers of two different psychiatric units; "The fight for freedom is therapeutic!" / "Pathologised ones in struggle!" / "Against the institution of psychiatry-prison", etc.

### 03.12.14, London, U.K.:

Arson of a private security vehicle in solidarity with the hunger-strike of Nikos Romanos and Giannis Mihailidis, joined now by co-convicted Andreas-Dimitris Bourzoukos and Dimitris Politis, by F.A.I. 'Fires on the Horizon – Nikos Romanos'.

**Besançon, France:** Collated report on rebellion against surveillance, from Rabble counter-information site: "CCTV has been proliferating in the town with the renovation of its transportation systems. The exception to this is 408, a poor and rebellious neighbourhood where cops and architects have hesitated more than once to tread their dirty paws. Six 360 degree rotating cameras have been set up to watch the inhabitants 24/7 and have come under repeated attack. In a string of incidents running back months, camera posts have been set alight or sawed down with angle grinders, cables torched, and the electricity supply to the neighbourhood sabotaged, providing a cover of darkness for the inevitable police visit and allowing camera cables to be cut in safety. The wave of sabotage in an area frequently subjected to state harassment and patrols by riot police follows a revolt during an arrest by undercover cops there in June. Residents of all ages, 'right up to grandmas in slippers', came out of their homes to support a man being bundled in a van by plain clothed police, following an assault by the accused captured on one of the newly-installed CCTV cameras. The cop car was attacked during the unrest, and a number of women and men were taken along with him. One of the new cameras allowed six of the mob to be identified and convicted just days later. Some locals reacted immediately by felling the camera post with an angle grinder. The insubordination has continued periodically ever since, with the police commissioner's car tires let down during a raid, and empty apartments being reoccupied – serving not only as hangout spaces for local youth, but handy storage depots for projectiles with which to welcome the riot police."



The graffiti reads; "BEING WELL ADAPTED TO A PROFOUNDLY SICK SOCIETY IS NOT A SIGN OF HEALTH!"

### 24.12.14, Temuco, Chile:

Anonymous hands place an explosive against the door of the Arms Control Unit of the Second Commissioner of Temuco, amidst the police's

Christmas festivities. The blast destroys the entrance and leaves the second-in-command screaming on the floor with strong acoustic trauma. Simultaneously, a second bomb is placed at another station of the investigative police, but the detonator (a clock) fails.

**30.12.14, Canary Islands:** 'Anarchist Faggots Organising Rage' sabotage some bank ATMs and spray messages for "our anarchist and feminist compañeras detained recently as part of the so-called "Pandora case" [ed. – see *Rebels Behind Bars; Operations Pandora-Piñata & Zaragoza Bombing Trial*], and making clear our revulsion at this murderous capitalist and hetero-patriarchal system..."

**France:** "Over the past few days, in Paris, Ivry, Kremlin-Bicêtre, Gentilly, 5 ATMs and a real estate agency were smashed with a sledgehammer, and three vehicles belonging to prison constructors and suppliers (Vinci, Sodexo, Onet) were torched. Solidarity with the incarcerated anarchists in Spain!"

**31.12.14, London, U.K.:** New Year's Eve demonstration visits two prisons, behind the banner 'Break the Long Arm of the Law!'. "[W]e heard about how the other protest in Brixton was repressed using pepper spray, several being attacked & arrested by the cops that try to control us everyday of our lives, both physically (as shown) and psychologically (the ability of the civil majority to repress themselves). We were determined for this crack we had opened within the fabric of prison society to not go the same way as the other demo. After marching around the right hand side of Pentonville prison we began chanting with all our force, numerable fireworks quickly appeared and were fired above the prison, quickly followed by burning material being thrown from the windows of one of the cells. We were ecstatic to hear the prisoners screaming anti-police slogans and the one lone prisoner that we could not see, but could hear bellowing in a low voice the one beautiful word 'Freedom' from his cell. [...] We took a short march to the women's prison Holloway & again preceded to march around the perimeter as close as possible to the wall, letting off a spectacle of more fireworks for those outside. We also persisted to bang on metal dumpsters outside raising a crescendo of noise that was so loud that the prisoners must have heard it alongside the chant of 'THE PASSION FOR FREEDOM, IS STRONGER THAN THE PRISON!' & 'FIRE TO THE PRISONS!'"



# REBELS BEHIND BARS

– text by prisoners & repression news

position of either guilt or innocence of the charges, choosing instead to use their lives as a praxis of contempt and deconstruction of social logic, assuming that we live in a patriarchal, antropocentric, authoritarian and speciesist world that looks with scorn upon all those who believe that life is something much more than cement.”

The hearing for the case came on July 28th. After the judge barred a disorderly mob from entering the courtrooms to support the two, fights between those the solidarity and the cops broke out before the courthouse before making it inside the building. Two women were charged with public order offences and four more kidnapped for ID checks at the police station, but all were eventually released. Shortly before this, Tato had been transferred to the isolation

unit “to punish her for her attitude of disrespect and contempt for the prison institution” and the morale of it’s officers. Javier was granted pre-trial house-arrest on October 8th... which was swiftly revoked days later after an appeal by the prosecution. More news to follow...



The mural, in Gaza City, reads “Down With the Walls” (in Spanish) and “23-30 [August]: International Solidarity Week for Anarchist Prisoners” (in Arabic)

## “Our Main Source of Strength” – letter from prison & the situation of Tato and Javier (Chile)

Friends, comrades, family and those in affinity. Thanks to a few words I managed to exchange with some people (because so far I’ve been in solitary confinement and I don’t know what’s happening outside) I learned about the week of agitation between 10th and 20th April in solidarity with antiauthoritarian prisoners, above all those condemned to long sentences.

So I’d like to give a contribution on solidarity with this piece of writing, precisely solidarity with imprisoned comrades.

I used to think (and now with the experience I’m going through it’s even more clear) that a comrade who is sent down and therefore becomes a prisoner finds his or her most important support in himself or herself, his or her beliefs, thoughts, ideas, feelings and self-love, their individuality, which is fundamental when one is faced with such an ugly and decadent place as prison, and moreover we ourselves are our main source of strength.

But all of a sudden it happens that our eyes and ears encounter gestures, initiatives, actions carried out for us and in these moments we feel like being in an embrace, where our chest swells and our inevitable smile comes back; it is when they go beyond the prison walls that all the prisoners’ individualities fill with strength and reassurance. I see this moment as complicity because we know that we are carrying on struggling.

*I join the call that is being carried out and invite to solidarity with prisoners in the territories that are struggling and taking a position against all forms of authority.*

All my love and strength to those facing long sentences, and whose ideas and feelings are not annihilated by the long years in prison.

And let’s not forget that prison, a human product, also strikes other beings. Animals held and tortured in cages to please humans.

I conclude sending all my love to my friends, comrades, family and the girls in the struggle against patriarchy.

– *Tato* (Natalia Collado)

From Unit 1,  
San Miguel prison  
Sunday 12th April

**Tato and her comrade, Javier Pino**, were arrested in the early hours of April 7th 2015, outside the University of Santiago Chile, and charged with setting the fire which destroyed a city bus near the central station moments before. Both declined to cooperate with the authorities, and had their DNA taken by force. The Highly Sophisticated Crimes Taskforce, a collaboration of several forces dedicated to stemming the multiplicity of anarchic attacks, took charge of the case.

As a group of their friends and comrades have written, from the beginning both “openly expressed their view of life as a daily confrontation with the system that is imposed by civilisation and openly defended the feelings that emerge from the heart when you decide to break the social monotony. They refuse to claim a

“Anyone who decides to Rebel against the present reality exposes themselves to ferocious State repression and criminalisation from its whole system and the sentence turns out to be total and endless. Many don’t think about it until it happens to them. Nobody dreams of a future of struggle in the prison undergrounds. Nobody sets off on their path thinking about the bitter side of the story, because the initial will to struggle instinctively gambles on the preservation of life in Revolt, in constant Subversion. But the circumstances of the conflict and tensions evolve continuously and so do the risks. Because the choice of being Antagonists and against power in all its expressions carries with it the magnifying glass of the police turning us into targets for killers whose minds are aligned to serving the State. That’s how the Rebel, Subversive and Libertarian struggle goes on. Life seen as a whole, radicalising it in all its aspects. Let’s put an end to the eternal ‘it can’t be done’ and give space to the powerful practice of rupturing that draining social peace that serves the powerful.” – Freddy Fuentesvilla, Marcelo Villarroel, Juan Aliste

[see *The Burning of a Transmission Mast, Berlin, & Policing Vehicles Up in Flames, Keynsham*]

## One Year Off, Three Years Added for Alfredo Cospito & 'Like a Virus' (Italy)

[continued from *Return Fire* vol.2 pg80]

In early May, the Italian Supreme Court decided to reduce the sentences Alfredo Cospito and Nicola Gai received for shooting Roberto Adinolfi. Alfredo's was taken down by a year and three months (to 9 years and 5 months), Nicola's by 8 months (to 8 years and 8 months). However, in June 2015 another trial sentenced Alfredo, Anna Beniamino (see *Return Fire* vol.1 pg78) and Stefano del Moro; each got three years under Article 414 ("instigation to commit a crime") for publishing the anarchist paper KNO3 (although all of them were acquitted of "subversive association with intent of terrorism").

The following is what Alfredo wrote to introduce an interview between himself and the Conspiracy of Cells of Fire 'Imprisoned Members Cell' in Greece (see *Return Fire* vol.1 pg40). In it, is set out what to our minds is the clearest rationale of (some of) those who make real the proposal for an Informal Anarchist Federation / International Revolutionary Front (F.A.I./F.R.I.), and the broader tendency of communication and action which is known as the "black international". It also goes into the necessary questions such as what differs between these tools and 'traditional' anarchist organising forms, and further thoughts on the question of coordination (see *Return Fire* vol.2 pg44). All we would add would be the following, noted by some Italian anarchists during the '70s: "The simple fact is that there is no form of organisation that can guarantee the success of revolutionary struggle or even immunity from relations of domination. The former can never be guaranteed – the choice to rise up, destroy one world and create a new one is always a gamble, a stake to be played. The latter can only be guaranteed by the refusal of individuals to be dominated. So the question of organisation is not a matter of seeking panaceas, but of discovering, creating and experimenting with self-organisation."

Alfredo Cospito, C.C Via Arginone 327,  
44122 Ferrara, Italy



## 'LIKE A VIRUS'

Before answering your questions, I'd like to stress that what I'm about to say is my own truth. One of the many points of view, sensitivities and individual nuances within that crucible of thought and action that goes under the name of FAI-FRI.

An informal federation that, rejecting any hegemonic temptation, represents a tool, a method of one of the components of an anarchism of praxis. An anarchism of praxis that is, only when it is informal, without being forced into organisational structures (specific, formal, of synthesis), when it doesn't seek the unbearable consensus (and therefore rejects politics), then it can be recognised in a wider chaotic universe called the "black international".

To understand this better, FAI-FRI is a methodology of action that only some of the sisters and brothers of the black international practice, it's not an organisation nor a simple collective signature, but a tool that aims towards efficiency, whose objective is to reinforce cells and each comrade of praxis through a pact of mutual support based on three key points: revolutionary solidarity, revolutionary campaigns, communication between groups or individuals:

### REVOLUTIONARY SOLIDARITY

*"Each group of action in the Anarchist Informal Organisation is engaged in showing revolutionary solidarity to comrades who are arrested or are in hiding. This solidarity will show itself mainly through armed action and the attack against men [sic] and structures responsible for the imprisonment of comrades. Solidarity will always be practiced as an indispensable feature of anarchist way of life and action. Of course we do not refer to legal and technical support: bourgeois society offers a sufficient number of lawyers, social workers and priests, which means that revolutionists can be engaged in another kind of activities."*

### REVOLUTIONARY CAMPAIGNS

*When a group or individual starts a revolutionary campaign through the deeds and related communiqués, other groups and individuals in the Anarchist Informal Organisation will follow according to their methods and time. Each group and individual can launch a struggle campaign on specific targets through one or more actions signed by the single group or individual and by the claim of the Federation. If a campaign is not agreed by the other groups, the criticism will show itself through actions and communiqués that will contribute to correcting or discussing it."*

### COMMUNICATION BETWEEN GROUPS OR INDIVIDUALS

*The groups of action in the Anarchist Informal Organisation are not required to know one another. This will avoid repression striking them and possible leaders or bureaucrats from emerging. Communication*

*between groups or individuals is carried out through the actions and through the channels of the movement without them knowing one another directly."*

(Drawn from the responsibility claim for the attempt on Prodi, at that time President of the European Commission, 21st December 2003, taken from *Il dito e la luna* page 15-16).

This pact of mutual support in fact bypasses the assembly, its leaders, the specialists of speech and politics and the authoritarian mechanisms activated even in the anarchist sphere when the assembly becomes a decision-making body. **What the black international should do over the coming years is to reknit that "black thread" that has been broken for a long time.**

A thread that binds anarchism of yesterday which practiced "propaganda of the deed" [ed. – see *Return Fire* vol.1 pg85], offspring of the International Congress of London in 1881, and anarchism of today, informal, anti-organisational, nihilistic, anti-civilisational, antisocial.

Nicola and I, the only members of the 'Olga Cell', don't know in person the other brothers and sisters of FAI; knowing them would mean seeing them locked up within the four walls of a prison cell. We were convinced of the utility of FAI-FRI thanks to the words (communiqués) and the actions of the brothers and sisters who preceded us. Their words always confirmed by their actions, gave us the indispensable tenacity, without which any project is reduced, in the era of the virtual, to useless, sterile words in the wind.

**We needed a compass to find our way, a tool to recognise and unmask those who have created an anarchist gym for verbalists, a filter to distinguish empty words from those that carry reality.**

We found in this "new anarchy", in its claims and the related revolutionary campaigns, the perspective of a real attack that amplifies our destructive potentialities, protects our autonomy as rebel and anarchist individuals and gives us the opportunity to collaborate, strike together, without knowing one another directly. No kind of coordination can be included in our planning.

"Coordination" necessarily requires knowledge, organisation between the sisters and brothers of different cells. **Such a coordination would kill the autonomy of each group or individual. The most "efficient", prepared, courageous, charismatic group would inevitably prevail, reproducing the same deleterious mechanisms of the assembly, in the long run leaders, ideologists, charismatic "bosses" would rise again, it would be a step towards organisation: the death of freedom itself.**

Some might say that even in an affinity group, in a FAI cell, a charismatic leader, a "boss" could hide. In our case, however, damage would be limited as between cells

there is no direct knowledge. The gangrene could not be extended.

Our being anti-organisational preserves us from that risk. That is why we need to rely on “revolutionary campaigns” which exclude knowing groups and individuals directly, killing every glimmer of organisation. **Campaigns must never be confused with coordination, this is the informality, this is the essence, in my opinion, of our operational planning.** It must be clear that when I speak of an affinity group or action cell, I may refer to a single individual or a numerous affinity group. We should not make an issue of numbers.

**[...] Our knowledge of the FAI-FRI must always remain partial, limited to our affinity group. We only need to know the paw marks, the scratches, the wounds FAI-FRI causes to power. It would be mortal to create something monolithic or structured, each of us must avoid hegemonic misunderstandings or fantasising.**

Organisation would restrict tremendously our perspectives, reversing the process from qualitative to quantitative. The action of one strengthens the will of others, creating inspiration. Campaigns are spread unevenly.

A thousand heads raging against power, cutting them all off is impossible. **It is these very actions followed by words (communiqués) that allow us to exclude with certainty theorists, pure lovers of speech,** giving us the chance to relate exclusively to those who live in the real world, getting their hands dirty, risking their own skin. These are the only words that really matter, the only words that allow us to grow, to evolve. Revolutionary campaigns are the most efficient tool to cut, harm where it hurts the most. Giving us the opportunity to spread throughout the world like a virus, carrier of revolt and anarchy.

“In the fragrance of the wet earth we’ve found the inexhaustible processes of resistance that germinate the wild flower of anarchy. In the warmth of other species we’ve discovered the irreducible value of each individual that denies the instituted order and breaks away from fear and inaction. In informality we’ve found the pleasure of an individual revolt which is spontaneously capable of transforming itself into a plague.”

– E.L.F./F.A.I. 'Anti-Civilisation Fraction'



## **Tamara Sol Vergara** **Sentenced, Not Defeated** **(Chile)**

Since her arrest (see **Return Fire vol.2 pg26**) Tamara has been incarcerated in San Miguel jail. The first semi-public news from her was after some comrades went on a demo to the jail (also to remember the death of many prisoners there in a fire in December 2011), to which she addressed these words: “As far as prison is concerned, I had to face the conditions of the unit where I find myself, which is called “public connotation”. Here the jailers are trying to establish a schizophrenic “friendship” with the female prisoners, thus creating a sort of Stockholm Syndrome.

*My attitude in the face of this situation was to keep the necessary distance between myself and my kidnapers, however gentle such distance might be. In this way I gained the “reputation” of being an enemy of the guards, so they leave me alone. I managed to overcome some frictions with my co-prisoners in this unit, frictions due to the forced living together, and made an effort to be friendly in spite of my anti-social nature.*

**As for the actions of solidarity that can be harmful for the investigation, I’m of the opinion that these actions must not be stopped, even if a prisoner can always disagree with them.** News of these actions cheered me up, when I’ve been feeling very low in the last three months. **For this reason, comrades, any public evaluation, criticism and self-criticism must come from action.** They say that the best way to teach something is to do something, and it is our task to learn without getting tired and find a balance between intelligence and praxis while leaving our ego aside, taking responsibility for our mistakes and concentrating on the things we sometimes neglect.

*You know what I’m talking about, and you can understand what happened on 21st January [ed. – date of her arrest]; our feelings are the same when we see a comrade dead or in prison, the blood in our veins boils, our hearts beat faster and we mourn together. **We know we are not many but we are there and forge relations,** and these relations are a response to the system/existent, where machismo, power and the like are reproduced by women themselves; these relations also allow me to stand up with my head held high, as a political prisoner opposed to the attitude of the prisoners who behave.*

*I hope I won’t bother you with my first communiqué, and I send you a hug full of the strength and energy you gave me when you*



*came here to commemorate the death of 81 prisoners right in this jail. Everyone here noticed it, and now they all greet me in the corridors. It left me without tears for so much crying.”*

While entering the prison for a family visit in June 2014, her mother was condescendingly spoken to by one of the jailers in particular; to which she replied that, despite their petty power 'inside', on the street the guard was a nobody. The guard then prevented her from seeing her daughter. Upon hearing of this, Tamara gained an audience with the warden; only to spit in his face and that of his assistant.

**In early 2015, she was sentenced to seven years (for shooting the bank security guard) and 61 days (for taking his gun).** Immediately after the trial, clashes began between her family and the courthouse police guards – Tamara’s grandparents are Luisa Toledo and Manuel Vergara, the parents of Eduardo and Rafael (two young anti-regime fighters shot down during the dictatorship, originating the annual March 29th Day of the Youth Combatant; see **Return Fire vol.2 pg71**) and they identify the sentence as a direct reprisal against their presence in militant struggle over the years. The family writes; “Their media has already begun to relate Tamara’s case to that of March 29th, with her uncles Eduardo and Rafael; this includes showing photographs of our sons and brothers between bank robberies from this decade. Neither is it accidentally that the police force maintain a presence in our doorway during the entire time the trial against Tamara has been carried out. Nor that the media of the powerful have said that this sentence is the longest sentence given to an anarchist in the last decades in our country.”

April 17th 2015, Tamara and her wing-mate Natalia 'Tato' Collado (see above) responded to the call from the outside for a day in support of long-term prisoners – to “send all our love, support and rebelliousness, [we] abstain from meals all day[...] For total liberation; down with patriarchy and the techno-industrial society! Solidarity with all antiauthoritarian prisoners!” A solidarity march took place on April 30th; nine people were arrested, and one (David Farias, Tamara’s father) was kept in the cells for harming a cop.



During the Full Moon of May, Tamara penned a long letter, outlining her stance and principles. **Here is an extract:** "The ability to live autonomously is in our hands, with no boss or master, or schedule. Let us value our will. We are capable of striding away from materialism, commodities, and consumption. Let us go back to being wise, let us listen to our elders, our children. **Let us leave behind these binary roles that generate dependencies and hierarchies in our relationships.** Let us be ourselves without prejudice. We do not need a father figure, a man or a State to protect us. Creativity and knowledge are innate in ourselves, and **we can be self-sufficient with what the land gives us, we do not need more than that.**

Let us go back to senses, look inward and connect with life, nature, and learn from our ancestors.

Technology and science aren't in our favour; they also belong to the rich.

Monsanto is a clear example: utilizing biotechnology to invent seeds and agricultural plants, making them resistant to a carcinogenic pesticide, talking complete control over fruit and vegetable plantations, the base of our nutrition.

The same occurs with the forestry plantations of pine and eucalyptus, as important commodities for export, and thereby one of the main sources of wealth. The monoculture of these species requires a specific pesticide to confront pests, and the pines have been biochemically modified to confront these and all temperatures, demanding greater quantities of water than a native forest, contaminating and sterilizing the land.

**They experiment with our bodies, inventing sicknesses and selling the antidotes through the mafia that is the pharmaceutical industry in collusion with others in Power.**

[...] Let us understand that the idea of consumption and accumulation is empty. It has nothing to do with life. We should understand that we are part of the universe and cannot keep participating in the immense damage that the powerful have made on the planet in which we live, in order to keep their privileges.

If we are conscious and take responsibility for this we can stop them and recover our autonomy, individual will, sensitivity, the earth's and our bodies' fertility, as well as the joy of living without affective or sexual misery; enjoying the chaotic fluids of free relationships and our natural wildness.

**I'm happy to know that there still are and there will continue to be restless, rebel, autonomous hearts being born; beings that are not seduced by the comfort**

*of neoliberalism and democracy. I keep you in my mind and in my heart always. From here I extend a great hug; **know that your acts make us strong and brighten up our days.***

[...] *Solidarity and respect to the people of the earth in Wallmapu [ed. – see **The Intensification of Independence in Wallmapu!***

*Solidarity with the Prisoners of the World!*

*Against the Techno-Industrial Patriarchal Society!*

*Against the State, its Oligarchy and all forms of Domination!*

*For the destruction of all cages!*

*Heart, will, memory, intuition and instinct! Trust in oneself!*

*Ana, Luisa, Manuel, Alen, I love you all infinitely!"*

You can reach her at **Tamara Sol Fariás Vergara**, Torre 1, Centro Detención Preventiva San Miguel, Santiago, Chile



## **Operations Pandora-Piñata & Zaragoza Bombing Trial – crackdown in the Spanish State [& communique]**

[continued from **Return Fire vol.2 pg78**]

*"[T]hose who were breastfed by this system and attempt to perpetuate it will never comprehend our forms. Forms that break down the hierarchy, that do not receive orders from anybody, that grow and multiply like weeds in their quiet and sterile garden. Anarchist ideas in their entirety are developed in the complexity of individual integrity; this individual freely associated with other individuals put an end to this rotten society. The forms and modes in which individuals confront domination are multiple and limitless; neither one is better nor worse, they're just different. No acratist<sup>1</sup> that considers oneself as such can impose what is to be done on anyone, let alone permit some type of imposition. On the path of anarchist construction-destruction we do not possess (nor want) any type of manual or itinerary; we construct it day by day with our comrades in affinity. As for those who believe that we antiauthoritarians follow the postulates of some "renowned" comrade to the letter, I tell them they haven't understood anything."*

– **Mónica Caballero, September 2014**

\* ed. – Some anarchists, especially in Spain, choose the term 'acratist' (i.e. for 'acracry', no government) to describe themselves to distinguish themselves from those for 'radical' democracy ('government by the people').



In July 2014, it was confirmed that Francisco Solar and Mónica would both be tried under the anti-terrorist law for the action by 'Insurreccional Commando Mateo Morral' in Zaragoza; the other three who had also been arrested that past November were acquitted. The Spanish State claimed that both were also involved in a fictional hybrid of the Informal Anarchist Federation / International Revolutionary Front (F.A.I./F.R.I.) [see above] with the Coordination of Anarchist Groups (G.A.C. in Spanish).

Neither of these (actual) entities were so much as mentioned in the claim for the Zaragoza bombing, nor in the previous communique from the same group (see **Return Fire vol.1 pg70**). The G.A.C. is a 'movement building' platform for anarchist groups across Spain – it is an open (rather than clandestine) group, who most notably have done publishing and campaigns in support of persecuted comrades. It would seem that the strongest reason to accuse the comrades of being of the F.A.I./F.R.I. is that it is the only set anarchist formation which the investigators thought to be listed by the European Union as a terrorist organisation.

Since their arrest, both anarchists had been confined under the notorious F.I.E.S. isolation regime, spending 22 hours a day in their cells. However, it came to pass that their arrests were the opening stages in an unfolding drama of 'anti-terror' operations in the regions of Catalonia, Madrid and Palencia, carried out by the highest level of the Spanish court system, operating under the names of Operations Pandora and Piñata, totaling more than forty people charged to be part of this same fictional 'terrorist' alliance. Just a day before its opening shots, the much-protested Law on Citizen Security (or Gag Law, colloquially) had been passed, designating crimes such as "photographing or recording police", "peaceful disobedience to authority", "occupying banks as means of protest", or "not having authorisation for a protest".

All this is a clear response to the disruption caused by various social movements or tensions which have been playing out around Spain in the last few years, amongst other things. 'Revista Argelaga' described the atmosphere of repression (predating the actual raids) as follows. "For quite a while now fantastic stories about mysterious international visitors, the messengers of anarchy, as well as other tales of the same alarmist type, have been circulating, stories that have a tendency to criminalise the only means that exist which are opaque to Power (an opacity that is itself a scandal): squatted buildings,

libertarian cultural centers and self-managed collectives. The message is clear: either us or chaos. The strategists of Power do not believe that the libertarians and squatters are their most fearsome enemies, even though they are quite aware of the example of Can Vies [ed. – long-standing Barcelona libertarian squat, eviction of which served as the catalyst for multiple consecutive nights of rioting in the city]. **On the contrary, in their view they comprise a weak enough link to serve as a scapegoat, a kind of warning buoy to those who might also think of navigating such waters.**” The rise of the far-left opposition party in Spain means their interests are also in the neutralisation of the anarchists, some of those agitating the most in the social movements to head off their 'alternative' governance, similarly as in Greece when a far-left party took over and quickly resumed the administration of austerity. This hasn't stopped some cynical opportunists of the Left (and not only) from expressing their support for the anarchists caught up in the repressive swoop; the consequences of which we shall touch on again later.

**Operation Pandora opened on December 16th 2014, clearly well orchestrated with the media, with dawn raids across different towns and cities. Eleven anarchists were eventually bailed pending trial, seven of them after spending another month-and-a-half locked up.** In Barcelona, about fifty people raised a roadblock in solidarity with the nearby invaded anarchist squat Kasa de la Muntanya, until dispersed by riot police around 8am. Some of those snatched during the raids released a statement afterwards: “48 hours later we were transferred 600km to the Audiencia Nacional [national high court] in Madrid. After long hours of waiting during which you could cut the mutual hostility with a knife, four comrades were released with other precautionary measures and we 7 were put in preventive detention without bail on charges of creation, promotion, management and belonging to a terrorist organisation, destruction and possession of explosives and incendiary devices.

**We perceive this latest repressive strike as an attack on anarchist ideas and practices, at a time when the State needs internal enemies to justify a series of increasingly repressive and coercive measures to reinforce the existing forms of totalitarianism.** With the discourse of the crisis and insecurity as a background, we have witnessed the intensification of border controls, racist raids, evictions, hetero-patriarchal violence and the exploitation of labour and a long etcetera that manifests itself in increasingly miserable conditions for most people. [...] We send a greeting, always fighting,

always fraternal, to Francisco Solar, Mónica Caballero, Gabriel Pombo Da Silva [ed. – see **Return Fire vol.2 pg22**] and all and the indomitable who beyond imposed boundaries and despite imprisonment, oppression and hardship, do not put down their heads and continue to make bold the struggle. Our hearts are with you.”

The following is from an anonymous text put out shortly after the operation against anarchists. “The morning of the 16th of December has NOT surprised us. The autonomous Catalan police (the Mossos d'Esquadra) and the Guardia Civil [ed. – see **Return Fire vol.2 pg80**] and judiciary powers of the Audiencia Nacional stormed more than ten houses and a few anarchist spaces in Barcelona, Sabadell, Manresa and Madrid, with house raids, arrests, confiscation of propaganda material and information, to also use the occasion to enter and plunder (with the entire riot police team of the Mossos d'Esquadra) Kasa de la Muntanya, a squatted place that has existed for 25 years.

[...] Since three years, or perhaps a little longer, the Spanish media have started a campaign to prepare the ground in such a way that operations like these are not only possible but also predictable. Pointing out milieus, and sometimes even spaces or people with their full names, collectives, etc., constructing a fairly bizarre caricature of an internal enemy, is indeed nothing new, although in the last years the focus was on a very specific character: the “violent anarchist”, the “insurrectionalist”, the “antisistema [against-the-system] who infiltrates social movements”, etc. [...] The State and its servants say to have opened Pandora's box. In Greek mythology Pandora is the equivalent of Eve of the Bible. With the characteristic misogyny of both mythologies, Pandora opens her box as Eve eats her apple, liberating all the evil that it contains.



**We are capable of creating our own story and ridding ourselves of their shit mythology. Our history is different.** The “box” that this repressive operation has opened urges us to act, to be careful, to be alert in regards to what their next step will be. It makes us think, again and again, of the world we want, and the distance of that world to this one. It makes us see the

urgency of acting, of going forward.” The evening of the sweep, 3-5,000 marched in Barcelona as the largest spontaneous anarchist solidarity gathering probably since the '70s. Many banks were smashed and rubbish containers set ablaze across the streets; riot police charged but made no arrests. Protests continued into the next day, when the public prosecutor's headquarters in central Barcelona also mysteriously caught fire and had to be evacuated. A week later three or so comrades were arrested entering the Radio Mataró studios to disrupt the broadcast to read to statement in supports of the Operations Pandora's targets and against the Gag Law. (We've not ourselves heard news of charges laid against them.) During the normally-quiet period between Christmas and the New Year, demonstrators again took to the city centre streets in solidarity. As was later reported, “hooded comrades uninhibitedly attacked many bank branches, several multinational shops, as well as the 5-star Casa Fuster hotel...”

**By March the nine specific attacks it was that made up the first indictment were made public.** They are:

**21st December 2012:** Three coordinated explosives against CaxiaBank's property in Barcelona, one exploding dildo posted to the Archbishop of Pamplona and another to the director of an elite Legionaries of Madrid school (Catholic religious order embroiled in scandals over paedophilia, investment in the porn business, high-end real estate and the arms trade).

**7th February 2013:** Explosive placed in the Almudena Cathedral in Madrid; the first claimed action of Insurreccional Commando Mateo Morral.

**10th April 2013:** Explosives placed simultaneously against branches of the banks CaixaBank (in Barcelona) and BBVA (in Madrid).

**6th September 2013:** Two letter-bombs sent to Italian financial institutions operating in Catalonia, one simulated package left at another in Valencia.

**2nd October 2013:** Bombing of the Basílica del Pilar in Zaragoza; the second action of Insurreccional Commando Mateo Moral, and that for which Mónica and Francisco are imprisoned.

Aside from the actions of September and October 2013, most of these were claimed near the time in the context of the F.A.I./F.R.I. (which the prosecution claimed to be listed as a terrorist group). Again, the press and judiciary accused the G.A.C. as being one and the same as the F.A.I./F.R.I., hence terrorist. This is a tactic which the Spanish State has previously deployed against separatists in the Basque country; if someone acts in (what can be construed as) 'furtherance of the aims' of 'Basque Country & Freedom' (E.T.A.) then they too are terrorist and will be tried as such.

On March 26th 2015, having leveled these accusations, three controversial laws were then approved in the Spanish Congress: the new Penal Code and the new Anti-Terror Law, to join the Law on Citizen Security. Online activism is also targeted, with jail sentences of between three months and a year threatened for publishing “slogans or messages” or “inciting any offence of disorderly conduct” including “disturbing the public peace”. Hacking was also targeted and classified as terrorism if its goal could be said to be the “public peace”.

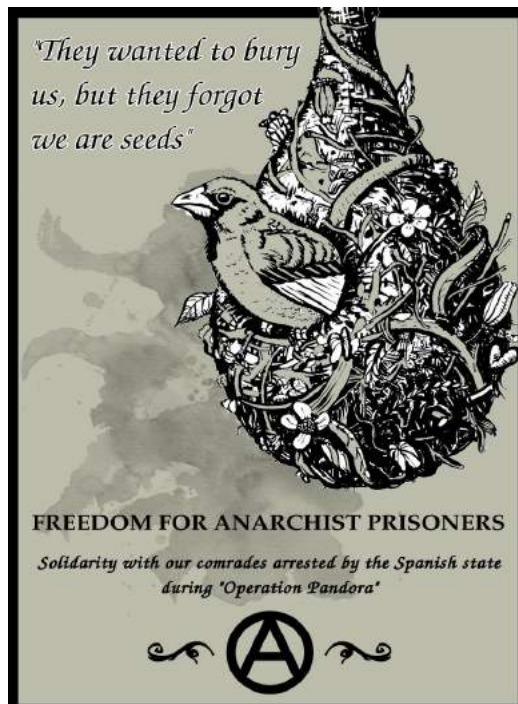
Francisco wrote from prison after the raids to say that “[t]here can be many and varied explanations for the repressive blow of December 16th, just as the general and specific causes that intertwined to create a delirious net of power leading to the arrest of our friends and comrades are many.

Perhaps one of the general causes could be the introduction of the Law on Citizens Security, known as the ‘Gag law’; this, along with the exacerbation of the penal code, which has re-introduced life sentences, creates a pattern whereby the control exercised by power is more efficient and strengthened by constant paranoia. Sentences for attacks on authorities, public disorder and disobedience have been exacerbated; at the same time social protests like those of 15M [blockade of parliament] and of PAH (a group against housing taxes) are being punished. Progressives and social-democrats say that the State is ‘leaving less space for freedom’ and that ‘the struggle for rights is being criminalised’. As you can see, the turn of the screw by the repressive-judicial apparatus is striking citizens, that is to say those who struggle for more and better laws, more and better democracy, for more participation in the management of misery. **Freedom and law is inconsistent with one another. As anarchists we are aware that the more rights are granted the stronger the State becomes and as a consequence our submission grows.**” (He also states his opinion that a “undeniable increase, in both quantity and intensity, of street fighting in Barcelona in the last year could be another reason for our friends’ arrests.”)

Mónica also added that “[i]t is not a coincidence that the detainees are part of my immediate environment, indeed, more than half of them frequently visit me in jail. The judicial-police mallet has punished solidarity.”

Though all seven of the initial detainee who had been remanded were bailed after January, with heavy restrictions before trial, **two months later Operation Piñata was launched. As well as eleven**

**houses, another six social centres were invaded. Fifteen individuals were targeted; three in Barcelona, one in Palencia, one in Granada and the rest in Madrid.** (One of those arrested had only just been bailed pre-trial in Operation Pandora.) Another fourteen were arrested and initially charged for resisting the raid of one of the social centres in Madrid, though they were all released the same evening. Through this operation, the police claimed to have arrested the “leaders” of the G.A.C. That same evening there were solidarity demonstrations in Granada, Salamanca, Zaragoza, Girona, Madrid and Cuenca. In Barcelona, a crowd of 500 gathered and marched to the police station where the detainees were being held, smashing banks along the way.



The judge of at the *Audiencia Nacional* imprisoned five of those arrested before trial, while the other ten got heavy bail restrictions until their court-cases. (The day before their pronouncement, during a solidarity demo outside that court four people were arrested and clashes with cops resulted in twelve minor injuries; eight of which being on cops.) As well as membership in the G.A.C., the five remanded are accused of “promotion and coordination of sabotage”, including that of a hundred and thirteen bank ATMs that February (which had been anonymously claimed to “wish a welcome home the recently released comrades of Operation Pandora”), and possibly also the two attacks by Insurreccional Comando Mateo Morral. The court also then ordered the closure of the bank accounts that were opened to collect solidarity money Operation Pandora detainees, for lawyers, prison commissary expenses, and transportation expenses (for family

members to visit those imprisoned); as well as an investigation into the owners of the accounts as well as all related transfers and transactions. **Again, this was reported to be following the model used to repress the Basque independence movement.** Eventually, all of those arrested in Operation Piñata were released, but not before a demonstration in Barcelona destroyed the windows of bank and real estate agencies, shops (including a beauty salon), a bus shelter, three car dealerships (in one of which a fire was started).

On October 28th 2015, an announcement was due on whether Mónica and Francisco would have to be released until their trial or whether special permission to extending the maximum pre-trial incarceration would be granted. **That same day, the second phase of Operation Pandora was launched (handily intimidating the demonstrations planned for the evening); nine arrests were made in Barcelona, all alleged to belong to the G.A.C./F.A.I./F.R.I.** Two were released without charge; another six were put on pre-trial bail with restrictions. The last, Enrique Costoya Allegue, remained locked up on remand – he is a lawyer who had defended anarchists in the previous ‘terror’ cases. He was already on bail awaiting trial for alleged damages against the Corte Inglés shopping centre during the rowdy March 2012 general strike (see **Return Fire vol.2 pg25**). Amidst the fervor, the detention of Mónica and Francisco extended. Once again, the targets of Operation Pandora II were involved in the support of those arrested in the first wave, who in turn had been supporting Mónica and Francisco. **To top it off, five more anarchists in Madrid were seized under the anti-terror law on**

**November 4th**, once again alleged to belong to the G.A.C. etc. and accused of the two attacks by Insurreccional Comando Mateo Morral. Fitting with the overall tinge of xenophobia to the case of Mónica and Francisco (and the anti-anarchist alarmism in general), the press duly parroted the police emphasis on the Latin American origins of three of the latest arrests in Madrid. This, together with previous cases, brought the total number of anarchists arrested on anti-terrorism charges in the Spanish state in the last three years to sixty-eight.

(Although Enrique was released on pre-trial bail in November at the cost of thousands of Euros, by the end of December he had been arrested again along with a second Barcelona anarchist, both accused of ‘obstruction of justice’, ‘extortion’ and ‘public disorder’ in relation to a campaign to force the Corte Inglés to drop its financial compensation claim from the general strike trial proceedings, while

several times this shopping centre has been picketed or sabotaged.)

Support for the anarchists of Spain has been fairly visible within the social movements and elsewhere; however, the forms this has sometimes taken as well as some voices expressing it are at the least problematic. Mónica and Francisco stated their opinion on this, as well as on the calls coming from some quarters for them to be 'pardoned' by the State. "As we've seen, the collective spaces and individuals hit by the repression are heterogeneous and have differences and common points concerning their view of the State and its function, and consequently of how to face the blows of Power and prison, and how and with whom to make alliances. In this respect it is often said that it's better to overcome divergences and prioritise common points with the aim of facing the blows of power efficiently, an approach that in all respects favours the quantity issue rather than determination and will, aspects we consider fundamental. **We acknowledge the importance of making alliances, the point is with whom.**

History has clearly shown us the nefarious consequences for anarchists of alliances with authoritarian groups and/or groups that support institutional politics, as these groups always aspire to power, crushing all libertarian initiatives in the end. Should we bow our heads and pass over aspects that are fundamental to us? No way.

Among other things, when one gives up certain important ethical aspects one ends up following the track of leftist, citizenist and democratic movements, with which we have nothing in common: they support the Power that we want to erase from our lives. A clash is inevitable and necessary for us to develop politically. How do we distinguish ourselves from those who defend and strengthen the present established order? With the consistency of our actions. [...] We don't want the State's pardon, we want only its destruction."



The banner (in Porto Alegre, Brazil) reads; "In the face of repression STRENGTH TO MONICA AND FRANCISCO Let nothing stop the solidarity"

The two have been consistently supported by actions within this destructive element within their country of origin, Chile; indeed,

both there and in Uruguay anarchists have begun affixing the acronym 'G.A.C.' or 'Commando Mateo Morral' to their sabotages (incendiary blockades of freight trainlines and firebombing a foreign office of Spain's ruling party, respectively).

In early March 2016, the two have stood trial for the Zaragoza attack. (The days began in Spain with "serious delays and economic losses" from a trainline sabotage in vicinity of the prison where they are held, and in Zaragoza the cathedral they were accused of bombing had "Monica & Francisco Free Now!" graffitied.) To justify the terror charges stemming from the alleged linking of various unaffiliated organisations together, the investigators asserted that "the insurrectional affinity groups, like the jihadist cells, are perfectly clear about their generic enemy and therefore need no superior command in order to set an attack in motion." Forty-four years in prison each was what the prosecution was asking for. But it came out that in fact the F.A.I./F.R.I. has actually since some years been de-listed by the European Union as a 'terrorist' group; which may complicate the prosecutor's designs. We await sentencing. Since the cycle of raids began, offensive action by anarchists (anonymous or not) has persisted; here, we will end with a communique from a Barcelona from a section of the F.A.I./F.R.I. (which the police had claimed to have rendered inoperable), the same section which has since gone on to burn

tens more vehicles (security company and private) in that city. In this way, although obviously not uniquely, comrades (known or unknown) of Mónica and Francisco show that even when separated, ties between rebels are written in ink, blood and fire.

NEITHER 'INNOCENT' NOR 'GUILTY'

DEATH TO THE STATE  
& LONG LIVE ANARCHY

Mónica Caballero Sepúlveda and Francisco Solar Domínguez, C.P Villabona-Asturias, Finca Tabladiello s/n, 33422 Villabona-Llanera, (Asturias) España/Spain

[Post-script for 2nd edition:] **March 30th, Mónica and Francisco were each sentenced to twelve years for the Zaragoza bombing. However, the charge of belonging to a terrorist organisation did not hold, meaning no precedent is set for the over thirty anti-terrorism cases pending against anarchists in Operations**

**Pandora, Piñata, and others.** The same night of the sentencing, the cars of a member of the European Parliament and of a NATO employee were torched in solidarity at the foot of the Saint-Gilles prison in Brussels; during the same night some bank ATM screens were sabotaged in Barcelona. (The authors of that attack publicised that they had used the small hammers "like those inside buses and trains, also called security hammers, allowing the sabotage of several ATMs discreetly, fast and silently, as a single stroke is sufficient to destroy the display.")



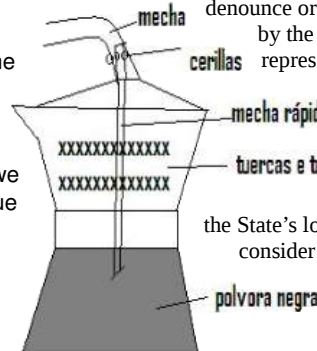
**'THEY DIDN'T MANAGE TO STOP THE ATTACK'**

After the recent police operations against anarchist milieus, so much has been written and said; statements and opinions mainly denounce or 'condemn' the repression inflicted by the authorities. After the latest repressive operation and the reactions that followed, we reckon we should give our point of view.

Starting from the fact that the ongoing repression is the State's logic response to those who consider themselves (or the State considers) its enemies, we don't understand certain communications full of victimisation, where in practice (and with the most appropriate words, of course) they beg the State to stop unleashing its cops 'indiscriminately' against anarchists. And they say that repression is unjustifiable, and of course they use and abuse the word 'frame-up', and say we do nothing wrong, and that they attack us because we 'think in a different way'... They try to give a picture of 'normality' and endeavour with all means to make this picture clean and

socially acceptable. **They do their best to take distance from violent words and actions; and as they become entrapped in the game of power and use the latter's language, they make distinctions between 'good' anarchists and 'bad' ones,** thus promoting criminalisation from within their ranks.

At this point some of these 'anarchists' don't feel ashamed of giving pitiful interviews to the media, and what is worse they pose as spokespersons of the 'anarchist movement' (and then of all social movements); these would-be politicians and leaders of the masses try their best to alienate anarchism from its subversive and conflictual character, and present anarchism as a simple movement of activists, deprived of any words or actions that clash against power and the established order.



mecha = a fuse; cerillas = matches; mecha rápida de petardo = a quick fuse from a firecracker; tuercas e tornillos = screws and bolts [as shrapnel]; polvora negra = black powder (gunpowder) in an Italian-style pressurised coffee pot, taped to gas cans (diagram sent to accompany a claim for the bombing on 20.12.12 in Barcelona, by F.A.I./F.R.I. 'Artisans Club for Putting Coffee to New (and sometimes spectacular) Uses')

Then there are those who just talk of how terrible repression is, how all comrades are under strict surveillance, and one can't do anything; this kind of attitudes only spread collective panic and paranoia, and these are the attitudes of those who hide their inactivity behind the pretext of ever-present repression, surveillance, 'I'm being strictly watched', etc. **Anyone who is reluctant to take responsibility can be so according to their personal decisions; but to hide oneself behind uncontrolled and often groundless fear and to spread discouraging feelings wherever one goes, is dangerous and counter-productive.** This doesn't mean that there are the 'brave' ones and the 'cowardly' ones; it's perfectly normal to fear police checks, prison, beatings, torture and murders committed by cops and jailers...

But fear spreading leads to panic and paranoia, and in turn this leads to discouraging speeches calling for inaction, maintaining that 'to behave' is better for both oneself and other comrades so as not to be the objects of police investigations.

To conclude this topic it must be said that even if the State has shown us nothing more than the tip of the iceberg, this is nothing compared to what could happen; in fact it's sufficient to look at repression currently occurring in other areas of the world (and not even that far away) or in the Spanish State itself a few decades ago. It should be clear that as we stand as anarchists we live with the risk and possibility to be hit by the machine of repression, also at the margins of our practices, because, as we've seen, there are times when the same repressive machine tries to stir fear among the enemies and strikes everyone rather than inflict targeted blows; as a consequence **anyone of us can be a target.**

However, in spite of the deployment of police operations, arrests and slanders that have been carried out (and in spite of what has yet to come), power knows that there will always be individuals who cannot be controlled or frightened, no matter what, our desire to destroy everything that oppresses us cannot be put off. We are glad to see how in spite of everything, they didn't manage to stop the attack on the existent; **every day there are some who still don't give in to fear and social submission and go on constant attack. Multiform anarchist action keeps on spreading** through many neighbourhoods, cities and countries in the form of publications and militant texts, posters, graffiti, banners, sabotage, fires and explosions, roads blocked with barricades, clashes, attacks on the buildings of power and disorders during demonstrations...

Although the Spanish state prefers not to make claims known so that actions are silenced, we know for certain what's happening, with more or less frequency. The violence of the minority will continue, and we talk about violence openly and without being troubled by it because we are convinced that power won't fall by itself, nor will any Messiah come from heaven with a solution.

We don't use words such as 'self-defence' or 'counter-violence'; nor do we talk of anarchist violence only in a context of mass uprising



when it's more acceptable. We've found it out that in spite of everything insurrectional practices and attacks are still possible; police can't be everywhere, they don't spy on us all or control us all, **some common sense, good planning and good will are more than enough to prove that the picture of a controlled and pre-arranged world is just illusion;** it's up to us to break this illusion of tranquillity.

[...] Words without action are dead words to us, so we take the occasion of this communiqué to claim the following actions carried out in several neighbourhoods in Barcelona: *the burning of security company vehicles, private ones as well as State-owned ones; attacks on bank branches through damages to windows and ATMs caused by hammers, stones, paint and fire; fire and destruction of street furniture.*

With this communiqué we want to give our warm greetings to our prisoners, especially Monica and Francisco, who have been in pre-trial detention for over two years always with their heads held high; to comrades Nicola and Alfredo [ed. – see above], the comrades of the CCF [ed. – see above] and the comrades imprisoned in Chile; and we want to remember our fallen ones and greet those who day by day continue to bet on constant conflict and anarchist insurrection, and make anarchy be once again a threat.

*For a black December everywhere!*

*For the black international of the anarchists of action!*

*For the spreading of chaos and Anarchy!*

Nothing ends, the war continues...

– **Individualities for the Diffusion of Chaos**  
FAI / FRI



## **Ilya Romanov Given 10 Years Hard Labour (Russia)**

*[continued from Return Fire vol.2 pg74]*

June 2015, Ilya was sentenced by the Military Judicial Council (because of the target of the alleged attack attempt) to ten years hard labour – recall that the anarchist had his left wrist amputated after the explosion – and a 110,000 ruble fine. **The charge that seriously upgraded the case, “inclination to carry out terrorist attacks”, is based solely on a talk he gave in Donetsk, Ukraine, at the end of his previous ten-year sentence** (because the Revolutionary Co-Federation of Anarcho-Syndicalists taped and then released the event audio). His words follow: *“I will tell you this about prison: you mustn't be afraid of prison, you the youth. Go to prison relaxed. Fight Capital, fight the civil state even if it means you will go to prison. Do not be afraid, you will be fine inside there. Normal. No, no one will turn you into rubble. Now, and this I can tell you, the comrades outside will keep you warm, you will receive letters and parcels normally. Therefore, you will not die there. Now, the mortality in prisons is much lower compared to what went on before in the Ukraine, or even more recently, with Kuchma [former vice-president of Ukraine]. Back then it was terrifying, prisoners dropped dead like flies. Now that doesn't happen, you will stay inside normally. The only drawback is that, I will be blunt, that inside there is now very stupid youth, these stupid youths are the majority now, but even with them you can find a form of communication. There is time for reading, for the bettering of your spiritual level. I say to you: there is nothing completely terrifying in imprisonment. Therefore do not be afraid, fight, fight... I feel fine after my release from prison [ed. – one day before], and I wish you the same when your turn comes.”* In a video of the trial, Ilya is seen spitting towards the judge in defiance on the last day.

FIRE TO THE PRISONS

# MEMORY AS A WEAPON

## THE WITCH'S CHILD

*Doubts blew in with the clouds over the grassy hill and down by the willow tree where the child played in the afternoons. The witching hour had come, and the child was still awake, following those doubts past the rows of empty houses to the corner, where the bus comes in the mornings to take them all away.*



*A shadow came in the window and settled over the bed. The winds outside calmed, but a little breeze in the room itself seemed to tousle the child's hair, and caress its cheeks. When the child fell asleep, the shadow bent over its ear and whispered a bedtime story:*

*"Child, beneath this golden roof, you, of all people, know what it means to be homeless. It is the tragedy of some in this world to be uprooted, of others, to be rootless. This is the story of the rootless ones. Your bones already know the story, though your mind does not yet understand it. One day, in the waking world, this story will come back to you.*

Some say it began with the Romans, with their new geometries of warfare, their civilization and slavery. But the truth is, we only have ourselves to blame. Already before the Southerners came, we had lost the first battle. We chose the War, and have been living in it ever since.

It was a small mistake, but it was we who opened the gate to our enemy. We can still undo this mistake, but the hour grows late.

Our Mistake was this: we stopped celebrating the Spring. **We let the silence of Winter extend over the whole of the year. The time of the year for turning**

**inwards became our entire lives.** We turned away from one another, and became bored with ourselves. We cared less about what happened in the world outside. So we turned the sensitives into priests, and asked them to bring the mysteries to us, rather than searching for them. We turned our war leaders into leaders of every day: of course all of our days would become a quiet war! We began to fear our own adventures, and asked the leaders to entertain us with their trite wars.

**We fell into routines. Life was no longer becoming, but simply being.** The women turned to their fertility cults, replacing an unending web of mysteries with fascination over the one that still fit into their lives: when the one becomes two. The men, jealous of their exclusion from the possibility of creation and foolish to think they ever *could* be excluded from creation, turned to their destructive sports and wars. The war against women began as just another game, another competitive raid.

**Those little wars became our pastime, and the years went by as though we were trapped in a little house, counting the days until the equinox. Waiting for a Spring we never welcomed. But Spring has to be welcomed, or it never comes.**

**For the spectator, Winter never ends. Spring is an insurrection. A hammer that cracks the walls of seed pods, a bud that breaks the sheets of ice. An erotic meeting that shatters the contemplation of Winter and upsets all the old orders by the untamed collision and growth of bodies.**

*This is why on May Day, we celebrate. A people who welcome Spring will never know of kings.*

**When the Romans came they trumped all our little games.** Our raids and fertility tricks were child's play next to their *polity* and *economy*. Their contemplations were more sophisticated than ours. Their silence much louder than ours. Their Winters did not even come with cold.

We saw that they had perfected the game of conquest, and we envied them. In our own eyes, we became the barbarian at the gate. Hermann, who smashed the legions on the forest road<sup>[1]</sup>, had studied under them. We were not

"For anarchists, we don't have a linear view of the past, and then, *into the future*. We don't have a history with a capital 'H', but a patrimony, a heritage – which is still alive today." – Jean Weir

the slave who rebelled, but the young Prince. In the end we were the ones who sacked Rome, but only because we thought to outdo it.

When the Christians came, some among us adopted their God, because He was a God of conquest, a jealous God, created in our image. A God better suited to this war. When they began to destroy the sacred places, to burn the books, to torch the holy groves, there were finally those who understood our Mistake. We rose up. We joined those fighting against the legions and the slavers, those princes fighting to become kings, and we marched on Rome.

But we misunderstood who we were. We thought that without the Romans, their geometries would disappear as well. But those we followed into war carried them in their breasts. We thought that they were our people because they spoke the same language, but in secret they were speaking the language of conquest. We thought that they were our people because they celebrated the same gods, but in secret they bowed down to the God of jealousy. **We thought that we had destroyed Rome, but in fact we had spread it everywhere.**

*This is why on May Day, we mock.* Most of all, we mock ourselves, for this mistake that still haunts us.

Since that day, our task has been to learn who we are.

Because it was not our fight that we joined. The war leaders and their closest followers



were still playing their games, but we did not see this because they had long since stopped laughing. They were like the farmer scrutinizing his root cellar, counting the days until the last frost, weighing the diminishing supplies, eating the maths in his head. In their permanent contemplation, they saw that the Romans were becoming weak, and the time was coming to attack them, and take over their game.

Rome could not be made to work. A succession of war leaders, pretending to sack it, tried studiously to put its geometries back to work, but there was always another war leader eager to try his hand, and the whole thing fell apart.

For a thousand years, an uneasy truce prevailed. The slavery of the Romans was ended, but a venomous compromise snuck into its place. The war leaders who led us to victory returned half of the greatness wrested from the Romans, parcelling it out among us. They kept the other half for themselves, and passed from being leaders to lords. On the estates of the Romans, the servants were told they were free. The land was no longer their prison, but a trust between themselves and the new lords. They could live as they chose, as long as they tithed a part of the harvest to feed their liberators and the armies that protected them. A compromise between lord and peasant. A new equation, for a thing that was being called freedom.

Caesar was not dead. There were a thousand Caesars. And the Church kept peace among them.

The priests came among us. They taught us to hate our bodies. They taught us to fear the forest, the mountains, the black night. They monopolized magic and wed it to ceremony.

Many free communities remained, and stayed true to the old ways, but one by one they were conquered, chased out, razed to the ground. The princes offered us protection, but they were the ones bringing war. No one could stand up to them, but by allying with another of them. The princes were brought into the Church first. In order to make us believe we were the same, and at the same time to make themselves seem godly, they brought the religion down on their serfs.

**There were heretics, but thousands of us were thrown on the fire. Most of all our memories were burned. The voice was replaced with paper, and a greater silence came to reign. Any stories that were not in their one Book were banished. Memories of magic, of healing, of speaking with the forest, of our origins, memories of the time when we shared everything and nothing was owned, were suppressed.**

This is how they destroyed our roots. *And this is why, on May Day, we tell stories.* Stories of our lives, of our struggles, of the future we want, of a past we invent because we no longer remember it.

One year, their whole game was almost wrecked by a simple force of nature. A disease swept through the crowded cities and hungry countrysides, and few had the strength to resist it. Every third person perished. **The princes and the priests were most troubled by their loss of subjects. Bodies in their service became the most prized wealth, and they suddenly discovered that they were not in charge of the production of bodies. The mothers and midwives were. What if these should decide to sabotage the growth of the nation for their own, personal reasons?**

There were even some who declared they would not bring children into this world to live as servants.

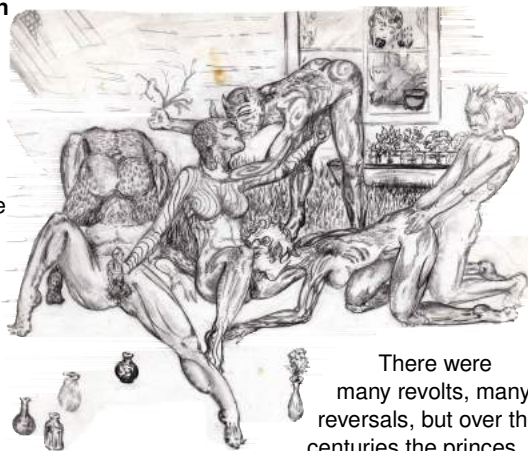
Contraception and abortion became the worst of crimes and sins. Love was only allowed if it bore children. The Christians had always hated women who loved women, and men who loved men, but now they turned ever more from preaching their hatred to enforcing it at the gallows.

Midwives were suppressed, wherever the princes could afford it. The mistrusted choices of the mother were overruled with

the loyalty of the professionals. The worst heresy was *that people could learn from their own bodies.* The only learning to be trusted in the future was the education in schools and the new universities. And all the professions they produced were self-regulating conspiracies. One could only practice by joining the profession, and one could only join the profession by passing through the training administered in the universities, and one could only pass the training by adopting the goals of the princes who funded those universities.

In the interests of keeping subjects alive, midwives were kept on as nurses, because the new doctors were inadequate on their own. But they excelled at governing the bodies under their charge with an iron discipline. **The world before these doctors was mute and witless. In their minds, sickness was not an attempt to communicate, and bodies could not be trusted to heal themselves.** Disease was something to be located, named, and excised. In time, even the experience of pleasure would be classified as a sickness.

*This is why we celebrate May Day with orgies.* To learn from our own bodies. To show that pleasure can be shared with whomever we choose. To respect another's desires and take joy in their satisfaction.



There were many revolts, many reversals, but over the centuries the princes became kings, and their domain expanded. Our yoke became heavier, and we were expected to pull more and more wealth from the land to give to our lords. And these lords denied there was ever a time when they were our brothers-in-arms. They were separated by blood, related to God, unlike anything else on the forsaken earth. It was forgotten that being a serf was once thought of as infinitely better than being a slave. There was less and less difference.

“In the witch-hunts, the Church explicitly legitimized the doctors' professionalism, denouncing non-professional healing as equivalent to heresy: *“If a woman dare to cure without having studied she is a witch and must die.”* (Of course, there wasn't any way for a woman to study.) Finally, the witch craze provided a handy excuse for the doctor's failings in everyday practice: Anything he couldn't cure was obviously the result of sorcery. The distinction between “female” superstition and “male” medicine was made final by the very roles of the doctor and the witch at the trial. The trial in one stroke established the male physician on a moral and intellectual plane vastly above the female healer he was called to judge. It placed him on the side of God and Law, a professional on par with lawyers and theologians, while it placed her on the side of darkness, evil and magic. He owed his new status not to medical or scientific achievements of his own, but to the Church and State he served so well.” – *Witches, Midwives & Nurses*

Still the lords needed to squeeze more blood out of the earth. They turned towards faraway lands, and they called the people they met "slaves." But this was a crueler slavery than anything the Romans had ever inflicted. If their God despised the human body, He hated the slaves' very souls.

They needed our help in these new wars of conquest, and above all, *they needed to prevent our defection*. So they told us we were white, which was immutably different from being black, or being a savage. The lords and their priests, cops, and explorers could not build new cages fast enough, so they built categories, and taught us that we were born into them, and could never choose who we were. And who we were was an army, mobilized to assault all those who still had roots in the world.

*This is why we celebrate May Day with visions.* To see that magic is everywhere, and all life is mutable, all categories inadequate.

**For in those years we fought many wars against them. We burned lords and priests, we ran off with savages, we threw captains overboard. And they responded by intensifying their war against us. They burnt millions for using sacred plants, for healing, for speaking with the forest, for communing with the old gods, for refusing to be white, for disrespecting their new laws that said land was not a trust but property, inhering to individuals, and only to men. And they slaughtered many millions more of the rooted ones, to take their lands, or punish them if they refused to be uprooted.**

And then they moved us all about, wherever they wanted us, rootless and uprooted, mixed together, tracked by our categories, until the very earth became strange to us, and we to ourselves. They put us to work. They no longer asked for a portion, but for everything, for our very time. It was not enough to partition the land. They also had to partition our lives into hours, and assign each one a price. **They learned to kill us in how they kept us alive. They taught us to view life as a series of numbers, to convert joy to value.** The forest became lumber. Our hands became labor. **They ruled us with calculations determining the cost of our lives, the price they needed to pay to keep us working.** Eventually they tricked us to view life in the same terms.

"[S]ettler-invaders had recourse to an instrument that was not, like the guillotine, a new invention, but that was just as lethal. This instrument would later be called Racism, and it would become embedded in nationalist practice. [...] Human beings were mobilized in terms of their lowest and most superficial common denominator, and they responded. People who had abandoned their villages and families, who were forgetting their languages and losing their cultures, who were all but depleted of their sociability, were manipulated into considering their skin color a substitute for all they had lost. They were made proud of something that was neither a personal feat nor even, like language, a personal acquisition. They were fused into a nation of white men. (White women and children existed only as scalped victims, as proofs of the bestiality of the hunted prey.) The extent of the depletion is revealed by the nonentities the white men shared with each other: white blood, white thoughts, and membership in a white race. Debtors, squatters and servants, as white men, had everything in common with bankers, land speculators and plantation owners, nothing in common with Redskins, Blackskins or Yellowskins. Fused by such a principle, they could also be mobilized by it, turned into white mobs; lynch mobs, "Indian fighters." "

— Fredy Perlman

*This is why we celebrate May Day with feasts.* Because scarcity is a phantom that must be banished. Because the only things that matter cannot be counted. Because despite all that we have endured, we love ourselves and we will not be instruments for the ambitions of others.

On several occasions we still rose up. We captured kings and threw them from their towers, bombed their carriages, or cut their heads off. But the war still carried on. **Over time the kings fractured and multiplied into a whole array of technicians. They made us accessories to production. They turned our bodies into machines.** The factories were the new model for humankind, the new treasure of our rulers, and they despised us for the fact that their precious machines needed us. The old equation changed. Freedom no longer meant a compromise between master and subject. It meant all power to the

machines, and the greatest mobility for their product. Our lives were sacrificed for the machines to keep running.

*This is why we celebrate May Day with sabotage.* For we will not surrender the rhythm of life to the timing of gears.

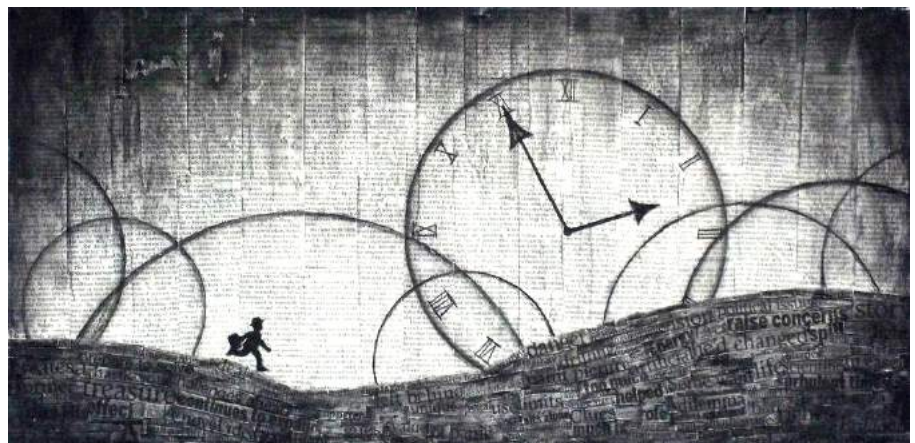
All their new techniques of warfare could not quench our rage. Even in the factories, or in the private places where they tried to confine the women, we formed new communes. Major upheavals shook the halls of the well masked princes, and they began to call these upheavals revolutions. **They said the old forms of authority were finished. They said we were all free, and could participate in their project as equals. And most of us were fooled.**

Just like the barbarians before us, we reacted more to our *exclusion* than to our *domination*, and tried to become the new Romans.

But more and more are beginning to realize that this project we're invited to participate in is the war against all of us. It allows us anything but mutiny. It keeps us



The anarchist Gaetano Bresci kills King Umberto of Italy in 1900 after 90 killed (including his sister) during bread riots





alive as long as we do not nourish ourselves. It demands only our complicity in this constant uprooting, and the suppression of those who still remember their roots.

## They put our freedom down on paper, the better to silence it.

*This is why we celebrate May Day with riots. To make a noise that will not go away. To burn all that is not true. To rip up the paving stones and discover, beneath them, the earth. To begin to grow roots again.*

*This is your story, child. This is why it seems you have everything, but you feel you have nothing. **Trust your feelings. Do not numb them with the pills they offer you. Because those feelings of anguish and rage are the same itch the seed feels in the last days of Winter, before it bursts open and sends out its buds into the world. It is this growth – uncontrolled, spontaneous – that would deprive them of their soldiers, which is why they fear it above all else.***



*Not everyone arrived in this desert along the same path. But there are many who share your story. There are others who still remember their roots, and know where to find them. But those like you do not even know what is missing. Remember this story, and there will be hope for Spring.*

1. ed. – Hermann der Cherusker, a chieftain of the Cherusci tribe of Germania leading an alliance with the Marsi, Chatti, Bructeri, Chauci, and Sicambri (five out of at least fifty Germanic tribes at the time), ambushed and annihilated three Roman legions and their auxiliaries in the Teutoburg forest, in 9 A.D. This is regarded as Rome's greatest defeat, at the peak of its empire, and they made no more attempts to conquer Germania past the Rhine river.

## 'THE TRANSATLANTIC INSTITUTION'

[ed. – extracted from 'The Many-Headed Hydra', by Peter Linebaugh and Marcus Rediker.]

According to the Beggar Act of 1598, the first-time offender for begging was to be stripped and whipped until his [sic] back was bloody; second-time offenders were banished from England, beginning the policy of *transportation*. Several thousand soldiers were recruited from London's Bridewell between 1597 and 1601, and in 1601 and 1602 four galleys were built and then manned by felons. After 1617 transportation was extended as a statutorily permitted punishment for felons; at each assize thereafter, half a dozen men were reprieved for galley service and ten conscripted for the army. Sir William Monson expressed the relationship among expropriation, theft, terror, and slavery when he wrote: "*The terror of galleys will make men avoid sloth and pilfering and apply themselves to labour and pains; it will keep servants and apprentices in awe[...] it will save much blood that is lamentably spilt by execution of thieves and offenders, and more of this kingdom than any other[...] And that they may be known from others, they must be shaved both head and face, and marked in the cheek with a hot iron, for men to take notice of them to be the king's labourers, for so they should be termed and not slaves.*"

Banishment legislation was aimed at the Irish, the Gypsies, and Africans after the 1590s. **The English conquest of Ireland in 1596 laid the material foundation and established the model for all conquests to follow.** Land confiscation, deforestation, legal fiat, cultural repression, and chronic crises of subsistence caused the Irish diaspora, sending men and women in waves to England and America. In 1594 all native Irish were commanded to leave England. Ulstermen [sic] found in Dublin were shipped to Virginia as slaves, as were Wexford rebels in 1620. **The Gypsies, a nomadic people who had brought Morris dancing to England, offered an example of life lived without either landownership or master. By an Act of Mary, any gypsy who remained in England longer than one month could be hanged; an Act of Elizabeth expanded the capital laws to include those who "in a certain counterfeit speech or behavior" disguised themselves as Gypsies.** In 1628

eight men were hanged for transgressing these laws, and their female companions transported to Virginia. In 1636 another band of Gypsies was rounded up; the men were hanged and the women drowned at Haddington. Africans, too, commanded the attention of Queen Elizabeth I, who in 1596 sent an open letter to the lord mayor of London and to the mayors and sheriffs of other towns: "*Her Majesty understanding that several blackamoors have lately been brought into this realm, of which kind of people there are already too many here[...] her Majesty's pleasure therefore is that those kind of people should be expelled from the land.*" In the same year, she engaged a German slave dealer to confiscate black people in England in return for English prisoners of war. In 1601 she proclaimed herself "*highly discontented to understand the great numbers of negars and Blackamoors [which] are crept into this realm.*"

Another part of the terror was forced labor overseas, a different kind of "going west." **Through the transatlantic institution of indentured servitude, merchants and their "spirits" (i.e., abductors of children and adults) shipped some two hundred thousand workers (two thirds of all those who left England, Scotland and Ireland) to American shores in the seventeenth century.** Some had been convicted of crimes and sentenced to penal servitude, others were kidnapped or spirited, while yet others went by choice – often desperate choice – exchanging several years' labor for the prospect of land and independence afterward. During the first half of the seventeenth century, labor-market entrepreneurs plucked up the poor and dispossessed in the port cities (London and Bristol especially, and to a lesser extent Liverpool, Dublin, and Cork) and sent initially to Virginia, where the practices and customs of indentured servitude originated. In order to entice settlers to and secure workers for the infant colony, the investors of the Virginia Company of London fashioned a covenant between the company and the workers. Imperial and local rulers of other colonies, most notably Barbados, adapted the new institution to their own labor needs. Indentured servitude, Eric Williams has remarked, was the "historic base" upon which American slavery was founded.

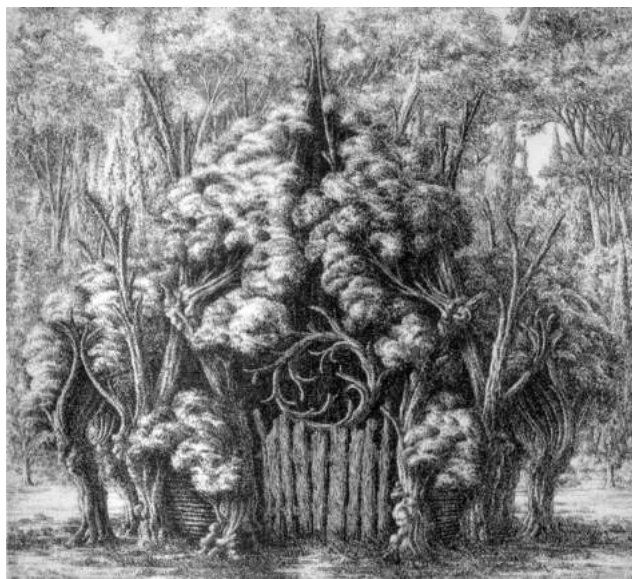


Dale Farm eviction, Essex: four hundred years on, the British State's war on travelling peoples continues

# TEXT CONCERNING HAMBACH FOREST (GERMANY)

[ed. – The Hambacher Forest (often shortened to Hambach) has been called the last primeval forest in Europe. It has existed continuously for some 12,000 years, though now only a fraction remains (and much of that younger growth). Since 1978, energy companies have been devouring it tree by tree, in order to mine brown coal to fuel Germany's industrial expansion. The remaining chunk of forest, populated by massive hornbeam and oak trees along with several rare or endangered species of animals, has been targeted by the European energy giant

RWE who begun digging an incomprehensibly huge open cast coal mine, displacing entire villages and clear-cutting the last remnants of this once great forest. In April 2012 the forest was squatted in order to prevent it from being cut down and to prohibit the growing of the mine. Since then the occupations have been evicted several times but every time shortly afterwards re-occupations have taken place. Here is a report on the recent phase. **STOP PRESS:** March 15th – Huge police raid on Hambach, all barricades are being destroyed. Police are engaged in cat-and-mouse with fighters in the woods trying to erect new ones. Elsewhere, near Bristol, U.K., the trainline connecting 70% of Britain's power-generating coal to its distribution had been cut through in multiple places, urging the fighters in Hambach onwards. As some of the comrades from the forest wrote in a call-out; "Regardless of the oppression the state throws at the Hambacher Forest, like the microbes, insects, plants, birds, and animals cohabiting all of our living barricades, that remain alive with the spirit of resistance, Hambacher Forest will remain as not just a reminder but also a call to action."



The conflict against RWE at Hambacher forest has intensified with every day since the beginning of this new year [2016].

Many individuals embracing a diverse variety of tactics have been hard at work bringing anarchic mischief to the mine.

## Some elements of practical refusal from the occupiers of the forest include:

- The continuous barricading of the roads used by security and construction vehicles, as well as structural damage to the bridges they use with fire and pick axes.
- Tree-spiking and the placement of "potential improvised explosive devices" in threatened areas of the forest, as well as more and more barricades, platforms and tree-defenses deeper in the woods.
- The technological apparatus of RWE such as pumping stations, radio-masts and electrical transformers being set aflame almost daily.
- Sabotage of coal-transportation infrastructure, such as short circuiting the power lines running above the train tracks and burning of electrical components alongside the railway.
- Numerous attacks with stones, slingshots, fireworks and molotov cocktails against the mines security forces, either ambushed on their patrols, or directly confronted at checkpoints. Many of these acts



have now been carried out in revenge for the attempted murder, hospitalization and subsequent imprisonment of one comrade on the 21st of January<sup>[1]</sup>.

Of course this has not gone unnoticed by the cops, who have openly acknowledged the area surrounding the mine as "outlaw territory". For over a week now, surveillance of the forest occupation has increased, with helicopters hovering above for some time almost every day, and sending groups of cops in riot armor into the forest. They also make many attempts to ID-control people who are coming to the forest from the train station.

It should go without saying that we will not be intimidated by the presence of some vans of cops, skirting fearfully around the woods. **Every time, the helicopter has been greeted routinely with fireworks, and one cop car which ventured a little too deep into the autonomous zone was smashed up, as was the vehicle sent to retrieve it.**

Day and night, we lay in the woods, watching, waiting, ready to strike at any moment, and should you imprison or strike down any one of us, as you now well know, there will be consequences, here in Germany, or anywhere else in the world where RWE spreads its sickening tentacles.

It is now of importance to address that of course **RWE is not just responsible for opencast**

**lignite mining and deforestation in the Rheinland in Germany, RWE, its subsidiaries and accomplices are to be found everywhere. Their projects, their offices, their cars, their machinery, our targets, are to be found everywhere.**

They are responsible for the running of coal mining operations worldwide, such as the collaboration with Hrvatska Elektroprivreda to run the Plomin coal-fired power station in **Croatia**, the lignite and gas-fired Mátra Power Plant in **Hungary**, where RWE is the 2nd largest competitor in the national electricity market, with shares in the ELMŐ/ÉMÁSZ Group, FIGÁZ and TIGÁZ. They also seek to expand the development of the coal industry in the Asia-Pacific region with offices opened in **Singapore**, and operations based out of their offices on the 22nd floor of The Plaza Office Tower in Jakarta, **Indonesia**.

RWE also makes a killing (literally) from its part played in the increased development of the atomic menace, running and servicing nuclear power stations across the world, with the collaboration of the Technical Association of Large Power Plant Operators and VGB Power Tech.

And what would RWE be, without its contributions to the industry of hydraulic fracturing and the construction of gas-fired powerplants such as the CCGT power plant in Denizli, **Turkey**, with the aid of Turcas Petrol and Metka, or increased oil and gas exploration in Poland, under the banner of RWE east, whose central offices are located at Limuzská 12/3135, 100 98 Prague 10, Stranice, **Czech Republic**.

RWE Innogy, the subsidiary complicit in the farce of greenwashing industrialism, which boasts of "renewable" or

“sustainable” energy operations. With this approach, RWE feeds the insatiable hunger of the industrial leviathan and at the same time satisfies the manufactured needs of those “benevolent” and “conscious” consumers, so that they too may spend all their lives in the glow of artificial light, with dead eyes staring blankly into screens, as they attempt to distance themselves from the harsh realities of the mechanised and systemic dominion that they depend on and contribute to, whilst at the same time sacrificing themselves upon the altar of the “green economy”.

With biomass power plants, solar, wind and hydro farms – all highly dependent on the same ecocidal methods used in their production, operation and maintenance, such as the extraction of rare minerals for circuitry and other sophisticated technologies and the burning of immense amounts of fossil fuels just to keep them in working order and fully integrated into the electrical grid – **in Belgium, the Netherlands, France, the UK, Italy, Spain, Portugal, Poland the USA, and many other countries (which are listed conveniently on their website, along with the locations of their offices and so on).**

RWE are also working together with Siemens to build virtual power plants... “What the fuck is a virtual power plant” you ask?

According to RWE's web page “A virtual power plant is a link-up of small, distributed power stations, like wind farms, CHP units, photovoltaic systems, small hydropower plants and biogas units, but also of loads that can be switched off, in order to form an integrated network. The plants are controlled from one central control room.”

With this, Siemens and RWE seek to create an interconnected, easily controllable and digitalized electrical grid, so that the functioning of capitalism, and the smooth flow of profit and products can be managed with ease, by some cabal of technocrats, plugged in, locked away, working towards the total control and destruction and of the natural environment which all life is dependent on.

In the words of Siemens-puppet Thomas Zimmermann: “With this technologically leading system, RWE will be well equipped to meet the challenges of an increasingly digitalised energy world.”

RWE is also making major contributions towards the approaching technological singularity, which seeks to encompass all aspects of life under one suffocating, automated, artificial reality. With the aid of its research project “E-DeMa”, they are

working on projects such as “smart homes” and “smart meters”, so that each individual/familial consumer-unit is completely integrated into the automated capitalist-industrial machine<sup>2</sup>.

Plugged in permanently one can use their “smart” phone to manage their levels of electricity consumed, turn heating and lights on and off whilst slaving away at some mindless job, simultaneously booking in appointments and sending “emoticons” to their so-called “friends” on disgracebook, ordering the latest automated vacuum cleaner to keep the prison-home sterilized, all from the comfort of your place of employment-imprisonment, working for digital money, to spend on mind numbing drugs and healthcare, and the latest distraction, all kept safe and secure under the surveillance of countless corporations, working hand-in-glove to spy on, collect and database every aspect of your life... all this for your security, all this in the name of convenience.

Of course this dystopian vision of the future offered by RWE and the nerds of the techno-industrial system is only available for those those eager to comply and bend themselves to the will of another, and those privileged enough that the increased development of this technologically driven society has not already landed them in prison or some distant mass grave.

*We conclude this text with a call out to all cells and chaotic individualities tending towards the international anarchist offensive against power, for the direct attack against RWE, its subsidiaries, its partners such as Siemens and VGB Power Tech and their projects.*

**Our targets are everywhere. Opportunities present themselves everywhere.**

From expensive, isolated and indefensible pieces of infrastructure on the edges of the prison-cities, such as power lines, substations, transformers, wind/solar/hydro farms and so on, which if destroyed will all have a wide knock-on effect, to the densely packed clusters of targets in cities, such as offices and groups of vehicles parked outside, CCTV surveillance cameras, telekomm masts and electrical boxes full of fibreoptic cables line the streets, begging to be sabotaged, shattering the hold of civil normality for a time, perhaps long enough that some will look away from their glowing screens and see the fire of chaotic anarchy on the streets. With a little research, the homes of the technocrats are uncovered, and their daily lives can be ruptured at any moment, their ostentatious cars burning on their driveway, windows shattering in the night.

With easily reproducible and simple methods elaborated in the numerous communiques of anarchist action cells, such as the placement of a single firelighter cube, or the indiscriminate application of bolt cutters, crowbars, rocks, hammers and molotov cocktails, our targets are all too easily destroyed. Our targets are everywhere. Our tools are many, and the automatons of order cannot be everywhere at once.

*In solidarity with imprisoned warrior Fledermaus<sup>3</sup>.*


*For international coordination and combative anarchy!*

1. ed. – During clashes with RWE security, one guard deliberately ran over a forest-defender known as Flendermaus (bat in German; Hambach is home to the seriously-threatened Bechstein's bat), who was subsequently beaten and imprisoned.


2. ed. – For more on the 'smart' environment, see **Bristol, Britain's Flagship 'Smart City'**

3. ed. – After four months inside, he is now free.

**INGREDIENTS**  
(Cleaned of fingerprints)



Good quality firelighters. The hi-energy individually sealed or 'gell' type are the best and also help prevent forensic traces on your clothes.






Lighter/matches


**Instructions**

We light the product(s) properly and place in position 1 (directly on top of the wheel under the arch below the fuel tank/cap) for hi-energy individually sealed type, or position 2 (push into/through outer engine grill) for 'gell' type.

The flames will take some time to establish, giving you time to leave the area. Be aware of witnesses and your entrance and exit route.

Position 1 will result in a fuel tank explosion if product(s) are hi-energy. Position 2 will result in an engine fire which will also destroy the vehicle.

FOR SOCIAL WAR NOW 

# 'TO CREATE & MAINTAIN THEIR WEALTH' / 'SENSUALITY, MAGIC & ANARCHIST VIOLENCE'

[ed. – Reviews by anonymous authors from the *Jauría trans-feminist zine* (Spanish language) and *Black Seed anti-civilisation paper* respectively]

## 'To Create & Maintain Their Wealth'

### **The history of accumulation from another perspective**

Normally, industrialisation and capitalism (as well as the class relations generated in their womb) are explained to us through the figure of production and wage labour. This approach ignores and mutes the role of millions of subjects whose labour-power has also been used for accumulation; *and whose exploitation and resistance has also formed part of the story.* On the one hand, we are talking about non-human animals and their unpaid work, essential for the development of major industries and the generation of wealth; on the other hand, we refer to women relegated to the caregiver/reproductive role, carefully designed to ensure the continuity of the system and discourage any hint of dissent or solidarity.

Although we cannot aspire in these lines to a comprehensive analysis of the issue and its nuances, we would like to throw together some of the key proponents as proposed by the author Silvia Federici and the historian Jason Hribal.

The first delves into the roots of the State and economic control over the feminine body and social role, dating back to the post-colonial American witch hunts [ed. – and much before]. **For Federici, the capitalist system is not a logical evolution of society, but a plan carried out in a calculated manner for a few to create and maintain their wealth and privileges. In this regard, criminalising sexual and reproductive freedom meant creating a break from the norm of the time and, simultaneously, neutralising experiences of self-organisation and social functions of some women who could be possessors of knowledge linked to respect for nature and the community. Thus, any possible resistance to the necessary social transformation for the emergence and development of capitalism was annihilated or contained. Women**

were gradually set aside from productive economic activities and, when waged work became the main source of wealth, women's bodies began to be conceived of as reproductive machines for the creation of the future labour force. At the same time, unpaid housework accounted for the livelihood and the daily reward for the existing [male] labour force: *"capital has made and makes money out of our cooking, smiling, fucking."* (Federici, 1975).

Also profitable to the bosses and to the system in general was all the energy produced by non-human animals. In his work, Hribal shows to what extent these were depended on during industrialisation: *"On the agricultural farms, it was oxen, horses, mules, and donkeys, as well as the occasional cow, ewe, or large dog, which pulled and powered the plows, harrows, seed-drills, threshers, binders, presses, reapers, mowers, and harvesters. In the mines, they towed the gold, silver, iron-ore, lead, and coal. On the cotton plantations and in the spinning factories, they turned the mechanical mills that cleaned, pressed, carded, and spun the cotton. On the sugar plantations, they crushed and transported the cane. On the docks, roads, and canals, they moved the carts, wagons, and barges of mail, commodities, and people. In the cities, they powered the carriages, trams, buses, and ferries. On the battlefields, they deployed the artillery and supplies, they provided the reconnaissance, and they charged the lines. This was the labor of production: producing the power necessary to propel the instruments of capitalism. Indeed, the modern agricultural, industrial, commercial, and urban transformations were not just human enterprises. The history of capitalist accumulation is so much more than a history of humanity. Who built America, the textbook asks? Animals did"* (Hribal, 2003).



**Already in previous economic systems, other-than-human animals had been used as currency, or as products, or as machines for production. What capitalism skilfully did was to take control of those ambiguous relationships in which the animal was, at the same time, a resource and a member of the human community. It dissociated those 'products' and 'machines' from the subject who they came from, from the individual character of the 'operator's' experience. In this way, not only the interests and the needs of the animals themselves were muted, but also the voices that were beginning to rise up to show solidarity with them and to demand an end to their slavery.**

In the same way, this system achieved that the very concept of 'woman' be assimilated almost exclusively into the role given to her in the hetero-patriarchal home. According to Federici, capitalism has led women to believe that household chores and caring for children are 'an act of love', and it is still commonly accepted that only maternity, infinite patience and caring dedication make us 'real women'.

### **Control of the Body**

Even so, to Silvia Federici the female body is not the only one in which capitalism intervenes, but the bodies of the proletariat in general are dominated through hunger, reproduction, the subordination of basic needs to work, etc. The case of the non-human animals is an absolute exponent of this domination, their bodies at the same time being a source of labour-power, machine production and products. In all these cases, the control of the reproductive capacities of individuals plays a fundamental role for the accumulation of wealth. **The sows, cows and sheep on the farms, female elephants and lionesses in the zoos and circuses, the orcas in the aquarium... usually resist reproducing. Their pregnancies are induced, their deliveries are scheduled, their daughters [sic] are stolen and killed by the same industry that steals life from them. It's them who decide how many bodies will be born and how they will optimize their productivity.**

**Lives are created in order to be exploited and destroyed.** In a more veiled way, States legislate to punish a woman who does not want to collaborate in the reproduction of the workforce [ed. – see for example the recent extention of prohibitions against abortion in Spain, Brazil, etc.], and to have the last word about how, when and how much she should give birth: “Capitalism has always needed to control the bodies of women because it’s an exploitative system that privileges labour as the source of wealth accumulation[...] Imagine if women go on strike and don’t produce children; capitalism comes to a halt” (Federici, 2014).

Denial of reproduction, exercised both by humans and by individuals of other species, is without a doubt a powerful form of resistance, but it’s not the only one. The animals have made changes in the history of labour by slowing or shutting down production, attacking their exploiters, fleeing and even forming maroon communities free in nature. The women accused and persecuted for witchcraft were not the only people who dared to challenge or question the power of the Church, the patriarchy and the economic system. If exploitation and rebellion exist beyond the classification of genus and species, so too can solidarity.

### The search for the commons

Taking again the example of the witch hunts, the criminalisation and isolation of certain subjects means a breakdown in the community. The woman who wants to be something more than ‘woman’, who claims herself as a free individual, owner of her body and of her relationships, is presented as a monstrous lover of the devil, and enemy of humanity. She who wants to control her reproduction is shown as a devourer of children, who can make men impotent.

**Ultimately, the woman is ‘something else’, different from other members of the social group. Midwives and healers, and the religions linked to respect for nature, are also stigmatised.**

**Wildness and nature become something undesirable, and punishable. In the same way, non-human animals are punished and subdued until they are docile enough to be useful. These animals are also perceived as ‘something else’, however much they work and live with the group, and although there is no real**

taxonomic or logical difference between what it means to be ‘human’ and what it means to be ‘animal’.

Thus, although capitalism in practice places workers, housewives and beasts of burden in the same position, only those who contribute with waged productive work are considered among them as members of the working class, and on the basis of this consideration build relationships of mutual support and solidarity. Both Hribal and Federici pursue with their research, more or less explicitly, a break with this limited view of the idea of class. Their proposals seek to broaden the concept of the commons, to put it into practice, and promote recognition among equals from below, by eliminating the barriers imposed from above to prevent that we find and help each other.



It’s a newly-born idea, which has much to say and discuss, but at the same time it’s one of the oldest ideas in the world: we are in this together, and together we’ll get through this.

## **‘Sensuality, Magic & Anarchist Violence’**

In early Spring of 2013, a small handful of anarchists, calling themselves Feral Death Coven, republished and began circulating a book called *Witchcraft and the Gay Counterculture* by Arthur Evans. The original was published in 1978 by FAG RAG books, and is a cult classic among radical fairy and queer witch circles. Without permission or authority, the book is a beautifully pirated edition, suitable for its content. In a world where original editions of the book regularly sell for hundreds of dollars, such an edition is a welcome contribution to the queer, pagan, and anti-civilization canons. The new edition has largely been circulated at anarchist bookfairs and hand to hand, fueling discussion and inquiry.

**In the context of a renewed interest in the history of the Witch-hunts and the rise of Christian civilization, this book offers a significant contribution.** In recent years, anti-capitalists and pagans alike have explored a radical analysis of these histories and have worked to understand the conditions by which patriarchy and capitalism have developed together as two heads of the same monstrosity. This line of inquiry is perhaps best illustrated by the relatively widespread reading and discussion of Silvia Federici’s *Caliban and the Witch* and also the renewed excitement about Fredy Periman’s *Against His-story, Against Leviathan!*

“Kathleen Jamie has written that “*there was a time [when] there were no wild animals because every animal was wild*”. Her point can be extended by suggesting that there have been times and places where there were no “animals” at all because all animals were individuals (or at least representatives of particular species). A koala wasn’t an animal but was simply a koala nor was a raven an animal but rather simply a raven. A koala and a raven are clearly very different individuals and haven’t always both fallen under a homogenizing term such as “animal”. In *Creatures of Empire*, Virginia DeJohn Anderson notes [speaking specifically of Algonquin-speaking Indians in New England and the Chesapeake region of colonial America] that: “*Colonists who compiled lists of native vocabulary recorded names for many kinds of animals, but no Indian word for “animal” itself... The absence of a clear equivalent for animal is striking, since compilers of native lexicons typically recorded words in common use and it seems unlikely that the term never came up in conversation. If this linguistic peculiarity represented a genuine conceptual difference, it suggests that Indians did not conceive of the natural world in terms of a strict human-animal dichotomy but rather as a place characterized by a diversity of living beings*” [...] of which we are a part.” – *Without a Word for Animal*

“The animic world is in perpetual flux, as the beings that participate in it go their various ways. These beings do not exist at locations, they occur along paths. Among the Inuit of the Canadian Arctic, for example, as the writer Rudy Wiebe has shown, as soon as a person moves he or she becomes a line. People are known and recognised by the trails they leave behind them. Animals, likewise, are distinguished by characteristic patterns of activity or movement signatures, and to perceive an animal is to witness this activity going on, or to hear it. Thus, to take a couple of examples from Richard Nelson’s wonderful account of the Koyukon of Alaska, *Make Prayers to the Raven*, you see ‘*streaking like a flash of fire through the undergrowth*’, not a fox, and ‘*perching in the lower branches of spruce trees*’, not an owl. The names of animals are not nouns but verbs.” – *Rethinking the Animate, Re-Animating Thought*

This book tells a congruent story, but from a unique position. While engaging with the same history as Federici, Arthur Evans departs from her in some marked ways. He subtitled his book “*a radical view of western civilization, and some of the people it has tried to destroy,*” and in doing so he attempts to hear and to share the perspective of those people annihilated in the Witch-hunts. This effort is something tragically absent in the patronizingly materialist writings in *Caliban*. While Federici critiques the capitalist Mind/Body and Material/Spiritual splits which cleaved the world into an alienated hell, her methodology is rooted in the Mind and Material poles of these violent dichotomies. **This intrinsically domesticated perspective may indict the Witch-hunts, yet it remains a tacit acceptance of the ideology which has fueled centuries of genocide.** In his lament for the world vanquished by Civilization and his celebration of the voices of the defeated, Evans’ critique has more in common with Fredy Perlman’s. Both describe Leviathan’s material rise as being inseparable from the sensual and spiritual poverty it has enforced upon the biosphere.

His narrative differs from both *Caliban* and *Leviathan* in its being explicitly queer. Fredy Perlman’s book describes the rise of patriarchy from a implicitly gender essentialist framework and has absolutely no analysis of the existence or struggles of queer people, which amounts to an unfortunate blemish on what is an otherwise brilliant text. Federici’s book is also regrettably tarnished by a more explicit gender essentialism. In the introduction to *Caliban* she argues that “*the debates that have taken place among postmodern feminists concerning the need to dispose of ‘women’ as a category of analysis, and define feminism purely in oppositional terms, have been misguided*” and that “*then ‘women’ is a legitimate category of analysis, and... a crucial ground of struggle for women, as [it was] for the feminist movement of the 1970 which, on this basis, connected itself with the history of the witches.*” Her willful refusal to engage with anti-essentialist queer and trans thinkers is made all the more sinister by her omission of the histories of these people within the Witch-hunts. In fact, queer people earn little more than a single footnote in Federici’s book length academic text. Thus, *Witchcraft* is a refreshing corrective to ways that *Caliban* falls short. **Firstly, because as a historical document, the book demonstrates that the nascent Gay Liberation movement also connected itself with its witch predecessors. Secondly, by telling the history of witches from the perspective of the queer, trans and gender-variant people**

**in the struggle, Evans provides an implicit rejection of ‘women’ as a hegemonic or natural category long before the so-called ‘postmodern debates’ which Federici conjures to dismiss this perspective. And lastly, because this book is perhaps the first to beautifully situate the rise of heteronormativity as inseparably bound to patriarchy, industrialism, and the state. So, for those who cannot be satisfied with a mere study of industrial/white-supremacist/patriarchal civilization, Witchcraft could prove to be a weapon in a struggle which concurrently attacks the industrial, racialized and gendered orders.**

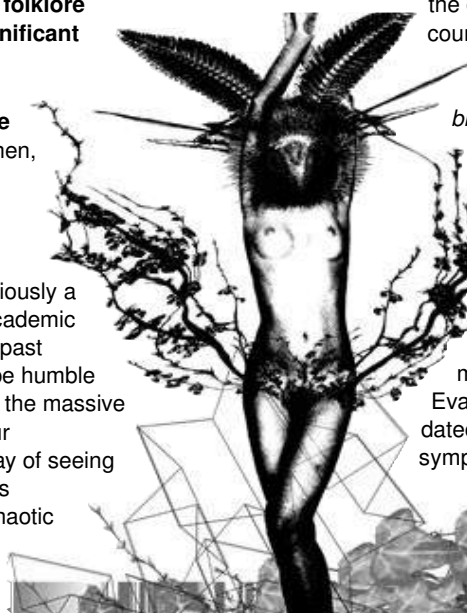
None of this, of course, is to say that *Witchcraft* is beyond criticism. The book is greatly flawed and dated in ways that cannot be ignored. Foremost among these problems is Evans’ ambiguous relationship to the disciplines of Anthropology and History. **While he often critiques the biases and worldviews of the white anthropologists he draws upon, his criticism often feels superficial at best.** He implicates these anthropologists and historians in a more general heteronormativity, but he never takes this towards a deeper critique of Anthropology itself (as if these Scientists would be acceptable if they were only more gay-friendly). Anthropology, as a white supremacist and civilized discipline, can only inherently look to the past through a domesticated and racist lens. The result of such inquiry will always then be mystified through a racist and essentialist paradigm. Many of the claims that Evans reproduces from white anthropologists, must thus be treated with even greater skepticism than he uses, and should constantly be subject to critique.

**In Evans’ own introduction, he denounces academic historians and anthropologists. Instead, he celebrates mythology and folklore as being as significant and vital to our understanding of our collective past.** It is sad, then, that he does not push this alternative to its conclusion. To actually take seriously a critique of the academic approach to the past would mean to be humble enough to admit the massive blind-spots of our domesticated way of seeing and to reverse this unknown as a chaotic wonder to be explored. **Refusing this**

**academic worldview is equally important if we are to acknowledge that the struggles of indigenous people, queers, and witches are not a relic of the past – rather that these cultures survive into the present and continue their struggle for survival.**

Yet there still remains a crucial benefit from a study of the war between Civilization and the nature-cultures that it has struggled to eradicate. This benefit is the perspective that the continuous trajectory of His-story and its Civilization has been won at the expense of countless queers, witches, gender-variants, trans-people, heretics, indigenous cultures and wildlife. And so this story demonstrates that the cherished Progress of the society which holds all of us hostage is also the story of rape, torture, eco-destruction, enslavement, murder, genocide and omnicide. If we understand the beast which confronts us, we are all better equipped to combat it without falling into its snares.

To genuinely appraise our enemy and to avoid its traps would mean to critique this book, but to take its conclusions beyond themselves. Contemporary readers of the text should find it very frustrating for its naïve optimism in its final chapter. **Evans concludes his extremely thorough critique of industrialism, militarism, statism and patriarchy by paradoxically arguing for a ‘new technology’, a ‘new socialism’ and a ‘new civilization’ that is not based on any of the infrastructure of the current one. These hopeful and empty assertions can only possibly read as baseless and absurd after enduring the horrors of the text’s narrative.** Those living in the cybernetic, techno-industrial, mass-alienated prison society which has unfolded in the last 35 years must concede that whatever optimism around technology and socialism that may have ever existed must be left in the dustbin of history. The countercultural fetish for a ‘new technology’ which prevailed in the 70s gave birth to the cybernetic governance that we now live within. It is abundantly clear that those who fetishize technology and socialism only serve to construct a more abysmal and well-managed dystopian future. Evans reads as all the more dated and foolish in his sympathies for a Maoism of the past. Any misplaced hope in the Maoist project must reconcile itself with the industrial and genocidal atrocities



to which that project gave rise. We can safely discard of this naivete and conclude that no 'new technology' or 'new socialism' nor anything short of a cleansing fire can assist us in our self-liberation.

Even after excising the anthropological and socialist perspectives, this book still contains a great deal of relevance for those who desire such a fire. *Witchcraft's* own argumentation offers a vindication of queer sensuality, magic, and anarchist violence which speaks for itself and can be followed toward any number of endeavors in the pursuit of freedom and wildness. In spite of our criticism, we are passionate about this book because of the way that these perspectives and proposals invigorate our own struggles against this world.

"We need to offer the death rites in a culture that pretends that death can be cheated by buying the latest i-gadget or hooking ourselves up to plasma bags of young blood. These technological and scientific responses do not account for the wider environment which we do not control, but which now seeks to redress the killing balance and is doing so with storm surge and wildfire and tornado and flood and drought regardless of what is playing on your headphones or how high the gates are to your compound. I welcome this storm. I had spoken to a friend about a time when a spirit came through to us and just wept. He wanted to know if the spirit world was aware and reacting to all this. To us they are. Our allies in the wild are making their last stand and we stand with them. We are embedded in this other world and it will speak through us. [...] Witchcraft is profoundly animist, and that means we have responsibilities to fulfill. There is no hierarchy of actions, no purity test as to how practitioners use this knowledge; each will find their own innate response that is generated from their own circumstances and the needs of their community of spirits. [...] Witchcraft has never been passive in the face of power. Our witchcraft will not be silenced at a time such as this, it will not be polite. Witchcraft cannot retreat to the wilderness, because there is no exterior wilderness left; instead we need to *exteriorise our inner wild*. We need to wake up to the animal in our bodies. This is witchcraft as contagion, as living flame. We witches must however reluctantly return the curse that has been laid upon us all."

– *Rewilding Witchcraft*

# WHY WE ARE WITH THE FIGHTERS

[ed. – Put out by the London anarchist web infrastructure project Rabble, partly prompted by the statement of the U.K. Anarchist Federation against “the support that [many anarchists] are offering the ‘Rojava revolution’” (which they do not consider a valid process because, among other reasons, it does not resemble the Western proletarian ‘appropriate-the-means-of-production’ industrialised debacles which they correctly see as their heritage). **This is in reference to the extensive social transformation underway in the west (‘Rojava’ in Kurdish) of the traditional Kurdish regions which are mostly still colonised by Syria, Turkey and Iraq.** (For the last century, the U.K. state has been a major initiator and supporter of Kurdish oppression in the Middle East.)

During the so-called ‘Arab Spring’ (see **Return Fire vol.2 pg87**), forces used the destabilisation in Syria to declare the region of Rojava autonomous, allegedly inspired by the vision of a Syrian self-described anarchist Omar Aziz – though there certainly is still a governing framework (however directly democratic, revocable, grass-roots, etc.). **This piece was written during the bloody defence of the city of Kobanê from the siege by fundamentalist militias of ISIS-Daesh;** since then the Islamist forces have been pushed back. However, a suicide bombing in Suruç in June 2015 targeted people on their way to aid the reconstruction of the war-torn city, killing 32 (including the anarchists Evrim Deniz Erol, Alper Sapan and Medali Barutçu). Turkish State involvement in the event is strongly suspected; their hatred for the Kurds and covert aid to ISIS are well known. Turkey went into a state of near civil war after the atrocity, with clashes and armed demos across Istanbul and the Kurdish south east of country, and two Turkish cops were anonymously executed the next day; also, more Kurdish regions declared autonomy despite army curfews and ongoing deaths or brutalisation.

Following this, international solidarity was also felt, with Turkish embassies visited and their walls graffitied (Nepal) or their vehicles bombed (Switzerland); other targets have included Turkish airlines (picketed in Turin) or travel agencies (burned down in Heilbronn). **Many have travelled to Rojava to join the social transformation underway, focused on radical decentralisation, ‘social ecology’, and readings of feminism; in some ways, it has been reported that it should no longer be exclusively thought of as a ‘Kurdish revolution’ because of the number of internationals involved (not to mention number of Kurds not involved).** Regional combat continues with ISIS and Turkish military.

As well as the military offensive, the Turkish State also threatens the region with the GAP Project of 22 dams being built across north Kurdistan for hydro-power for the industrial centres of west Turkey, which will flood diverse bioregions and some of the longest-standing settlements on Earth, forcing Kurdish people out of the rural areas and into the cities, and reduce water-flow to Syria by 40% and Iraq by 80%. International companies involved in the project include Andritz; with an English office in Belper, Derbyshire. The Turkish army has additionally re-started burning down the oak forests of north

Kurdistan to flush out guerrillas, a method it has used since the ‘90s.

Ourselves, we do not feel we can really venture ‘a position’ regarding the Rojava revolution, so far away in both space and context. **There certainly are a lot of unanswered questions we have about the support many anarchists and revolutionaries are throwing behind organisations in the region;** the Kurdish Workers Party (P.K.K., formerly Marxist organisation with an armed wing, which has been ‘converted’ by its imprisoned leader to a ‘democratic confederalism’ inspired by a U.S. ex-anarchist academic) has viciously repressed and condemned the Kurdish youth who autonomously fight police, burn schools, police stations and banks, and loot supermarkets. Also, the Western powers have been supplying some aid and airstrikes to the autonomous regions of Kurdistan in their fight against ISIS, via the Democratic Union Party (P.Y.D.) in the area. Rojava is rich in oil, gas and phosphates; surely the West never supports something that will not help them in the long-term.

Zaher Baher commented that, “[c]ompared to the help the US and other Western countries give to reactionary and terrorist states, their help and support for Rojava is nothing. But still, why do they give it? The reason is that to defeat Rojava by military force would not be easy at all. Any country that fought Rojava’s movement would face a huge protest, not just by its own people but also by people from other countries. **So the best way to defeat it is to support it, and thereby to contain it and tame it, without sacrificing any of their soldiers. Once this has been done, they can occupy it economically.** What I see from the interviews of the PKK and PYD leaders and their attitudes is that they are very anxious and are rushing to get closer to the US and other Western countries.”

The character of the social transformation in the autonomous regions does have interesting aspects for sure; the gender theories being experimented with are said to be informed by studies of pre-civilised, gynocentric cultures of the region, and while the movement is not ‘anti-civilisation’ in the sense we know it, there is a level of awareness of the influential turns which were made by Mesopotamian civilisation so many thousands of years ago, and the catastrophes it wrought and spread. However we have no desire to either project ‘anarchism’ onto their struggle, as some are quick to do (although some within that struggle do clearly position themselves as such), nor to reprimand it for ‘not being anarchist enough’; both in this case being colonialist impulses. We certainly don’t condemn the bravery of the men and (a great many) women fighting there. When it comes to solidarity, we can state our enmity for the Turkish State and ISIS clearly, and await more first-hand information about what the paths being travelled outside the P.Y.D., P.K.K. et al there in fact are. Direct accounts by known comrades who have travelled there will be our greatest help in this, and we know that they are slowly coming in. Either way, we see our greatest contribution to a rebellion along the lines we’d feel complicity for as being one and the same; to constitute the internal enemy in the Western societies, fighting to destroy the imperialist monstrosity from within.]

We are with the fighters in Kobane, defending their lives and freedom against the fascists of ISIS. Just as we are with all those who take up arms against oppressive regimes, in Turkey and Syria and across the world.

We are with the rioters and looters in Ferguson, Athens, London, and all the streets of the world, wherever people take to the streets and confront the violence of police and state.

We are with the individuals and small groups of insurgent friends who, even though they are few and scattered like fireflies in the night, attack the system however they can.

**When it comes to the fighters in Kobane and Syria,** we don’t give a toss that few if any of them are anarchists. We are well aware that many are affiliated to the PKK, an authoritarian party hungry for power just like all political parties, whether they call themselves communist, socialist, liberal, democratic, or whatever.

**When it comes to the rioters,** we don’t give a toss that few if any of them are anarchists. We are well aware that people who get angry and fight in the streets have lots of very different ideas and desires.

**When it comes to acts of sabotage and attack** against the state and capital, we’re not particularly bothered if they’re claimed with anarchist communiques or initials, let alone whether we agree with all their reasoning or their wording or their choice of targets. We certainly don’t care whether they have the support of “the masses”, or more to the point, of commentators who claim to speak for us all.

What we care about is that there are people standing up and fighting against domination, and risking their lives and their freedom to do so.

The point is that, in dark times, in a world that often can seem locked down by the massive military and surveillance power of the state and capital, a world where revolutionary hopes are again and again extinguished by murderous repression, where in many regions fascism and brutal patriarchal religions are on the rise, there are still people who fight. Who are taking up arms, whether that be a rock or a rocket launcher.

Showing solidarity with the fighters does not mean becoming mindless cheerleaders. For example, even as we support the fight in Kobane, we point out the brutality and authoritarianism of the PKK, and expose lies and cover-ups in its propaganda. If the PKK wins the day, its leadership would become one of the biggest threats to the revolutionary tendencies that are sprouting in Rojava.



Showing solidarity with the fighters does not mean we glorify violence. State institutions, from ISIS to the NYPD or Metropolitan Police, are based on the systematic use of murderous force. There is no way to overcome them without using violence of our own, though we will certainly never match their levels of brutality.

Showing solidarity with the fighters does not mean we only celebrate attack. To make new worlds we need to build, create, educate, learn, share, nurture and care for each other, spread ideas, open spaces and networks and alliances, develop new cultures of life and joy. Love and war have to go together. **We can't create new worlds without fighting for them; we can't sustain our fighting without at the same time making better ways to live.** We are not just fighting against, we are fighting for.

**As anarchists, we make our own choices about whether to actively join in particular combats, how and where to do so, or how to show solidarity in other ways. We make our own choices about what alliances we form. We can spread information and debate to help each other make informed choices.**

But what makes us queasy is seeing some anarchists joining in with the chorus of voices that always springs up to slander and condemn those who fight.

Solidarity is important because fighting is hard. And particularly fighting against powerful state forces, against often overwhelming odds. It means risking your life or your freedom. It means dealing with suffering, exhaustion, injury, loneliness, loss and pain.

It means also internal struggles against our own fears, and against our own ingrained social training into submission: particularly, for example, for women taking up arms in a strongly patriarchal culture, and for everyone subdued by a lifetime of living under dictatorial or democratic regimes.

**This fear and passivity is amplified by the choirs of liberals, pacifists, professors, party leaders, newspaper columnists, and other experts and representatives who tell us that it is futile, counter-productive, infantile, delusional, hasty, macho, or**

**whatever, to take the fight back to the powerful.** Whenever the state's monopoly of violence is challenged, this chorus sings out loud from all the TV channels, newspapers, pulpits, schoolrooms, and the rest.

Three and a half years ago we heard it loud in London against the riots, and at much the same time against the uprisings in Damascus and Cairo. Now we hear it in the US against Ferguson. And against Kobane, as most of the left turn on the fighters through blinkers of crude anti-imperialism (US bad, muslims victims) or 19th century revolutionary fantasy (wait for the great ever-distant day of the glorious pure mass proletarian uprising).

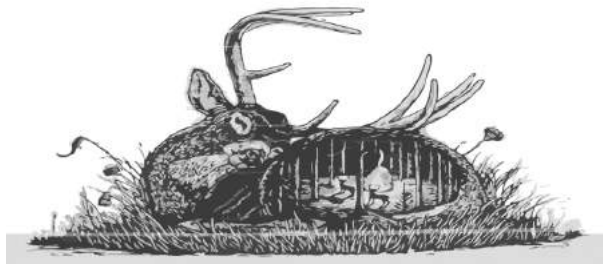
The role of this chorus is to further sap the energy of the fighters. To discourage, disempower, isolate.

We are with the fighters because **solidarity is the weapon that breaks through isolation.**

We are with the fighters because, even if so many of our struggles end with bitter tears, nothing ever changes for the good in this world without a fight, and those who stand against oppression need all the strength they can get.



## **RAT ATTACK** - animal liberation & radical ecology gathering this summer



This summer, from the 25th to 31st of July 2016, the first Rat Attack will take place in Marseille [France], a gathering surrounding animal liberation and radical ecology, to meet each other, share and organise together.

We refuse to remain passive faced with this world that has sworn to ensure our misery. When everything's always rapidly worsening faster, attacks against the earth and the lives that inhabit it are becoming increasingly more violent; while we're always getting locked up in ever more elaborate ways, with death that spreads even into our hearts.

This misery is also the domestication, exploitation and murder of non-humans which are both ignored and legitimised by those who pretend to be fighting against any form of hierarchy. Yet at the same time, it's a consequence and a symptom of dominations logic that's extending all around us. **If we refuse the submission imposed upon us, we also refuse to impose it upon others.** It's also why we oppose in any form the fascination of the antispeciesist movement, from the far-right<sup>[1]</sup> to their inevitable apolitical apologists who only ever dream of a green capitalism. What they don't understand, is that the nature of capitalism itself is based on the domestication and exploitation of every being surrounding it.

**The rage that consumes us reminds us that it's every aspect of our lives that are at war.** A war against our bodies, our existence and our struggles, making them more necessary than ever. **Our hopes have been extinguished, overshadowed by the artificial desires and beacons of capital's monstrous cities. We're not waiting for a distant utopia gained by reforms and state requests, we want to transform this entire system into ruins, because there's nothing to save, from its rotting foundations to its sophisticated tactics to control us.**

All of this ignites the fire living inside us and gives us the strength to fight. With you this summer we want to make this fire thrive. So come with your backpack and rage to together build a stronger movement, to share practices and experiences, but also with analysis and info stalls to better understand and fight against our common enemies.

Because we want to build this project collectively we are calling for you to join us, by contacting us to organise workshops and discussions during the camp, as well as support and information events to establish this project.

We certainly won't be there to reproduce violent situations that we're already experiencing everyday. Don't be a scumbag, let's be mindful of each other so we can be dangerous together.

Contact us at [ratattack@riseup.net](mailto:ratattack@riseup.net)  
(pgp public key available for more security)

1. Possibly a reference to the arrest, in 2013, of three animal rights activists for arsons in Tuscany, Italy, signed Animal Liberation Front (enclosed in the circled A of anarchy, moveover): the one, Philip Serlupi, who admitted responsibility, is known to be far-right, and was defended by lawyers of the neo-fascist movement. Or referring generally to right-wing appropriation of struggles that are historically anarchic or libertarian.

**“ FOR THE CORPSE IS NOT DEAD ! IT STILL LIVES ! IT HAS MADE ITSELF A HOME IN THE WILD FOREST OF OUR GREAT CITIES, AMID THE RANK AND CHOKING VEGETATION OF SLUMS ! IT HAS FORGOTTEN OUR LANGUAGE ! IN ORDER TO LIVE IT HAS SHARPENED ITS CLAWS ! IT HAS GROWN HARD AND CALLOUSED ! IT HAS**

**DEVELOPED A CAPACITY FOR HATE AND FURY WHICH WE CANNOT UNDERSTAND ! ITS MOVEMENTS ARE UNPREDICTABLE ! BY NIGHT IT CREEPS FROM ITS LAIR AND STEALS TOWARDS THE SETTLEMENTS OF CIVILIZATION ! AND AT THE SIGHT OF A KIND FACE IT DOES NOT LIE DOWN UPON ITS BACK AND KICK UP ITS HEELS PLAYFULLY TO BE TICKLED AND STROKED . NO ; IT LEAPS TO KILL ! ”**

**- Native Son**

## **sources if not already cited: (anonymous if unlisted)**

'The Witch's Child'  
– from Unsettling America

'Text Concerning Hambach Forest'  
– by Some Anarchist

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

**PDFs of this chapter, other chapters of the same volume or previous volumes of Return Fire and related publications:**  
**[actforfree.nostate.net](http://actforfree.nostate.net/?tag=return-fire)**  
**[/?tag=return-fire](http://actforfree.nostate.net/?tag=return-fire)**



### **English-language anarchist news & information exchange**

325 (U.K. & global) [325.nostate.net](http://325.nostate.net)

**Act For Freedom Now!** (Greece & global) [actforfree.nostate.net](http://actforfree.nostate.net)

**Anarchist Library** (multi-lingual, open-source catalogue of print-ready texts) [theanarchistlibrary.org](http://theanarchistlibrary.org)

**Anarchy in Italy** (translations of classic insurrectional and individualist pieces) [sites.google.com/site/anarchyinitaly](http://sites.google.com/site/anarchyinitaly)

**Anarchy, Secession, Subsistence** (rejoining rebellion with the land) [anarchysecessionsubsistence.blogspot.ca](http://anarchysecessionsubsistence.blogspot.ca)

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

**Antidéveloppement** (Canada, bi-lingual) [antidev.wordpress.com](http://antidev.wordpress.com)

**Attaque** (France, multi-lingual) [attaque.noblogs.org](http://attaque.noblogs.org)

**Chronik** (Germany, multi-lingual) [chronik.blackblogs.org](http://chronik.blackblogs.org)

**Contra Info** (global, multi-lingual) [contrainfo.espiv.net](http://contrainfo.espiv.net)

**Disaccords** (South Pacific) [disaccords.wordpress.com](http://disaccords.wordpress.com)

**Hors Service** (Belgium & global, multi-lingual) [journalhorservice.blogspot.co.uk](http://journalhorservice.blogspot.co.uk)

**Machorka** (global, multi-lingual) [machorka.espivblogs.net](http://machorka.espivblogs.net)

**Non-Fides** (France & global, multi-lingual) [non-fides.fr](http://non-fides.fr)

**Oplopanax Publishing** (cache of handsome and engaging printable zines) [oplopanaxpublishing.wordpress.com](http://oplopanaxpublishing.wordpress.com)

**Rabble** (U.K. & global) [rabble.org.uk](http://rabble.org.uk)

**Resonance Audio Distro** (various readings as MP3s plus source files) [resonanceaudiodistro.wordpress.com](http://resonanceaudiodistro.wordpress.com)

**Uncivilized Animals** (writings on ecology, technology and society from an anti-industrial perspective) [uncivilizedanimals.wordpress.com](http://uncivilizedanimals.wordpress.com)

**Untorelli Press** (an archive and publisher of radical pamphlets against capitalism, patriarchy, the state and civilisation) [untorellipress.noblogs.org](http://untorellipress.noblogs.org)



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