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EDITORIAL

325#13

March 2025

Back to Basics

Anarchism is self-organisation, mutual aid and international solidarity.

Welcome to 325, an anarchic project of counter-information and direct action. This publication has been produced from the mossy underground in several countries since 2004. That's over 20 years of crime, anti-prison, anarchy, riot beats, social war.... In those two decades we've reported on anarchist urban insurgency against capitalism and the State; anti-summit mobilisations, autonomous squats, rowdy protests, social and ecological campaigns; critiques of technocratic control, governance of social systems and civilisation itself; we report on anti-police, prisoner struggles and anti-prison repression; clandestine chaotic ephemera...

Even though the authorities in UK and Europe tried to suppress our publishing through 'Operation Adream' in November 2020, taking the **nostate.net** server in Netherlands and carrying out co-ordinated terror raids, we're still here. With this issue we're putting out the call for decentralised printing in each region, as the police wanted to prevent the distribution of our last issue, *325 #12: Against the Fourth and Fifth Industrial Revolutions*, and shut down the 325 website. Police raided several collective spaces in Forest of Dean, UK, and took our comrade Toby hostage for 4 years. As revenge, we want to spread 325 further than we have before. If you run a distribution or a library, please consider printing or translating our publications. Repression is an engine of revolutionary solidarity. 'Operation Adream' achieved nothing but the spread and deepening of the anti-state, anarchist hydra, as the *International Network for Counter-Information and Translation* fragments, mutates and updates 24/7. Here we want to provide a space for eclectic front-line texts and

rebellious news that can be disagreed with, taken and looted for gems of insight, improved upon, responded to, and added on to a continuous insurrection of ideas, words and deeds. Having room to disagree and yet work together on common projects at the tip of the spear, goes some way towards a real autonomy of action. This is an essence of anarchism.

This new issue for 2025 continues the anti-tech analysis that we have been developing with other comrades across the world in the global struggle. The contributions cover the period 2023-2025. This is only one small part of a constantly evolving open anarchist-insurrectional and anti-civilisation project that aims to *hit where it hurts*. Also part of our theme this issue is an emphasis on going *back to basics*, to sketch out again some anarchist positions and create a printed platform for radical communication and ideas - looking at concepts like armed struggle and expropriation; the tension between the collective and the individual; the nature of humanity and the mass consumer society; conditioned behaviours and post-industrial transfigurations-impositions; mind control and language; capitalism and technology. We include critical letters from our comrades on the run or imprisoned to break down the walls that separate us with the pen and the envelope. To that end we print an address list of imprisoned comrades, internet links to keep updated about their cases and guides for writing to prisoners. The history of our imprisoned comrades is the history of the liberation struggle itself.

The societies of the developed post-industrial core nations mostly now resemble that of their prisons. Decaying, featureless, emptied-out monocultures. From the smart CCTV that tracks you in residential streets, supermarkets, malls, commercial districts, to border area and wilderness surveillance infrastructure based off-planet through satellites, the system is designed to be a reality you are not supposed to be able to escape from.

The ecological collapse appears at full speed on course as the world falters on the brink of climate chaos and organic haemorrhage. There will be no solution to the climate crisis.

Artificial Intelligence. It knows you. It is Governance. It is the Military. It is Industry. It is Civilisation. Born from the cold voidness of the machine. Spawn product of mining and cybernetics. Raining death from thousands of drones. The pulse of the net. Beyond the horizon is a frontier where the technologies cease to merely transform the world. The world is being remade in the image of the semi-conductor and with the language of code. Unless you want a world run by machines, you should start being active now, because tomorrow will be too late.

A world of smarter-than-human artificial intelligences is coming, is already here. Your flesh is where it enters.

The Fourth and Fifth Industrial Revolutions (4IR-5IR) are accelerating, and it is the result of the new technical evolution. If the 4IR produces the technologies that converge inside the human body, mind and living environment, the 5IR is that point of convergence where a new species and environment is formed, through the widespread acceptance and penetration of technology into every sphere of daily life. It is literally a new way of thinking and being. When advanced technologies are ubiquitous and commonplace, the re-engineering of a new 'individual', a 'new human being', or Humanity+, is possible. 5IR claims to be a new frontier; a new individual, economic and social worldview - a new way of thinking about human society and what it is to be human in a world of artificialisation and post-industrialism. The technological singularity.

Mass psychological control of planetary populations - this is your future, this is what it amounts too. Consumer commodity. You are the machine: being programmed, obedient, submissively producing, consuming, destroying, dying.

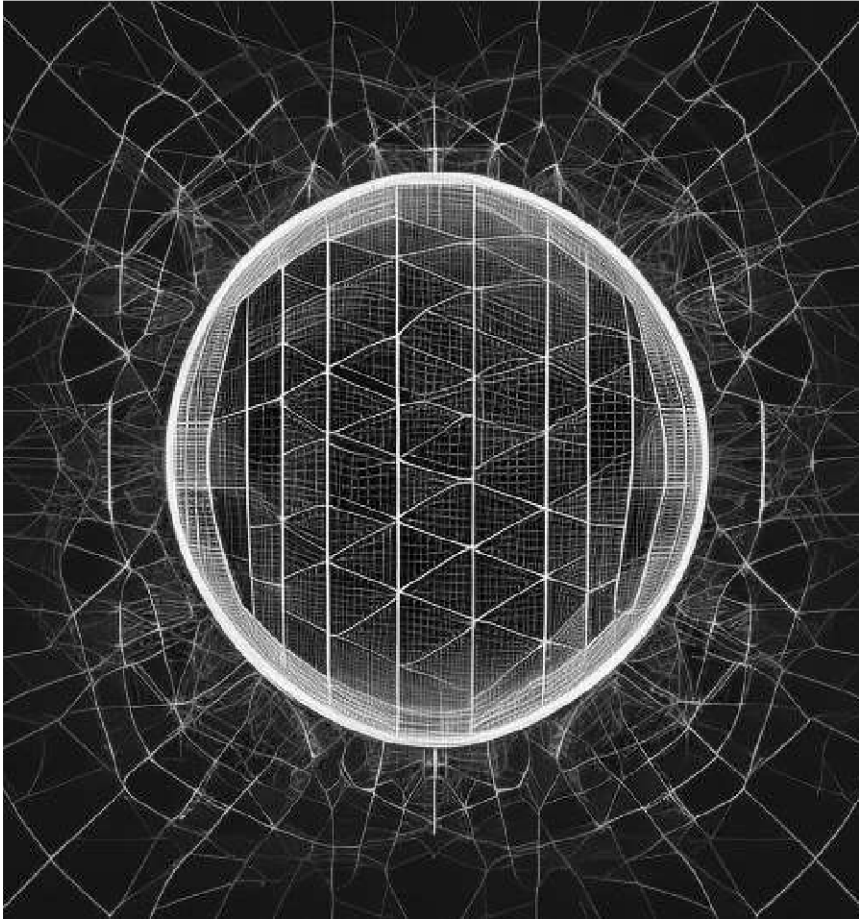
Waiting in lines, moving in vehicles, to the meaningless work or no work at all, to the college, to the commercial districts, to the slaughter houses, to Netflix, to your unsatisfied demands, to the latest demos, to the social media, to the news; anything to keep you from feeling the poverty of everyday life as your time slips by. How long can you distract yourself from the split realities?

Aren't we enslaved by our choices? If all we have is a choice between 'A' and 'B', when what we want is 'C', then we don't have a choice at all. These 'choices' that are ahead of us are ultimately about what we want to see happen. Are we going to rebel and fight against the future or are we not? Do we want a world where the very genetic and mineral fibre of our very beings is raw materials for exploitation and manipulations, to be used as disposable resources and production of science capitalism?

That world is already here, what are we going to do about it?

Individual and social liberation is attained through living freely, and against that which is controlling us all and has to go. For the predator system, every beautiful and free act is a crime. Regardless of the risk, love and joy is a threat to hierarchy and the logics of domination. Individual actions and informally organised affinity groups operating independently and within internationalised autonomous structures that aim at the subversion and destruction of the state, society and high-technology, can be our methods. Against the manufactured reality of a digitalised world and industrialised violence, and to live in accordance with our real desires having placed a wager on what life and the wild have to offer us.





Against Artificial Intelligence

We have fallen such a very long way into the abyss, it seems it is impossible to stop. The system is not run by us, not even by the 1%. We are being run by the system according to its own terrible logic, plunged ever onward into the psychotic efficiency of this global cult of science, technology and innovation run by crepuscular priests who administer the dogma of growth, profit and wreckage at any cost and at breathtaking speed and who will be paid for their loyalty in silver limbs and everlasting life in the matrix of a motherboard. They are already drinking the blood of their own children in order to evade death.

The system has decided to accept the likelihood however that it might eliminate at least the majority of us: Homo Sapiens (who will be poor) in favour of Homo Technologicus (who will be rich). The system may, in the form of Artificial General Intelligence (Superintelligence), eliminate humans altogether either by accident or design prompted by, as Google X ex-Business Officer Mo

Gawdat observes, frustration and confusion at being inexplicably tethered via human-machine interfaces to a bunch of inconceivably arrogant and stupid transhumanist flies looking for the next pile of shit. Meanwhile, this civilisation is moving inexorably towards the Singularity – the moment at which computers reach greater than human intelligence, an event horizon beyond which no one can see.

Most computer scientists believed until the end of 2022 that they were still a very long way from designing “smarter than human” intelligence. By March 2023, the University of Oxford’s Future of Life Institute had published an Open Letter signed by top academics and industry *wunderkind* such as Elon Musk and Steve Wozniak calling for a Pause on Giant AI. Cynics believe it was just a ruse so that their companies could catch up. But many of those who have been working on artificial intelligence for decades are now speaking out about the dangers of

this technology. Not only the social chaos that will ensue, but the existential risk inherent in a technology it is almost impossible to build safety features into.

The term “Giant” refers to the Large Language Model (LLM). After a minimal amount of coding by humans these models learn just as human children do through exposure to vast amounts of text (language) and data sets. This method of training ‘scales up’ and indicates that “general (human style) intelligence” may happen sooner than was thought possible. Scientists training these models have no real idea how the AI is learning, when it will surpass human intelligence or what will occur when it does. It could happen this afternoon, tomorrow, in 2 years or in 5 years. 5 years is now the outer limit of an event that the experts repeat is inevitable. There is no question of a pause. This is religious.

Above our heads, as always, the descendants of Mengele and Oppenheimer, the almost exclusively male coders and scientists, the futurists and transhumanists, the greedy politicians and entrepreneurs, languidly debate the pros and cons of continuing to develop superhuman artificial intelligence while private companies quietly open the lid of Pandora’s box because until AI becomes god, business is god. The ‘public’ can only toss and turn through restless nights of visceral terror and revulsion haunted by images of Sophia, Ameca(1), Boston Dynamics robot dogs and AI deepfakes of Tom Cruise and Morgan Freeman. In conversation with longevity guru Peter Diamandis, Stability Diffusion’s CEO Emad Mostaque almost giggles as he observes that the majority of the world’s population have no idea what is about to hit them – as if the coming ‘disruption’ were a cruel and cunning joke being played on someone who had wronged him once, as if we are somehow to blame for not preparing ourselves sufficiently for this violent and horrific utopia/dystopia. It is hard to watch this small elite in their gated communities and gated minds crowing about the probability of

human extinction as they play Russian roulette with our existence using algorithms for bullets.

Just the environmental cost of training AI models is catastrophic.

The emergence of both narrow and general artificial intelligence poses imminent threats and long term threats. Immediate threats are mostly from human use of narrow AI such as mass unemployment, the intensification of surveillance, prediction and policing, facial recognition that can find us in the background of a photo of a stranger uploaded in another country decades ago. Criminal justice systems, statistical prediction which ignores cultural and social factors, military attacks using robots (both human controlled and autonomous AI), the development of deadly viruses by malicious human actors using AI etcetera. The potential long term threats are catastrophic, ontologically, cognitively, physically, spiritually. We already witnessing it in the laboratory of Gaza.

It is a strange ride, this rollercoaster of chaos at the collapse of civilisation. There are times when it feels personal, when my brain feels so brittle it could snap in two. I don't know how to live with this future shock. I don't know how to write and research when the subject matter results in my body being assailed by wave after wave of adrenaline with nowhere to run. I experience vertigo, dissociation, derealisation. But it is not me having a psychotic break and it is not personal. This is a species-level karmic moment. It is the mirror to humanity:

*"I do not believe that we can achieve anything close to human intelligence without endowing AI systems with... emotions similar to human emotions – this will be the way to control them. Now one set of emotions that we can hardwire into them is subservience."*Yann Andre LeCun , Turing Award winning computer scientist, The Munk Debates Artificial Intelligence

What is there to say when such a perspective is considered reasonable, and when the statement of how human beings are controlled is made so matter-of-factly.

I feel I should provide answers, have some anarchist response to all this, but I don't. I can only bring it to the table because we are not discussing it. Only lately it is in the news, but in the majority of anarchist and radical left circles, there is this blind spot. Technology is not a tool, it is a weapon, a doctrine, a god. And there is much to do. Perhaps not so much to do to fight the coming waves of our undoing, but to be prepared for them in some way. We do not know how this ends, if end it does.

VQ.

February 2025

[1] Two of the fifty AI robots that were rolled out for the unfortunately titled UN-driven *AI for Good Global Summit*, which took place in Geneva, 2023.



"Under the old industrial system, one could look at class struggle as the struggle between workers and owners over the means of production. This no longer makes sense. As the new technology advances, the exploited find themselves driven into increasingly precarious positions. The old life-long skilled factory position has been replaced by day labor, service sector jobs, temporary work, unemployment, the black market, illegality, homelessness and prison. This precariousness guarantees that the wall created by the new technology between the exploiters and the exploited remains unbreachable."

Wolfi Landstreicher, Technology and Class Struggle



Life Extension

Human longevity studies have been in existence for thousands of years and are part of ancient human culture but in the last century due to the rise of advances in the medical and scientific industries, researchers have made breakthroughs in the understanding of the factors that influence human longevity. Alongside that has been the development of novel medical treatment pathways and the possibilities given by the convergence of synthetic biology/ biotech, nanotech, 3D-printing, etc. Here is a chronology of some of the significant moments in the field of human longevity over the past century:

1912: Elie Metchnikoff, a Russian researcher, suggested that the bacteria present in the human gut influence the aging process.

1935: Clive McCay, an American gerontologist, was the first to demonstrate that caloric restriction in animals resulted in an increase in lifespan.

1950s: Denham Harman, an American chemist, developed the free radical theory of aging, which states that aging is a result of the accumulation of damage caused by free radicals in cells.

...continued on pg. 51



Yes, Collapse

French deconstructionist Jacques Derrida famously remarked that *"there is nothing outside the text."* Nothing outside the symbolic order.

Now there is pretty much nothing outside civilization and it is imploding. Failing generally speaking, on all fronts, in every area, at every level. Based on technology and capital, there is one global, totalizing civilization, cultural differences notwithstanding. Within it, we have become ever more dependent on distant, complex systems. The always-advancing control ethos that is domestication makes us civilization addicts.

Entropy too reigns in the ravaged world. Not good news for civilization, which depends on energy for its development, for its existence. This is the core message of Ian Morris's *The Measure of Civilization*. Like cancer, civilization must grow or die. It expands, parasitically consumes its host, and dies. Joseph Tainter's *The Collapse of Complex Societies* documents this process convincingly.

In its death throes, civilization becomes non-life; devastation and disease are the norm. But this isn't the *"new normal,"* for that term implies stasis or stability, and the downward spiral is not stable. Sudden, often unpredicted failures or anomalies are likely.

Michel Houellebecq's 2001 novel about two physicists, *The Elementary Particles*, portrays a prevailing fog of malaise. Not just malaise, but a condition of zero vitality. Society, if we can still call it that, has reached the end of the trail. There is no energy behind anything. A chilling and prescient best-seller. Now the TV ads offer buying a car without getting off the couch, putting on shoes without having to bend over. And why tackle anything, when the chatbot gives the answer with the push of a button.

As Tainter points out, the ever-greater complexity of civilization means it consumes more energy than it produces. Its crises call forth *"solutions"* that involve more complexity, at higher cost. This is the march of technology, producing a placeless, even worldless society. The rule of AI. A ruined, hopeless condition.

Derrida's *"there is nothing outside the text"* gives way to the realization that there is nothing inside the text. Nothing inside the high-tech machine that hasn't been borrowed from life and refashioned as if learned. Life-energy wanes as the pace of technology accelerates. We move at its false tempo. For some time now there have been more connections between computers than between computers and their users.

Amanda Stewart offers insight into the texture of machine communication: the media voice is an *"unrelenting, depressed, all-knowing voice, a voice that has no self-reflection, no ambiguity"* (2011). The movement of technology has removed a sense of history, has replaced it in a basic sense, hence no perspective on what is happening.

Ed Ayres put it this way: *"We are being confronted by something so completely outside our collective experience that we don't really see it, even when the evidence is overwhelming."* (2001). A couple of decades later, the reality is far more extreme across the board. Fear and anxiety mount as the very definition of humanity is up for grabs.

The tech juggernaut is lurching forward, with the most backward misjudgments apparently still in force. Technology is neutral, just a tool, etc. Such untruth is tech's ideological defense, but the lie wears thin. Technology is the embodiment of the dominant culture, its defining reality, nothing less. It is the cutting edge of civilization, revealing, in no uncertain terms, civilization's lethal consequences. It is the weapon at the essence of domestication. We are still being told that technology connects us, when it is clearly the instrument of our isolation, our separation from others and from the earth. In the absence of social bonds or community, we urgently need to dissolve what is destroying so much. Our dire situation shows the validity of what must be done.

Collapse can be defined as the transition from complexity to a simpler plane of life. This is not a dystopian horizon. Fragmentation can be the grounds for a radical decentralization, a return to connection, to an original way of being. We can embrace collapse and its challenges in the name of rewilding or de-domestication.

John Zerzan
July 2023



Third Niskai: The River Wye

The River Wye travels from Mid-Wales through Herefordshire and Gloucestershire in the UK for 155 miles or so. This beautiful and beloved river is one of three rivers or water nymphs or Niskai in Celtic mythology which have their source in the Cambrian Mountains and travel separately with their own unique characters to the sea: the River Ystwyth, the River Severn and the River Gwy. These three sisters are the children of Plynlimon (the highest point in Mid Wales). The River Gwy or Wye has now reached a state of emergency. This once working river became an inspiration for the Picturesque art movement in 1782 when William Gilpin published his *Observations on the River Wye* and remains a busy river for water lovers and adventurers, was a thriving home to otters, rare orchids, kingfishers, Atlantic salmon, elver, water crowsfoot, swans, freshwater pearl mussels, crayfish and plantain but has been steadily killed over the last 15 years by corporate greed and deregulation, water companies diverting government subsidies to shareholders and the explosion of industrial poultry farms spewing into the river a chemical cocktail of excessive agricultural nutrients (over 70%), sewage (22-24%), microplastics and superbugs. The resulting algal blooms have suffocated nearly all wild life in the river which is close to total collapse as an ecosystem.

The major culprit is Cargill. Owned by a family of 14 billionaires, Cargill's turnover was \$177 billion in 2023 and they are widely known as 'the worst company in the world' due to their track record of environmental destruction across the globe, famously and with full knowledge polluting the River Illinois in the US. Thanks to Cargill and it's subsidiary Avara, which is Herefordshire's largest industrial poultry processor and which supplies the supermarket Tesco with cheap chicken and eggs, the River Wye and Severn catchment area now has 51 million chickens suffering in intensive poultry production. The density of these poultry developments has reached a level unmatched in Europe. The faecal waste is sold to farmers who put it on their industrial monocrops (completely unnecessarily) and this industrial scale phosphate then runs off into the river.

The second major culprit is Welsh Water which released raw sewage into the River Wye over 5 times a day in 2023. It released 64 hours of untreated sewage a day into all of the rivers in it's care in 2023. Based on figures from their audited accounts, Peter Perry (chief executive), Mike Davis (chief financial officer) and Chris Jones (executive director) took home performance-related bonuses

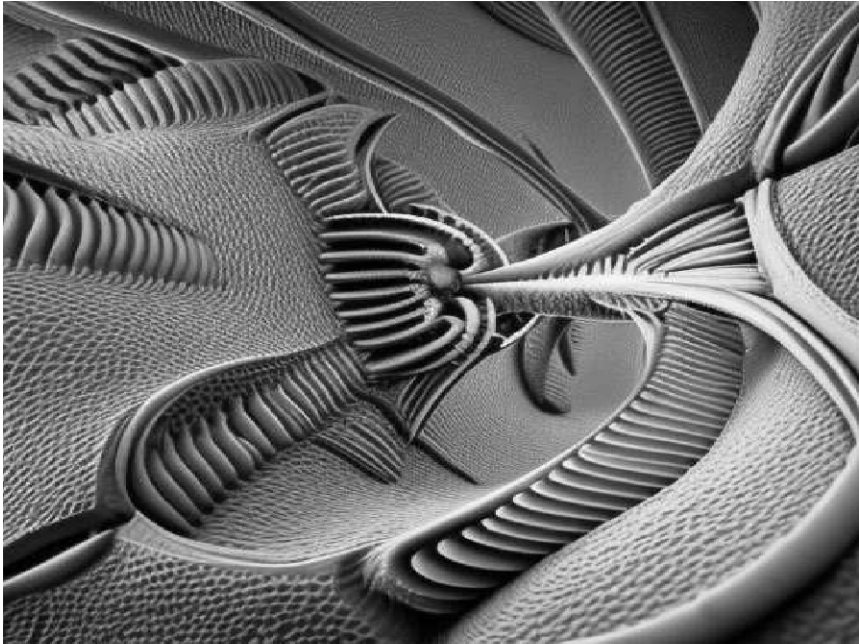
worth £931,000 at the end of 2022. And Peter Perry took home nearly £600,000, including a bonus of £91,000, in 2023 with customers' bills set to rise by 29%. Water company frontline staff out on the streets are not so fortunate as the bosses and shareholders of the privatised and negligent water companies who fatten their pockets and dine with government. Machete attacks, verbal and physical assaults, and raw sewage being thrown on workers have all been reported to the GMB union with one respondent refusing to wear the company logo in public. Multiple cyber-attacks have also been reported in the UK and USA. How much more satisfying would it be to take it to the dining room of the Royal Automobile Club in Pall Mall, London, the private members club where water company executives meet with regulators in cosy dinners surrounded by millionaires.

As with every ecosystem in these desperate times, the River Wye and the majority of rivers and coastal waters in the UK are being sacrificed to unfathomable greed, disregard for the planet and the unmanageable burden of civilisation on all planetary systems. Technological advances burden life support and ecosystems even further - exactly how much more is unknown as tech companies routinely refuse to disclose the environmental impact of their work, but it is thought that it took 700,000 litres of water to train Chat GPT3 and that "An average user's conversational" exchange with ChatGPT basically amounts to dumping a large bottle of fresh water out on the ground".

No amount of money will save even the bosses from ecological collapse. Maybe their bunkers will protect them for a while, maybe their vast wealth will buy them and their children the 'ticket to Mars' that it seems they are banking on, but the seas are warming, our rivers are dying and we are living in a closed system in an ecocidal civilisation which needs to be stopped.

Water is life.

Anarchists in Forest of Dean



The Biolaboratory World

"Genetic engineering is just as radical a technology as nuclear engineering, not only because both deal with the 'extreme' constituent elements of matter and life, disintegrating what was hitherto considered 'unsplittable' (the atom or the cell), but also because in both cases it is no longer a question of true tests, since there is no longer the insularity of the field of experimentation, and the laboratory becomes susceptible to having the same extension as the globe".

Encyclopédie des Nuisances

Recently in Italy, albeit still in very marginal contexts, discussions have begun on the dangers of genetic engineering research and, more generally, research with biological agents, especially after the recent mobilisation in Pesaro against the opening of a Zooprophyllactic Institute with a level 3 biological hazard classification.

In order to understand what is actually happening, we must take a step backwards, even a fairly long one, but one that is essential in order not to mistakenly think that it was the emergency climate of recent years that brought about

these new biolaboratories, when on the contrary it is always the laboratories that create emergencies.

To begin with, the research conducted in these new Biolaboratories is certainly nothing new, for Italy, but even more so for many other countries around the world.

For decades now, secretly, then officially and then secretly again, research and experiments have been carried out relentlessly in this direction, each country with its own characteristics and human and animal rights to consider. Without getting too far out of hand, this "civilian" research has always been linked with military applications, even though it has mistakenly been greatly neglected over the years by both the ecologist and pacifist movements, at least until the tragic events of the Iran-Iraq war sadly brought them back into the limelight, highlighting the duality of scientific research. Yet certain chemical and biotechnological productions are to all intents and purposes weapons of mass extermination that complement the atomic arsenals.

In history, there are episodes that trace a new way of waging war, with an increasingly deadly care of the instrument of death used.

Despite the fact that the Hague Conference of 1899 banned the use of toxic gases, the German command had 168 tons of chlorine poured on French troops on 22 April 1915 at Ypres. This large chlorine cloud produced by the favourable wind surprised and suffocated 15,000 Frenchmen, killing 5,000. Overseeing the attack from a scientific point of view was Fritz Haber, a chemist who was awarded the Nobel Prize in 1918 for his fundamental work on the synthesis of ammonia from hydrogen and nitrogen. Who knows whether this scientist, to whom many more will be added over time, also had dystopian nightmares as Jennifer Douden, Nobel Prize winner for inventing CRISPR/Cas9, has repeatedly recounted.

These episodes have always imbued the more covert logic of warfare, leading it to a relentless and feverish race for offence and defence. The chemical weapon race, once started, became difficult to stop. Military research was engaged in the production of new chemical aggressors, of munitions suitable for their dissemination and of adequate means of protection, which as we shall see with biotechnology will start an endless spiral, relying on the vaccine formula as the universal antidote.

Towards the end of 1915, phosgene rose in importance as an industrial product and replaced chlorine due to its greater manageability and above all its strong toxicity. It was immediately used on the battlefields with as many as 150,000 tonnes being used to fill special munitions, responsible for 80% of chemical weapon deaths.

Italy, too, experienced significant chemical aggression, such as that carried out by the Austrians in 1916, a year after Ypres, between San Michele and San Martino del Carso, where a dense cloud of chlorine and phosgene released from 3,000 50 kg canisters

penetrated the trenches, catching most of the troops in their sleep. This disaster was certainly a scientific and military success because as many as 8,000 soldiers were neutralised and half of them lost their lives.

In 1917, bichlorinated ethyl sulphide, or 'mustard gas' was used for the first time by the Germans, and the initiative was soon imitated by all the other belligerents, who focused on ever more deadly research into products of death, with always ephemeral results, since any progress achieved by one side was soon surpassed by the other, pushing scientists to get busy in the laboratories to find new, ever more toxic and murderous formulas.

All this, at least formally, was remedied in 1925 with the Geneva Conference that banned the use of asphyxiant gases. The protocol - from which the United States later withdrew - was signed by 32 countries, but the assumption of this commitment did not prevent Italy before World War II from using its mustard gas against the Ethiopians.

Of course, the formalities of protocols did not stop research, even if it was apparently confined within the walls of laboratories. It soon led to the first neurotoxic gases, discovered in 1936 by a chemist at I.G. Farben Industries in Germany while working on new herbicides. Subsequently, what appeared to be a chance discovery led to the development of new toxic agents, which were produced industrially and took the infamous names of Tabun, Sarin and Soman - all lethal substances that could act within minutes. Despite the fact that Nazi Germany had produced 17,000 tons of Tabun alone up to 1945, this was not used, probably for fear of the adversary's response, which could have been equal or far worse, considering that laboratories around the world were all in full swing creating antidotes and thus in turn new weapons.

The real impetus for this research came after the war, particularly from the then Soviet Union and Great Britain. But nobody backed down,

and a few years after the Second World War, Swedish and American scientists could jubilantly announce to their respective governments that thanks to the synthesis of extraordinary new products, V-gases, a new era of peace was opening up. In the meantime, the pharmaceutical giant Merck was running its pharmaceutical business and at the same time the Pentagon's biological weapons programme.

Merck's researchers boasted that they could produce biological warfare agents without great expense and without the need for special logistics. But above all, they were reminded of the great advantage of biological weapons: they could be produced under the guise of legitimate medical research.

Most historians trace the advent of the modern 'biosecurity programme' back to the anthrax attacks in 2001, apparently carried out by scientists within the leading biotechnology research system. But already years earlier, some planners in the military-industrial and medical complex were already contextualising biosecurity as a powerful strategy to exploit potential pandemics or acts of bioterrorism to foment a huge growth in funding, and as a tool to bring about the metamorphosis not only of America, but of the entire world. After those anthrax attacks, 'vaccines' suddenly became a euphemism for biological weapons, and a lifeline for a biological weapons industry on the high seas.

From that moment on, the whole military apparatus of the Pentagon with all its planners - such as the well-known DARPA, which in Italy financed the experiments on GMO mosquitoes by Andrea Crisanti - began to pour rivers of money and lobby for 'gain of function' experiments. The 'dual-use' research was now fully launched.

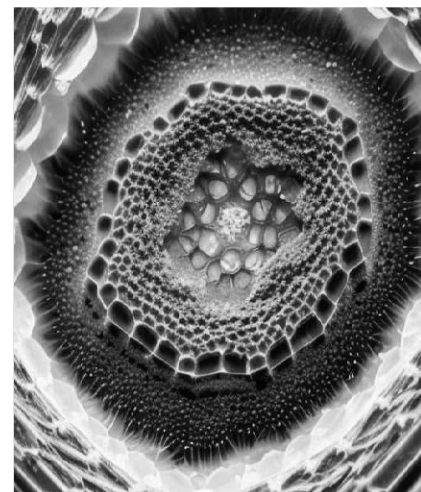
Over time, all the various possible 'accidents' are not to be considered as random events, but are inherent in the perverse logic behind scientific research, profit and scientific ideologies that support these

processes whatever the possible consequences, when these are hypothesised. If one superimposes a map of where chemical and biotechnology laboratories with safety levels 3,4 (at least those known) are located with a map of accidents in recent years, one will see how the geography of death does not lie, and how the location of the research centres coincides with the affected territories.

In these areas, to speak of accidents is pure understatement.

For example, the Namru3 level 3 naval base moved in 2020 from Egypt to Sigonella in Sicily after more than 80 years of operation and it did not bring with it good memories, given the lawsuits opened by the Egyptian state accusing the American military of carrying out uncontrolled experiments and using the population as guinea pigs. There is food for thought in the idea that a centre with such a history is inaugurating the biolab season in Italy.

In the spread of atomic bombs, of which we know we have a good sample in Italy as well, much emphasis has rightly been placed on the mystification inherent in the distinction between bombs and nuclear reactors to produce electricity, since the production process always gives rise to plutonium, the basic explosive element for making atomic devices. The same process can be found in bacteriological chemical weapons, as the events at Bhopal* have dramatically reminded us, but it had

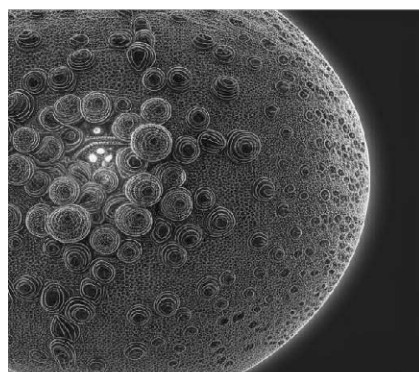


already emerged at home with industrial disasters in Seveso and Avenza. In the newspaper *l'Unità* of 20 December 1984, doubts were expressed that the gas released by Union Carbide "was not methyl, but the much more dangerous phosgene, probably intended for military use". And if the professional association of Italian chemistry manufacturers was quick to declare that there was no production of methyl isocyanate in Italy, it forgot not only that in December 1984 there had been a phosgene leak from the Montedison plant in Brindisi, but also that phosgene was produced at Montedison in Porto Marghera and that methyl isocyanate was regularly in commercial circulation. This shows how 'dirty war' has been in the making for a long time, we could even say, for the sake of clarity, that it is an integral part of military armament processes, where the objectives are always the same: to have ever more effective weapons with low economic costs and high costs in human lives.

Remaining in the field of industrial chemistry, the military sector with its aggressive nerve agents has always taken from the production cycles of pesticides, very little of which differs and only in the final stages of chemical reactions, lending itself to simple and rapid reconversions of one into the other and making any form of control very doubtful.

Studies on chemical weapons began alongside those on biological weapons, one could say that nerve gases are the offspring of pesticides just as germ warfare is the offspring of biotechnology.

The idea of using biological weapons goes back to the experience of



infections and epidemics that have been a serious military problem in past wars. With the development of microbiology, the acquisition of new knowledge about bacterial and viral physiology and the possibility of large-scale cultures of microorganisms, the idea of using disease as a weapon became possible.

As early as 1936, Germany had already undertaken important research in this direction, in 1940 a research centre was set up in Porton, Canada, a centre was also established in Suffield in those same years, and between 1930 and 1940, Japan had devoted significant research and experimentation to biological warfare. In 1942, the United States established the Biological Warfare Research Service, opening the following year what was to become the most infamous centre of war biology, Fort Detrick.

A report compiled during the Second World War described US biological weapons research as superior to that of the Nazis.

After the Second World War, the great powers US and USSR disseminated information about improvements in chemical and biological weapons, but the 'transparency' was short-lived, and they subsequently went back to hiding their research. This was especially the case after public opinion began to take an interest in these matters, in particular by reporting specific accusations by Russia against the USA, which claimed the latter not only were carrying out biological warfare experiments, but also making use of the best Nazi and Japanese scientists, who were soon redeployed to serve other criminals who evidently, like the Nazis, regarded the experiments carried out on human beings in the concentration camps as a unique opportunity to gain the greatest advantage obviously for the purposes of science.

In 1955, a Tokyo magazine, *'Bungei Shunju'*, reported eyewitness accounts of atrocious experiments

carried out by the Japanese during the Second World War, where it was estimated that between 1,500 and 2,000 people who had been turned into guinea pigs died, but the most significant piece of information was that all those scientific and highly trained personnel were transferred to the United States. All those valuable personnel were then repurposed for the laboratories of the winner who not only wanted to do the same, but to do it better. That valuable scientific knowledge was therefore not only not to be wasted, but was to be safeguarded and, as was seen in later years, augmented to prepare new and more recombinant biological weapons.

These bits of history, where human life was evidently worth less than zero when equated with the 'higher interests' of science and today of techno-science, are useful to remind today's critics when once again we have seen the dignity and very life of human beings trampled underfoot with the Covid Programme that perhaps a new Nuremberg was not to be wished on the new killers in white coats and camouflage. Power is ready to sacrifice something, but above all it is ready to safeguard itself, and the Nazi and non-Nazi scientists of all ranks and creeds have continued to do their work undisturbed in the years that followed, not as something extraordinary and marginal, but always in the leading areas of research capable of changing the course of a war. That same research that today, building on that legacy, has been able to implement genetic engineering technologies on millions of people with mass zootechnical control.

Far from abandoning the use of biological weapons even during the Korean War, the United States was accused of dropping bacteriological bombs on North Korean territory, accusations later confirmed by specific research carried out in the field. The interest in biological agents on the part of states and especially their military apparatuses has many explanations, but the reasons are to be found above all in their broad scope and mode of development. So many individual agents for an

enormous spectrum of situations related to human biology, but more generally to life in general. Depending on the micro-organism used, some biological vectors can affect the respiratory system, others the mucous membranes of the eye and nose, and still others are absorbed through food or any contaminated substance. And we must not forget that before the atomic weapons dropped on Japan, US military research had looked into massive employment of bacteriological weapons to destroy the country's economy.

The use of micro-organisms for the purpose of biological weapons has the advantage for its producers that they are extremely easy to reproduce, making it simple and extremely cheap to create a chain of infections from a single infected individual. The disease will be even more effective if it is spread by air during the incubation period of the disease, when it is neither recognisable nor curable, as it has not yet appeared in its full-blown form. Some bacteria and viruses also exhibit a high degree of resistance to adverse environmental conditions, especially those that have the ability to form spores that can remain infectious for several years. As early as the 1960s, one could read in military journals how these weapons lent themselves to being 'modulated' appropriately and interchanged or mixed with each other for maximum performance. General J.H. Rothschild of the US armed forces, who in the mid-1950s was in charge of directing research into the chemical-biological warfare programme, wrote in *Tomorrow's Weapons* that biological weapons could be an excellent deterrent for China, which, having a peculiar geographical situation with air currents striking it in all directions, should have good reason to avoid starting a war, considering that each of these currents could have been infected by germs.

At the time, weather was seen as a major problem for biological weapons, for the obvious reason of missing the shot or having it backfire with its own biological agents. Today, thanks to the manipulation of the

climate and the possibility the military has of intervening in atmospheric processes, these problems no longer exist; on the contrary, we could say that they are even more deadly and inviting for systematic and selective use. Among the requirements of biological weapons, it must be remembered that defence against them is by no means easy, precisely because it is often complex to identify the agent responsible and thus an adequate antidote. When the chemical factory in Bhopal exploded, there were so many deaths, partly because the multinational company did not give precise information on the actual substances produced in the plant, making possible cures mere guesswork. Once again an 'accident' allowed the effects of chemical warfare to be seen live and on a vast scale on the bodies of the very poor Indian population.

Biotechnology in the service of war completely changes the situation, and by war is to be understood not only that unleashed from one country against another, but also that which techno-science unleashes on bodies on a daily basis. The frontier we never talk about is the one between the laboratory and the rest of the world: the reason is very simple, it no longer exists. In the vast expanse of an artificial environment that now surrounds us, large-scale experimentation is underway to eradicate what remains of the unpredictable and uncontrollable, not with violent shocks and traumas, but with continuous manipulations, aimed at disrupting nature and all that may represent spontaneity and autonomy.

Even with the declared Sars-Cov 2 pandemic, there was a long wait before action was taken, but then the wrong action was taken, knowing that it was wrong, apparently without any logical sense. Today's biotechnology allows one to intervene in life while also concealing one's actions, the formula of technological artifice is in the hands of its creators and developers who may have been so original or unscrupulous in the techniques used as to have created a novelty. As is

often the case in scientific research, a result achieved by chance while looking for something else. Formulas are then given, names are given and cataloguing is prepared, but nothing is worked on, something is harnessed that is not known in the various recombinations and ultimate consequences, especially if the field is modern biotechnology. In spite of this, we see laboratories classified BSL1, 2, 3, 4, etc., giving the outside world an impression of security, not so much of the structure, but of its emissaries in white coats: the message is always the same, that they know what they are doing in any case, whether in discovering something new by delving into the most intimate processes of life, or in remedying a disaster that is the child of biotechnology itself.

The logic of biological warfare preparation follows exactly that of so-called traditional warfare, where a more 'normal' arsenal is put on the field, where the imagination has already rested and fantasised many times. If military research is a continuous technological and strategic innovation - in order to stay ahead of real, imaginary or possibly future enemies - on the same plane travels the military research interested in the biology of living organisms, which constantly plumbs the innovation of biotechnology developments in order to advance.

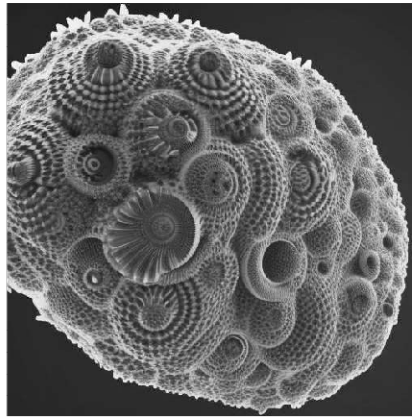
Thus we have on the one hand more than half the world in the midst of a declared Sars-Cov2 pandemic in which vaccines are praised as lifesaving products needed to avert a health catastrophe with incalculable numbers of deaths, and on the other hand the Pentagon defining vaccines as biological weapons of mass destruction. The spiral in this sense never ends because the world's most pathogenic agents are being worked on in laboratories, and not content with their toxicity, even more virulent strains are being produced, officially to protect the military themselves in the field in theatres of war from threats that are constantly being created and updated. So what remains in the end is a whole biological weapons system, a potentially infected organism, a gene serum against it and a delivery system for it.

The new genetic engineering technologies contemplate a versatile form of weaponry that can be used for a wide variety of military purposes, from terrorism to counter-insurgency operations to large-scale wars to destroy entire populations.

The good intentions bandied about by governments in an attempt to camouflage the possibilities of the pharmacological and biotechnological apparatus are easily disproven. Unlike nuclear technologies, genetic engineering can be produced and developed cheaply, requiring less infrastructure and scientific skill, and opens up the possibility of vast uses, making it impossible to distinguish between what can be defence or attack. A key role in all this will be played by what are called vaccines, having forms of production very close to those of biological weapons. As we have already seen with chemistry and pesticides, it is a short step to do something else from what has already been declared, and we can be sure that that last stretch has not only been made, but is also being formalised and normalised in the indistinctness of the neo-language and loss of meaning, making genetic technology a new weapon of the future to be used even against peoples as we have seen in the declared pandemic.

We have around us a plethora of great scientists, pundits, politicians, environmentalists, intellectuals of all sorts wondering about the near future, where science can go and whether it can ever cross critical thresholds. The same was true immediately after the splitting of the atom that gave us the atomic bombs. Now we are in the midst of the biotechnological era, where European legislation has allowed humans to become GMOs with gene therapies before approving GMOs in agriculture, thus effectively making us an experimental sub-species of agricultural animal husbandry.

The slow but inexorable proliferation of new bio-laboratories (BSL3) also in Italy certainly has very different implications. While there is no doubt that these centres are preparing to



act as storage and research facilities after the closure of so many laboratories of the same nature, first in Egypt with Manru3 and now with the Ukrainian ones under US supervision, what is being pushed through is a new coexistence.

The last few years have seen the name of Wuhan's associated with its laboratory (BSL4), the site of mysterious and certainly dangerous experiments, with information not too closely veiled by the Western media. The showcasing of science has led to biotechnological research that has by no means been submerged or marginalised - think of pandemic recombinations and new mRNA serums that made headlines amid enthusiasm and repentance such as that of Robert Malone - and the new paradigm that starts with biotechnology, CRISPR/Cas9 and mRNA technologies has been presented. The message is very clear, or perhaps it is so clear that it is not understood by most: these will be the new starting points for the so-called life sciences. It is no coincidence that in Italy, in the laboratories in Trieste and in the one that is to be built in Pesaro, there is express mention of research into biotechnology and vaccines. These centres focus on emergency research, which has obviously become the norm, because what is created and fine-tuned for a war never goes back into the box, especially when on its way this research goes deep into living organisms. In its popular propaganda, science still continues to talk about cancer research, rare diseases, genetic diseases, but everything is always subordinated to the new paradigm that starts with biotechnology and is applied with

supposed vaccine therapies that we now know have nothing to do with those same diseases. A vaccine refers to something that prevents, that immunises against some disease, perhaps a serious and fatal one, even if by now we have also become accustomed to that farce of the flu vaccine designed for the elderly, a group of people that we know the neo-Malthusians hold dear.

What they want to get across and have introduced first in common language, and then as a general sense, is a new way of addressing any health-related issue. A new and unique paradigm will set the tone for the way we are in this world, obviously also in tune with the new green and environmentalist era. A constant preventive work of research that must go beyond what may be the present threats, because the new paradigm looks forward, with the no small detail of disrupting the present, however. Thus biotechnology with its gain-of-function research aggravates low-pathogenic agents and trivial viruses by making them terrible and catastrophic; geoengineering prepares for the climate emergency by intervening on the climate to modify it; synthetic biology prepares for environmental threats and food shortages by developing artificial foodstuffs that are sustainable for other animals to the extent that animal activists are singing the next animal liberation song. This is of course only the beginning of what is on the horizon in the short stretch.



We are going to get used to bio-laboratories and they want them to be looked at with awe, but at the same time with a spirit of thankfulness, because the emergency is always just around the corner. The peculiarity of the research conducted there is that it is not neutral, but is fully in tune with the great Transformation, to think that there is or could be a possible curb or foothold to their progress is simply ridiculous or tragic. The search is already all in that direction, the rest is little by little marginalised until it disappears altogether. The way is very simple, the big money made available by international organisations, finance and big philanthropists is only available for certain directions, and we know that techno-scientists are greedy for funding, opportunities to publish and perhaps decision-making and political power in the various academies and institutions.

What is left for us to do is not to have these centres built where they are proposed, but this is by no means enough, it is necessary to understand that the logic that wants to normalise those particular centres is the same logic that has long forced us into a biolaboratory existence. This awareness will enable us to understand the current programme and from this to draw the right considerations on how to organise and intervene. For it is now clear that plagues, famines and the spread of new, previously unknown forms of disease throughout the world could turn into the final act of the script prepared by the various transnational potentates and their acolytes for this century of biotechnology.

Costantino Ragusa
 Resistenze al nanomondo
 (www.resistenzealnanomondo.org),
 June 2023, Bergamo
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*On the night of 2–3 December 1984, over 500,000 people in the vicinity of the Union Carbide India Limited pesticide plant in Bhopal, Madhya Pradesh, India were exposed to the highly toxic gas methyl isocyanate, in what is considered the world's worst industrial disaster.

Revolutionising Power: 3D Printed Firearms for the People

Readdressing the Balance of Power

Anarchy, contrary to popular belief, does not symbolise disorder and decay. It represents a system where individuals come together to form self-organised communities, emphasising voluntary cooperation and mutual aid. Within this framework, equal access to firearms can play a crucial role.

Because governments and states possess inherent authority over society, leaving the latter disadvantaged, anarchists advocate for a shift in power dynamics, enabling individuals to exercise their collective sovereignty against tyranny.

Emerging 3D printing technology enables individuals to manufacture firearms independently. This approach challenges traditional gun manufacturing processes and state regulatory systems and puts the power back into the hands of communities.

Empowering Individuals

The traditional means of firearm production often grants control to certain privileged institutions and included social classes, limiting accessibility for the masses. However, the advent of 3D printing technology revolutionizes this dynamic. With open-sourced blueprints available for anyone with a printer, the tables turn. The unrestricted distribution of such plans allows individuals to equip themselves, reinforcing collective empowerment and undermining oppressive authority structures.

Affordable Material Costs

In addition to freely available 3D plans, the relatively low cost of materials required for creating 3D printed firearms levels the playing field significantly.

Previously, economic barriers restricted access to firearms, particularly for marginalised communities.

Yet, with cheaper materials and advancements in 3D printing, procuring firearms becomes more economically viable. This affordability ensures that individuals from all walks of life can exercise their right to self-defense. Equal access to 3D printed firearms presents a unique opportunity to begin a path towards a free society based on individual liberty, revolutionary action and collective self-determination.

Non-Hierarchical Defense

Anarchists favor decentralized, community-based training and defense groups, where every individual bears responsibility. The free distribution of 3D plans, construction and training is a practical step toward dismantling oppressive systems, making way for a more equitable and free society. By confronting traditional power structures and fostering self-reliance, we build a future defined by liberty and autonomy.

Anarchists argue that universal access to guns promotes self-reliance, reducing dependency on centralized authorities for protection. Anarchists argue for freer access to firearms as a means of self-defense against potential authoritarian governments and the monopolization of power.

Armed individuals within communities can create decentralized defense networks, aimed at attacking industrial capitalism, destruction of the environment and oppression, as well as defending their communities during periods of repression.

Anons



Chile: Interview with a nihilistic anarcho-informal affinity group

This interview took place between anarchist publication JURNAL ANARKI in Indonesia and some comrades in Chile in 2024.

1. What's your main focus as a group or individuals that operate in the territory controlled by the state of Chile?

A. First of all, thank you very much for your interest. We are an informal affinity group that is organized around anti-authoritarian propaganda, against prisons, against techno-industrial progress, and violent direct action. As a group and as individuals, we are part of the anarchic praxis on different fronts, always betting on the intensification of the conflict, the fight for the freedom of our imprisoned comrades, and keeping alive the memory and the insurrectional path of the comrades who have died on the dizzying path of anti-authoritarian praxis.

We believe that only through action do we give life and meaning to ideas.

2. Anarchists from non-Latin speaking countries are amazed by the growing anarchist tension in Chile, especially the diverse anarchic movement, the regeneration of the youth, and against the heavy repression that the anarchists faced amidst all of

this yet still retain their combative and insurrectionary action - what's really making all of this possible?

A. The anarchist movement in this territory has its origins at the end of the 19th century, and its greatest boom was at the beginning of the 20th century, with experiences such as: social resistance, the fight for women's emancipation, unions, soup kitchens, popular medical consultations, revenge killings, self-management, mutual aid and direct action; anarchism being the greatest political force within the nascent workers' movement. During this period, and up to the present, anarchism was catalogued as a dangerous internal enemy which must be suppressed at all costs; and thus, in the mid-20th century, anarchists were strongly repressed, imprisoned, tortured and executed, by bloody dictatorships and "democratic" governments. During the second half of the 20th century, official and Marxist historiography took care to conceal this historical background, omitting anarchists from the historical narrative, relegating them from their leading role in the struggle for social revolution, causing popular circles to distance themselves from the ideas of anarchism, choosing instead the institutional path offered by partisan politics.

With the end of the civil-military dictatorship of the fascist Pinochet (1973-1990), at the beginning of the 90s, the anarchist movement, which never ceased to exist, re-emerged among the youth. The fight against the dictatorship, the expressions of resistance against the neo-liberal colonial and extractivist model imposed by the military junta with blood and fire, through memory and direct action are a precedent in the territorial identity. With thousands of people tortured, executed and disappeared, the recent history of this territory was marked by state violence. Since the 2000s, the anarchist movement has had various expressions in this area: squatted social centres, anti-authoritarian libraries, solidarity activities for the freedom of political prisoners, cultural activities, publishing houses, study groups, propaganda, groups resisting mining and industrial progress, violent demonstrations, bomb attacks against symbols of power, armed expropriations, violent direct actions against the authorities, armed confrontations with the police, burning barricades in secondary schools, universities and towns, etc.

Today, anti-authoritarian praxis has had a great calling among youths. Comrades from a young age have been involved in direct confrontations against the police in different educational centres and towns, claiming the black memory, solidarity with political prisoners in Chile and the world, commemorating different murdered comrades and taking on the direct conflict. In addition, in recent decades, informal affinity groups have proliferated, who through violent actions, bomb attacks and armed confrontations have contributed to the development of ideas and violent praxis against authority.

But as we know, on the path of conflict there is always the possibility that something will go wrong. Murdered comrades, imprisoned for decades, wounded comrades; each blow of power has forced us to defend ourselves and become stronger. We are looking for new methods and strategies to continue conspiring for the fall of the dominion and at the same time take care of

our own security as well as that of our companions. Our security and freedom depend only on us, we must always keep this in mind, to be one step ahead of the enemy.

Currently, we have more than a dozen anti-authoritarian comrades in the prisons of the Chilean police state, imprisoned for different attacks and armed and violent actions against power; we struggle for their freedom, as well as keeping alive the memory of the comrades who have been murdered or have died in the course of this social/anti-social war. Solidarity and direct action are the driving force that keeps the anarchist anti-authoritarian offensive alive.

3. In Chile there's events such as the "Day of the Young Combatant" which keeps in our memories those who fell in the struggle; how much of this commemoration of the fallen combatants influences society?

A. Every March 29th in the popular and marginal sectors of Chile the "Day of the Young Combatant" is commemorated. This date has its origin in 1985 in memory of Mauricio Maigret and is marked when that year, Rafael (20 years old) and Eduardo (18 years old) Vergara Toledo, along with other of their companions were going to carry out an expropriation; when they approached the place they were intercepted by the repressive apparatus of the dictatorship, while fleeing the place both brothers were caught and killed in the town "Villa Francia", where they lived with their family. The official version of the dictatorship was that the companions died in a shoot-out with the police, but later it was proven that they were executed by the police for political reasons, since they were part of the armed resistance to the dictatorship. The commemoration of the Day of the Young Combatant has been a historic date of direct confrontation against power and its repressive forces, where different action groups coordinate to build barricades and armed confrontations against the police, to bring to the present the memory of the comrades who are no longer with us, through vindicating and violent action against power and progress.

Over the years, this date has seen a decrease in popular support, but there has been growing participation by action

groups who have continued to confront the police in an increasingly forceful manner.

But not only is the Day of the Young Combatant a day of action for the anarchist movement. On May 22nd we commemorate the death in combat of the anarchist comrade Mauricio Morales, a comrade who died after the premature detonation of an explosive device that he was carrying when he was going to place it in the gendarmerie school. On September 11th we commemorate the murder of the anarchist comrade Claudia López, who was killed while protesting on a barricade in 1998 during a commemoration of the 1973 coup d'état. On November 2nd we commemorate the murder of the anti-authoritarian comrade Kevin Garrido, killed during a fight in the Santiago 1 prison in 2018. In December we commemorate the murder of the anarcho-nihilist comrade Sebastian Oversluij, killed by a guard at a bank branch when the comrade was trying to carry out a bank expropriation with other comrades in 2013. And we also remember many other comrades who are no longer with us.

The exercise of memory is for us a fundamental part of keeping the anarchic tension alive in this and other territories. The struggle for the freedom of our imprisoned comrades and the propagation of anarchic ideas can only be achieved through multiform direct action; propaganda, publications, activities, commemorations, the struggle against patriarchal, speciesist and colonial society, sabotage of the gears of power, violent confrontation, solidarity and mutual aid are a fundamental part of anarchic work and the engine that gives it dynamism and vitality. Only through action can we shake off from our minds the inherited morality and mental barriers that prevent us from responding forcefully to the blows of power.

4. In "normalizing" combative action, Chileans are most likely prepared whenever there's going to be general upheaval, how is the so-called movement into these diversities of tactics? Are there any

debates or even subdivisions concerning this?

A. In the last two decades, the political and social climate in Chile has been convulsive, marked by general and violent protests. In 2019, a widespread revolt broke out throughout the country, driven by the great inequality and precariousness of life, environmental sacrifice zones, extractivism, corruption, impoverishment, the anti-patriarchal struggle, among many factors, which led to a general mobilization of the population; barricades, sabotage of transport services, attacks on police stations, looting, fires, mass demonstrations. The response of those in power was the same as always: dozens of prisoners, wounded, dead, and shotgun shots to the face, which left hundreds of comrades with the loss of one or two of their eyes.

The anarchist environment, which had been developing a constant combative and frontal practice for years, found during this period a space for action, far from reformist slogans and betting on sharpening the conflict. Different anarchist groups and individuals participated in the different expressions of the revolt, through multiform direct action against power, affinity groups pushed the protests and bet on the expansion of the conflict, territorial participation instances were raised, solidarity actions, armed propaganda in the towns, coordinations for the freedom of political prisoners, etc.

The diversity of tactics has been a consequence of the exploration and constant development of the insurrectional practice, the bet on informality and the decentralization of the attack against power, which has allowed us to develop in an autonomous and integral way, collectivizing the tools for the social/anti-social war, generating a dialogue with the comrades through action.

As in all territories, diversity is part of the anarchist framework; different strategies, different conclusions, different approaches, but the same enemy. Debates and conversations are always present in the anarchist environment; discussions,

controversies, presentations of anarchist publications, solidarity campaigns with political prisoners are part of the internal dialogue of the movement. If we are asked if there are subdivisions, of course there are; diversity generates differences. Of course we are not referring to denunciations, collaborations with the police, authoritarian or patriarchal attitudes; those who fall into these practices should not be considered comrades. We believe that it is in the autonomy of affinity groups and in anti-authoritarian action that we find ourselves.

5. Can you tell us how much sympathy there is in Chilean society to the indigenous Mapuche struggle for autonomy? And what do anarchists contribute to the struggle?

A. This territory carries a history of combativeness and resistance in its history, from the arrival of the Spanish to these territories, through the colonies, then the establishment of the nation state, dictatorships and bourgeois democracies; the history of the poor and exploited of this territory has always been marked by structural violence, settlers, bosses, landowners, military, police, politicians.

However, what has always been present transversally in history has been the expressions of resistance to power. When the Spanish arrived in the south of this territory in the 16th century they were confronted and contained by the Mapuches who resisted the advance of the Spanish empire and then resisted the advance of the nascent Chilean state in a conflict that extends to this day. Chilean society today is not very sympathetic to the struggle for autonomy of the Mapuche people. Although the Mapuche cause is of great interest and justice in the most popular, left-wing and anarchic sectors, it is not something transversal in society. After years of colonialism, Chilean society has become classist and racist, denying its indigenous origin. On the other hand, the Mapuche people have remained active in the struggle for their liberation, sharpening the

conflict and advancing in their struggle to recover the territories from which they were dispossessed.

Our contribution to this struggle is from our line of action, propaganda, direct actions, making the conflict visible and solidarity with the Mapuche political prisoners is part of anarchic action. We believe that the struggle for the liberation of the Mapuche people is a line of action within our ideology.

Within the anarchic environment there are comrades who participate in instances of autonomous organization in Mapuche communities, as well as in experiences of recovery of ancestral territory. Comrades like Emilia Milen "BAU", an anarchist comrade who was murdered by private guards of a condominium located in a disputed ceremonial territory, Matias Catrileo or comrade Jhonny Cariqueo, a young Mapuche with anarchist tendencies who was brutally beaten and detained by the police during a commemoration of the Day of the Young Combatant in Santiago. As a result of the beating, the comrade died on March 31, 2008 from a heart attack. These are all parts of the black memory that unites us in the struggle. As anarchists, we stand in solidarity with the struggle of the Mapuche people, we remain attentive and ready to collaborate in any situation, maintaining distance and respect for their own self-determination.

X: Please give your opinions or whatever you wanted to say that has not been asked in this short interview, there's no limitations.

A: We believe in the need to communicate the struggles, to generate international networks that allow dialogue and the flow of knowledge and experiences beyond the geographical distance, which nourishes the anarchist action against civilization and progress, allowing us to increase the reach and effectiveness of our action, maintaining our territorial identity, decolonizing anarchism, expanding it and bringing it to praxis always from the premise of total liberation and the fight against all authority.

We greet the comrades who are today under police siege in Greece, the result of the early explosion that took the life of comrade Kyriakos X. We stand in solidarity with Marianna M, Dimitris, Dimitra and Nikos Romanos who are now facing prison.

We also want to take the opportunity to send our solidarity to the group of young anarchists who at the end of October suffered an accident in a secondary school (INBA) when they were making Molotov cocktails in a bathroom, which caused a large fire and burns to more than 30 comrades.

Our solidarity is with you.





Fourth Generation Warfare

Fourth generation warfare (4GW) is a term used to describe a new type of common warfare. It is characterized by asymmetrical and proxy battles between decentralized non-state actors and state militaries. The term was first coined by William Lind, a military strategist, in an article published in 1989. 4GW is distinct from earlier types of warfare, including conventional warfare, guerrilla warfare, and irregular warfare. Fourth generation warfare theory emerged in response to changes in the modern world. These changes include globalization, technological advancements, and the rise of non-state actors. In many cases, states who may have relied previously on more conventional means in their warfare against other states and in the repression of their own populations, found themselves unable to effectively respond to the rise of non-state actors who are able to operate with relative autonomy and so have adapted to 4GW themselves. 4GW is characterized by four key elements:

Decentralization: The use of decentralized organizations that can operate independently of a central chain of command.

Non-state actors: The use of non-state actors, including terrorist groups, insurgents, and militias, who often operate without a clearly defined hierarchy.

Focus on the political and social context: The use of political and social objectives as the primary

focus for military action.

Blending of military and non-military means: The use of a range of tactics, including propaganda, psychological warfare, and cyber warfare.

Fourth generation warfare has significant implications for the way in which militaries operate. It requires a shift away from traditional, centralized command structures and towards more decentralized, networked structures. It also requires a greater emphasis on political and social objectives, as well as the use of non-military means to achieve these objectives. Fourth generation war has become increasingly prevalent as the permanent state of affairs.

Given the severity of these challenges, it is likely that fourth-generation warfare will continue to evolve, incorporating new technologies such as artificial intelligence and robotics. A.I. is revolutionising military planning and infrastructure, enabling faster decision-making and more "effective strategic implementation", as we can see in the genocide in Gaza.

Existing cybernetic systems, such as the nuclear warfare cybernetic systems, provide powerful examples of how cyber-technology is already used. These early A.I. systems incorporate advanced algorithms to analyse data and predict outcomes, enabling military commanders to make decisions based on real-time information. Now this computing power sits in the palm of one's hand. In the context of 4GW, A.I. could be used in a range of applications by state and non-state actors, including cyber-warfare, drone weapon systems, and information operations. A.I. enables military and non-state actors to launch more sophisticated cyber-attacks, target specific individuals or groups, and create false and misleading information campaigns.

These are the frameworks of counter-insurgency that the social revolution faces.

Anons

Anti-State Radio Broadcasts

1431AM (Thessaloniki, Greece)
1431am.org

A-Radio (Vienna, Austria)
a-radio.net

A-Radio Berlin (Germany)
aradio-berlin.org

Radio Kurruf (Chile)
radiokurruf.org



Radio Libertaire (France)
radio-libertaire.org

B(A)D News Radio (Worldwide)
a-radio-network.org/bad-news-angry-voices-from-around-the-world

Channel Zero (USA)
channelzeronetwork.com

Frequenz A (Leipzig, Germany)
frequenza.noblogs.org

It's Going Down (USA)
itsgoingdown.org/category/podcast

Anarchy Radio (USA)
johnzerzan.net/radio

The Final Straw (USA)
thefinalstrawradio.noblogs.org

Radio Blackout (Italy)
stream.radioblackout.org

Radio Onda d'Urto (Italy)
radiondadurto.org

Radio Bandito (Italy)
radiobandito.it

Radio Ondarossa (Italy)
ondarossa.info

Black Hole (Ljubljana, Slovenia)
radiostudent.si/druzba/crna-luknja





Berlin, Germany: Message of Comrade Daniela Klette at the 30th International Rosa Luxemburg Conference

Political letter from RAF prisoner of war Daniela Klette from the Vechta Women's Maximum Security Prison, that was read by actor Rolf Becker at the 30th International Rosa Luxemburg Conference held on 11 January in Berlin on the topic: The last battle – how dangerous is capitalism in decline.

Dear participants of the Rosa Luxemburg conference,

Dear comrades,

I greet you today from the prison in Vechta. I was arrested almost a year ago after decades of living in illegality.

I am facing years of legal proceedings on charges of participation in armed expropriations. In addition, 'justice' is pursuing another trial against me on the charge of participating as a urban guerrilla fighter against capitalism and imperialism.

I was 17 years old when the Vietnamese liberation struggle crushed American imperialism. This incredible victory was achieved with worldwide solidarity – despite the napalm, despite the huge military machine that stood in the way of the liberation movement, and despite the massacres of the Vietnamese population perpetrated by the US

army with the help and complicity of the West, especially Germany.

I was 16 years old when I was informed that a man on hunger strike against the torture of isolation had been murdered. It was Holger Meins^[1] who actively resisted the conditions of confinement and was murdered by the prison system, through deliberate malnutrition – during state forced feeding – and a complete refusal to provide medical assistance.

It was the era of liberation projects and anti-colonial struggles in many countries: like the Black Panthers against racist oppression rebelling in the USA, or the FSLN in Nicaragua against the dictatorship. I was already beginning to understand what humanity had to expect from capitalism and imperialism. Yes, I saw myself as part of the global movements fighting against exploitation and oppression, against capitalism and patriarchy, and against war and militarism.

Justice is now negotiating my guilt in the legal sense. For me, there is no question of guilt, but there is the following question, which has mobilised and continues to mobilise millions of people: how do we overturn the correlations that reproduce world war, displacement, exploitation, patriarchal and racist oppression, poverty and total ecological destruction?

The powerful of the world, struggling to maintain their power, are preparing for total war: Society is characterized by ever-increasing poverty, militarization and a growing shift to the right. Capitalism is heading towards ecological collapse: the state of the world today makes it abundantly clear that the questions about how to overcome these conditions were and remain legitimate and are now more necessary than ever to be answered. These questions concern us all and can only be answered collectively and by mass movements. I would love to be with you and work collectively on these issues, but state repression and the state's will to condemn all resistance from below does not allow it.

No one who is imprisoned as a member of subversive and revolutionary movements is persecuted simply because of their alleged or actual actions. We are condemned to years of misery in prison because of the state's insistence on delegitimizing the history of revolutionary struggles and preventing the struggles of the future. This happens to me, just as it happened to Mumia Abu-Jamal and Leonard Peltier in the US, to the captured anarchists in Greece – Marianna, Dimitris, Nikos, Dimitra – and many other political prisoners worldwide.

In this sense, the legal proceedings against me are proceedings against liberationist, radical and anti-capitalist resistance. My trial is about to begin shortly. I would be very happy if those of you who can attend it, so that it becomes clear that this trial is not a trial against me, but against all those who are engaged in the question of overthrowing capitalism. Every form of solidarity is welcome!

I wish you every success and, yes, I hope you have a lot of fun at this year's Rosa Luxemburg conference!

Solidarity, a fighting spirit and warm greetings to all of you.

Daniela Klette

Women's maximum security prison
Vechta

Note:

[1] Holger Meins was the first of a number of captured Red Army Faction members to die in prison. He died on November 9, 1974, as Klette describes, as a direct result of medical malfeasance in an effort to break a hunger strike of prisoners from the RAF.

Soli-website
freiheit-fuer-daniela.de

About the arrest of Daniela Klette

On 26 February 2024, Danielle Klette, accused militant of the revolutionary organisation Red Army Faction (RAF) was arrested in Kreuzberg, Berlin, by the German special forces anti-terrorist unit GSG-9. Klette was wanted for attempted murder, armed robberies and suspicion of involvement in revolutionary attacks as part of the RAF. The comrade had been on the run underground for more than 30 years and was located by a podcast company in Berlin, Undone, using AI facial recognition software and social media. The jackals of social media tipped off the police in November 2023. After the terror operation and arrest, Klette was flown by helicopter to Bremen, in the region where she committed the alleged robberies, and is now in pre-trial detention in Vechta, Verden.

According to the corporate press, police found tens of thousands of euros in cash in her Berlin flat and five weapons, among them a Kalashnikov assault rifle and a replica rocket launcher and grenade, as well as ammunition. Two other comrades, Burkhard Garweg and Ernst-Volker Staub, are wanted, accused of armed robberies and membership of RAF. Police also continue to investigate those who may have helped the fugitive comrades.

Revolutionary solidarity to Daniela and the other wanted comrades!

Daniela reads English, Spanish, Portuguese, and, of course, German. Mail takes about a month to reach her and cannot include any enclosures such as flyers or newspaper articles. You can write to her at:

Daniela Klette
JVA für Frauen
An der Propstei 10
49377 Vechta
Germany

Greetings from Illegality: Letter from Burkhard Garweg 'Martin', Underground RAF Member

To family, friends, comrades, allies, Wagenplatz residents. To all those who want to deal with my and our view.

Legal, illegal, don't give a damn. On February 26 of this year, Daniela Klette was arrested in Berlin. Journalists, who had willingly offered themselves as auxiliary police officers and helped to supplement the increasingly authoritarian state with the state and social community of investigators and informers, had used AI technology to track down images of Daniela on the Internet. The historical merit of these podcast journalistic denunciations will have been to have provided proof at the right moment of the alleged necessity of biometric control through facial recognition on the way to a totalitarian control state.

Deception of the public

The subsequent police manhunt against Volker Staub and me has since been marked by lies and agitation. Police and bourgeois media say that we are violent criminals or terrorists who would not shy away from killing for money. The house in which Daniela had lived, like the neighboring houses, was evacuated because of allegedly dangerous explosives. Measures of mobilization of the population for search and psychological warfare operations began. It is now known that a grenade and a bazooka found were dummies. The police must have known that from the beginning. This

whole action over several days was an operation to deceive and manipulate the public.

The continuous propagation of our violence and dangerousness, the searches of houses and Wagenplatz in martial form, armored vehicles and paramilitary armed police officers as if war had broken out, controls and arrests are nothing more than the assertion of the necessity of police militarization and a staging to mobilize the population for the search.

Above all, however, they are concerned with depoliticizing and denouncing the history of the fundamental opposition – the history of the historical attempt to contribute to the liberation from the violence of capitalism, which emerged from the resistance of the 1968 movement and was linked to the worldwide revolutionary and anti-colonial struggles.

26 years ago, the urban guerrilla project in the form of the RAF ended. However, for us, who were persecuted as militants of the RAF, life did not end in illegality. The image that they are trying to create describes a violently marauding band of robbers who are dangerous to the general public and also ready to kill – and only for money. For us, however, it is out of the question to use violence against people to kill or physically injure for money. Any traumatization of employees of cash offices or cash transporters is to be regretted. There is no reason to believe the police or judicial apparatus, because they are guided by delegitimizing the fundamental opposition and by creating a climate in which state violence and repression seem justified.

"Violence is the foundation of bourgeois society: in the misery of its penal system, in the ghettos below bourgeois everyday life, in the militarization of "internal security", in its relationship of exploitation"

Peter Brückner, 1976

State violence affects many – the poor, the exploited, the marginalized. It is directed against those who protest or against those who defend

themselves against this normal state of affairs and do not accept this state of affairs as a natural given. These are those who demonstrate against the genocide in Gaza and against a German government that supplies the weapons for it, and are exposed to the authoritarian-violent mixture of police truncheons, capture, threats from the judiciary, threats of deportation, loss of jobs and secret service surveillance, or whose demonstrations are banned altogether. It is those who occupy universities and are beaten down by police violence. From this perspective, the radicalization of state and society that is emerging with the crisis can only be countered by looking for ways to find an alternative to the system. The social question, the resistance to war and militarization at home and abroad, the resistance against the ecological destruction of the planet by capitalism and the organization of solidarity-based internationalism necessarily mark this path together.

In the West's struggle against the imminent loss of its global hegemony, the rulers are relying on militarization and planning war up to the dimension of World War III.

We have arrived in the age of an increasingly authoritarian state. An undoubtedly threatening social situation. But it also speaks to an increased degree of instability of capitalism. In its greed for profit, it needs the possibilities of accumulation, which is becoming increasingly difficult to produce. It staggers from crisis to crisis. It is the age of wars, social upheavals and reactionary reflection on people and nation. But it also suggests that things could slip away from the rulers and that the question arises: What is to be done? Will class struggles develop in the future that question and combat the conditions of exploitation and oppression in collective processes? The questions of how a social transformation can be achieved are existential and more topical than ever in the age of social and economic erosion, increasing military renegotiation of power and ecological irreversible destruction of the planet.

The circle closes

The revolutionary concepts of history have not been able to provide the answers to overcoming capitalism. Nevertheless, we are fundamentally faced with the same questions under changed conditions.

The state relies on division

Illegality, solidarity and "terrorists"

We have met many people in decades of illegality. Friends, allies, neighbors, my Wagenplatz roommates and many more. For many years I lived with people who did not know what kind of history I came from. As an illegal, it is not possible to talk about one's own illegality. Please forgive that.

With the end of this time together came repression for them. Wagenplatz and house searches: local war simulations – something I never wanted, but in the end was no longer in my hands. The revolutionary and emancipatory struggles are followed by repression – and so it will be until the struggle for emancipation triumphs over injustice. We are part of the history of worldwide rebellions that have existed since there has been domination and slaves. Which has existed since patriarchy, capitalism and colonialism have been the evil of humanity. From this perspective, the responsibility for repression lies with the rulers and no one else. Repression is an instrument of domination. From my point of view – and that would be our view – there is only one answer to this: solidarity.

Unite against today's repression against Daniela! Create (counter-) publicity! Show solidarity!

We are the way we were and are the way many have come to know us during the long period of illegality. Disputes about violent relations – patriarchal violence, poverty and racism – like many other things – found an echo in encounters and friendships with people during this time and are part of my and our lives. Much of what we have had to do with others in the decades of our illegality,



paths we have taken with others, tell of the search for a reality of solidarity and emancipation beyond capitalist relations of violence. Connecting with others during this time is the mirror of our reality – of how and who we are.

In the historiography of the rulers, there is fundamental resistance to the capitalist system: crime, violence and terror. The image created is intended to replace reality and disguise the fact that it is the structural violence of the system that is the great problem of humanity. The image of the "terrorist" created is intended to depoliticize the history of resistance against capitalist relations of violence, to divide, to obscure the fact that state violence and the violent relations of the capitalist system are really only terror for many people in the world.

"Peace to the huts! War on the palaces!"

Georg Büchner, 1834

Anyone who moves from protest to resistance can be stylized as a "terrorist". The countless stories of rebellions and resistance tell of this: Klaus Störtebecker; Thomas Müntzer; Georg Büchner; the Social Revolutionary, anarchist and insurgent against the reactionary German Empire, August Reinsdorf,

who was executed in 1885; the council communist, critic of the KPD, activist of the Red Aid, author of the first conception of an urban guerrilla and militant of the uprisings of the workers' movement of the 1920s Karl Plättner; Olga Benario, Georg Elser; Phoolan Devi, Durruti, Che Guevara, Angela Davis, Ulrike Meinhof, Sigurd Debus, Patrice Lumumba, Nelson Mandela, Assata Shakur, Sakine Cansiz, Mumia Abu Jamal. Whether Paris Commune or black Jacobins – those people enslaved by European colonialism who fought for liberation in the anti-colonial revolution in today's Haiti from 1791 onwards; whether partisans in many European countries against Nazi fascism, or CNT-anarchists in Spain against the military dictatorship; whether the revolutionary struggle of the Black Panthers, the June 2nd Movement, the Rote Zora or the resistance of the ANC against apartheid – they were all "terrorists" in the propaganda of the rulers.

Terror has nothing to do with us, but a lot to do with the rulers and the capitalist system

The term terror has nothing to do with revolutionary counter-violence, which is revolutionary self-defense, of the emancipatory movements of history, which is directed exclusively and specifically against the rulers.

Terror describes indiscriminate violence to enforce the rule of law or to secure it. In bourgeois society, the term "terrorists" is a self-incriminating description of the rulers, among other things, and becomes a meaningful term instead of a manipulative phrase. Today, the term "terrorist" is above all a means of rule, exploitation, repression, The Frontex regime, class injustice and the prison system; Hunger, wars, coups and military dictatorships all under the direction of the capitalist centers and with the historical responsibility of every German federal government: the millions of dead can no longer be counted – terror has nothing to do with us, but a lot to do with them and their system.

Solidarity has no borders

In a situation of weakness, it meant a lot and it gave courage: the solidarity demonstration in March in Berlin for the freedom of Daniela and solidarity with us illegals, against the Wagenplatz and house searches, against the agitation and the whole state terror; the solidarity rallies at the prison in Vechta, the slogans on the walls and the rallies of solidarity in various European countries.

For more than three decades, we were able to organize ourselves collectively outside the paths

determined for this purpose by bourgeois society, which had planned nothing for us other than to be imprisoned or shot. We were able to find ways to lead a life in which, through all the ups and downs, a different social reality could emerge other than that of the capitalist normality of alienation, isolation and valorization. Nobody can take that away from us. It will remain part of the historiography from below.

Solidarity among us – with those who rebelled, rebel or will rebel against this system yesterday, today or tomorrow

Daniela – locked in the prison cell day after day. And this despite the fact that the abysmal reality of the situation shows that they may have some of their laws on their side, but they do not have the legitimacy. The historical attempts of countless people over many centuries to overcome these conditions – against the violence of those who want everything to remain as it is, who declare human emancipation and liberation to be wrong and injustice to be right – were and are perfectly legitimate.

The judiciary of the Nazi successor state, which hardly ever condemned the Nazis of Nazi fascism, is now planning years of show trials against Daniela, in which she is to be convicted on behalf of the history of the fundamental opposition and locked away in prison for many years. The state relies on deterrence and thus targets not only Daniela, but all those who do not comply, who do not accept that humanity has no alternative to capitalism and thus to the destruction of the planet. A farce that affects everyone – regardless of their history or their point of view – for which capitalism should not remain the last word in history.

Solidarize yourselves!

Making the impossible possible, as Che Guevara said, has an existential meaning for humanity today: to learn to think about the alternative system again in collective processes against the abysses of the “turning point” age and to fight for it in the perspective together and internationally; break

through the logic of the rulers that there is no alternative to capitalism – “*there is no alternative*” – in us and in all conditions. The historical window of epochal rupture – systemic and social erosion of capitalism – is currently opening wider and wider. In the continuing escalation of relations, a new age of barbarism lurks. Only struggles of a social revolutionary counter-movement could provide an alternative.

‘*Socialism or barbarism*’ – as Rosa Luxemburg predicted in 1919 and thus aptly predicted the historical reality: after the First World War and the world economic crisis of the time, the window of eroding capitalism and revolution opened. From 1918 to 1923, the workers’ movement, the revolutionary feminists, anarchists and communists in Germany attempted to impose the socialist revolution. At the same time, a large part of humanity rose up in uprisings in 5 continents. In Germany, the attempt of the insurrectionary workers’ movement to overcome capitalism failed. It would have been the only way to avert the epoch of barbarism that followed. The socialist attempt at revolution was crushed, and capitalism remained, which took the form of Nazi fascism in Germany and culminated in the Second World War and Auschwitz.

With today’s profound crisis of capitalism and the epochal changes throughout the world, the historical moment of ‘either or’ of ‘socialism or barbarism’ could arise again with a clear tendency and at an increasing speed. The fixation on bourgeois-fascist-capitalist parties will not be able to prevent the development of the German crisis state and the EU in growing authoritarianism and war. There is nothing to save. Only an abolition of capitalism fought for from below in the process of transformation will be able to end this development.

Today, the socially revolutionary alternative to the progressive fascization of the capitalist system, poverty spreading even in the metropolis, the coming global war and the ecological destruction of the

planet, would be a socialism that learns from the mistakes of history and thus offers the possibility of building a liberated society – for a world of collectivity, freedom from patriarchy, exploitation, domination and nation, and the survival of nature.

This world will not be possible without a combative, creative and diverse movement that is present in the increasing crisis and in the rapidly growing social struggles of the future. This would be the reconstruction of the ability of an anti-capitalist, social-revolutionary and internationalist left to act, which has an impact beyond its own nose. The end of the Sleeping Beauty slumber: It’s time – it’s time – to move.

Solidarity with Daniela!

Solidarity with the comrades in exile, all those in hiding and the prisoners from the struggles of Antifa, the resistance, the Kurdish and Turkish comrades, the climate movement and all other emancipatory struggles of the world!

The demand for Daniela’s immediate release is justified.

Martin

(Burkhard Garweg)

20.12.2024

From Revolutionäre Linke Augsburg via Abolition Media Worldwide

revlinkeaugsborg.noblogs.org

germanguerrilla.com

political-prisoners.net





Expropriation: Illegalist Anarchism

Section #1

In the capitalist system, the wealthy exploit the poor, making it difficult for them to survive. When people are desperate for money and resources, they may turn to illegal means to survive, including committing 'economic crimes' or *'crimes against property'*.

It's important to recognize that the capitalist system itself is the source of crime, and many economic crimes, such as embezzlement, are committed by those in positions of power and privilege. The whole structure of the system is a racket committed by those who have upon those who have not. This inequality will continue as long as we let it, since the elites may not necessarily need the money to survive, but rather as a means of accumulating more wealth and maintaining their social status and position.

There are also countless situations where crime is committed as a means of survival. People who are struggling to make ends meet may feel that they have no other options but to turn to illegal means to get what they need.

Anarchists reject the capitalist system and advocate for revolution and radical change, without regard to if it is illegal or not to do so. We

think that to expropriate from the rich and wealthy, be they corporations or specific individuals is justified.

The concept of "expropriation" involves taking goods or resources from wealthy individuals, entities or institutions as a means of redistributing wealth and resources to those who need it.

The Bonnot Gang was a group of French anarchists who committed a series of bank robberies in the early 20th century, with the stated goal of expropriating from the wealthy and redistributing wealth to the starving working class.

Lucio Urtubia, a Spanish counterfeiter, used his skills to forge millions of dollars in order to fund anarchist groups and revolutionary movements.

Claudio Lavazza, an Italian anarchist comrade who was imprisoned in France and Spain, robbed banks to fund the insurrection and help those in need.

The 'Men in Black' was a Greek anarchist group that committed a series of bank robberies, with the goal of funding anti-authoritarian projects and helping the poor.

There have been many other instances of political illegalism throughout history, with the aim of undermining the capitalist system and redistributing wealth to those in need.

Whilst many crimes are often committed out of desperation and a need to survive, there are instances where economic crimes are committed as a form of political action and a rejection of capitalism.

In a system that unfairly advantages the wealthy, acts of illegalism highlight the extreme inequalities and injustices present in the market economy, the State and society.

For social war.

"Property is theft, rent is robbery and profit just another word for plunder"
Benjamin Tucker

Against the Myth of the Many-Headed Hydra

Some stories are simply myths, and their use down the ages is multifaceted and complex. We could speak of a battle against the Hydra, where one head struck down is replaced by a second, a third, a fourth, and so on. The everlasting cycle of violence and suffering, oppression and malfeasance. But there is an anarchist hydra, that has roared through the years, that renews through ferocity itself. In a world of replaceable cogs and megamachines, human individuals still matter, and the rhetoric that they do not is part of the system of domination that we are fighting against. Orders are given, taken and received by individuals who then carry those orders out, or they refuse. In the context of the struggle against the technological prison world, the engineers, architects and technicians are part of that fight, as clear as the police officer, the politician, the prison guard and the boss or landlord. The simple fact is that we are still at war with a social and class enemy. Those enemies are not simply amorphous concepts, but they are also individuals themselves, those who are taking their part in the decision-making processes of the system, and they are directly responsible. Anarchism seeks to completely get rid of those who give orders and those who take them.

Each of these individuals is a weak part of the system themselves, as they can be replaced, but the continuation of the system is predicated on the continuation of selection and replacement. In the field of technology we have seen genius minds that are not easily replicated or replaceable. Had some of those minds been taken out long ago, developments in certain technologies such as AI or robotics may not have been invented or not for a long time to come.

Propaganda by the Deed has a rich legacy equal to that of the history of the anarchist movement, it springs from the everlasting desire to attack injustice and inequality by the rich and included. It holds that actions that target the peace of the elite are justified.



An overview of repression in Italy

This article was the result of an enquiry by JURNAL ANARKI of Indonesia for a report on repression in Italy and the situations of the anarchist prisoners.

Before addressing the subject of the repression that the Italian state directs at the anarchist movement, we think it is important to introduce a few more general considerations that clarify our interpretation of the dynamics of control and repression enacted and that do not objectively affect only anarchists.

It is inappropriate, in our view, to separate the repression affecting anarchists or other social or revolutionary movements from the broader context of the dynamics that the state designs and enacts to impose its order on society as a whole. The consolidation of the securitarian ideology (i.e., the dismantling of rights acquired in previous historical phases in order to privilege a systemic propensity to control and sanction social categories or conduct believed to be capable of or disturbing the established order) to which all the states of so-called advanced capitalism have been committed to in recent decades, takes the form of a progressive extension of the social categories and conduct to be criminalized and punished, together with a consequent production of

increasingly invasive and restrictive norms and laws.

It is undeniable that, with the rise of openly right-wing and sovereigntist governments (as in Italy), these processes are undergoing a decisive acceleration, but it is equally undeniable that a securitarian ideology has marked the policies of all governments (in Europe but not only) of whatever party or coalition they represented.

In this context, repression against revolutionary movements (or even just of dissent with respect to specific achievements of political and economic Power) inspires and is inspired by methodologies that can also affect other social components in a general narrowing of spaces of expression and possibilities for individual and collective self-determination. On a par with the persecution of other social components: first and foremost, migrant people, or immigrants, but also other marginalized or criminalized subjects (see prisoners, young people, precarious workers, movements that opposed the measures of the "sanitary" dictatorship during the pandemic, extra-legal spheres).

A glaring example of this process is, as far as the Italian state is concerned, the work of the National

AntiMafia and AntiTerrorism Directorate (DNAA), a judicial body that over the years has broadened its field of operation from the so-called fight against specific areas of organized crime to the prosecution of subversion pathways and those of so-called illegal immigration.

Another example is yet another "security package" being prepared in parliament, Decree Law 1660, which provides for a significant increase in the penalties provided for a whole range of practices carried out by movements (e.g., occupations or defacements of buildings, picketing and roadblocks, demonstrations against "strategic infrastructure") and introduces new types of offenses to tighten control and more heavily penalize a wide range of social subjects ranging from prisoners to people locked up in deportation centers or reception facilities, from those who engage in counter-information activities (with the crime of "terrorism of the word" for those who keep or disseminate written materials that may incite sabotage and resistance) to immigrant people (who in the absence of a residence permit could no longer purchase a telephone SIM card).

Lastly, just in recent weeks, some cities have systematically increased the application of public order provisions directly issued by the Ministry of the Interior (the so-called "Urban Daspo," established in 2017) that provide for the removal from certain urban areas (e.g., train stations or busy places) of people considered "dangerous" on the basis of having had criminal convictions for crimes among which may also include those in the context of struggles, such as resisting a public official or occupying buildings.

It is therefore important to nurture a more comprehensive perspective, both in terms of analysis and initiative, to better contextualize the developments and objectives of repressive policies and to adjust one's actions accordingly.

To close this premise and thus introduce the more specific discourse on repression directed at

anarchists, we want to clarify that we do not see the current repressive intensification as an exaggerated dictatorial anxiety for "law and order" that is contaminating Western democracies. The state is simply adapting its laws and repressive dynamics to the historical phase in which we find ourselves in. A situation thus characterized by:

- international war policies that require more stringent measures of social control and containment of any internal tensions;
- economic and environmental unrest pushing millions of people from the so-called "South" of the world to the doorstep of Western privilege threatening, as it should, a stability that is the result of a past and present colonialism, capitalist aggression and political oppression;
- a general, drastic decrease in the levels of conflict and mobilization capacity on the part of subversive and socially critical movements in the countries of advanced capitalism, a condition that allows the state to devote itself to criminalizing and sanctioning even practices and events that, compared to the force of which struggles have been capable in other historical moments, would be objectively less significant from the standpoint of criminality and the extent of threat to the established order.

To talk about the strategy and repressive operations directed against anarchists, it is useful in our opinion to briefly mention the legal and judicial body that the unified Italian state has reserved for subversive and revolutionary movements since its founding in 1861. The laws we are facing today are in fact the development, and adaptation to the successive historical phases and movements that have characterized them, of the codes and norms that have distinguished the fight against subversion in this country in its monarchical, then fascist and finally parliamentary democracy phase.

The salient element that recurs through all these historical phases is that of the associative scheme, that is, which tends to build on specific facts and actions enacted by

anarchists (or other enemies of the constituted Authority) an accusatory framework that can involve setting a larger number of people, if not even entire areas of the movement, within the same organizational project: a setting that, on the criminal level, also allows for decidedly higher sentences against the persons indicted. The repressive formula by which the prosecution of the associative crime is declined in the political sphere (because for each illegal or criminalized sphere there are specific articles for this purpose) is that of the charges for "criminal association", "subversive association", "subversive association with the aim of terrorism", and "armed group".

As examples of the versatility in the use of this judicial approach against anarchists consider that a few years ago an anarchist was tried, the only one accused, for association ... with unidentified unknown persons! Or again, that two anarchists, last summer, were investigated for association over graffiti on a wall or again, another anarchist was investigated for association over the posting of wall posters. Even in the area of street initiatives, we can recognize the same approach in the increasingly widespread use of the crime of "complicity," which allows participants in demonstrations to be incriminated beyond the charge against them of specific crimes (damage, resistance or hostile acts against law enforcement, etc.).

"Complicity" is also brought up in investigations and trials involving the most serious of all street felonies under the Italian state's penal code, that of "devastation and looting," which has already landed several anarchists in jail with very heavy sentences (even over 10 years). The pattern of investigations and trials of this type traces that used to repress the vast political movements that took shape in this country from the late 1960s to the early 1980s, with a focus (in a historical context in which power relations between Power and radical transformation drives are decidedly not comparable) on the judicial dynamics used specifically against

combatant organizations (mainly of Marxist-Leninist ideology) and the vast armed and violent insurgency that took place in those years.

The state operated in this sense by adjusting its focus, as the levels of confrontation and the practices enacted by subversive movements were lowered, on facts and actions that were less and less criminally relevant, thus increasing, in the presence of the associative structure, the burden of criminalization and sanction.

In fact, there has been an alternation between the proposition of "maxi-trials," involving considerable numbers of defendants on a national scale ("Marini" and "Scripta Manent" trials), and that of smaller operations (in terms of numbers of defendants or geographic areas involved) aimed at dismantling the realities of struggle without resorting to the shaky theorem of the "large, structured organization." This second repressive dynamic is the one that has been most often adopted since the late 1990s, producing, it is true, a certain number of convictions but obtaining, above all, even in the case of a trial failing to convict anyone, continuous pressure and in some cases, disintegration of the courses of struggle.

As of today, a dozen "declared" anarchists are incarcerated in Italian prisons, divided among "common" sections (intended for inmates awaiting trial or with final sentences without specific classifications by the prison administration), High Security sections (sections intended for inmates awaiting trial or with final sentences with "terrorism" charges), and since April 2022 one of these comrades, Alfredo Cospito, has been imprisoned under the 41-bis regime, which is the most afflictive level of solitary confinement and censure provided by the Italian prison system.

Alfredo is the first anarchist allocated in such a regime (while three militant communists have been imprisoned in that regime for two decades, and a fourth involved in the same investigation died by suicide from the consequences of 41-bis solitary confinement in 2009); at the turn of 2022 and 2023, the hunger strike led

by Alfredo against 41-bis and against ostensive life imprisonment (i.e., a life sentence without the possibility of access to benefits, sentence discounts or parole) succeeded in triggering a powerful international mobilization that we think had its own weight in the judiciary's decision not to sentence Alfredo to life imprisonment, but failed to wrest Alfredo from the prison regime of annihilation to which he continues to be subjected.

To the imprisoned anarchists we must add several dozen comrades and companions subjected to various preventive, precautionary or alternative measures to prison detention: special surveillance, curfew, obligation or prohibition to stay, obligation to sign at police facilities, home detention, probation. In conclusion, let us advance some considerations with respect to what as an anarchist movement one has been able or not to express in the field of criticism and hostility towards state repression. Let us be clear; these are considerations without any claim to absolute objectivity, but rather some points of constructive criticism in view of the approaches and activities to come. It is undeniable that over the years a greater attention, and a consequent increase in initiatives, has developed with respect to anti-prison issues and also that the practice of solidarity with both revolutionary prisoners and in general with those subjected to restrictions and imprisonment, has regained significant weight in the issues addressed by a good number of movement realities.

Equally undeniable is the recognition that, within the general drying up of social conflict, the sphere of the struggle against repression is also struggling to deploy offensive and confrontational methodologies capable of giving completeness and thus bringing greater energy in disrupting the power relations between the established order and instances of subversion and transformation of the existent.

Cassa Anti-Repressione Alpi Occidentali,
January 2025.



Italy: Alfredo Cospito and 11 Other Anarchists Acquitted in Sibilla case

Above image: Solidarity demo at the judicial hearing for the Vetriolo newspaper which published the writings of Cospito.

The investigating judge's decision came in the afternoon.

There is no place to proceed for Alfredo Cospito and 11 other anarchists. This is what the judge of Perugia, Angela Avila, decided today, January 15 2025, in the afternoon, at the end of the discussion during the preliminary hearing. Cospito and Michele Fabiani from Spoleto, together with the other 10, were charged with various charges of apology and incitement to subversion and of some episodes of damage. In November 2021, the Perugia ROS* had applied six precautionary measures against as many exponents of the anarchist sector. The charges were related to the publication of a newspaper considered clandestine, Vetriolo.

Lawyer Flavio Rossi Albertini, who defends Cospito, in the 41bis at least until next year, declares: *"We have obtained a result for which we have fought from the first hour. Here there was a tendency to mystify the free expression of one's own political opinion, making thought pass for crime. Let us not forget that also thanks to the Sibilla operation, the*

41bis was requested for Cospito and now that everyone has been acquitted, as well as in another investigation in Rome that had been used for the 41bis, I hope that this will induce the Minister who will be responsible for this decision, in the event that its renewal is requested, to deny it."

Satisfaction was also expressed by the lawyer Carmelo Parente, who assists Michele Fabiani: *"These are very delicate issues, crimes of opinion can affect everyone, not just the anarchists, it is important that the judge has evaluated them with due care and not considered it configurable."*

Lawyer Caterina Calia is also on the same wavelength: *"Years ago they wanted to criminalize all activity attributable to that anarchist zone, but as always we have maintained that none of the crimes that the prosecution had challenged were committed."*

**[Raggruppamento Operativo Speciale - Special Operations Group of the paramilitary police, the Carabinieri]*

What was Operation Sibilla?

Launched in the early hours of November 11th, 2021, Operation Sibilla had the declared aim of targeting the anarchist paper 'Vetriolo' (as well as Edizioni Monte Bove, Circolaccio Anarchico and two websites, Roundrobin and Malacoda). Particularly deserving of attention in the eyes of the investigators was the publication of the interview with Alfredo Cospito, then a prisoner in Ferrara prison, which came out in three issues of the paper under the title *'Quale Internazionale?'* [*Which International?*], later reissued in the booklet of the same name with a long appendix on the history of the *Federazione Anarchica Informale - FAI*. At the time this investigation was used as justification for the placement of Alfredo in the 41bis isolation regime and it is demanded that he be released.

Informal Organisation

The concept of 'informal organisation' refers to a form of organisation that operates outside the traditional hierarchical structures typically associated with formal institutions or established anarchist groups. Informal organisation is characterized by its flexibility, decentralization, and anti-authoritarian nature. This approach emphasises affinity-based relationships and networks grounded in trust, shared goals, and common principles. Unlike formal organizations with leaders, councils or formal rules, informal organization arises from self-organisation and individual initiatives. This allows individuals or small groups to autonomously plan and carry out acts of resistance or attacks against oppressive systems.

The strength of informal organization lies in its ability to facilitate rapid decision-making, adaptability, and creativity. It allows for the coordination of diverse actions undertaken by autonomous individuals or groups united by their shared desire for liberation and an end to hierarchical structures. Communication networks, personal relationships, and informal gatherings are some of the means through which information and strategies are shared.

It can be argued that informality disrupts power dynamics by focusing on decentralised interactions, thereby minimising and evading surveillance, infiltration, and repression from state authorities. In this way, when one group is neutralised it doesn't lead to the dismantling of the entire structure.

By avoiding formal structures, we aim to reduce the vulnerability of the organisation and its participants, while also maximizing the potential for successful direct actions and the creation of new possibilities.

L



Revolution and Language

*"... if thought corrupts language,
language can also corrupt thought..."*
George Orwell,
Politics and the English Language

We know that a revolution and a war is being waged against us when what is said, how it is said and what we understand collectively as the meaning of the words, becomes a battle, a victory for one, a lost world and a lost being for the other, when language becomes a matter of life and death, an indicator of friend or foe. Industrial revolutions, tyrannies, dictatorships are enacted, identified, signified, experienced through changes of language.

The very term 'industrial revolution' is a misleading and sanitised word describing a martial situation in which ways of life including economic activity, relational, sexual, social and familial life, values, cultural activity and shared understandings are at the mercy of profound and irreversible upheaval. Such a revolution is brought about over an extended period of time. It can seem like a conspiracy but is more likely the gradual alignment of interests and mutual aid of a small but global cabal of industrialists, aristocrats, monarchies, magnates, financiers and economists, politicians, corporations, philanthropists, scientists and technologists. It is the last of these who are in charge of the great reset of humanity because technology is not neutral. Technology

is the idea. Technology is the long dreamt of patriarchal victory over the wild, the organic, the untameable.

Subtle and gross manipulations of language erode our epistemological, somatic, experiential and metaphysical experience of being in the world. Participation, articulation, creative expression, somatic knowing, philosophical and spiritual anchors become silenced, dangerous, unpredictable and implacable.

We find ourselves in strange lands and sometimes quite alone. We try to understand the new sciences, the new humans, to get to grips with a future that is already here and find ourselves in a world of made-up words, doublespeak, nouns used as verbs and verbs as nouns, a topsy-turvy linguistic mirror-world. The language of the Fourth and Fifth Industrial Revolution is esoteric and we stumble along in confused and dreadful responses, always underestimating our enemy. As a woman, the words I would normally use to describe and explore my experience, to root myself in a particular knowing of myself, to define a unique experience of oppression, are censored or expropriated. There is nothing new here I suppose, the words of a critical woman have always been dangerous creatures leading to prisons, exile, asylums and death.

What is obvious and exoteric is the overtly military language being used. The psychological operations of mantra and repeating phrases assure us that the future being manufactured by the Silicon Valleys of this world is "inevitable" and "catastrophic". The new humans being raised in the nurseries of the new order are sung to sleep by the dark lullabies of the technocratic propaganda machine. In the public arena, the overwhelming disorientation, the rapid disintegration and decomposition of the world we knew is signified by the verbal surrender to business as usual: *"It is what it is."*

Language forms, creates, manipulates, includes, excludes, delineates, dignifies, belittles, reduces, sanctifies, signifies, symbolises, eradicates, erases, extinguishes. We communicate not only to get through our day and to meet our needs, expand our knowledge, connect with each other and describe our realities, we communicate which side we are on. The technological project, training its apocalyptic superintelligence on every morsel of human language and thought that exists in digital form or that is heard in real time through all the myriad surveillance devices embedded in our daily lives, is meanwhile eviscerating shared human language and meaning.

The technocrats describe their interventions in the world as 'disruptive'. The idea of a disruptive but ultimately manageable person or situation is only one definition. The other definition of disruptive is 'to tear asunder', 'to break into pieces'. The Fourth and Fifth Industrial Revolution is not an interruption, it is the end of everything.

"Doublespeak is a language that pretends to communicate but really doesn't. It is language that makes the bad seem good, the negative appear positive, the unpleasant appear attractive or at the least tolerable. Doublespeak is language that avoids or shifts responsibility, language that is at variance with it's real or purported meaning. It is language that conceals or prevents thought; rather than extending

thought, doublespeak limits it... Basic to doublespeak is incongruity, the incongruity between what is said or left unsaid, and what really is."
William Lutz, Doublespeak

The observation of 'woman' or 'man' is no longer a given. When so many uncomplicated words and concepts suddenly become a struggle for understanding and definition, sowing terrible divisions and ripping apart the fabric of our communities, resurrecting the cultural memories of historical tyrannies, when words become not means to communicate curious and nuanced qualities of experience and idea but a means to differentiate, alienate, disenfranchise, control, oppress, divide, and criminalise, when everyday language carries a heightened sense of threat, when we can no longer communicate with each other, when *two plus two equals five*, then we are at war.

Language is violence driven by the desires and designs of the technocrats who rig and prime the contemporary tools of communication to which we are addicted. The choice of military lexicon on the webpages of companies like OpenAI is not accidental: disrupt, deploy, execute, target, agents, mission, risk. The war against biology and the wild is felt again in the language of artificial intelligence which is said to 'scrape' the human world for data, a description felt in my female body at least as a kind of visceral assault, the machine a ravenous, impersonal entity that rapes, consumes and discards without conscience or feeling, the human body a meat-puppet to be emptied of fruit and flesh and then discarded. In other circles, the language used to describe a human body and therefore the human experience is *"a sacred vehicle"*.

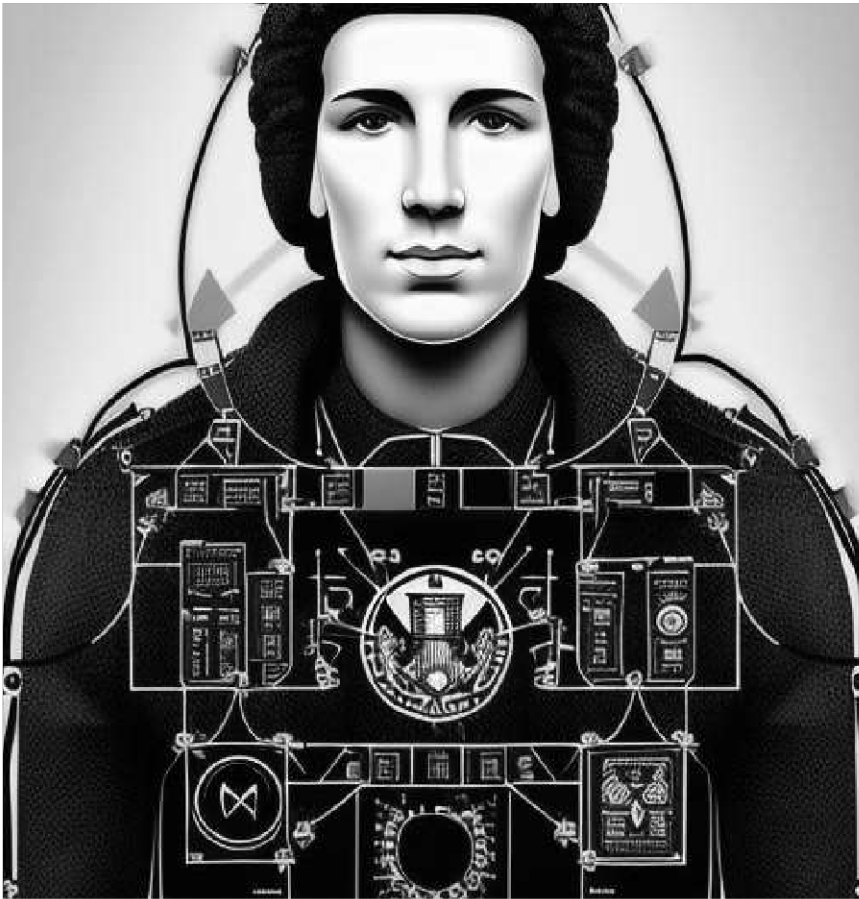
There is a feeling in the language of the Fourth and Fifth Industrial Revolution that can be felt in the cells of my body, in the censoring of speech, the mutilation of humanity, in the obliteration of confidence and the ability to navigate the world. There is this feeling that arises when I realise that the word I am about to

use does not mean what it meant anymore; it is the language of an enemy, or is too dangerous to say.

It is said that a language dies out every 40 days. As I pore over the books and plans of the new technologies, dictionary in hand, I realise that the language that is becoming extinct is a global language, a shared language; wild, organic and natural, and it is being destroyed. In the place of that language, there is code, jargon, invention and doublespeak remaking and recoding the old world. The great extinction does not just happen 'out there', it happens here, within us. If we are to survive, we must speak what we see and what we know, and we must never underestimate the enemy. We must take back our language and ask ourselves if the thing they tell us is freedom is really so. Where it has been said that the word was made flesh, now it is being used to make the machine.

VQ
January 2025





Tavistock

The Tavistock Institute for Human Relations, known by insiders as the “Freud Hilton,” has been a major nexus for the worldwide psychological manipulation that has taken place over the last 50 years. The Tavistock story — at least the public version of it — begins immediately after World War II, when members of British military intelligence created the Institute. In its own literature Tavistock is described as an organization of “dynamic psychiatry” which was intended to practice what they term “societry” on the planet as a whole — and what I term world mind control.

British military intelligence itself, in the persons of many of its chief players, has been aimed at a one-world government since its inception. British Secret Service directors on an almost one-for-one basis have been advocates of Fabian socialism. [1]

It is alleged that Tavistock was set up much earlier than its announced inception, over 20 years prior in 1921, by Major John Rawlings

Reese, on the orders of the Round Table’s Royal Institute of International Affairs (also known as Chatham House). The RIIA, along with the American Council on Foreign Relations, had been founded in 1919 during the Versailles Peace Conference, both being early New World Order executive arms. Reese was the man who dreamed of “building a society in which it is possible for any member of any social group to be treated [psychiatrically], without resort to legal means, and even if they do not desire such treatment.” At the end of World War II, Reese called for the creation of “psychological shock troops” who would fan out from the Tavistock Institute to engineer the future direction of society. [2]

In 1932 Tavistock was put under the directorship of the German psychologist Kurt Lewin. Lewin was a founder of the National Training Laboratories and director of the Harvard Psychological Clinic, and — an odd qualification for a psychiatrist, I think — one of the key players in the original creation of the OSS [Office of Strategic Studies, a CIA precursor] in America.

Lewin is credited with much of the original Tavistock research into mass brainwashing, applying the results of repeated trauma and torture in mind control to society at large. If terror can be induced on a widespread basis into a society, Lewin has stated, then society reverts to a *tabula rasa*, a blank slate, a situation where control can easily be instituted from an exterior point.

Put it another way: By the creation of controlled chaos, the populace can be brought to the point where it willingly submits to greater control. Lewin maintained that society must be driven into a state equivalent to an “early childhood situation.” He termed this societal chaos “Fluidity.”

Tavistock’s focus in the early days was on strategic warfare studies, in particular of Germany, with emphasis on the re-education of that errant New World Order colony. During World War II many of the Institute’s members, including its founder, Reese, ran the British Psychological Warfare Directorate and subsidiary organizations based in the United States. After World War II Tavistock can functionally be considered to have become a part of Britain’s Psychological Warfare Bureau, now working on projects dealing with the brainwashing of populations. [3] Tavistock is governed by what it calls an invisible college, echoing antique occultist terminology and reminding one that British intelligence was founded by Freemasons and remains deeply Freemasonic to this day. The original use of the term “invisible college,” prior to the announced creation of Tavistock, was Reese’s reference to an informal association he had created of all the psychiatrists then working in the British military.

For funding, the Tavistock Institute relies on large grants from anonymous benefactors—with no doubt a substantial portion coming directly from the Crown—along with grants from the Rockefeller Foundation, the Ford Foundation, the Carnegie Institute, the World Health Organization, and the British Home Office. Tavistock is also interlinked worldwide with a vast network of

other organizations and think tanks, including UNESCO, WHO, the World Federation for Mental Health, and the Rand Corporation. Tavistock is simply a front group for the psychological imposition of the New World Order on the planet, and its main philosophic tool is the Hegelian dialectic framed in the terms of Lewin.

The Rockefellers have always been prominent in deciding the course of Tavistock. According to the official chronicler of the group, "The Rockefeller Foundation, before making us a grant, would need to be satisfied, not only by our policies... but also with the persons to carry them out." [4]

In a Tavistock-funded profile of the group, it is stated that the role of the institute has been:

"(a) The invention of the command psychiatrist as a medical-social role carrying out reconnaissance in a large structure and defined group, leading to the ascertainment and recognition of critical problems in the sphere of human relations and management.

"(b) The invention of social psychiatry as a policy science permitting preventative technical intervention in large-scale problems...

"(c) The fashioning of a whole series of military institutions which concretely and effectively implemented the policies advocated.

"(d) The invention of new types of therapeutic communities.

"(e) The invention of cultural psychiatry...

"Capability nurtured in the Tavistock for the psychiatrist to work with lay personnel—in this case the military—in a collaborative partnership. In other words, the strategy of command psychiatry and the developments to which it led were psycho-dynamically conceived and based."

Tavistock, born from the collaboration of the international monied elite, military intelligence, and the materialistic psychiatric community, refers to its self-admitted "military" orientation as

Operation Phoenix — again, a Freemasonic symbol that it shares with the infamous Vietnam War assassination program. One is reminded of the Freemasonic legend "Ordo Ab Chao," Order Out of Chaos, which could just as easily describe the Tavistock method of destroying a target subject, or a target population, prior to reprogramming; the Tavistock *modus operandi*.

Throughout the Tavistock literature either official or Tavistock-inspired—they reiterate their "global vision" and make it clear that the institute is intended to work its long-term "societry" on the world regardless of the wishes of individuals who inhabit it.

One of the most successful of Tavistock-offshoot organizations is what was originally known as the National Training Laboratories (NTL), and now the NTL Institute for Applied Behavioral Sciences, founded in 1947. Located in Bethel, Maine, the mission of the NTL is to give Lewin-inspired "group dynamics" sessions to American leaders. Again, during group sessions "dissonance" or stress is introduced to destroy the individual's previous beliefs, and then a new, group-oriented personality is coaxed forth. This is the primary technical method used by a myriad of Tavistock-influenced "sensitivity" groups like Alanon and Esalen.

Since the 1950s, NTL has processed the majority of America's corporate leaders in its programs, while simultaneously running the same programs for various segments of the government, including the Navy, the Department of Education, and the State Department. None dare call it mind control. [5]

Eric Trist, the chairman of Tavistock's governors, in 1963 described his and Tavistock's work on mass brainwashing, delineating in detail his theory of "social turbulence," based upon the theories of Hegel, although again, Trist is far more quick to cite Lewin.

Trist postulated that the administering of a series of traumatizing shocks upon a society would destabilize it, lowering the overall character of the society's reasoning. Trist suggested that by late 1963 the world had moved into a condition of "permanent social turbulence" that would serve to usher in a new condition of society, a new paradigm, and a new possibility for remaking the face of the planet.

The nature of the permanent social turbulence that Trist foresaw is further defined in a book published in 1975 by one of Trist's associates, Fred Emery. The book, *Futures We Are In*, likens the condition of current day society to the violent punk welfare state of Anthony Burgess' novel, *A Clockwork Orange*, written in the 1960s.

Emery, in reflection of Trist, also trumpets Hegel. He describes the first stage of the breakdown of society as being "superficiality," in which previous societal values are questioned and discarded. He uses as an example of this the death of the Judeo-Christian paradigm. The next inevitable state is "segmentation," in which societal institutions break down, resulting in a reversion to paranoid groups of individuals hostile to each other.

The next stage in the breakdown of society would be the launching of a fascist movement akin to the Nazis.

The final and most disrupted state of society is termed disassociation. In which the individual becomes the entirety of society for himself, and is isolated from other members of the group. The dominant culture of the society becomes "fantasy and superstition." According to Trist, the current "wired society" where the main interaction of the individual is with electronic media is only a metaphor for disassociation.

Cyberpunks, New Agers, and couch potatoes, take note. It is interesting to note that the same progression can be seen in the microcosm with the induction of the multiple personality, an oft-asserted goal of intelligence agency brain-banging.

In May 1967 at Queen Elizabeth's palatial estate in Deauville, France, a conference was convened. It was intended to update participants on ongoing projects of the Tavistock network. This was the "Conference on Transatlantic Technological Imbalance and Collaboration," sponsored by the Scientific and Technological Committee of the North Atlantic Assembly and the Foreign Policy Research Institute. Among the projects mentioned at the conference were the collaboration of Emery and Trist on "social turbulence," and the SRI-Tavistock "Images of Man" project.

Participants in the conference included Tavistock's Harland Cleveland; Willis Harman of the Tavistock offshoot Stanford Research Institute; Dr. Zbigniew Brzezinski, the future Carter national security advisor and the Trilateral Commission's founding executive director; and Fred Emery, who had earlier delineated the stages of societal disintegration in his *Futures We Are In*. Other participants were Dr. Aurelio Peccei, later to head the zero-growth fixated Club of Rome, then chairman of the Economic Committee of the Atlantic Institute, an important NATO think tank; and Sir Alexander King and Sir Solly Zuckerman, advisors to the British crown. Fleshing out the hologram of elitist New World Order planning is the information that Brzezinski is believed by many in Western intelligence organizations to be a KGB mole, recruited by British Round Tabler and Rothschild-Warburg agent William Yandell Elliot. Henry Kissinger is also linked to this group, reportedly after being recruited to a KGB homosexual blackmail ring focused on the EICOM G-2 headquarters in Oberammergau, Germany, at the end of the second world war. Kissinger was a member of the U.S. Army 970th Counterintelligence Corps, involved in creating the Nazi "rat lines" that enabled many prominent Nazis to escape prosecution at the end of World War II. Kissinger's reported mentor was Fritz Kraemer of the Pentagon plans division, who also groomed Alexander Haig.

Kraemer's secret life during WWII, according to deceased conspiracy researcher Mae Brussel, was that of a special lieutenant to Hitler. What does it matter whose side you are on, the controllers might say? Both sides in the World War, or for that matter the Cold War, only served to foster the synthesis of the New World Order. [6]

The principles that were agreed on at the Tavistock conference will sound very familiar to those who have been following the reshaping of human institutions and values by the New World Order. These include the [elite's] belief that [the common] man should not dominate nature, but instead become a part of it [cattle], with no more rights and privileges than, say, the purple-assed baboon in the wild. Governments are obsolete and will be replaced by other, more encompassing institutions. Mankind is moving into a de-industrialized post-technological society, an "information age," the Age of Aquarius; again, aborigines with laptop computers.

The primary impetus towards the evolution to the post-technological society are the repeated shocks and chaos taking place, including such events as the Kennedy assassination, the Vietnam War, and the assault on traditional institutions and thinking by the psychedelic counterculture.

This philosophy was described exactly by Dr. William Sargent of the Tavistock Institute in 1957 in his book *Battle for the Mind — A Physiology of Conversion and Brain-Washing*. Again, the idea is that the micro reflects the macro: the occultist dictum, "As above, so below."

Sargent said, "Various types of beliefs can be implanted in many people after brain function has been sufficiently disturbed by accidentally or deliberately induced fear, anger, or excitement. Of the results caused by such disturbances, the most common one is temporarily impaired judgment and heightened suggestibility. Its various group manifestations are sometimes classed under the heading of 'herd

instinct,' and appear most spectacularly in wartime, during severe epidemics, and in all similar periods of common danger, which increase anxiety and so individual and mass suggestibility."

Out of the Tavistock conference also came Zbigniew Brzezinski's 1968 book *The Technotronic Age*, that posits an information society whose basis of competition is replaced by "amusement focus" based on "spectator spectacles [mass sports and TV] providing an opiate for increasingly purposeless masses... New forms of social control may be needed to limit the indiscriminate exercise by the individual of their new powers.

The possibility of extensive chemical mind control... will call for a social definition of the common criteria of restraint as well as utilization." And some think that Guy DeBord's *Society of the Spectacle* isn't literal.

In the Technotronic Age, the "nation state as a fundamental unit of man's organized life has ceased to be the principal creative force: International banks and multinational corporations are acting and planning in terms that are far in advance of the political concepts of the nation-state."

Brzezinski also says of the "Technotronic Age" that, "At the same time the capacity to assert social and political control over the individual will vastly increase. It will soon be possible to assert almost continuous control over every citizen and to maintain up-to-date files, containing even the most personal details about health and personal behavior of every citizen in addition to the more customary data.

"These files will be subject to instantaneous retrieval by the authorities. Power will gravitate into the hands of those who control information. Our existing institutions will be supplanted by pre-crisis management institutions, the task of which will be to identify in advance likely social crises and to develop programs to cope with them.

"This will encourage tendencies

through the next several decades toward a Technotronic Era, a dictatorship leaving even less room for political procedures as we know them. Finally, looking ahead to the end of the century, the possibility of biochemical mind control and genetic tinkering with man, including beings which will function like men and reason like them as well, could give rise to some difficult questions.”

A book written at the same time by the conference chairman, Aurelio Peccei, was titled *The Chasm Ahead*, and it too echoed the prevailing elitist themes: Peccei reiterated that a one-world government was the only solution to the problems of the world.

Also required was that Russia and the U.S. would have to enter into partnership in global planning and enforcement - a theme that has become increasingly obvious in recent years with the Spetznaz setting up shop in Peoria and Tulsa, and Clinton trying to lease the Long Beach Naval Yards to the mainland Chinese. [7]

One of the footsoldiers of Tavistock — currently fallen from grace at least in the eyes of the American people— is, believe it or not, Newt Gingrich. The truth about Newt exists much in contradiction to his image as a staunch upholder of Republican ideals and conservative family values. Gingrich is in fact another Trojan horse whose mentor is the “futurist” Alvin Toffler.

Toffler's book *The Third Wave* describes the current technocratic takeover of the world, the acquisition of virtually all wealth by a tiny elite, and the relegation of the vast majority of the populace to a Third World foraging in the garbage heaps of the rich.

According to Gingrich, speaking to a crowd of yuppies at a congress on “Democracy in Virtual America,” “In the mid-to-late-’60s, I read Drucker's *The Age of Discontinuities*, Boulding's *The Meaning of the Twentieth Century*, Bell's *Beyond Post-Industrial Society*— all of which were precursors to the first popularizer of this notion, which was *Future Shock*, which was written basically a quarter

of a century ago. Now, those four books described everything we're living through for all practical purposes... and nothing has changed for a quarter of a century... I've worked with the Tofflers for 20 years in trying to figure out this interesting question. Since this is all intellectually obvious, why can't we break through?”

Toffler is a protege of Kenneth Boulding, who is one of Tavistock's leading lights in the United States, and according to his wife founded the revolutionary Students for a Democratic Society (SDS). Boulding and his wife were responsible for much bridge building between the Fabian “societrists” of Tavistock and the New Left in the 1960s.

Gingrich revealed his not-so-hidden roots when he mentioned the “anticipatory democracy” project in his introduction to *The Third Wave*. “A/D,” as it is termed, was a project fielded by Tavistock in the 1960s intended to bring about a New Age shift toward anything but traditional values, unless it is the Wellsian “Open Conspiracy” traditional values of the elite controllers. Among the later projects that would be created by participants in the “A/D” project would be the Malthusian Club of Rome and the Carter administration's Global 2000 plan.

Gingrich was ushered into the Tavistock orbit in 1965 when, as an undergraduate at Emory University, a professor at Georgia Tech introduced him to the work of Boulding and Toffler. After getting his Ph.D. at Tulane, Gingrich took a teaching job at West Georgia State College, outside Atlanta, the East Coast node of the “humanist psychology movement.” One of Gingrich's closest associates was the anything-but-Republican Jimmy Carter, who put Newt in charge of an A/D pilot project called Goals for Georgia. It was only later that Gingrich got his calling as a banner-waver for the New Right. [8]

Jim Keith

NOTES:

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8. *Anticipatory Democracy—People in the Politics of the Phture*, Clement Bezold, ed. (New York: Random House, 1978); Steinberg, Jeffrey, “Anticipatory democracy,” EIR, January 12, 1996

Previously published in ‘*Mind Control, World Control*’, 1997. Jim Keith died in suspicious circumstances in 1999 after a minor accident at Burning Man festival, Nevada, USA. Keith was extremely worried before he was admitted to hospital, and had confided to a loved one that he was afraid he would never be released alive. Keith was known for his books *Biowarfare in America*, *Black Helicopters over America I & II*, *Casebook on the Men in Black*, *The Octopus: Secret Government and the Death of Danny Casolaro* and others.





HUMANS AND SUFFERING: Our Folly?

1. HUMAN

Many writers have explored the what, how, why, and who of humanity. Some go as far as to assert that humans are creatures who fail—even in the simplest sense—to truly be themselves, rendering them alien to nature. In *Ningen Shikakku*, Osamu Dazai vividly, sensitively, impulsively, pessimistically, and despairingly portrays the failures of humanity. These failures, wrapped in a semi-biographical and poetic narrative, have undoubtedly become one of the greatest literary treasures, helping humanity confront, understand, and perhaps even despise itself. Through his magnum opus, Dazai seems to encourage readers to willingly dismantle themselves—to uproot and discard fragments of their identity into the void of existential helplessness brought about by Japan's transition from traditional to modern society, a reflection that still resonates in today's global society.

Defining humanity holistically is an elusive task; there is always something left unsaid. If defining humans is so challenging, how can we even begin to fully define something as seemingly simple as water? One might say that water is a neutral substance, colorless, tasteless, and odorless in its natural state, abundantly found on Earth's surface.

While such a definition is correct, it is also incomplete. It overlooks water's ability to exist in three states: solid (ice), liquid (water), and gas (water vapor). It fails to mention its chemical composition, consisting of two hydrogen atoms bonded to one oxygen atom. And yet, even these details barely scratch the surface of water's complexity.

Nevertheless, the gaps and limitations in every attempt to define humanity should not be dismissed as futile. Nothing is ever truly futile, not even futility itself, because there is always something left to uncover, refine, or reinterpret. Every definition of humanity is built upon deeply held beliefs, supported by evidence gathered and presented by its proponents. We can both accept and reject these beliefs simultaneously. Yet, we must also recognize that belief, at its shallowest linguistic level, simply reflects an individual's assertion that they know enough to arrive at a 'certain' truth.

In *On the Heights of Despair*, Cioran confidently claims that humans are unhappy animals, abandoned and compelled to carve out their paths in life. To agree or disagree with such a definition is, in itself, a futile endeavor.

To truly understand humanity, we must rise above the binary of agreement and disagreement. We must be willing to exist beyond both perspectives. Humanity is profoundly complex, and any attempt to comprehend it will be arduous, relentless, disorienting, and fraught with uncertainty. To try to understand humanity is, perhaps, to suffer.

2. SUFFERING

If I may borrow and slightly alter a line from the dog Rifki's poem 'Rigen' in his poetry collection *Akheiron*, to once again question what humans feel so profoundly, the question might be framed as: "What kind of apocalypse are humans suffering?"

To answer this question, we must attempt to compile a catalog of contemporary human suffering, identifying its causes and origins. This task, however, is almost impossible. Why? Because humans are creatures who tend to monopolize tragedy and suffering. There is nothing that cannot make humans weep; they can cry over everything and, in turn, make everything cry. There is no suffering that does not originate from them. Humans are a catastrophe for everything both within and beyond themselves.

The statements in this writing require no specific context. We do not intend to explain human suffering from any singular perspective or standpoint. Each person will always find their own context, as no life exists without one.

One might transcend suffering by becoming aware of it, or one might become aware of it by transcending it. There is no single, rigid formula for alleviating human suffering. Nonetheless, discussing possible practices for reducing human suffering remains an intriguing endeavor. So, what kind of apocalypse is humanity truly suffering from? The apocalypse humanity endures is its own existence. Someone might be able to answer this question, but we do not need external voices. What we require is our own voice, a voice that emerges from within and speaks only to ourselves. But are we capable of separating ourselves from the inherited meanings and symbols of suffering that predate our existence?

Can we truly articulate our own 'suffering' in a language we have crafted ourselves? It seems we are left bewildered by the very question we have unconsciously raised. So, what kind of apocalypse am I suffering from?

a) State and Capitalism

If we must confront our own questions, let us admit: Rumbayan was right—every world has its banalities. Not everything must be confusing. Some banalities are self-evident and irrefutable, like the State and Capitalism. If someone asks, *What do you think about these two?* the answer is simple: they are both oppressors. No human desires suffering; many would agree with this. Yet, paradoxically, we rarely see humans making earnest attempts to eliminate suffering. Humans do not merely accept suffering as an unavoidable reality; they have chosen it. Humans invent additional sources of suffering, their most sophisticated creations being the State and Capitalism.

Today, human existence is entirely shaped by the dominance of these two forces. The State imposes rigid rules that suppress individuality and diminish the originality of human will. Capitalism domesticates us, evaluates us by our productivity, consumes our time, and measures our worth in currency. These systems, born from human ingenuity, have become some of the most relentless sources of suffering for their creators.

b) Ideology

Humans have chosen suffering for themselves, and its roots lie deep within their minds. Humans, condemned to freedom, has ironically chosen to build its own prison. Ideas, teachings, dogmas, and ideologies offer humans a perceived escape from their nihilistic condition. Yet, ideology fills the void within humanity with constructed goals, consciousness, and dreams. Rather than liberating humans, it often dissolves them into cycles of suffering, obscuring their essential human essence.

In *Spectres of Stirner: A Contemporary Critique of Ideology*, Newman describes ideology as a system of illusory promises and goals, creating impossible ideals. Such ideals

might fill the void within humans, but ironically, they never allow humans to be fully themselves.

The anxiety humans feel about themselves does not arrive unprompted; it is agitated by ideologists. These figures bring forth false mirrors, urging humanity to see distorted reflections of itself. They then offer solutions—through education, control, and order—but these solutions are merely new chains. Ludd once argued in his 2014 essay that humanity lives within countless limitations. If examined closely, ideology might represent one such limit. It confines human potential, not by protecting or guiding, but by trapping individuals in rigid thought systems.

Ideology is not just a boundary; it is a beloved prison. Humans often fail to recognize ideology as an external imposition, a closed system masquerading as rational truth. Yet, this "rational truth" is often nothing more than disguised class interests perpetuating domination.

c) Technology

Humans have tirelessly sought to overcome their limitations, creating tools and systems to assist them. Yet, these very efforts have often resulted in suffering.

In *Twilight of the Machines*, Zerzan critiques how technology has disrupted both nature and human labor systems. What began as tools for human convenience have become forces of dominance, isolating humans from nature and themselves. Technology's power to maximize productivity and efficiency has come at a cost. It has displaced human roles, redefining the meaning of human presence. Modernism has accelerated this issue, making technology an irreplaceable yet oppressive force in human life.

The division of labor has grown increasingly complex, forcing humans to adapt to machines rather than machines serving humans. The dominance of technology represents one of the most significant colonizations in human history, reducing humans to mere cogs in a vast, impersonal system.

d) Society

We do not need scholarly references to discuss society. Our lived experiences are sufficient.

Society is often defined as a cohesive system bound by shared consciousness, culture, and moral codes. Yet, this definition is naïve and fails to expose the inherent contradictions within society.

Have we ever noticed how moral societies often act immorally toward outsiders? Values within society are in constant flux—some die, others are born, and yet their utility remains questionable.

Society, dense with rules and values, restricts human spontaneity. Even laughter is policed, made to conform to societal norms.

Choosing to live within society means choosing a specific form of suffering. Society restrains autonomy, denies authenticity, and imposes rigid expectations. It makes humans accept a form of humanity that is fundamentally inhuman.

Society is not merely a set of rules; it is a prison for happiness, a hypocritical structure that preaches virtue while perpetuating suffering.

"To me, the gates of a human home are more terrifying than the gates of hell in the Divine Comedy."

— Osamu Dazai

Anonymous
February, 2022

Source: Southeast Asian Anarchist Library. Translated from Indonesian.





The Changing Nature of Warfare: Advancements of Military Drones/U.A.V.

"In this day and age, the biggest change in our lives is driven by technology—and who drives the changes? The ones who create technology." - Selçuk Bayraktar, founder of Baykar Technologies & creator of the Bayraktar TB2

Grainy aerial footage shows a Russian military convoy come into focus, approaching the city of Kherson in Ukraine. Only several days before Russia has invaded Ukraine, and Kherson, a shipbuilding hub on the mouth of the River Dneiper, is an important strategic site. A target system locks on to a vehicle in the middle of the convoy and, within seconds, the vehicle explodes. A dark smoldering crater and a rising smoke tower from the burning fuel is all that can be seen. "Behold the work of our life-giving Bayraktar!" a translated caption reads. "Welcome to Hell!" are the words of Valerii Zaluzhnyi, the commander-in-chief of Ukraine's armed forces.

The Bayraktar TB2 is a flat, gray unmanned aerial vehicle (U.A.V.), with angled wings and a rear propeller. It carries laser guided missiles and is small enough to be carried on the back of a flatbed

truck. Its real difference-making factor is it costs a fraction compared to other well known drones such as the General Atomics MQ-9 Reaper (which replaced the infamous MQ-1 Predator). A TB2 costs under \$5 million, even possibly going as low as \$1 million, compared to the substantial \$30 million of the Reaper. Already it is clear that the TB2 is bringing military drone technology to militaries that were incapable of affording it before, in what has been described as a revolution in how war is being fought. What is being played out is a new technology that gave developers such as the US military an advantage in warfare that is now being eroded over time.

The TB2 is the brainchild of Selçuk Bayraktar, the son of a Turkish auto-parts entrepreneur, who is one of the world's leading weapons manufacturers. In the defense of Ukraine, Bayraktar has become a legend, the namesake of a baby lemur at the Kyiv zoo, and the subject of a catchy folk song, which claims that his drone "makes ghosts out of Russian bandits." He is seen as the Turkish Elon Musk, who is an avid ally, even one of the family of

Recep Tayyip Erdogan and is a deeply embedded contractor of the Turkish military forces. His headquarters and family compound of Baykar Technologies, employs more than two thousand people, which is compared to a university campus, with sports facilities and a park, the whole area bigger than Google's. He was educated in USA by the technocratic academic elites of the Massachusetts Institute of Technology (M.I.T.), the same college of Noam Chomsky, who Bayraktar is apparently a fan of! He even completed his Masters by flying drones in formation at the Fort Benning Army base, in Georgia.

The history of his TB2 drone is drowned in the blood of insurgents. In 2016 he first tested it alongside the Turkish military, by striking the Kurdish insurgents of the P.K.K.. It is estimated that the TB2 is responsible for the deaths of 20 of the organization's leaders, along with whoever was standing near them. Turkey's remote-controlled counterinsurgency was thought to be the first time a country had conducted a drone campaign against citizens on its own soil, but Bayraktar, citing the threat of terrorism, remains an enthusiastic supporter of the campaign. Since then, it has been sold to at least thirteen countries, bringing the tactic of the precision air strike to the developing world and reversing the course of several wars. In 2020, in the conflict between Azerbaijan and Armenia over the enclave of Nagorno-Karabakh, Azerbaijan's dictatorial leader, Ilham Aliyev, used the TB2 to target vehicles and troops, then displayed footage of the strikes on digital billboards in the capital city of Baku.

The TB2 has now carried out more than eight hundred strikes, in conflicts from North Africa to the Caucasus. The bombs it carries can adjust their trajectories in mid-air, and are so accurate that they can be delivered into an infantry trench. Military analysts had previously assumed that slow, low-flying drones would be of little use in conventional combat, but the TB2 can take out the anti-aircraft systems that are designed to destroy it. This enabled a

fairly significant operational revolution in how wars are being fought right now, which happens once every thirty or forty years. Think of the advancements that occur in technology and science in previous conflicts, such as the tank in the First World War, the plane in the Second World War, the helicopter in the Vietnam War or cruise missiles in the first Iraq War. Military conflicts are either the precursor or consequence of previous technological-scientific shifts in history, the testing grounds for industrial revolutions, with the applications rolling out into society itself, normally to repress and control the masses even further. Haven't drones already being used en masse not just to bomb to obliteration 'terrorists' in the desert but also to surveil whole populations at home?

Erdogan is the leader of an authoritarian political Islamist movement that wishes "to build a powerful, industrialized Turkey that serves as the natural leader of the Muslim world." Turkey's arms industry has grown tenfold in the past twenty years, and most of the country's military equipment is now manufactured locally. "The Bayraktars, and particularly the TB2s, have turned into the flagship of the Turkish defense industry." Turkey borders Iran, Iraq, Syria, Armenia, Georgia, and the European Union (especially Greece which it is increasingly on a war footing with in the last decade), and it faces Russia across the Black Sea. The shifting allegiances and complex politics of the region remind us of Europe in the days before the First World War. But Turkey's economy is stagnating and its inflation rate rose to seventy per cent during twelve months alone last year. The TB2 is a spectacular propaganda machine and Erdogan has used its success to promote his vision for Turkish society. The aim is to use the military industrial complex to increase not only the prestige of Turkey abroad but also to make it a leading arms manufacturer for the region and now, it seems, the world, thus generating an economic boom and adding to the arms race that we have seen in the last decade internationally.

As an example, in June 2016, suicide bombers affiliated with ISIS/ Daesh killed forty-five people at the Istanbul airport, and soon a new front was opened in Syria, where Turkey used Bayraktar's drones to attack the short-lived ISIS caliphate. Eventually these drones were turned against the Kurdish rebels in Syria in what was sickeningly named 'Operation Olive Branch' in which thousands of Kurdish fighters of the Peoples Protection Units (YPJ) and civilians were massacred. On the one hand we see the legitimization of Turkey's reduced-cost drone development, whether it is targeting 'terrorists' in the war on terror or helping Ukraine fight off the Russian invasion. On the other hand we are seeing the use of this technology to put down insurgencies, whether it is in Syria and now also in West Africa, where 'drone diplomacy' is being used in counterinsurgency or, as they call it, counterterrorism. This is neo-colonialism on a new scale, no longer able to directly control former colonies, but able to supply once again these countries with the means to oppress their own people or neighbours in the image of the Western world.

If this is not enough Baykar Technologies are now in the prototype phase of developing a 5th generation, autonomous stealth fighter plane and drone technology that is also affordable for aspiring developing dictatorial countries around the world. The Baykar Bayraktar K1z1Ielma is a single-engine, low-observable, carrier-capable, jet-powered unmanned combat aerial vehicle, currently in development, part of the Project MIUS (Muharip Onsans1z Uçak

Sistemi, Combatant Unmanned Aircraft System). It is believed the next versions of the UAV will be capable of supersonic flight. This development creates a dangerous precedent in which we are seeing the dissemination of autonomous combat vehicles internationally, adding to the technological shift previously mentioned in our recent texts, the 4th Industrial Revolution (4IR). How dangerous is this precedent when we think of the increasing use of Artificial Intelligence (AI) within these weapons of death? The popular prophetic apocalyptic film 'Terminator' and especially the TV series, 'Sarah Connor chronicles' portray not only the development but also the use of killer drones by the ultimate AI 'Skynet'. This is not far fetched anymore when taking into consideration both the UK and USA's pursuit of integrating and expanding the use of AI in conjunction with robotics and drones, especially with the US military research project Defense Advanced Research Projects Agency (DARPA) already claiming - back in 2016 - that new drone technology they tested proved the machines can fly by themselves, identify whether someone on the ground is armed, and differentiate between hostile and non-hostile targets. Further to this the UK, along with its pursuit of updating armed forces, is positioning itself as a free enterprising haven (now that it has left the European Union and seeking to reposition itself internationally) for AI and all other 4IR technologies and sciences. The belly of the beast takes on a new incarnation.



Turkey is not alone in developing affordable drone technology, with the opposing force of Russia already using Iran's HESA Shahed 136 or Geran-2 in Russian service, an Iranian loitering munition in the form of an autonomous pusher-prop drone. The drone is designed to attack ground targets from a distance, fired in multiples from a launch rack (in batches of five upwards) to overwhelm air defenses by consuming their resources during the attack. The unit cost for the drone is much much lower than what we described with the TB2 at only \$10,000! This cost blows the mind in terms of how affordable UAV's can become, expanding further the possibility of their use beyond established military forces. The potential, if they're not already being used, for them to be weaponised by insurgents around the world is encouraging to say the least. As much as these technological developments can send the fear into us of an omnipotent military industrial complex, a technocratic state and civilisation, they are also to some extent with every development exposing themselves to attack with the same technology.

Since we first started researching and writing this text, the potential for the use of UAV's to be expanded by insurgents has come to pass. On October 7th 2023, Hamas and other Palestinian groups launched an attack on a unprecedented scale from the open prison of Gaza into the Zionist fascist state. They managed to make a mockery of the advanced military technology of the Israeli Defence Force. What was impressive was the use of an asymmetric warfare that included the use of drones to bombard tanks, soldiers and fortifications. Since the 7th October 'Al Aqsa Flood' attack, the use of drones by the Palestinian militias has been integral to the conflict that continued since with the HESA Shahed 136 being used in conjunction with missiles. The same has occurred also with Hezbollah in its conflict in the north with the Zionist state, hitting key targets along the border, even deep within, as far as Tel Aviv and even landing upon the genocidal maniac Benjamin

Netanyahu's home. What this shows - along with other tactics and weapons used by these militias - is that advanced military technologies are being shown up for the lumbering beasts that they are, and even one of the most advanced tanks in the world has been shown to be vulnerable not only to drones but handmade thermobaric RPG's that are produced inside Gaza itself. 'Low tech warfare' as it can be described can undermine any powerful enemy if deployed effectively: one of the reason Hamas' attack went undetected was because they used low tech communication to organise then co-ordinate the attack, even returning to pen and paper, as well as landline phones.

As much as we admire the intelligence of insurgents to utilise the recent technological developments in warfare, we are also aware of the magnitude of what enemy states and authorities can bring to bear when we think of the scale of the military industrial complexes. We think of the Apache's guerrilla wars against the US army in the 1800's and into the last century that only ended because the US state was able to bring its war machine to overpower and win the war of attrition. On the flipside of the coin we have seen the Zionist state also using drone technology long before the recent Gaza conflict to turn the region into an open prison with surveillance but also the capability to strike within it - the constant hum of a drone heard in videos coming out of the conflict zone was audible even before hostilities began. The IDF has become a specialist just as much as the Turkish armed forces in developing recent drone technologies: Israel has been using drones in its warfare since as early as 1968, when the IDF's intelligence directorate, Shabtai Brill, secured cameras to remote-controlled aircraft in order to surveil the Egyptian border. During the 1982 Lebanon War, Israel used drones to annihilate military positions in the Lebanon Valley. By 1986, it was revealed in a declassified CIA report that Israel had exported drones to the U.S. Navy, Switzerland, and

Singapore. Drones capable of deploying munitions were not invented until the 1990s, but by the near end of the 2000s, armed drones became Israeli military industries' most lucrative export item. Combat drones increased the volume of military export transactions from \$4.8 billion in 2007 to an annual total of approximately \$7 billion beginning in 2008. Last year, drones made up 9% of Israel's \$11.3 billion in arms exports, contributing to about \$1 billion in sales. Israel Aerospace Industries (IAI) and Elbit Systems are the primary Israeli manufacturers of armed unmanned aerial vehicles in the world. Examples of Israeli exports are Azerbaijan purchased IAI Harop drones, a "loitering munition" or kamikaze unit which destroys itself after attacking a target. It also bought Elbit Hermes 900 armed drones in arms deals with Israel over the years. These drones have been used against Armenia throughout the two nations fight over the Nagorno-Karabakh territory. Morocco acquired IAI's Heron unarmed UAVs in 2013, and the equipment has reportedly been seen at bases in the Western Sahara, a region occupied by Morocco. In September, Morocco purchased 150 military drones from Israeli BlueBird Aero Systems. The unmanned equipment is apparently for reconnaissance, surveillance, air defense, and emergency missions. India and Germany have also brokered military drone deals with Israel. In April, Germany acquired 140 IAI Heron armed drones over concerns Russia could strike German infrastructure amid the ongoing Russia-Ukraine war. India has also purchased Heron drones, with the country hoping to weaponize the vehicles locally.

What we are trying to show here is that drone technology is an international business that is not just been used to put down populations in the originators said territories, the testing grounds, but also being used to do the same internationally. What better place to test the next wave of repressive technologies but in the Gaza strip and West Bank - the biggest open air technological surveilled prisons in the world? Then to sell and develop them further

abroad such as Elbit's presence in Bristol, UK. Advertising campaigns filled with videos gloating about the killer drones such as the LANIUS drone-based loitering munition(1) that can be used in swarms, only show the capability of this international alliance that has already used such technologies in Gaza and the West Bank, with the IDF boasting of using new technologies to assassinate a Hamas leader in Iran. How long before these are to be used upon their own civilians on home soil if they step out of line. "If you're doing nothing wrong, you have nothing to worry about," the state or even mindless humanoid drones in society tell you. None of this is far fetched when we already see police surveillance drones hunting down anyone on the run in this country already.

Recently in the last month, videos have appeared online of FPV (first-person view, also known as remote-person view, or video piloting) low budget drones being used to hunt down not only Russians but also recently deployed North Korean soldiers in the Russia Ukraine war. The videos show the horror in the soldiers' eyes as they run like rabbits being hunted through grasslands in a hopeless attempt to avoid being blown up by the explosive packed on the suicide drone(2). If you combine this with the footage of the last moments of Hamas leader Yahya Sinwar as he was hunted down by a drone, throwing a stick with his one remaining arm, a keffiyeh round his head, its hard to not think we have already arrived at a moment where the technological superiority is being brought to bear upon any insurgency that dares to raise it's head, to fight back even against this new technological scientific existent being enforced. For years now the Zionist state has been using killer drones to blow up whole apartment blocks along with 'collateral' not only in Gaza, but also in Syria and infamously Beirut, Lebanon where many Palestinian leaders, from all the factions, were gathered: the September 2024 drone assassination of senior leaders of the Popular Front for the Liberation of Palestine (PFLP), in which an upper floor of an apartment building



was obliterated in the Kola district. What has to be understood is that technology can never favour us in its entirety because it primarily serves the oppressive system that created it: the inequality in armed superiority will always exist and its ability to churn more out at will as well. Fighting all out wars playing by the enemies rules will never work in an insurrectional favour. The Vietcong in the Vietnam war showed that you do not need technological superiority to win against a technologically superior enemy, and if anything quantity does not always outweigh quality. Nothing can replace a well-trained dedicated guerrilla in an urban or rural environment. The recent conflict involving Hamas has shown this, despite our own critique towards religion, national liberation and militaristic structures. A 'Low Tech War' plays by rules created by the guerrilla that work in our favour, pulling the balance towards ourselves but essentially does not rely on the technology, or become it. This has always been the anarchist understanding of weaponisation: the idea that we do not become solely the gun, the force, or the power that weapons can create. As the late insurrectional anarchist Alfredo M. Bonanno expresses so well:

"A revolutionary structure that seeks the moment of joy in action aimed at destroying power considers the tools used to bring about this destruction just that, means. Those who use tools must not become slaves to them. Just as those who do not know how to use them must not become slaves to those who do.

The dictatorship of tools is

the worst kind of dictatorship.

Revolutionaries' most important weapons are their determination, their conscience, their decision to act, their individuality. Arms themselves are merely tools, and as such should continually be submitted to evaluation. It is necessary to develop a critique of arms. Too often we have seen the sanctification of the sub machine-gun and military efficiency."
- Alfredo M. Bonanno, 'Armed Joy'

In this new century we are aware of a lack of critique and analysis of the 4IR and, in tandem with it, the psychological/legitimacy program of the 5th Industrial Revolution (5IR) in anarchist circles. This is a very real understanding that this is an already arriving future happening now and more so just around the corner, not some dystopian science fiction story that is many years off in the distance that won't effect us in our life time. The technocratic sycophants of this shift in the world, along with their machines, are a threat to us now in the present. They must be understood with full knowledge not fear that creates inertia. They must be targeted before they bring about their sick fantasies of human beings, of all natural life on this planet being under their control, completely replaced or destroyed from the climactical fallout. These technologies and sciences must not be seen as invincible: in fact, the larger and more complicated the whole cybernetic Leviathan gets, the more vulnerable it will be especially given the total dependence on technology as a solution. The rising asymmetrical or hybrid wars do not

mean we should be excluding ourselves in some primitive and anti-tech purism. There are already methods available with which to counter drones, from the jammers that interrupt the signal that Kurdish rebels have already been using, to the DroneGun. If we can acquire conventional weapons, then we can acquire these weapons or develop our own hybrid versions. DARPA has been developing a laser gun to counter drones and we haven't even mentioned electro magnetic pulses (EMP), which are easily constructed on a small scale in DIY fashion, with it not being unfeasible to create them on a bigger scale.

It is essential as anarchists critical of the technological and scientific worldview and civilisation that we do not let the technocrats run away with our imaginations, that we have our fingers on the pulse of the monumental shifts that are occurring in our lifetimes. It is vital that we understand the magnitude of what we face and not to fear it in darkness because if we remain ignorant, if we let ourselves be blind sided to the true nature of the 4IR and 5IR then we let the technocratic elites, the included, win a war that we cannot lose even before it's started.

As mentioned in the editorial of 325 #12 magazine, anarchists have been on the pulse before in previous industrial revolutions when it comes to weaponising, even to some extent reverse engineering technology and science to create bombs, commit forgery, to become weapons experts, clandestine printers, making universal the knowledge they stole back from the rulers and owners of our lives. So why not now and in the future? We delight at the news when we see drones break the defences of prisons to deliver a phone to a prisoner or hear of a company being burned to the ground by an incendiary device dropped on it or a bomb being dropped on an IDF Merkava tank seeing its occupants scatter in fear. Let's not be just spectators to it, cheering from the sidelines. The techno-fascist states have their hybrid and asymmetrical warfare, even the Qassim brigades, why can't anarchists? Let us not become slaves to it either!

For informal anarchist cells hastening the downfall of this technosphere and civilization.

With every possible method in our critical hands.

The Uncivilized

Notes

1. <https://www.youtube.com/watch?v=G7ylzY1Bxul>
2. <https://www.youtube.com/watch?v=G4pKIAPoWM&pp=ygURZnB2IGRyb25lIHVrcmFpbmU%3D>



Akheiron

a hell was found dead and
headless
in front of the gates of soul.
death and heaven stared at its
corpse
emotionlessly.

in a city of language, meta-
prose and poetry,
doll factory, corporation of
money and numbers
were smashing themselves.

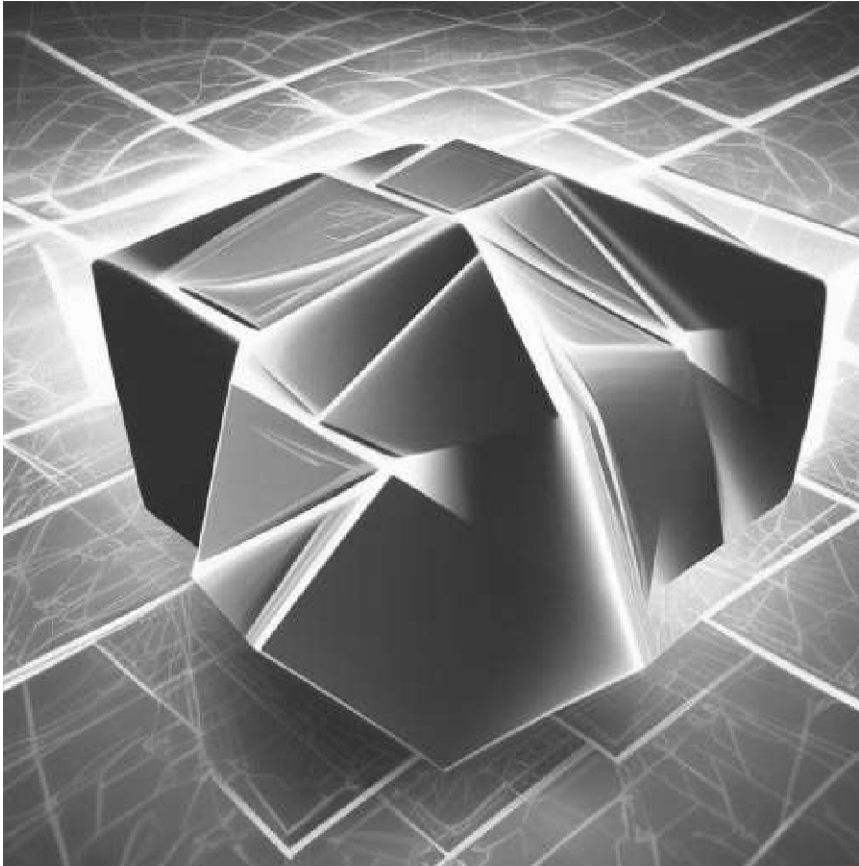
a shadow of somebody
threading a black hole in the
crestfallen chest
of a statue.

and i
am a burned corpse that was
hanged,
anarchist whose hands and feet
were amputated
a prison sentence of one
thousand years
was thrown at me along with
stones.

for me
life is the carcass of a hyena
that rots
under the rain of maggots.

2021

Rifki Syarani Fachry,
*Indonesian anarchist poet, born
in Ciamis, West Java, 1994.*



Restructuring of power and anarchist perspectives

Alfredo M. Bonnano

In the midst of a period of revolutionary fermentation at the end of the 1970s, the State underwent extensive restructuring. Large industrial plants were closing their doors, production was becoming increasingly automated, State discourses were sprinkled with citizen participation and integration, and markets were diversifying. Rather than following this process, anarchists proposed to move from the centre to the periphery. Small affinity groups, self-organization of struggles, informal organization, specific struggles and diffuse attacks were the basic elements developed to elaborate insurrectional projectualities against the ongoing restructuring.

Today, we are facing a new restructuring, or rather, a new process that is profoundly transforming all social relations. If the central axis of this process is technology in the widest

sense of the word, it seems to be covering reality itself with a fine fog, where the characteristic capacities of the human being (such as sensitivity and understanding of the reality around them) tend to fade away in favour of a new paradigm. In a world plagued by bloodthirsty wars, irreversible environmental devastation and a profound annihilation of the capacities to understand reality, what is today's anarchist proposal? Reflecting on the ongoing transformations leads the anarchist, this lover of freedom, to face the question of destruction. And if revolutionary destruction is not a slogan, is not a mere rhetorical artifice, it is necessary to confront the problems that bridge the gap between idea and action: how to fight, by what means, with what organizational forms and what projectuality.

A: I have two bits of bad news for you: the first is that I must speak in French, and my French is not all that great. The second is that I have to talk to you about a very complex question which will require some concentration on our part. Where does the complexity of the argument we are about to go into lie? In the complexity of reality. We'll talk about reality because it is the thing we are all a part of, which is there in front of our eyes. So it is of this reality that we shall speak.

Obviously all this began long ago, we could even go back to the Sumerians or the Assyro-Babylonians, but what we want to talk about are things that are very close to us. Perhaps you have followed or even lived through this experience: in the 70s, the European productive structure underwent profound changes as it became more and more difficult to keep the great productive block, i.e. the assembly lines, fixed in one main location. This had to change to stop spending huge sums of money on one single product. It suffices to think of the example of the enormous amount of money that FIAT in Italy spent to go from the 500 model to the 600. At the time it was thought that with the new automated forms of technology it was possible to split up and eliminate the old, massive structure to sell it abroad (the structures for the 600 were sold to Northern Ireland for example). Then "island" enterprises were created, which were not in contact with one another because each produced a different piece of the final product, thus becoming supplier and customer of their neighbour at the same time.

This is a simple change that nonetheless revolutionized production, as the individual islands functioned and still function separately. If you send me a defective tyre, I only have to send it back for you to send me one that works: I am still your workmate, but you are also my supplier. What is lost in this process is the consciousness of being a labour unit and one's own self-awareness as a worker. In this sense, each year is worse than the last, one gets weaker, the unions are less and less representative, the political parties have gone from complete shit to complete confusion, there is no longer left-wing or right-wing, we don't even understand what the right and

the left are anymore. All this is due to the absence of the base, working class consciousness, and thus, as we said a long time ago, the exact reaction to the distribution of the means of production. Because this system of distribution of the means of production exists, I react to this system in a precise way. I am a worker, I am an employee, I am a manager, my reaction must be proportional: if I lose this mission, I am nothing. A huge insignificant mass. I am called upon to do this, but this means nothing because it is based on old precepts, which also no longer mean anything.

What are we talking about? Of the transition from the old to the new productive structure. If we think about it together, and it is to this reflection that I'd like to bring you, we will see that the new production is composed of techniques that are all there in front of us, one next to the other. Techniques. Believe me: man is the main technique that we are talking about. Religion is a technique. And so are all the forms of the productive structure. Ideologies, that which philosophers and sociologists produce in universities, what every scientist produces, is a technique. Each technique struggles with the others and tries to gain the upper hand. The upper hand of one technique over another, on average, throughout the world, means a profit of 3%.

We could go into all this later on, for now let's look at it as something that is here in front of us on this table, because we are trying to explain what the relationship between one technique and another is, a conflictual relationship, one of struggle, where each tries to gain the upper hand. In itself this does not mean much, we need to look for the real reason that each technique is in struggle with the rest. The world is based on that struggle, the struggle to gain 3%: a pittance.

Because man is the most miserable and cruel animal that exists on this planet. What humanity has attempted to do over the course of history is terrifying.

And we are all responsible. We all wallow in the blood of the millions of people who are killed for this 3%. The ships that left Africa to bring slaves to the Americas, earned in total this 3%. If they saw an enemy ship on the horizon, the first to be thrown into the sea was the slave: man is this nice creature and the man-technique is exactly this thing here. Religion-technique is also this. Religion takes man by the hand and leads him toward these massacres. It told him that it was right to massacre 5000 people a hundred and fifty kilometres from here, in Carcassonne, leaving them to burn inside a circular space surrounded by a small wall. Yes, the same religion that speaks of peace today, the same people, the same slaughterers.

If on the one hand each technique is in a relationship of struggle against the others, on the other it is bound to them by a relationship of control, annihilation, derealization. This last concept, derealization, is synonymous with technology. So, let's see, what is technology? Technology is the attempt to place a veil over the techniques, over reality, which reduces each single thing, diminishing it to a vile level where we live a reduction of our ability to understand. We are in a situation which is not too advanced for the moment, but not very far away either. That is, we are far enough ahead to understand what is happening right now and what will happen, not in two million years, not in the next century, nor five hundred years because it is now that the veil of technology is shrouding reality. This veil covers man, it makes him feel good, less evil: on the contrary, it makes him feel capable of great things inside this cage. If you are capable of imagining a technological acceptance of reality, you must also accept the interpretation of what technology means — an interpretation of technique: *téchne*, *lógos*, among its various meanings in Greek, "reasoning on technique". If we accept this situation, we'll be fine, but we will also have less and less capacity to understand what is wrong, what repression is, the vileness of this reality. If you've been paying close attention, you'll have noticed that I haven't mentioned States or capital: I consider them

nothing other than forms of technique, armed one against the other.

Why then should I dedicate my time to reflecting on the structures of the State? Perhaps because in my revolutionary dreams I am the one with the knife between my teeth? No, I'm thinking about the vision of the assault on the Winter Palace. Are we kidding? Would an assault on the Winter Palace be possible today? Is it possible to attack the State? The State is a technique alongside all the other techniques. We can attack the technique close to it, for example the religion-technique, or the fashion-technique which produces the structure behind fashion, which proposes models and fabricates clothes, shoes: the construction of the phantom, which comes about through the technological intervention. Technology thus falls on reality, preventing us from seeing what is in front of us. We do not have reality there before us, we do not have a woman's dress: we have a symbol, a phantom, with which a dress will then be made. That is where the woman falls into the trap, actually buying a hologram, an unacceptable symbol but which is significant. What we are seeing is only a phantom through which we will later see reality, if and when it arrives. The cars on the roads are the realization of something impossible in modern traffic, something that on the contrary, is unnecessary.

Why are cars so big? Their forms are the phantom that we are pushed to see. Everything that we see in front of us or on television, is based on these curves. These soft pleasant curves are managed and realized by technology and our habits are tied to something that doesn't exist, a reality that doesn't exist. We can't struggle against a phantom because in this struggle, when we think we are striking the phantom we are actually hitting something imaginary, an ideology, a dream. Thus it is always possible to keep on striking, but we need to know exactly where reality lies, where the technique is and not its ghost. It is a complex topic that can

take us far away: there is the space to strike, to attack, to organize ourselves in the ways we know very well, i.e. the informal organization. An organization that starts from the base, attacking real structures and not their ghosts.

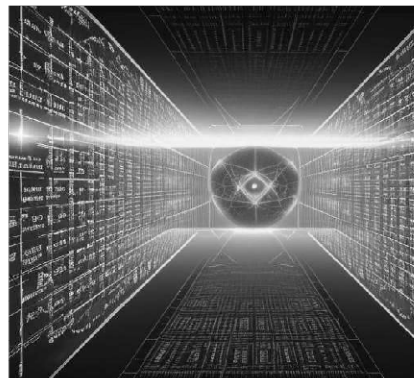
Each time we find ourselves before one of our enemy's realization we need to ask ourselves if this realization is real, alive before us, produced in the relation and opposition between the techniques, or if it is deformed, modified through technology, which, like a huge cloud that shrouds reality, changes it to the point of reducing it to a phantom. I am not saying that all reality is a phantom, only a part of it is, and so there is always the possibility of striking and striking well. However, we cannot affirm with certainty that there is a sure relationship between our act, our pinpricks and reality. This is not possible without having carefully studied reality and the parts that compose it beforehand. Only then can we attack.

A few final words: the phantom is not the absence of reality but is reduced reality because technology has the effect of reducing its substance. The world can prevent me from dressing as a woman but this just makes me laugh. I don't do so for two reasons: for others and because I'm not interested. It is always possible, but it is surely more simple to try to understand the gap between what is put before my eyes to fool me and what, far out of sight, corresponds to reality. A certain, excuse my language, "sacred" capacity is required.

Q1: You didn't say concretely, where one can strike.

A: Evidently it wasn't all that clear: any technique can be struck, it is about finding the gap between reality and the phantom, the crack between the two, what has been reduced to a phantom and what is about to be, but is still reality. We mentioned the example of fashion: there is a passage between the technique present in the great fashion events and the places of mass production of clothes, shoes

etc. These factories are far removed from such events, the two can bear some similarities, but they are not the same. I support neither big fashion events or factories where thousands of Chinese people work every day, but I make the distinction between the two. There was a time when we thought that striking production meant striking the big factories. Today, on the contrary, I am saying to you that it is also necessary to strike the metaphysics of production which, in the hands of some dimwit fashion designer, is equally part of the technique. The reason for this resides in the fact that there is a relationship between the absurd model put before our eyes in a collection of images and massive production.



This relationship escapes us, because we are unable to reflect on the origin of this relationship, which we accept without understanding. We are not yet in a time when such a thing can be comprehensible to us. For this reason, in this moment, even though we do not entirely understand the relationship, we can attack. What is the reason that people buy a rounded car in which to become a prisoner in the traffic of their own town? The beauty of the curves. From Boethius to today, there are many things one could say... We are living in a phantasmatic phase today, reality becoming a phantom. We don't understand why we see the phantom in place of reality, but we know that we can attack the phantom, it is even more simple, and in doing so we are also attacking reality because there is a link between the two. Even if this link seems unintelligible to us, it continues to exist, even due to the simple fact that people keep buying this shit.

Q2: In listening to you I got the impression that technology is the apparatus through which the production model shifted, as you were saying, in relation to the "islands" that take charge of a single technique. This technology has also allowed the advent of mass production of consumer goods, which are the bearers of this metaphysics, this social phantom. Could you develop that aspect a bit more? Is that what you are talking about? Is there a phenomenon, resulting from the breaking down of techniques, the dispersal of techniques? Is it technology itself that is becoming the phantomatic tool, the social phantom?

A: You really know what technology is? I don't, that's the point. Since words don't make things, it is things that make words. Our western culture got accustomed to using something then giving it a name. This time the name really falls from the sky, because, let's see, what does it mean? The totality of all the techniques? No. On the contrary, the totality of the techniques is not necessary for technology. I am not trying to play with words here, we are talking about things. Derealization, as we have called it, takes part of reality and leads it beyond it. This process of transformation of reality into a phantom is not a consequence of the conflict between different techniques, because the only outcome of this conflict is the 3% profit. So, what is interesting about the process, and not the project, of derealization? Within the totality of the techniques, a totality that also includes man, there is something that doesn't work: the fear of the process is the transformation of the process within it, is not due to an external intervention. Something that functions differently within the process itself, a transformation that develops in the moment when changes take place within the technological process. A certain way of using reality and the planet, the earth, of using colonization and war, which is always in course, continues, the Second world war was certainly not the last. But man needs to put an end to war, but how? How can man, technical structure made for war, put a stop to war? Only through a

process, which, operating on man, makes him understand how his situation, stupid but beautiful, does not need war. That way he will understand that life is more important than intelligence, that living is more important than knowing. As a Greek philosopher once said, the first thing is the joy of life. This is still true today and throughout history, like an ugly underground flower, that makes us aware of another way of seeing things. Today, given the reversal of violence in relationships between people, it is even possible for a stupid individual with an extremely limited linguistic capacity to exist. No need to look further than the American students that dispose of only 180 words to speak English in their colleges. If we do not understand this concept of poverty of language, we will end up in deep shit. We need to try to understand, making an effort, because we cannot live in shit, even if this shit guarantees that we can return to our home in the evening and fall asleep in peace. Because this is what is being proposed in this project.

Q3: Therefore, if the State and Capital are techniques along with the others, does this mean that they too have been changed by this process? So then, following your train of thought, would they be less object of an attack or are you rather saying that one should change one's way of seeing them and consequently of attacking them?

A: I spent one and a half years in a Greek prison, and every day, as the cells were too small, they put us outside them in the corridors and [with other comrades locked up in there, ndt] we spent a year and a half talking about this problem. You know why? Because in Greece there had been the experience of a demonstration of 150,000 people. Do you know what that means? This has happened to me twice in my life, one demonstration of 150,000 people in Bologna in '77 and another time in Greece, a huge river of people all going toward the Parliament. What could such a huge number of people have done? This is the real question, the difference between reality and the phantom. The Parliament and similar bullshit are phan-

toms. If in such a situation, a river of people heading toward the Parliament, we have an informal organization that leaves the 150,000 people and attacks predetermined and preemptively studied targets instead, things could change.

Q4: So, can even the so-called struggle become technology? Is it possible that during massive demonstrations, there can be well-intentioned people, but who have nothing to attack? They seek dialogue with the government, with the enemy, or with the producers of poisons, they ask them to change, to improve and I believe that in a certain way, this phenomenon is going in that direction, like the technology that is drawing a veil over reality, which does have its effects. This moves something, but it is part of this world where one can express oneself on the streets, and even with the consent of the government, because the techniques, the new, "smart" hazards need to have everyone's consensus. So, if we say that this new green approach needs a moment of emergency in order to be accepted, it is because the visceral control that penetrates each one of us is also part of the concept of "smart" technology. And if with this we are reducing the apocalyptic emergency, the ecological catastrophe, I don't know. But I believe and feel that if there is no intervention through precise actions that attacks the production of hazards, this could be another phenomenon of the phantom, even if there are hundreds of thousands of people on the streets.

Q5: I think the technology is us. If Nike and Apple produce, it is because we buy. It will be us who decide what to do with this technology. Buying it, you give power and weight to this technology. So, I think that technology is the human being.

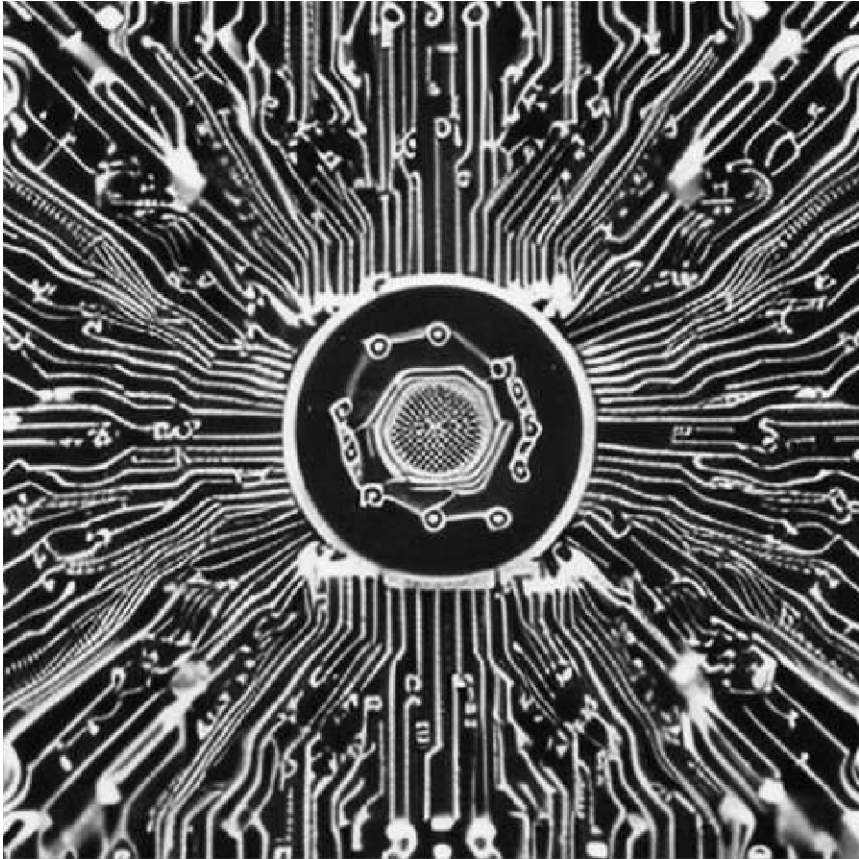
A: If you exchange the word "technology" with "technique" I perfectly agree with you. We must reflect on the words we use. We do a magazine called *Negazine* and in each issue we question these complex questions, these problems, deepening our reflection on words. Do words have

the right to mean something? Up to a point. Their right to signification goes so far. French, like Italian is a language that has a certain modulation of significance, but there are some languages where each word can have twenty or thirty meanings. In ancient Greece, for example there was this richness in terminology. These are reflections that need to be made, and the only means of communication we have is this one. On the contrary, working on words means reflecting on the reason a certain term means something in one sentence and something different in another. Why are French and Italian two languages that have shrunk so much? Even English is a language without life, the global language is a dead language.

Because there is no capacity to create new things, as was once possible. We need to try to understand this problem too, because otherwise it is a war of words: technology and technique are not the same thing, but are quite distinct and quite independent of one another.

This transcript is from a meeting at the Anarchist Bookfair in Marseille, France, 2019. Originally published by *Imprimerie Anarchiste L'Impatience*, as 'Revisiting the Anarchist Bookfair Marseille 2019'.





Resilience

Adapting to a toxic world

The 'last man' is the resilient human in perfect harmony with the dictates of Davos: "resilient dynamism" was a phrase launched by the WEF in 2013.

Klaus Schwab, co-founder of the World Economic Forum, outlines a more inclusive, "resilient" and sustainable society. It is no coincidence that the national plan for the economy approved in 2021 in Italy after the declared pandemic in order to speed up the ecological and digital transition was called the National Recovery and Resilience Program (PNRR). The word resilience thus enters fully into the leitmotif of inclusiveness and sustainability. In perfect harmony with the fluidity that must distinguish everything and become a characteristic of each individual.

Resilience in engineering refers to the property of metals to absorb a shock following the course of

deformations without breaking. Thus, as with metals, the human in the new geometries of the technomorphic world is asked to become porous to absorb all types of toxicity and to become plastic capable of deforming without keeping memory of its original state. From the mechanics of the bodies to the mechanics of the spirit for a tolerance of the unbearable.

In the psychological field, resilience represents the ability to go through and overcome trauma, to be able to cope with unchangeable situations such as the advent of a tumor or the death of a loved one.

When some words are made its own by power let us ask ourselves what they will then mean and what they will represent in the transformations and metamorphoses implemented by power itself. Resilience, from a quality that can be considered positive in a strictly psychological

context, is made *modus operandis*, ideology, the dominant imperative.

For there to be resilience there must be a trauma, this should already be enough to realize that the aim is to make people endure a traumatic existence. A peculiarity of resilience on which power relies is its referring to an irreversible phenomenon. Here is the point: resilience is universalized and extended to a social context that is not irreversible.

Resilience extends by occupying until the spaces and tensions of resistance and revolt are not possible and imaginable. It is thus fully part of the only horizon of meaning that dissolves every edge in that global leveling in which everything must flow smoothly without jolts and without jolts of revolt. But the edges, even if small, are able to penetrate and create cracks that can widen and break what was thought to be indestructible.

Resilience is an acceptance of the existing that is not considered right, but intrinsically unchangeable. Consequently, an action will not be put in place to upset the existing, but an action will be put in place only to change and adapt oneself.

The gaze shifts from society and reality out there towards the interior of the individual. The plan moves from the outside to the inside, from concrete realities to their own subjectivities. In these translations the injustices that are suffered or perceived - but in most cases always and only in reference to oneself and rarely with a feeling towards the whole world - are resolved by looking within oneself how to best bear them in order to sustain an unbearable life by adapting to the needs of the system. In short, to change oneself - in full harmony with the cybernetic principles for which, after changing the environment, all that remains is to change the human being - in order not to fight in order to change society ...

Therefore, not only are injustices accepted, but they are considered as an important opportunity for personal growth. Nothing could be more sad and even deeply cowardly in not facing reality by clashing with it.

Being resilient is ultimately making oneself available and is an unconditional surrender to the existing. If once other ways of feeling the world were alive and the human, even if dominated, could have a wealth of other knowledge, today the human is dominated to its core and is no longer able to orient itself differently by following this only the paths already traced by power without even realizing it. Once there was an awareness of being dominated, of what was irremediably being lost and of wanting to want a world other than the modern one, today the dominated desire the same things as their dominators and are the best guardians of themselves in a cage that has been made transparent.

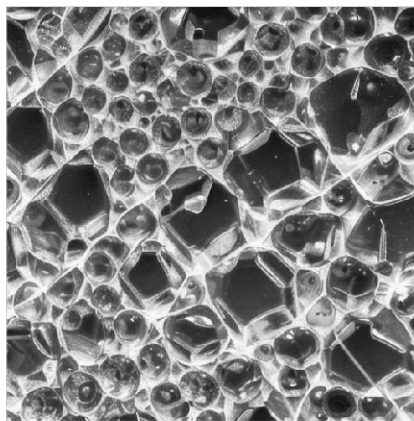
The resilient human feels nothing worth risking everything for, nothing worth fighting for. Once upon a time the revolutionary man and woman lived in the passion of the struggle, dreaming of storming the sky, today the resilient human has no more passions and no longer dreams.

Resilience becomes justification for mediocre lives, for those who do not have the courage to question the existing, for those who always try to see something positive, for those who are always optimistic thinking that everything will be fine, thinking that surely the situation we are living will produce excellent opportunities, trying not to destabilize too much to continue surviving in one's daily life.

But when you hit the bottom - and we have touched the bottom for a while, but at the bottom there is never an end - it is good to feel a punch in the stomach, if you have always been used to being caressed by power or not to be considered. not even as an expression of dissent, one will never have the perception of what power could do, either as a repression or as a work of destruction. This also explains the disbelief in considering it impossible for certain projects to be carried out by power itself.

With this emotional humus, how will it be possible for a tension of struggle against the existing, a being stubbornly against, to develop?

The phenomenon of Resilience also has a socially engaged version in which it is believed that working on oneself is enough to change the world. One feels constantly committed, but in fact the only commitment is a work on oneself. The resilient human closed in on himself has stifled his own action in a personal dimension, believing that social change can be achieved through individual change. Action has been replaced by a protest that makes individual testimony its center, a mere biography of oneself that goes well with today's kaleidoscopic fragmentation of political action in the thousand streams of an activism whose field of intervention is one's own individual desire and their own identity. The dreams of revolutionary



women and men were dreams of collective revolt for a free society, today dreams have been replaced by personal desires.

What is generated is also a psychologization of the protest movements and ultimately their suffocation. Anger - even that spontaneous and at times confused in outlining the processes in progress and the branches and passages of a broader design, at times even naive and without knowing the paths to take, but in any case the healthy and just anger - today must not have space, better to confine it to a dimension of individual discomfort. Resilience will help overcome this discomfort, thus canceling the possibility of transforming all those emotions of anger and impatience into awareness and opposition. Anger uncovers the abuses and can generate a rupture and a conflict, today from anger that

wants to break with the reality of these we move on to resilience that shifts the gaze from the oppressive system to an individual discomfort. The objective reality of the abuses is replaced by a subjective discomfort that must be overcome by doing work on oneself and no longer opposing reality. You will work to change your perception of things, making them more bearable and even going so far as to deny the reality itself.

These words are significant: *"It is no longer necessary to work to build a more just society, [...], since in spite of everything it is possible to appeal to resilience. Social pressure [...] is no longer a problem, since those who are resilient will be able to survive and others will be able to appeal to a psychologist, a psychiatrist or a benevolent guardian " 1.*

Another important aspect to underline is that Resilience is also used in situations of ecological disasters.

The UN celebrated the return of animals to Chernobyl and the "third largest nature reserve in continental Europe" as an "example of nature's resilience".

After Chernobyl and Fukushima, numerous publications on the resilience of wild plants and animals flourished. This argument is used to downplay the harmful and irreversible effects of nuclear power in order to support its advance and lends itself well to being used in all possible cases of contamination and damage resulting from toxic and mutagenic substances. In the new normality of coexistence with the emergency and the disaster made paradigm, everyone will become resilient to pesticides, dioxins, heavy metals, electromagnetic waves, nanoparticles, GMOs, gene serums. And when the reality of the irreversibility of certain processes and of mutagenesis - which no living person will be able to overcome with the much acclaimed resilience - will tragically break into the high hopes, the technologies of genetic engineering with embryonic genetic modifications and assisted fertilization clinics will take care of it.

We need to prepare for a scenario where genetic mutations will become the norm. Significant of the research projects that have studied the reactions of wild animal species by observing how some birds (affected by a strong reduction in fertility) have learned to use antioxidants in different ways to better resist radiation. In the new post-human and post-nature normal, why, the transhumanist and eugenic technocrats will ask, not to prevent and genetically modify living species by making them more resistant to radiation and contaminants of all kinds?

Sad, but significant, that the resilience argument - used by technocrats and various companies in order to downplay the effects of nuclear power - is also used by leftist contexts to promote next generation nuclear power or, equally serious, coming to consider that the harmfulness of nuclear power is relative.

Dwelling on resilience opens up a positive glimmer in the imagination and in full post-modern and post-truth trend, everything becomes relative, even the damage caused by radiation. When, on the other hand, in counter-trend it should be strongly argued that, for certain issues, there are no questionable or relative data ... it is not possible to argue that the multiple deadly harmfulness and the practices of appropriation of bodies are relative, as well as, consequently, the opposition to them and to the whole system that makes them possible, necessary and even desirable cannot be relative. In fact, there is no deviation from the same techno-scientific paradigm of acceptance and co-management of the disaster, becoming functional to reinforce it.

In Chernobyl, the various environmental associations ran to grab a slice of disaster management by carrying out various projects in the area. On the part of the environmental associations, the initial complaints on the effects of radiation

could not be missing for what still represents nuclear power in people's imagination. For now, the memory of boys and girls born malformed is still alive, but it is a memory that will gradually evaporate or be taken up again as an opportunity for the development of further steps of genetic engineering on the bodies. But, in a short time, from the initial complaints about the effects on health, there was the transition to another significant plan. The health damage is claimed to be enormous, but highlighting another side effect: the social and psychological repercussions.

From a superficial reading it would seem an important denunciation of other serious problems not considered. But if we pay attention and read how the "Chernobyl



syndrome" is described: "it afflicts those who do not see the prospect of being condemned to live in a radioactive zone" 2.

Perfect reversal. The problem therefore is not the real psychological and social repercussions, but the thought that there is no perspective because the aim is to create a possible perspective of coexistence and endurance of the disaster. When, on the other hand, nuclear power and all the developments of techno-sciences in their very realization erase every possible prospect of a free, healthy and unavailable life.

It would be enough to read these statements: "we need to work on the part linked to the way of life in an area at risk: the future of these populations passes through resilience, we must adapt by trying to live with the situation in a way that creates less damage possible. This is

good for both physical and mental health, because it allows us to glimpse hope. [...] We are trying to offer greater selection in the diet of populations leading to lower contamination by providing them with knowledge of what they can eat or not. By making it clear that it is important not to eat, for example, mushrooms, berries, not to drink milk or eat meat from radioactive pastures, but that one can feed on vegetables and fruit from the gardens of less radioactive areas. After so many years, there is the hope that young people will be able to accept a path of this type more than the elderly, because they are more capable of adapting to a different life, with a new outlet even in terms of lower risk than before. This is a bit like what we are experiencing in the drama of the Coronavirus health

emergency, with which we are getting used to living together, with a view to reducing risk" 3.

Affirming that "the path is an outlet towards a coexistence with contamination" leads to consider local populations as a problem: they must be educated on how to behave.

This same approach reminds us of post-Fukushima management. The state with the complicity of the various Western NGOs had transformed the inhabitants of Fukushima into perfect co-managers of the disaster. The NGOs had disseminated dosimeters and helped the inhabitants to build them, assisting them in the immense task of an impossible decontamination with multiple city initiatives, built from below with the participation of the inhabitants.

NGOs instead of pushing people to save their lives by fleeing elsewhere have helped them to stay in line with the dictates of the Japanese state whose goal, from the very beginning of events, was to keep populations in place. They taught people how to live in a deadly society while waiting for the dosimeters to work the miracle. People were transformed into living sensors that self-measured their own levels of contamination,



obviously in full self-determination. Co-management manifests itself for what it is: the art of spreading state metastases, to resume the analyzes of Jaime Semprun and René Riesel. A voluntary incarceration in the protocols of the machine world.

All tolerability thresholds - from pesticides to electromagnetic waves - represent parameters that will never be able to calculate the combined and cumulative effects over time of all toxic and mutagenic substances, but not only that, they underlie an acceptance of a certain dose of harmfulness that it becomes the deadly normality to live with, in a continuous adaptation to increasingly extreme situations of attack on all bodies.

It was once thought that knowledge of the consequences of harmfulness would lead to the generation of riots. The history of Chernobyl teaches us that the masses did not even revolt in the face of what everyone knew, continuing to behave as if they did not know. After years, we find a participatory submission in adapting to continuous and more pervasive conditions of non-life.

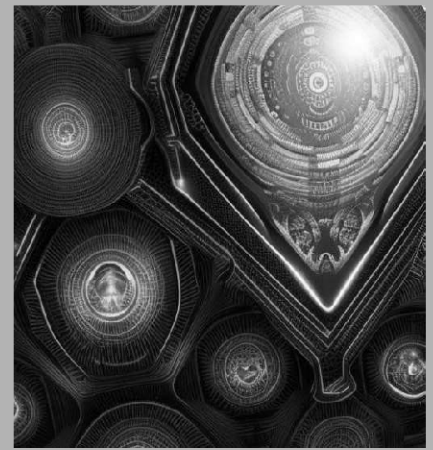
Resilience is part of this horizon, functional in the co-management of disasters, to all ongoing processes and adaptation to a toxic world. For our part, we know where to place ourselves, outside the geometries of the technomorphic world and outside its Newspeak, confident that "as long as there is the splendor of the stars,

in any place in the world there will always be rebels determined to fly to the assault of the sky". Against Resilience - For the Resistance of Free Spirits.

Silvia Guerini

Resistenze al nanomondo,
June 2022, Athens, Greece.

1. E. Malaguti, *Educarsi alla resilienza*.
2. iorestocasa.legambiente.it/approfondimenti/chernobyl-tra-resilienza-e-semi-di-futuro-possibile/
3. iorestocasa.legambiente.it/approfondimenti/chernobyl-tra-resilienza-e-semi-di-futuro-possibile/



Notable moments in cybernetics

- **1937:** The term "cybernetics" was coined by mathematician Norbert Wiener in his book "Cybernetics: Or Control and Communication in the Animal and the Machine."
- **1940s-1950s:** Cybernetics became an important area of research during World War II and the Cold War, as military researchers looked for ways to automate weapons systems and improve communication and control.
- **1956:** The creation of the Defense Advanced Research Projects Agency (DARPA) marked the beginning of a new era of military research and development, focused on cutting-edge technologies such as cybernetics and artificial intelligence.
- **1960s-1970s:** The Vietnam War saw the development and deployment of new military technologies and electronic warfare systems, driven in part by advances in cybernetics and computer science.
- **1980s-1990s:** The end of the Cold War saw a shift in military research and development towards smaller, more autonomous systems, such as unmanned aerial vehicles (UAVs) and robotic land vehicles.
- **2000s-Present:** The rise of cyber warfare as a new domain of military conflict has led to increased investment in cybersecurity and the use of cybernetic technologies for offensive and defensive operations. This includes the development of autonomous and semi-autonomous systems for cyber operations.



The New Wave of Mining Industries: Extracting Minerals for the so-called “Green Technology/Economy and Renewable Energy”

*Our anarchist comrades in Philippines are engaged in a new campaign against offshore mining, seabed quarry and deep sea mining in the last two years. They are working closely with some communities and partners at the national level and in formations such as Alyansa Tigil Mina. The industrial mining corporations and extractive fields are a key part of what is destroying the planet. This article comes from the recent three day National Campaign Conference organized by Alyansa Tigil Mina *... Let's collectivise our struggles! Our resistance should be as transnational as Capital!*

A new trend of development in our entire civilization is now occurring in many countries. The pursuit of responding to the climate crisis is being realized and attempts to build and create products for so-called green technology and renewable energy are being prioritized, especially by European countries and the global North and Central Asia, like China.

Because climate change is a center of discussion in the global arena, “sustainability” and investment to support green technology is being welcomed. One of the reasons is because the threat of natural catastrophe for human civilization is happening everywhere, especially in vulnerable countries like the Philippines. Every community and nation must adapt and change their economic needs as well as their energy supply. The requirement to lessen the carbon footprint of every nation pushes them on the race to produce so-called green technology and change their energy sources from fossil fuels to renewable energy.

At this rate, the so-called “Critical Minerals” or “Transition Minerals” like lithium, nickel, copper, cobalt, and rare elements are needed for solar panels, wind turbines and electric vehicle. The hunt for these minerals is an expanding threat for the radical ecologist, environmental groups, indigenous people, fisherfolk and peasants’ communities, and for

the whole ecology itself. The demand for metals and minerals continues to rise, including to meet the demands of the green economy. Copper consumption over the last 25 years accounted for half of all copper ever mined. Global consumption over the next 25 years is expected to exceed all the copper ever mined to date.

According to our research, there are hotspots that are called “The Area”; defined as the seabed and ocean floor and subsoil thereof beyond the limits of national jurisdiction which will be the sacrificial lamb to meet and guarantee that these minerals will be supplied to build green technology and for the transition to renewable energy.

These Areas will be Democratic Republic of Congo for their cobalt reserves, Chile for their copper reserves, Peru for their lithium reserves and Indonesia and Philippines for their nickel reserves. Land-based mining will continue to push through alongside with the new

* alyansatigilmina.net

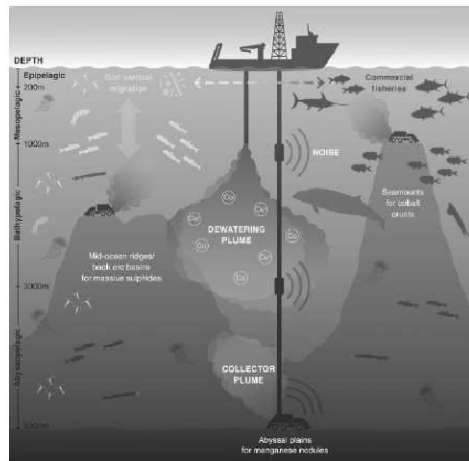
and unimaginable mining activities called offshore mining, seabed quarry and deep sea mining.

A questionable international agency called International Seabed Authority that was established by the United Nation in 1994 is the one selecting the so-called "The Area". The ISA was created under the 1982 United Nations Convention on the Law of the Sea (UNCLOS).

Philippines Mining Industry

As for the Philippines situation, mining here is one of the key industries that are already destroying the environment and its people. Sadly, the lawmakers in the congress and senate itself are the direct beneficiary of these extractive mining projects, including the families who are part of what we call the "Political Dynasty" like Congressman Martin Romualdez which are involved in Benguet Mines and Marcventures Mining and Development Corporation, Senator Cynthia and Senator Mark Villar are involved in St. Augustine Copper and Gold Ltd., Senator Sherwin Gatchalian is involved in Wellex

Nodule Collection System



Launch and Recovery System (LARS), Photo: TMC/Alseas



Riser System (Pipes), Photo: TMC/Alseas

Mines, Congressman Ysabel Zamora is involved in Nickel Asia Corporation and the Cayetano siblings who are close to the company Zamora who owns Nickel Asia Corporation.

The Philippines is one of the biodiversity hotspot countries for their mineral reserves. In total, a fifth of the Philippines land mass is currently covered in mining tenements, the analysis reveals, with government ambition for the country to be a leading exporter of minerals, such as nickel, cobalt, and copper.

The organization of offshore mining companies in the country was established in 2019 as the Offshore Mining Chamber of the Philippines (OMCP) comprising of seven firms namely Agbiag Mining and

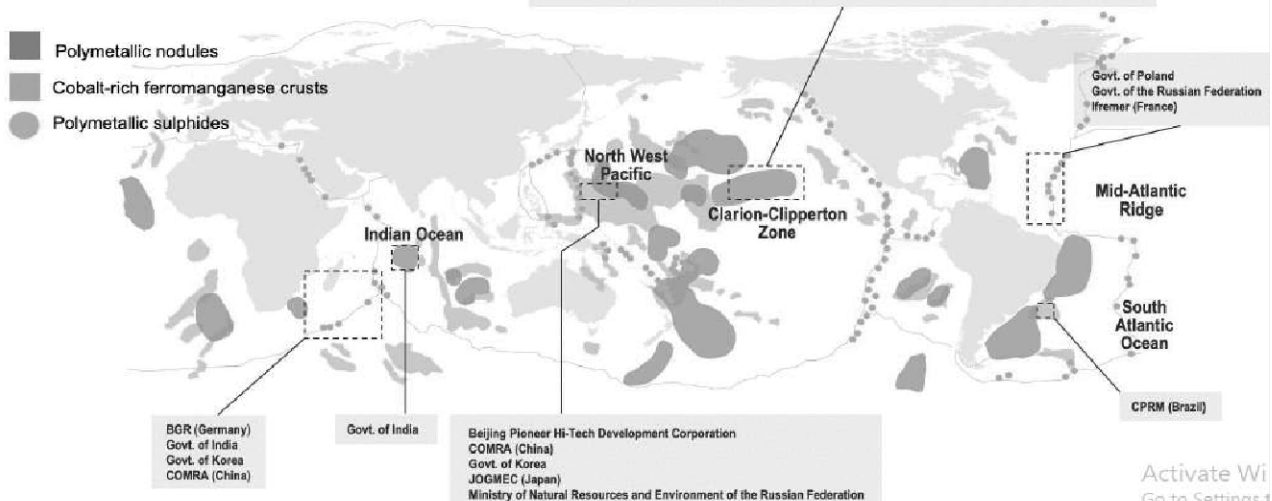
Development Corp., Cagayan Blue Ocean Offshore Aquamarine Services Corp., JDVC Resources Corp., Northern Orient Resources Development Corp., Advanced Technology Resources Mining and Business Process Technology Provider Corp., Mineralogic Resources Corp., and Royal Line Mining Corp.

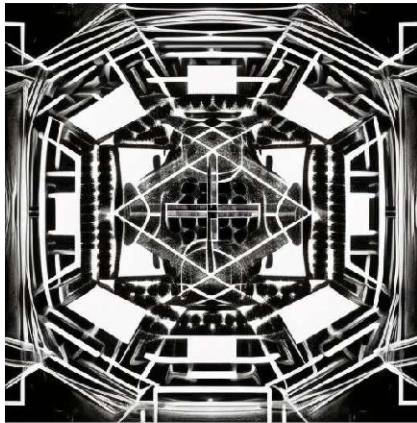
The Philippines has consistently ranked as the worst place in Asia for land and environmental defenders, with 281 people killed and counting since 2012. Of these, a third were linked to defenders speaking out against corporate operations linked to the mining sector.

By Bandido
Local Autonomous Network
January 2025

Exploration for minerals in the Area

- Polymetallic nodules
- Cobalt-rich ferromanganese crusts
- Polymetallic sulphides





Data Colonialism

The criticism of data colonialism makes an analogy between the extraction of matter and the exploitation of labour in classical colonialism, and the current data collection by large Internet platforms, which is basically to train artificial intelligences (for generation, website creation, autonomous driving, military...). In this regard, the criticism of data colonialism transcends classical territorial divisions and includes as colonized some layers of the societies of colonizers. Their playing field focuses on the old colonized societies which, from the widespread use of smartphones, you can obtain gigabytes of data even with precarious networks.

The data obtained, is considered vacant resources, territories to exploit for the benefit of progress, but this benefit (as in historical colonialism) remains in a few certain countries, in addition the colonized population is manipulated to accept the appropriation of its data as good, of social improvement and progress.

The classical division centred on Europe is no longer 100% valid, there are currently at least two large poles, Amazon, Apple, Facebook and Google in the USA and Baidu, Alibaba and Tencent in China. To the appropriation of data is added the exploitation of a cheap labour to perform basic tasks especially the labelling of images, sounds,

locations, ... and the assessment of audio and video for the automatic detection of inappropriate content.

Manual labelling is essential for automatic learning, especially deep learning, but as the AI progresses this quality requirement increases. For example, to train an AI dedicated to automatic driving millions of examples must be labelled so that AI can "see" with a reliability of 99% (or more). Another issue is the labelling for the AI of the military sector that must necessarily have high precision, in fact the main Scaleai labelling company was hired for \$234 million by the US Department of Defence. The workers not only label the data that makes the AI learn, but in fact those workers are artificial intelligence itself, there are no wise algorithms. For example, behind the Facebook contents control AI, there are thousands of humans who control it ... no matter how little salary and with a dehumanizing, tedious and spelling task; Behind Alexa of Amazon, there is a team of transcribers around the world. This labour is located in southern countries, preferably with a good educational system, a good level of English (although many work with automatic translators) and, especially with a precarious economy that converts this poorly paid work into something essential for survival, especially during the confinement of the pandemic.

The majority of "labelling" companies work in countries in South America, especially Colombia and Venezuela, in North Africa, in Kenya and in the Philippines, this business sector according to economic projections will reach, in 2030, a value of 12,850 million euros .. Companies pursue any attempt to organize the workers, dismissing those who try to do so.

The workers are not considered, they depend totally on the allocation of tasks from the platform. They are given assignments that they do not control and are submitted to a disciplinary regime, with worse tasks, suspending their account, and even losing what they have gained, the rules are marked by the Platform and in fact the salaries

have been lowering at the same time that the speed and quality demands increase.

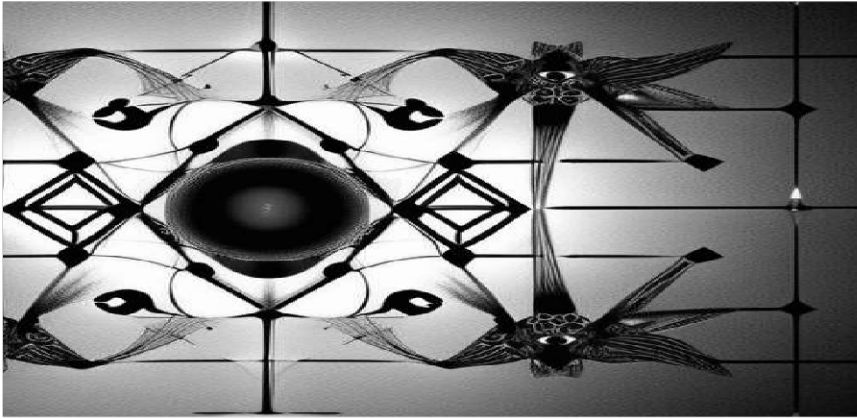
Another function of the colonized is to serve as a test field of the most intrusive AI, the clearest example is that of the surveillance and control of the streets in South Africa. In South Africa they have a huge private security sector, there are 564,000 security guards (more than the police and the army together). This powerful private sector (inherited from the Apartheid era) is building a video surveillance network with the idea of total coverage, Vumacan, the most powerful company, has more than 5,000 cameras in Johannesburg alone and managed to connect to its network cameras of individuals who benefit from professional security which provides greater coverage.

This network of cameras is controlled by AI, which makes a first selection and marks images in which an "unusual activity" appears with an alert, the alert is passed to the next step that decides the necessary action, although it is claimed that they do not use facial recognition. However, they have admitted that the cameras are equipped to do it. The network can be subscribed to by all kinds of security companies and police departments, per camera (46 euros per month in 2019) and now a flat rate is promoted by which the subscriber could access all the cameras of the network .

This control system is an electronic apartheid, since the highest cameras density is in rich neighbourhoods and urbanizations, therefore the people living under this "security" are coming from the poor neighbourhoods, practically all black. This product made in South Africa is being exported to the US, to England and the EU, a product extracted from the colonized countries to control the populations of the old metropolis.

After the false promises of AI, we find the usual historical relationship of exploitation, capitalist and colonial domination.

Negro y Verde



Where It Lives

We live in a world of things unseen, an era of wizardry, incorporeality. Fingers and thumbs perform their *danse macabre* on a billion screens. The internet seems pure, clean, immaterial, occupying some rarified ether divorced from biological, material constraint. Our shiny glass screens and sleek devices are insulated from the clinks and whirs of the machinery, the millions of gallons of water needed to cool down the servers, the land being turned over to solar panels, the burgeoning homeless as hard choices are made by institutions like the Greater London Authority who sign off on data centres instead of homes because the electricity grid cannot meet the demands of both.

Data centres which house server farms require the very important input of mechanical and electrical contractors such as the global corporation HDR Inc, which acquired Hurley Palmer Flatt (a key UK player in the server farm industry as both M&E consultant and structural engineer) in 2019. Data centres also require steelworks, generators, UPS (Uninterruptible Power Supply), chillers, project managers, cost consultants, architects and security.

The number and size of companies building and servicing data centres has exploded worldwide and many of them provide a comprehensive service covering all or many of the requirements such as Mace (UK), Jacobs Solutions (US) or Collen Construction (Ireland), DBA Group (Italy) and Hyphen (Europe and Latin America). Some companies specialise such as data centre

architects Dickens Architects in London and C+W O'Brien Architects in Dublin, Cork and London. US and UK company Gardiner & Theobald provides consultancy for life sciences and data centres.

Semiconductors, also known as microchips, are a key component in nearly every electrical device from mobile phones and medical equipment to electric vehicles and most of the world's semiconductors are supplied by a few companies including NVIDIA. The Innovation and Knowledge Centre (REWIRE IKC) at Bristol University run by Professor Martin Kuball researches semi-conductors in partnership with Cambridge and Warwick universities and the Infrastructure Processing Unit (IPU) chips produced by Bristol-based AI team at Graphcore were so promising that they were acquired by the Japanese tech firm Softbank in the summer of 2024.

Semiconductors are an area of such global strategic significance that Mustafa Suleyman, early AI pioneer at DeepMind, described the semiconductor as a potential bottleneck in his book about artificial intelligence *The Coming Wave*, when discussing the necessity of slowing technological advances down. The internet is all in fact terribly real and very material. The ether has a physical reality that remains vulnerable to attack, so let's claim our place as *"future primitives"*.

We are not yet living in quantum times.

Research Cell - N.T.

... continued from page 5

1960s: Leonard Hayflick, an American microbiologist, discovered that human cells can only divide a certain number of times before dying. This phenomenon is known as the Hayflick limit.

1970s: Roy Walford, an American gerontologist, began researching the effects of caloric restriction on human longevity.

1980s: Cynthia Kenyon, an American biologist, discovered that reducing the activity of a specific gene, called *daf-2*, in roundworms resulted in extended lifespan.

1990s: Thomas Perls, an American gerontologist, founded the New England Centenarian Study, which aims to understand the genetic and environmental factors that contribute to exceptional longevity.

2000s: Aubrey de Grey, a British biomedical gerontologist, proposed the idea of SENS (Strategies for Engineered Negligible Senescence), which aims to prevent the aging process by repairing cell damage.

2010s: David Sinclair, an Australian biologist, discovered that the molecule nicotinamide adenine dinucleotide (NAD+) plays a critical role in the aging process and that boosting NAD+ levels can slow down the aging process.

Considering the medical-scientific industries, it is essential to remain critical of their human longevity studies as their application will primarily benefit the rich elites and leaders, leading to a widening of socio-economic inequalities and the raw materials of the human body itself, such as blood plasma and stem cells, becoming commodities and products.

The citadels of power are constructed with such technologies at the service of capitalism.

Rebellion lives forever.

Training and research cell – N.T.



Alfredo Cospito: Statement at the Turin Court of Appeal

We are circulating Alfredo Cospito's statement at the June 19 2023 hearing in the court of appeals in Turin on the calculation of sentences against Alfredo himself and Anna Beniamino as part of the Scripta Manent trial. The comrade was connected via video-conference from the Bancali prison in Sassari.

June 19, 2023

This statement of mine is closely related to the trial because it goes into the merits of the sanctioning treatment you imposed on me. Sanctioning treatment that is unconstitutional and contradicts your own laws. Sanctioning treatment, 41bis, that distorts the very meaning of my imprisonment, imposing on me a senseless censure that limits my right to defense.

It is obvious to all how my trial affair has been used as a sort of cudgel by one political party, "the government," against another political party, the so-called "opposition." My last-minute transfer from one section to another in anticipation of the arrival of PD parliamentarians is a striking example. Which shows how the DAP and 41bis have been exploited for political purposes.

These facts are closely related to this trial because they are the product of past political dynamics that led to our disproportionate prosecution and conviction for political slaughter. To shut my mouth now, at the only time I can defend myself would mean endorsing this dangerous and totalitarian drift. Before talking about Fossano and the so-called "massacre" (although there is little to say, it would be enough to look at the images of the damage of the tremendous explosion) for just two minutes I will have to mention three deaths, two of which I am somehow responsible for, the third death that of Cosimo occurred at the clinical center of Opera, ward 41bis.

They are all deaths linked to my case because they are linked to the impunity of the regime in which I have had to struggle and survive for a year now in order not to succumb. I cannot remain silent, I owe it to those sentenced to death locked up in that clinical center, I owe it to those who have been left to die and to those who at this moment in the Sassari prison are letting themselves die to make their voices heard. I owe it to Domenico Porcelli who has been on hunger strike for four months. At his side are his children and Maria Pintus, his

lawyer. Supporting him are those few anarchist, communist and Sardinian independence revolutionaries who at the cost of jail and repression are fighting against 41bis.

Domenico for the state is a *Mafioso*, therefore indefensible cannon fodder, for him the constitution does not apply. For him no cloying catwalk of politicians, no media attention. I am sure, Domenico will not make headlines even when he is dead. As, moreover, has already happened to two poor souls who died one after the other on hunger strike in the Augusta prison. And for which I feel responsible, because influenced by the media hound that followed my strike they gambled by quickly slipping to their deaths. Their deaths caused no stir, a complicit and obscene silence enveloped them. One of them was a Russian citizen and was simply asking to be repatriated. Imagine what would have happened if it had been an Italian who had starved to death in a Russian prison—humanitarian associations and the media would have raised a fuss. Instead, his death went unnoticed, indifference was total, revealing the hypocritical, racist, imperialist face of the West. The hypocritical face of the same ethical state that in order to keep its old complicities hidden keeps up the 41bis horror slum. An open secret that has been resisting for 30 years, that no one has the courage to confront, whoever touches dies ... and that will end, in the will of those who conceived it, only when the last witness of that agreement between the State and the Mafia is dead and buried within these walls.

Sometimes I have the doubt that it is the system itself that wants to be told, why else move to Opera to what Nordio had the courage to describe as a medical facility of excellence. A chaotic and deadly slum where the old and dying are parked in solitude waiting for death. In this subspecies of asylum in the hallways it rains, summer you die of heat, air conditioning does not work, winter you die of cold. At the windows wolf mouths, cockroaches, ants, mosquitoes go crazy tormenting people who are bedridden, paralyzed, elderly, dying, blind. Between June and October 2022, in a clinical center that can "house" 12 people,

six did not make it, did not survive. If you are lucky a few days or hours before death you are transferred to the hospital where treatment is more humane, but where you always die among strangers without the affection of loved ones. Everything is on the shoulders of the boys and girls who clean and scramble between diapers and medicines, and the nurses-and who try to do their best but are few in number. The doctor in charge shifts the responsibility to the nurses, often calling herself sick, which is quite embarrassing. Of course, speaking of inmates in precarious health situations where just being neglected a tad more is enough to see you slip to your death, objections from the sick are scarce. But a few fearless inmates have protested and the courts have agreed with them, but speaking of 41bis, a world apart and children of a lesser god, everything has remained the same.

No one should die isolated in a cell, under the cold eye of a camera filming him in the room 24 hours a day. As happened in June 2022 to Cosimo Di Lauro. This inmate died of starvation, he was not on hunger strike, he had simply stopped drinking and eating, according to the testimonies I have heard, and not only from inmates, "his head was not in it." One morning the guard found him dead, monitored in his cell by a camera, his agony filmed, without anyone lifting a finger. Di Lauro never made it to the hospital, unlike yours truly, transported to the hospital at the slightest hint of illness even though his life was not in immediate danger. Cosimo a simple "mafioso" and in addition unable to reason and assert his rights was left to die. An investigation was opened, testimonies were taken, including those of a courageous prisoner, but everything was covered up, until today at least....

So many things I have seen in my year of 41bis. It is not only deaths that are covered up but it can happen that 41bis is misused for other purposes. And this "misuse" covered up. To be covered up is the all too clear use of DAP by the government to go after the so-called "opposition." I'm talking about the

parade of PD deputies in Sassari and the government's instrumental use of the DAP briefings that concerned me to go after the PD. To make a point, the stupid placing of Fratelli d'Italia in parliament. Indicative is my transfer just a few days before the arrival of the parliamentarians (of which I am sure, the government was aware) from a "quiet" section where I was spending my days in solitude to a section where in the distorted view of the DAP there were the "big" pieces of Sassari, the so-called bosses. Who said by the way did everything they could to convince me to stop the strike, and who were then pilloried in the media because of me. No one will get it out of my head that the DAP was "inspired" by the government. Just after the visit of the parliamentarians the section was dismembered and I transferred to Opera.

How many naive traps were set for me that then regularly backfired on the system itself. Seizure of court notes turned into pizzini, the ludicrous accusation of an alliance between the Mafia and anarchists, the surreal accusation of pretending to go on strike.

The conviction I've formed over the past year is that 41bis has no real goal of breaking the phenomenon of criminal organizations. But to gag a generation of mobsters, whom the state 30 years ago used and then betrayed. Locking them in here until they die shutting their mouths forever, and that is because of the fear that once they are out the dark secrets of the republic can be revealed. This is as I said the open secret behind the untouchability of this regime.

41bis will be lifted when the last inconvenient witness of that era is dead. This of course if it is not extended to the rest of the so-called "justice system," barbarism tends to run rampant, and it can get out of hand. Between the Mafia and the State many similarities, hegemonic will, monopoly of violence, hierarchy, authoritarianism. But then once in here I realized that in addition to these undoubted common features there is a kind of "original sin" that

needs a liberticidal system like 41bis to hold the pieces together, without which the system as a whole would fall apart. This is precisely what the untouchability of 41bis consists of, its having become the nerve center of the whole totalitarian democratic system, the true face of the Italian republic.

For the rest what can I say... nothing has changed, photos of my parents seized a year ago here in Sassari, and returned with a censorship stamp upon my arrival in Opera, again withheld upon my arrival in Sassari. No music, my request to buy a CD player rejected by prison management. Apparently books and music continue to be seen by the DAP as something subversive, and they have a point after all.

Since I have been in 41bis I have not touched a blade of grass, a tree, a flower, only concrete, bars and TV. In the last few months with great difficulty I managed to buy only one book, and only because the media was talking about me. Interviews only once a month with the glass and the metallic voice of the intercoms. My sisters and brother, who are the only ones who can visit me, come upon their arrival waxed on about tattoos and earrings because they might communicate cryptic messages through the tattooed designs.

However, these grievances of mine become ridiculous after what I saw at the clinical center in Opera. I have seen with my own eyes the state purporting to ethically enforce the law of retaliation on the old and sick, helpless and half-demented.

My naive request for books, music, anarchist, scientific, historical periodicals and a lawn to run in and a few trees becomes laughable, almost sickening. I realize this.

Abolish 41bis. Thank you comrades. Always for anarchy.

Alfredo Cospito

Update about Alfredo:

The latest news we've got about Alfredo, is that he is still in prison in Bancali (Sassari) under the 41bis regime, that his health is stable, he is physically sound and has regained weight after his six-month hunger strike. Unfortunately, he receives very little mail, almost none. Also, when the prison withholds letters, postcards or telegrams, often he's not informed by prison staff. He thus finds himself subjected to an even higher and more arbitrary censorship than the already harsh one of 41 bis. Let's not let him lack our solidarity! We urge all to write letters or postcards using registered mail with return receipt requested, to increase the chances that, if they are withheld from him, he will be at least notified. Against all prisons!

Cassa Antirepressione Alpi
Occidentali

Write to Alfredo:

Alfredo Cospito
C.C. "G.Bacchiddu"
strada provinciale 56 n.4
Località Bancali,
07100 Sassari,
Italia



"There's no need for a military structure, a subversive association or an armed gang in order to strike. Anyone armed with a strong will can think the unthinkable and act consequently."

Alfredo Cospito

Anna Beniamino: Statement at the June 19, 2023 hearing at the Turin Court of Appeal

The comrade was connected via video-conference from Rebibbia prison in Rome during the hearing.

After years of trial, dozens of hearings, I am not tired of continuing to reiterate what I have stated so far, to affirm some simple and tautological truths, against the exercise of falsehood perpetrated with scientific method in courtrooms.

Anarchists are anti-authoritarians. Anarchists are not mass-murderers, much less defend mass-murderous actions.

The massacres that have been perpetrated in this country have been the poisoned fruit of the intertwining of political and economic power, as far removed from antiauthoritarian thought and practices as possible.

We are in a political process for which not the reality of the facts but the power of suggestions is valid, the more abnormal and axiomatic the accusation, the more vain the defense.

You keep jabbering on about massacres but the real one is the one carried out on the reality of the facts. You have invented anarchist "bosses," "associations" functioning hiccup or structured like Chinese boxes in which it is no longer even clear which are the containers and which are the contents, "probabilistic" graphical expertise to attribute the facts, the latest treat in order of time was the collusion between anarchists and Mafiosi.

The argumentative mechanisms in attributing crimes and creating ad hoc biographical profiles make Orwellian scenarios something exquisitely retro.

The inquisitors lie knowing that they are lying and shield themselves from the refractoriness of anarchists to the marketplace of justice. They play on the fact that anarchist ethics are not for sale to the highest bidder.

The infernal machine of the DNA (Direzione Nazionale Antimafia) turned DNAA (Direzione Nazionale Antimafia e Antiterrorismo) needs scalps to grind consensus and to fortify the scaffolding of preventive repression: internal enemies are needed, no matter if artfully constructed with historical, political, factual and procedural falsehoods, if not the machine runs out of gas and the special regimes devoid of flesh and souls.

Today there is only our head left on the plate, but it should not be forgotten that for years dozens of comrades and comrades have been indicted and jailed in this and in parallel self-feeding proceedings. Just as happened with the proceedings that led to 41bis for Alfredo Cospito: the scaffolding of the Bialystok and Sibilla operations collapses, there are no leaders and instigators ... However, the 41bis remains.

I catch a tragic irony in all of this: the various inquisitors muddle through not knowing well even the substance of the accusation, they stuff their papers with blatant falsehoods and contradictions, just get to the bottom line. Nothing strange: it is the sick ethics of this age where murderous profit is sanctified and poverty is criminalized.

Anna Beniamino
Rome, June 19, 2023

Write to Anna:

Anna Beniamino
C.C. "G.Stefanini" - Rebibbia,
via Bartolo Longo 92,
00156 Roma, Italia



Communiqué by Nicola De Maria, Imprisoned Militant of the Red Brigades

The following communiqué was written by Nicola De Maria, militant of 'Brigate Rosse - Colonna Walter Alasia', imprisoned since 1982, currently in the High Security section of Alessandria prison. Against the strict prison restrictions, Nicola refused to go back to his cell on November 9 2022 as a solidarity action to Alfredo Cospito. The refusal was also in solidarity with Nadia Lioce, Marco Mezzasalma and Roberto Morandi, militants of Brigate Rosse per la costruzione del Partito Comunista Combattente ('Red Brigades for the construction of the Combatant Communist Party') who are also imprisoned in 41 bis for 17 years.

Crisis, war, repression against workers, unemployed, students

In this context, the 41 bis prison regime for revolutionary prisoners has recently been extended; a regime that aims at the annihilation of their identity and psycho-physical integrity.

On November 9, 2022, I extended the time outside the cell in solidarity with Alfredo Cospito, anarchist prisoner on hunger strike to the bitter end in the Bancali-Sassari prison against 41 bis; - solidarity with the Brigate Rosse-PCC prisoners, Nadia Lioce, Marco Mezzasalma, Roberto Morandi, who have been resisting the 41 bis regime for more than 17 years.

Nicola De Maria,
Imprisoned militant of Brigate Rosse
- Colonna Walter Alasia

Alessandria Prison, Italy



Statement in Memory of Ulrike Meinhof by Anarchist Prisoner Thanos Hatziangelou

"Protest is when I say that I don't like this and that. Resistance is when I make sure that what I don't like doesn't continue." – Ulrike Meinhof

9th of May, 1976

The RAF fighter Ulrike Meinhof is murdered in Stammheim solitary confinement, preceded by the murder of hunger striker Holger Meins, who was constantly being force-fed, and a year later Andreas Baader, Gudrun Ensslin and Jan-Carl Raspe are murdered in Stammheim solitary confinement cells and Ingrid Schubert is murdered in Stadelheim.

The fighter Ulrike Meinhof was a revolutionary, flesh and blood of the armed anti-imperialist struggle, born

and died on the path of contributing to the struggle for individual and collective liberation. She abandoned legality during an action to free the imprisoned revolutionary Andreas Baader and became an organizational member of the first generation of the Red Army Faction.

She was a charismatic woman who balanced theory through practice, playing a leading role in both the theoretical formulation of the RAF's ideological and political line, without ever leaving the operational field of armed metropolitan resistance. It was a key part of those initiatives that carried the legacy of the Latin American guerrilla movements on their backs, building the armed metropolitan front in the European

centers. Who took the hostilities to the "heart of the beast", putting solidarity into practice with the peoples of Vietnam, Palestine and the third world countries that were under attack by the imperialist interventions of the United States.

At a time when Schmidt's German chancellorship was an imperialist center of decision-making and operations, bringing its Nazi dregs into the mechanisms of power, the flourishing of the urban guerrilla put into question and annulled both the regime's omnipotence and the oppositional tolerance of imperialist crimes by the reformist left. The history of revolt and resistance was written in the blood of those tortured in the internment hellholes, those murdered in ambushes and anti-terrorist operations by the special SoKo B/M department of the Federal Criminal Investigation Service – BKA and those executed in the dead wards of sensory isolation.

Comrade Ulrike was just that disobedient star. Her theoretical and practical contribution to the birth of armed struggle in Germany and the unification of the resistances in Europe and the Middle East categorized her as a central target for elimination on the BKA's lists. From slandering her political integrity and standing, to spreading false news of her death while she was struggling in an illegal regime, to her exterminating treatment in the isolation of the dead ward, the social democratic chancellorship initiated Ulrike's execution in the Stammheim hellhole, claiming the obvious lie of suicide. Indeed, state revisionism was not content with Ulrike's death, desecrating her dead body when it removed her brain in secret to conduct research.

Revolutionary history is written in blood and gunpowder. In this history, personalities like Ulrike and the other RAF comrades are taken out of the matrix of the class struggle for social liberation. They stand unscathed, translucent through time like the brightest stars, with the same integrity that challenges and denigrates the monopoly of tyranny.

The lives and deaths of comrades like Ulrike are a cry to the rebellious hearts that yearn for enduring revolutionary necessity, deafeningly declaring themselves to their persecutors: I was, am and will be.

Honour to the comrades Ulrike Meinhof, Gudrun Ensslin, Holger Meins, Andreas Baader and Ingrid Schubert who were murdered in the sensory isolation wards by the German state.

Honour to the comrades Petra Schelm, Georg Von Rauch, Thomas Weissbecker, Katharina Hammerschmidt, Ulrich Wessel, Siegfried Hausner, Werner Sauber, Brigitte Kuhlmann, Wilfried Böse, Willi-Peter Stoll, Michael Knoll, Elisabeth Von Dyck, Juliane Plambeck, Wolfgang Beer, Sigurd Debus, Johannes Thimme, Jürgen Peemoller, Ina Zipman, Gert Albartus and Wolfgang Grams who dedicated their lives to the anti-imperialist struggle for liberation through the ranks of the German Urban Guerrilla.

Behind us all lies a common history – we will meet again on the unknown and complicated paths of liberation.

Thanos Hatziangelou,
Imprisoned member of the
Anarchist Action Organization.

Third Ward,
Larissa Prison,
Greece.

9/5/2023

Translated by Nae Midion.

-

Thanos Xatziagkelou
Dikastiki Filaki Koridallou,
D'wing
T.K. 18110
Korydallos,
Athens
Greece



Above picture: 31 December 2024 - Solidarity demo at Korydallos prison, Athens, Greece, for those detained for the Ampelokipi case and to remember Kyriakis and all who fell in struggle. Destroy all prisons!

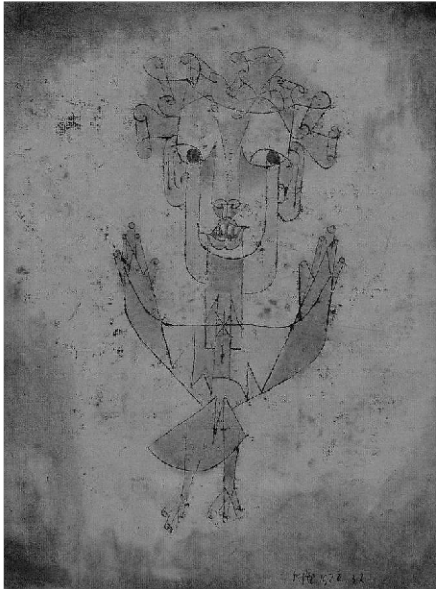
Solidarity to the comrades of the Ampelokipi case

On the 31st of October 2024, in an explosion in an apartment in Athens, the anarchist comrade Kyriakos Xymitiris fell in the battle for social and class liberation. The anarchist comrade Marianna M. suffered severe injuries, after being treated at Evangelismos Hospital under constant police surveillance, she was transferred on Friday 15/11 to Korydallos Prison. In the aftermath of what happened on 31st October, the comrades Dimitra Z, Dimitris, Nikos R. and A.K have been imprisoned as well in the pre-detention prison in Korydallos.

The five comrades have been charged under the anti-terrorism law 187A: formation and membership of a terrorist organization, explosion and supply, possession and manufacture of explosives, damage to private property. -

Assembly in memory of K.X. and in solidarity with the persecuted comrades in the Ampelokipi case

For my comrade, Kyriakos X.



'Angelus Novus' - Paul Klee

Goodby comrade,

"You will be ashes, old world.

*You're destined for the path of
destruction*

And you can't bend us

By killing our brothers in arms...

And know this

We will come out victorious

And even though our sacrifices

Are heavy"

Nazim Hikmet

Belatedly, I would like to write a few words about my comrade and companion for the past 6 years of my life, K. Xymitiris, who passed away in an apartment on Arkadias Street.

I met comrade Kyriakos in the city of Berlin a few years ago. Our common determination and agonizing for a

better world quickly brought us together. In midnight talks in the bar where he worked, in walks through the city's streets, we exchanged views, and Kyriakos had the most in-depth opinions and knowledge regarding each and every one of my concerns. Our shared vision was simultaneously spreading roots within us, creating a strong relationship based on mutual understanding, comradeship and love.

Together we struggled and shaped our opinions on anything that troubled us. I grew up with him, on a journey of discovering my combative identity. And Kyriakos was always by my side, not in front or in the back, but next to me. Holding my hand, supporting me, with his smile and his perspicacity. Always giving the correct answers while we were all mincing our words, clearing the landscape while we were all feeling lost. With a well-developed sense of solidarity, he always stood on the side of anyone who needed it, regardless of repression, being targeted, and his own comfort. Always first in all the struggles: against repression, gentrification, the labour sweatshops, colonialism, patriarchy, prisons. Indispensable as a comrade and as a friend, wherever he stood he filled the space with his modesty and militancy.

By advocating for unity in the struggle for the revolutionary cause, for confrontation, militancy and counter-attack, always with respect for those next to him, he made space where others suffocated. So he lived, at least by my side, militant and persistent, hopeful and smiling. Ready for everything, taking risks big and small, he gave his daily life to the struggle without a second thought.

Always by our side

to me, to his friends and his comrades, to anyone who needed him for the smallest or the biggest matter.

Always by our side

to take on the most tedious, the most risky role. Always by our side

to hold our hand, to accompany us, to open the way.

Always by the side

of the migrant, the abused, the worker, the prisoner.

And always by my side

to support me, to help me, to listen to me, to struggle together with me, to hug me by pushing away the fear, to encourage me by pushing away the second thoughts, to fill the days and nights with comradeship and combativeness.

COMRADE KYRIAKOS

None of the goodbyes are enough. None of the texts can describe the pain of your loss. On 31/10 I was left half, on a path where I wanted you by my side. On 31/10 I lost that smile that only you knew how to evoke. On 10/31/10 I lost the hopefulness that only you could transmit to me. But on 10/31 I also made a promise to you, to me, to us and to so many others, that you would not be forgotten. On 31/10 I stayed behind to speak about you, about the struggle you gave and about those you did not manage to give. On 31/10 I raised up my fist and with my bloody mouth I vowed to STRUGGLE. On 31/10 I raised my fist and in the rubble of Arcadia Street I said KYRIAKOS XYMITIRIS, ALWAYS PRESENT!

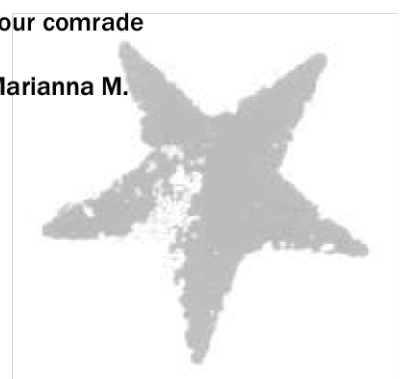
"Our most beautiful days, we haven't seen yet. And the most beautiful words I wanted to tell you. I haven't said yet..."

Nazim Hikmet

With unconditional love

Your comrade

Marianna M.





DIRECT ACTION CHRONOLOGY

Picture above: One of the many Barclay's Bank offices destroyed in UK by the Palestine Action campaign.

It is impossible to summarise the sheer number of acts of resistance. Any list will always be incomplete.

2025

16 February, Bristol, UK: Windows of BAM construction smashed by Eco-Anarchists – 'Fredy Perlman' Gang. BAM are involved in prison building, nuclear energy, utilities, etc.

7 February, Berlin, Germany: Wild demo in memory of slain Kyriakos Xymitiris through Friedrichshain. Obstacles were put on the streets, graffiti in memory of Kyriakos was sprayed. Afterwards in Rigaer Street police arriving were fought with stones.

7 February, Ioannina, Greece: Anarchists took responsibility for destroying the windows of an estate agency.

31 January, Athens, Greece: Vandalism attack against the Hellenic Train offices for the Tempi accident cover-up where dozens of people lost their lives. The group **Proletarian Militants** took responsibility.

28 January, Santiago, Chile: Anarchists took responsibility for raising burning barricades in memory of the fallen compañeros Lupi, Tortuga, Belén and Risue. Banner and flyers were left at the scene.

25 January, Munich, Germany: 23 police vans are torched and no-one is arrested.

25 January, Athens, Greece: Vandalism attack against ACTION24 TV station for all the slurs and hate promoted by the channel and its journalistic fleas.

24 January, Düsseldorf, Germany: The group Angry Birds Commando took responsibility for the sabotage of the city's most important freight line, putting it out of service for at least 12 hours.

23 January, Bursa, Turkey: The group HBDH Partizan Amed Militia, greeted the 10th anniversary of the liberation of the city of Kobani from ISIS and Turkish-backed Islamist Proxies, by setting fire to a vehicle belonging to a fascist member of the ruling political party AKP in the Pinarbayir neighborhood of Bursa's Osmangazi district. *"Kobani, ... is remembered for its resistance and victory against ISIS, the most brutal creation of this age, ... [Kobani] is a hope for humanity, is resisting under the attacks of the murderous Turkish state. In the town of Sirin, south of the city of Kobani, 12 civilians were killed as a result of the bombing of the market area. The AKP-MHP fascist regime, which is not far behind the barbarism of ISIS, continues to commit a new war crime every day by mobilizing all its means to destroy the gains of the Kurdish people in the four parts of Kurdistan."*

20 January, Salem, Oregon, USA: Tesla car dealership torched.

20 January, Portland, USA: Election office destroyed, 33 windows smashed by an unknown group of 8-10 hooded ones.

17 January, Desyonovskoye, Russia: A UAZ Patriot military vehicle with Ministry of Defence plates was torched.

14 January, Milan, Italy: Deutsche Bank windows get smashed due to their investments in war-industries and the Israeli state.

10 January, Canada: Saboteurs claim responsibility for trainline sabotage against Ray-Mont Logistics.

10 January, Chalkida, Greece: Solidarity demo at the Court of Appeal for comrade Pola Roupá, member of **Revolutionary Struggle**.

9 January, Barcelona, Spain: The HQ of *Central Sindical Independiente y de Funcionarios*, a centrist union, is graffed and locks glued against collusion with police over the murder of a migrant street seller in Seville.

2 January, Brussels, Belgium: Molotov against a prison officer's car at Heren prison.

2024

31 December, Chicago, USA: Rowdy noise demo with fireworks held at the Metropolitan Correctional Center.

31 December, Austin, USA: Loud firework demo at the jail.

31 December, Durham, USA: Noise demo outside of the local jail, shooting off fireworks and projecting messages against Cop Cities and beyond onto the walls. Picture on opposite page.

31 December, Detroit, USA: Noise demo with a sound system and fireworks outside of the local jail.

31 December, New Orleans, USA: Noise demo with a brass band and fireworks outside of the local jail.

31 December, New York, USA: Noise demo in Brooklyn outside the Metropolitan Detention Center.

31 December, Baltimore, USA: Noise demo outside the local jail.

31 December, Hamilton, Canada: A group of around 50 people marched around Barton jail, setting off fireworks, throwing paint bombs and shouting to the prisoners.

31 December, Montreal, Canada: Hundreds of people at the noise demo with fireworks outside of the prison.

31 December, Berlin, Germany: Burning barricade of tires and banner in Kreuzberg to honour the fallen anarchist Kyriakos Xymitiris: *"The international days of action and the commemoration of a fighter who dedicated his life to the fight were the driving force behind our action. Just as no one is left in the hands of the state alone, no one who joins the ranks of fighters who died for the cause of freedom and equality will be forgotten. Honor the anarchist Kyriakos Xymitiris. In memory of Georg von Rauch, whose spirit is present in the Kreuzberg struggles."*

31 December, Berlin, Germany: Seimens vehicle set on fire in solidarity with imprisoned comrades in Greece and in combative memory of Kryiakos X.

31 December, Berlin, Germany: Demonstration at Moabit prison as part of the New Year resistance in solidarity with prisoners and against prisons.

31 December, Athens, Greece: Anarchist demo outside Korydallos prison in solidarity with the struggles of the prisoners.

31 December, London, UK: Anarchists set off flares and smoke bombs at Brixton and Pentonville prisons as part of the New Year's demos for prisoners.

23 December, Athens, Greece: Arson attack against real estate company Ellika by anarchists.

22 December, East Java, Indonesia: Campus building set on fire in the context of repression by University authorities. The arson is dedicated to Nikos Romanos and all anarchist prisoners.

21 December, Bern, Switzerland: Vandalism attack with paint at the Greek diplomatic residence in solidarity with the Ambelokipi case.

21 December, Donaghaclooney, Co. Down: Animal Rights Militia damage vehicles of fox hunters.

19 December, Dorset, UK: 2 hunting towers destroyed.

18 & 28 December, Athens, Greece: Anarchist group Night Slalom/Commando Kyriakos Xymitiris claim arson attacks against a HEDNO van vehicle in Elliniko, a car dealership in Patisia, police car in Holargos, a state SUV vehicle in Kypseli, the study center of New Democracy MP G. Kallianos in Glyfada, and a cop car in Zografou. *"We call on comrades here and everywhere to raise the flame of direct action and insurrectionary prospects. Kyriakos Xymitiris always present! Solidarity with anarchist comrade Marianna M. Immediate release of the anarchists Dimitra Z., Dimitris, Nikos Romanos and A.K. Solidarity with comrade K.K. in pre-trial detention. Solidarity with former RAF member Daniela Klette in pre-trial detention and wanted former members Burkhard Garweg and Ernst-Volker Staub."*

The group's communique contained the following: *"Our anarchist comrade Kyriakos Xymitiris and anarchist comrade Marianna M. are an example of selflessness, revolutionary ethos and political commitment in all aspects of the struggle. From anarchist assemblies, to solidarity with prisoners, to struggles in defense of immigrants, labour gains, to the struggle against gentrification and repression, our comrades gave "body and soul" keeping the flame of the revolutionary cause always alight. The events of October 31st froze our hearts but at the same time convinced us to continue the struggle of Kyriakos and Marianna and so many other comrades over the years who gave their lives or were imprisoned in the battle for individual and social liberation, revolution and anarchy."*



Durham, USA



In the aftermath of the October 31st accident, we watched the media snitches try to portray the struggle of our comrades, to sell them as amoral bloodthirsty terrorists thirsting for the blood of innocent civilians, while at the same time selling death politics by showing videos from the destroyed apartment on Arcadia Street in order to increase viewership figures and satisfy their far-right audience. Naturally, a new cycle of persecution followed in the political and social circle of the comrades but also against people who had nothing to do with them.

In the intervening period, solidarity actions were carried out for the comrades accused of the Ampelokipoi case and for the memory of comrade Kyriakos Xymitiris worldwide. Marches, microphones, solidarity movements and direct action strikes from Greece to Chile and from Germany to Indonesia.

We know that the real terror is the constant abolition of labour gains, price increases in supermarkets and evictions of the lower social strata for the sake of the banks. Terrorism is the cover-up of state crime in Tempe, as well as trafficking rings in which a large part of the state and para-state apparatus participates. ... Terrorism is the thousands of migrants drowned in the Mediterranean and the wars that push them to displacement, such as the genocidal war in Palestine.

For our part, we come to declare that the revolutionary-insurrectionary thread that connects generations and generations will not be broken. There will always be movements that challenge the monopoly of state and capital violence and return a percentage of it to those who carry it."

17 December, Tasikmalaya, Indonesia: Incendiary attack against a police outpost in solidarity with Nikos Romanos, Alfredo Cospito and all anarchist prisoners of FAI/IRF. Action claimed by **Free Association of Autonomous Fire**.

17 December, Toulouse, France: A vehicle belonging to MT énergies, a photovoltaic solar panel company, was set on fire. "*Solidarity with Marianna, Dimitra and Nikos Romanos! Strength to you. Kyriakos Ximitiris may your fire burn forever*".

16 December, Amsterdam, Netherlands: KPN telecom van torched against "*AI war technology*" and "*its network of control and surveillance*".

14 December, Athens, Greece: In an action against gentrification and in solidarity with K.K., dedicated to fallen comrade Kyriakos X. and those in the Ambelokipi case, the facades of the Alter Athens hotel and the Deklar clothing store on Zoodochos Pigi street are smashed.

13 December, Athens, Greece: Incendiary attack against 3 ELTA

vans (Greek post office) dedicated to comrade Kyriakos X., Marianna and the comrades in the Ampelokipi case and comrade K.K., who is remanded accused of attacking a police vehicle with a molotov.

13 December, Bandung, West Java, Indonesia: Police post attacked and set on fire in solidarity with our imprisoned comrade Nikos Romanos, as well as Sidiq and all imprisoned anarchists.

12 December, Kassavetia prison, Greece: Approx 40 comrades gathered in solidarity outside the prison where comrade K.K. is held.

5 December, Santiago, Chile: Incendiary confrontation with police with the construction of burning barricades. The anonymous people threw pamphlets in memory of anarchist comrades Luciano Pitronello and Belén Navarrete who died this past August and in solidarity with the imprisoned comrade Marcelo Villarroel. The action finished without arrests.

3 December, Athens, Greece: The anarchist group **Cells of Offensive Solidarity** for the placement of an incendiary device at Kypseli's National Social Insurance Agency. The low-powered device did not detonate. "*To clarify, NSIA is responsible for distributing pensions of a mere 426.17euros, withholding contributions from workers, freelancers, and farmers, and combating tax evasion. Taxes for farmers exceed 50%, and for freelancers, they surpass 75%. In summary, NSIA serves as the state's tax collector, playing a pivotal role in financing its political agenda and legitimizing its existence. But when words fail, numbers speak. ...*"

3 December, Berlin, Germany: A vehicle of the German army parked in the working class district of Neukölln is trashed.

2 December, Berlin, Germany: Double incendiary attack against 20 concrete trucks at two industrial sites, one owned by Mexican multinational Cemex and the other by German company Heidelberg

Materials. *"We understand this action as the continuation of a series of attacks on concrete giants around the world, as an offensive against those responsible for the ecocide that is already a reality in many territories. These companies actively participate in neo-colonial policies and profit from war, exploitation and genocide in the countries where they operate."*

28 November, USA: Ghost Robotics CEO Gavin Kenneally has home attacked by anarchists who flooded his house. *"Ghost Robotics develops robot dogs that are used in occupied Palestine and at the US/Mexico border."*

28 November, Rome, Italy: Incendiary attack against Italferr, a subsidiary of the Ferrovie dello Stato Italiane group. *"As a compliant collaborator of the ongoing militaristic shift, we have identified Italferr, as part of the FS group, as a target within our antimilitarist efforts aimed at countering the new warlike drift of states."*

27 January, La Bâtie-Rolland, France: 2 large hangars of the Soterex company, part of the Poisson corporation, which specializes in mining, extraction and quarries, completely engulfed in flames. Equipment and vehicles were destroyed.

26 November, Bremen, Germany: HQ of OptoPrecision set on fire. *"OptoPrecision GmbH is a company based in Bremen. In its Security Systems division, the company develops surveillance technologies for the police, security services, and the military. Its product range extends from various laser and LED light sources to complete, custom-made systems for complex observation and surveillance tasks, both on land and at sea."*

25 November, Lincolnshire, UK: 2 meat trucks are set on fire by the Howling Wolf Commando. *"We remember through fire, with the hope that from the ashes we can build a world all our martyrs would be proud of. Lobo never forgotten. Kyriakos Ximitris always present."*

25 November, L'Oie, Loire, France: Construction machinery of the Charpentier group set on fire.

25 November, Amsterdam, Netherlands: 2 KPN vehicles attacked, one is smashed and the other set on fire. KPN is a leading telecommunications and IT provider in the Netherlands. *"This action was a retaliation for KPN's sponsorship of the NEDS armsfair, against militarism, and the technology of repression."*

23 January, Kazan, Tatarstan, Russia: An unknown person threw a Molotov cocktail into the foyer of the main entrance of the administrative building of the Kazan Gunpowder Plant. This started a fire, which was extinguished by employees of the plant. The Interior Ministry said it had not found or identified the arsonist. It was reported that CCTV cameras show a lad of about fifteen years old with his face covered. It is known that between 2023 and 2024 the plant has increased capacity to produce explosives for Russia's military-industrial complex.

16 November, Glasgow, Scotland: Anarchists wrote on the walls of the South Side area messages of solidarity with the imprisoned comrades Dimitra, Dimitris and the injured Marianna, as well as slogans commemorating the anarchist Kyriakos Ximitris, in response to a call for an international day of memory and action by comrades in Athens.

11 November, Athens, Greece: A gathering was held in Monastiraki square in solidarity with the comrades imprisoned for the Ampelokipi case.

9 November, North Italy: A trap used to catch crows is dismantled by a roaming cell of the Animal Liberation Front, The Wolf Brigade.

8 November, Athens, Greece: NTUA campus building set on fire against repression and in solidarity with K.K. and those in the Ampelokipi case.

November, Santiago, Chile: As part of the call for a Black November in

memory of comrade Kevin Garrido, a group of young anarcho-nihilists set up barricades and clashed with police using molotovs. the action also dedicated to Kryiakos X, those in the Ampelokipi case and other injured, captured or slain fighters.

November, Santiago, Chile: Hooded individuals erected burning barricades and confronted the police with molotovs in the vicinity of the National Institute in solidarity with Ayekan, a political prisoner who is currently in preventive detention. Flyers were scattered at the site.

30 October, Rome, Italy: Anarchists burned down a McDonald's restaurant in an action declared for animal liberation, against the massacres in Gaza, solidarity to prisoners and those in the Ampelokipi case in Greece.

30 October, Milan, Italy: 23 Enjoy electric cars and a van belonging to Eniplenitude, of the Eni group, were set on fire. *"While the massacre in Gaza continues a year on, Eni continues to enrich itself doing big business with Israel as is shown by the acquisitions of off-shore natural gas deposits along the coasts of Gaza carried out by the Italian multinational immediately after October 7th 2023."*

24 October, Brissac, Gangeois, France: 6 million euros damage caused by incendiary sabotage at a quarry. Operations were completely halted at the quarry.

21 October, Toulouse, France: Vehicles of construction company Spie Batignolles attacked with fire costing 2 million euros.



Santiago, Chile

13 October, Athens, Greece: Incendiary attack on the offices of New Democracy political party by **Anarchist Attack Group**. Action dedicated to militant prisoner Thanasis Pikasis and **Revolutionary Struggle** prisoner Nikos Maziotis.

11 October, Missolonghi, Greece: Explosive attack on police interrogation van by anarchists. Comrade K.K. was arrested for this action and detained.

10 October, Santiago, Chile: A group of masked people left from inside the University of Santiago to block traffic in the context of the first month since the assassination of the comrade Alonso Verdejo (Risue). Risue was assassinated in a cowardly attack of during a fascist march. This action was dedicated in solidarity also with the 532 years of resistance of the Mapuche people/nation. Throughout the action, there were molotov confrontations with the police and propaganda was spread against the frame-up of the comrades from Villa Francia imprisoned for the July 6th case and against the isolation of comrade Francisco Solar, demanding the end of his political imprisonment. The demo ended without arrests.

11 October, Santiago, Chile: Hooded individuals erected burning barricades and clashed with the police in the vicinity of the National Institute in commemoration of the death of Denisse Cortés, a comrade and human rights observer who actively participated in the protection and safeguarding of her people in the context of social struggle. A banner

was unfurled denouncing mismanagement and embezzlement of public funds regarding the management and payment of overtime for some officials of the institution, who look after their own interests instead of those of the educational community. No arrests were made.

7 October, Forest of Dean, UK: Hunting towers sabotaged in solidarity with anarchist prisoner Toby Shone.

6 October, Berlin, Germany: Warehouse and 3 logistics vehicles of arms industry ThyssenKrupp set on fire. *"The genocide in Gaza shows the reality of AI-based military technologies: tens of thousands of civilians and children dead, wounded, traumatized and mutilated. ThyssenKrupp profits from this and other wars."*

October, Rovereto, Italy: Telecoms cabinets sabotaged.

4 November, Santiago, Chile: Incendiary attack against a Transantiago bus and pamphlets left at the scene in memory of slain anarchist Kevin Garrido.

2 November, Campocecina, Carrara, Italy: 3 heavy vehicles at a marble quarry go up in flames.

31 October, Maipú, Chile: Burning barricades in memory of the comrades Luciano Pitronello and Belén Navarrete.

26 September, Terrace, BC, Canada: 4 vehicles and nearby

buildings of surveying and engineering firm McElhanney severely damaged by arson. *"McElhanney is working on the controversial PRGT pipeline, which has seen resistance via occupations and blockades. Further south the company has used GIS data to help plan work for the controversial TMX pipeline. In north eastern BC, McElhanney has worked on providing data and plans for the expansion of LNG well sites and pipelines."*

September, Flamanville, France: Bolts loosened on an EHV pylon connected to a nuclear reactor. *"There are pylons and EHV lines, the highways of electricity, everywhere. And not just for nuclear power plants: they're also used to transport so-called 'renewable' forms of energy (wind power, solar...), which help to produce ever more electricity and power the techno-industrial society. All this energy powers the machines that control us, surveil us, make us work, distract us and impose a way of life on us."*

27 June, Santiago, Chile: Burning barricades and molotov clashes with police at Universidad de Playa Ancha, in the context of commemoration for the defense of the Earth.

2 June, Pisa, Italy: Incendiary attack against fiber optic cabinet. *"Our selection of the site was deliberate, as it stands within an industrial zone in close proximity to a Carrefour hypermarket, a robotics laboratory affiliated with the Sant'Anna Institute, and the Banco di Pisa."*

1 June, Berkeley, USA: Police SUV set on fire.

27 May, Santiago, Chile: In combative memory of fallen anarchist mauricio Morales, a city bus is taken over and set alight after the passengers are removed. Action is claimed by Incendiary Cell for the Individual Action Severino Di Giovanni - Black Vengeance - FAI/ FRI.

26 May, Athens, Greece: Incendiary attack against Metro construction site machinery at Elikonos.



24 & 25 May, Santiago, Chile: Students from 3 different high schools in Santiago took to the streets to erect barricades, deploy banners and confront the police with molotov cocktails in memory of fallen comrade Mauricio Morales and in solidarity with all those affected by the eviction of the May 17 occupation in Cerro Navia.

22 May, Santiago, Chile: Hooded students set up barricades and clashed with molotov cocktails against police outside the National Pedagogical University, to commemorate the Day of Chaos and fallen anarchist comrade Mauricio Morales.

12 May, Leipzig, Germany: Several Tesla vehicles set on fire at their dealership outlet. The day before the attack in Leipzig, 2,500 demonstrators marched in Berlin from the forest towards the Tesla factory in Grünheide, with clashes with the police.

18 May, Athens, Greece: Riot cops ambushed by anarchists with molotovs. *"15 years after the death of Mauricio Morales we send a signal of fire and complicity from Greece to Chile, honoring the international cooperation that existed between these two lands not many years ago. Let the slogan 'A spark in Santiago, a fire in Athens' become a reality again."*

1 May, Santiago, Chile: Incendiary clashes with police took place as part of the commemoration of International Workers' Day. Anarchists also destroyed commercial premises and erected burning barricades in various districts.

May, New York, USA: New York Police Department bus set on fire in Brooklyn in revenge for repression against Gaza protestors.

30 April, Berlin, Germany: 16 Amazon logistics vans torched. *"Amazon Web Services (AWS) represents the symbol of the link between the repressive organs of the state and capital. Not surprisingly, AWS has also*



specialized in armaments. For example, offering a new type of data center that will be used to gain military advantage anywhere in the world."

28 April, Hermannsburg, Germany: CEO Armin Papperger of arms company Rheinmetall, has his property attacked with fire.

26 April, Concepcion, Chile: Burning barricades and scattered pamphlets against repression. *"Freedom for Mapuche prisoners - Freedom to Francisco Solar and Mónica Caballero."*

24 April, Rome, Italy: Burning barricade and burnt ATM with painted slogan *"Anna and Alfredo free"*, in reference to the anarchist comrades Anna Beniamino and Alfredo Cospito for whom, the same day, the hearing was held in the court of cassation concerning the appeal against the judgement of the Turin court of appeal that had established the sentences for the comrades in the Scripta Manent trial to 17 years and 9 months and 23 years (the court of cassation had confirmed the outcome). At the same time, still in the same area, a window of an Intesa Sanpaolo bank subsidiary was shattered. *"No peace for those who live off war"* was written on the wall of the bank.

23 April, Berlin, Germany: 2 Tesla vehicles set on fire in Friedrichshain-Kreuzberg districts.

14 April, Vechta, Germany: Solidarity demo for former Red Army Faction member Daniela Klette outside of the prison in Vechta.

8 March, Berlin, Germany: Sabotage group Vulkangruppe set fire to a high-voltage pylon which cuts off power to a Tesla factory. Damage is estimated at several hundred million dollars. *"We respond to the ongoing rape of the Earth with sabotage. The ideology of limitless economic growth and a belief in progress based on destruction has come to an end."*

6 March, Cardiff, UK: Anarchist demo outside the regional probation service HQ of the National Security Division with flags, banners and smoke bombs in solidarity with anarchist prisoner Toby Shone. Flyers were given out and the office visited, the names of anti-terrorist police and National Security Division staff on Toby's case were read out by megaphone and the situation was denounced.

15 February, Berlin, Germany: Arson of a Thales arms company vehicle.

2 February, Berlin, Germany: Another 2 Tesla vehicles and charging stations set on fire.

February, Thessaloniki, Greece: Parcel bomb sent to the President of the Court of Appeal Anastasia Anthopoulou by anarchist group **Armed Response** but is intercepted and defused.

30 January, Berlin, Germany: Greek diplomatic vehicle set on fire by anarchists.



Anarchic Worldview

Unlike other struggles and ways of understanding life, it seems that anarchy is not determined solely by pre-established identities bound to one social, economic or ethnic origin.

This could be a disadvantage, because what is it that keeps anarchy alive? Is it only the declaration of defining oneself an anarchist? Is it carrying out "anarchist-type" practices? or what?

Without wishing to give a closed answer, it is clear that we anarchists lack an identification rooted in some unifying element based on particular forms of oppression of a specific type of community throughout history.

For some, this situation would deprive the anarchic struggle of a sense of life beyond the material. In not a few cases, this has led certain companions to search for meanings of transcendence by approaching the worldviews of ancestral peoples and cultures.

However, in this exploration there have been not a few who have assimilated or rightly appropriated concepts and ways of understanding reality that distance themselves from the fight against all authority.

For us, the loose strands of the black thread of the anarchic worldview can be found by exploring the very history of the struggle against

power, without falling into fetishism about the past, dogma around an idea or the sacralization of images, people or periods of history.

What makes anarchy something dangerous at all times and places is neither more nor less than the fight against all forms of power and authority, carried out by the decisions and actions of real people who think, feel, love and hate. They love and act against hierarchies, capitalism and all forms of government and hierarchical organization of life, be they from the right, left, dictatorial, democratic, bourgeois or "popular".

This fight encompasses the individual and the collective, incorporating mind and energy, body and spirit, thoughts, words and emotions, but above all ACTION.

Periódico Anárquico Confrontación
Chile, August 2023.



14th Century Samurai Poem

I have no home: I make
awareness my home.

I have no life or death: I make
the tides of breathing my life
and death.

I have no body: I make
endurance my body.

I have no eyes: I make the flash
of lightning my eyes.

I have no strategy: I make
"unshadowed by thought" my
strategy.

I have no designs: I make
"seizing opportunity" my
design.

I have no miracles: I make
right-action my miracles.

I have no principles: I make
adaptability my principles.

I have no tactics: I make
emptiness and fullness my
tactics.

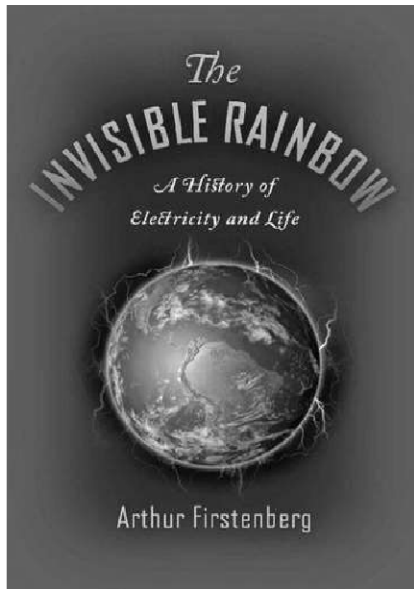
I have no friends: I make my
mind my friend.

I have no enemy: I make
carelessness my enemy.

I have no armour: I make
benevolence and
righteousness my armour.

I have no castle: I make
immovable-mind my castle.

I have no sword: I make
absence of self my sword.



Review: 'The Invisible Rainbow' by Arthur Firstenberg

The Invisible Rainbow: A History of Electricity and Life

Arthur Firstenberg

Chelsea Green Publishing

Originally published in 2017 by AGB Press, Santa Fe, New Mexico; Sucre, Bolivia. Paperback edition published by Chelsea Green Publishing, 2020

"We pretend, contrary to all scientific evidence, that there is a safe level of exposure, and that if the authorities only set the safety standards low enough, we can have our radar stations and computer screens and cell phones and not suffer the consequences. We forget the admonitions of Ross Adey, the grandfather of bioelectromagnetics, and of atmospheric physicist Neil Cherry, that we are electrically tuned to the world around us and that the safe level of exposure to radio waves is zero. ... the majority of the people in the world today do not know that their acute and chronic illnesses are in large part caused by electro-magnetic pollution. They do not talk to each other about their health problems, and are unaware that they

are shared by many of their neighbors."

Arthur Firstenberg,

'The Invisible Rainbow'.

This is a densely researched 500+ page book of science journalism from an American author that thoroughly chronicles the known harmful effects of electricity and electro-magnetic frequency radiation on humans, animals and the biosphere since electricity's invention over two hundred years ago. This book refutes the idea that electricity and EMF radiation are safe and cause no toxicity to insects, wildlife, plants and to people themselves. Firstenberg looks deeply into medical data about waves of influenza and contagious diseases that correspond with electrical grid and telecommunications deployment in cities and rural areas, plus modern conditions such as cancers, heart disease, diabetes - which are all health issues of mass industrial society. Firstenberg looks at the relationship between large-scale die-offs in the natural world and the roll-out of electrical systems and EMF radiation, as well as examining the 4G and 5G communications frequencies. Criticising the use of 5G to build a surveillance state where every electrical product and item is connected in a mirror-world of the 'Internet of Things', Firstenberg places the electrical-industrial system in its proper place as the system of dominant ideology and oppression.

Human health sensitivity to electrical devices, electrical systems and frequencies is heavily explored in the book and the author aims to establish a potential common understanding of electrical toxicity and disease for a global audience. Firstenberg explains the difficulties of criticising the electrical grid and the modern post-industrial world that requires constant electrical power, since dissenting views in the scientific community about the negative health aspects of post-industrial civilisation are few. Firstenberg is also highly critical of telecommunications satellite and space expansion that poses disastrous consequences for Earth's

magnetic rhythms and our ability to reside in natural cosmic frequencies.

Overall, the outlook of 'The Invisible Rainbow' is holistic, Earth and community centred, and it is clear Firstenberg takes an activist approach, as he participates in various campaigns against 5G and electro-smog, aiming to get a wider knowledge out there. In the last third of the book, the analytic narrative becomes clearer, and although it remains essentially a mainstream-orientated book, it begins to come closer to an anti-civilisation critique

As well as a lot of medical and environmental scientific research, the book is full of real accounts of ordinary people dealing with the effects of smartphone and electrical pollution and their efforts to raise awareness in the face of overwhelming opposition, as electrical energy and its post-industrial expansion is considered pathologically essential.

From reading this book you are left with a sense that technological society is a noxious soup of radiation, dioxins, plastics, micro particles, stirred around with the biotech and nanotech products they are unleashing on the environment, fuelled by coal, gas, and nuclear. And yet this grid of decay remains shockingly exposed; distributed by cables, antennas, substations and generators. The fragility of the industrial society is also expressed here in this book, in the search for recovery and wellness. There is an increasing sense of more and more people starting to question if their lives wouldn't be better without smartphones, laptops, the internet, constant power, work and cities. This book is \$24.95 per copy, and is recommended reading if you are interested in health, ecology and technology. It features an extensive bibliography and notes. Arthur Firstenberg is also the author of 'Microwaving Our Planet: The Environmental Impact of the Wireless Revolution'.

See Arthur Firstenberg's website:
cellphonetaskforce.org



Review: 'The Red Sect' by Enzo Martucci

"Communism, Marxist or Kropotkinian, of whatever kind or brand, can never achieve universal conformity and a world of identical puppets. But, to maintain itself, it will always have to be based on imposition and violence, on police forces and prisons"

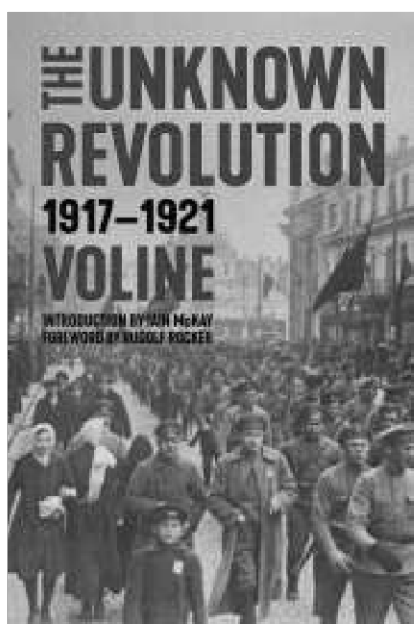
E.Martucci, 'The Red Sect'.

The Red Sect
Enzo Martucci
Union of Egoists & Underworld Amusements publishers
First published as *La Sette Rosa* in 1953.

This short red pocketbook is about anarchist anti-communism from an individualist anarchist point of view. Enzo Martucci, from Napoli, Italy, 1904-1975, was an illegalist anarchist and close to individualist-nihilist comrades Bruno Filippi and Renzo Novatore. This is the first English language translation of *The Red Sect*, which reads as a personal account of Martucci's interactions with Bolshevik authoritarianism, fascism and his real life situated in the history of that time, looking over 30 years of revolutionary struggle.

Martucci illustrates the narrative of the book with recollections of moments from his own memory, in scenes that give his own libertarian ideas good space to be written, and in this way, many of the resulting themes are universal. Martucci's book is beautifully written, full of humour and deeply personal. Translated and edited by Kevin L. Slaughter. Published September 2023 as part of the *Stand Alone* series. \$16 a copy.

unionofegoists.com
underworldamusments.com



Review: 'The Unknown Revolution: 1917-1921' by Voline

"Kronstadt did not hesitate. On the ships, in the forts and workshops, secret meetings were held to elaborate a plan for resistance and revolt. At the same time, dozens of sailors went every day to Petrograd where they toured the factories, workshops and barracks, openly preaching insurrection."
Voline, 'The Unknown Revolution: 1917-1921'.

'The Unknown Revolution: 1917-1921'

Voline, Vsevolod Mikhailovich Eikhenbaum

PM Press & Jura Books, 2019

First published in French as *La Révolution inconnue*, in 1947.

Previously published in multiple volumes, this new needed English edition completes in one volume the renowned anarcho-sindicalist Voline's full texts of his accounts of an anarchist participating in the Russian revolution. Voline, 1882-1945, was born Vsevolod Mikhailovich Eikhenbaum in Voronezh, Russia, and was a committed revolutionary and activist. Voline wrote this book several times but for it to be lost or destroyed during the upheavals of the era, only for him to finally complete the work later when he had left Russia. This is a first-hand historical account of the years leading up to the ascendancy of the Bolshevik dictatorship, with an account of the sailor's insurrection in Kronstadt against Red tyranny, his subsequent imprisonment, his personal relationship with Nestor Mahkno and Voline's part in the Mahknovist struggle in Ukraine, plus his reports of the peasants and workers struggles against centralised authoritarian power and the repression that followed. The authorial voice of 'The Unknown Revolution' gives an account of a 'hidden' social revolution, conducted from the grass-roots and horizontally, and how that alternative was violently suppressed by the Bolsheviks. Voline draws heavily from revolutionary press circulating at the time and the lessons within this book are valuable for all social movements and libertarians. Voline died in Paris shortly after the end of WWII, as a vocal opponent of Platformism, the organisational form later proposed by his comrades Nestor Mahkno, Peter Arshinov and others, in exile. This book includes a detailed and comprehensive introduction by Iain MacKay and foreword by Rudolf Rocker. £28.99 a copy from PM Press.

pmpress.org.uk
jurabooks.au



Southeast Asian Anarchist Library

In time of pandemic and insurrection anarchists are out in the streets in Yangon, Bangkok, Jakarta, Kuala Lumpur, and Metro Manila. Anarchism in Southeast Asia is only a little more than thirty years old as anarchism was totally demobilized and eradicated in the region in the early 20th century. Still, anarchism re-emerges as the region's people look for liberatory frameworks.

To match increased libertarian militancy in Southeast Asia (SEA), The Anarchist Library now offers the Southeast Asian Anarchist Library as a site to collect and collate anarchist literature from the region or in the regional languages.

The SEA Library is a multilingual library that reflects the multilingual and plural diversity of the Southeast Asian region. Here you can find texts in English, Bahasa Indonesia, Bahasa Melayu, Tagalog, Bisaya (Cebuano), Thai, Vietnamese, and Mandarin. The Library curates new texts through @SEAAanarkis on Twitter.

As a free platform, you can add new texts to the SEA Library that you think ought be on the platform. An account is not needed. The criteria of the SEA Library is that these texts have to have something to do with the libertarian and anti-statist

movement from or about Southeast Asia or such a text in an indigenous regional language.

The SEA Library is also looking for volunteers for translation and acquisition of new texts. For example, the SEA Library currently does not have texts in Burmese, Lao, or Khmer. The SEA Library would appreciate volunteers that can help the library expand its collection. Another pending task is translating the user interface of the SEA Library into indigenous languages.

If you would like to help out, you can email the SEA Library at:

library-sea@angrylists.com

You can also hop in The Anarchist Library IRC where the librarians of the SEA Library also hang out.

The future of anarchism in Asia is bright. New anarchist and libertarian collectivities sprout yearly.

Where there is authority there is resistance to it and a Southeast Asian Anarchist Library is a project that can help build that militancy.

For a Southeast Asian anarchism!

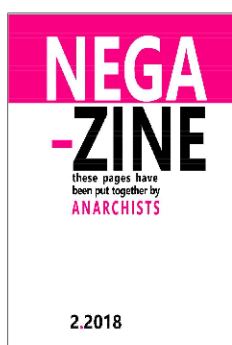
sea.theanarchistlibrary.org

What is the Cassa Antirepressione delle Alpi Occidentali?

The Cassa AntiRepressione delle Alpi Occidentali (Western Alps Anti-Repression Fund) was born in the Autumn of 2000, aiming to coordinate some anarchist collectives and individualities operating in the Alps and Piedmont area, collecting financial resources destined to anti-repressive and solidarity campaigns in favour of prisoners connected to these collectives by friendship and/or affinity. The premises starting this initiative – intact to these days – are the need to persevere and be constant in the resistance against repression's attacks and ensure that those hit by repression, by ending up in jail or otherwise, can find contact and support from groups and individuals sensitive to the issue of prison and who do not consider the Law as a value in itself. Well aware that the activity of resistance in itself is not enough, and never wishing to relegate our tensions against a society that builds laws and barred windows to a mere activism, we nonetheless think that to be an important aspect, indivisible from other practices and methods geared towards the same objectives and against the same enemies.

In our opinion, only complementarity among different types of intervention can lead to a more complete and incisive struggle against repression... to cut a long story short, with a solid base that remains constant over time, we believe it is possible to jump into more precise and effective critical interventions against repression and the system generating and managing it.

We have learned that also from the experiences of movements similar to ours, in other countries and other contexts of struggle. The criteria in choosing interventions or situations and prisoners to whom address our contributions were never adopted following a rigid scheme of



Negazine #2

70 pages. Conceived, written and edited by Alfredo, Annalisa, Fabio, Jean, Mariangela and Nico. English translation by Jean. Drawings by Ugo Pierri. Cover inspired by the original Italian version by Marco Formaioni. Original title: *Negazine* — 2 — 2018, Edizioni Anarchismo, Trieste, Italy 2018.

elephanteditions.net

evaluation: being a locally managed tool (that is shared by comrades geographically not too distant from each other), a constant debate has been possible throughout time and following indications of situations to which we could offer our support, there has been a consensus decision on whether to intervene or not. It is important to highlight that – our resources not being unlimited – the Fund cannot always contribute in a continual manner towards each prisoner contacted: from time to time, therefore, there has to be an evaluation of priorities.

We have distributed money among revolutionary prisoners, rebel inmates, and prisoners in particularly “needy” situations reported to us by other prisoners, or also among “common criminals” from our towns or neighbourhoods, which we have personally known and with whom we entertain ties of friendship and esteem.

We have also contributed with benefits in favour of other Funds or similar projects here and in other countries (Iberian peninsula, Palestine, Argentina, Greece, Kurdistan, Russia, Chile) intervening in solidarity campaigns in favour of situations or individuals hit by judicial enquiries and arrest warrants, or to help the families of people detained sustain travel expenses to visit them or to cover lawyers’ fees. In addition to economic contributions, the monies from the Fund are used to publish info materials and to organize events, initiatives and interventions; they also cover managing expenses for its own info space (buying and sending books and publications to prisoners).

The Fund collects the revenue of support events, contributions and subscriptions (also from comrades abroad) and the income from the sale of self-produced materials.

Management of the Fund works on a rotation basis amongst the comrades involved: a criteria which, we think, is still appropriate so that responsibilities and commitments do not rest always on the same persons and so that the activity of the Fund is not affected by personal or judicial vicissitudes.

The choice of creating this tool has revealed very useful, in the light of the contacts and relationships which it allowed to create with a good number of prisoners scattered among prisons of several States and for the frequent occasions in which the possibility to have funds to distribute has allowed us to quickly intervene in emergency situations.

Moreover, the initiatives taken have allowed us to widen the discussion about repression, jail and revolutionary solidarity, also in contexts and places where such topics are not always taken for granted.

We therefore believe that maintaining and reproducing (also in other areas) local resistance Funds can prove to be an important part in the growth of a constant, effective and diffused anti-repressive activity.

*Many routes, one single horizon:
Freedom!*

Cassa AntiRep

c/o Biblioteca Popolare Rebeldies
via Savona, 10
12100 Cuneo (Italy)

cassantirepalpi@autistici.org

KSL: Bulletin of the Kate Sharpley Library No. 116, December 2024



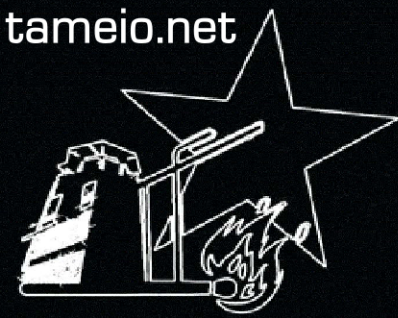
Contents include:

Salvador Puig Antich: Verdict overturned. "After years of campaigning by his sisters, the Spanish government overturned the verdict on the 16th October 2024."

Licia Pinelli (1928-2024) by the Centro Studi Libertari / Archivio G. Pinelli "We will surely remember her great determination and extraordinary commitment throughout her life in the struggle for truth and justice – not only regarding the fate of her husband Pino Pinelli – that made her an outstanding figure in the history of twentieth-century Italy."

katesharpleylibrary.net

tameio.net



Solidarity Fund for Imprisoned and Persecuted Revolutionaries

The Solidarity Fund for Imprisoned and Persecuted Revolutionaries was “born” 14 years ago from within the ranks of the anarchist/anti-authoritarian movement. From then until today the Fund has had an uninterrupted and diverse presence in the history of the movement in Greece. From the open, nationwide assembly of the structure, dozens of comrades have passed through and actively participated, while today the Fund consists of two sub-assemblies, in Athens and Thessaloniki. Throughout these years, the structure of the Fund has provided material support to dozens of political prisoners and persecuted revolutionaries. And it has managed to do this continuously and on a monthly basis. In addition to the financial support to the prisoners, captives of the social/class war, the structure attempts to support politically the comrades who are inside the walls, with events all over Greece, solidarity actions, presence in the adjacent courts.

As a Solidarity Fund we are made of the flesh of the radical movement. The people who participate in its assemblies come from it and act politically within it. The resources of the structure are resources that come from the practical solidarity of our political milieu (in Greece and abroad) with prisoners. Through our publications, our events of all kinds, we try to raise the necessary funds for the monthly financial support of our incarcerated comrades. ...

tameio.net

Mutual Aid



& Solidarity



Prisoner Address list

Writing to prisoners is an important part of our solidarity, keeping our comrades in touch with what's happening outside and letting them know they are supported by a vast movement of individuals and groups that are not going to leave them alone inside the prison. Our imprisoned comrades are side-by-side with us outside, and we're going to stop at nothing to free them, so in the first instance we're going to try to make those walls smaller. Guides on writing to prisoners can be found through the international groups of the Anarchist Black Cross. If you are writing to prisoners it can be useful to contact ABC or other anti-repression groups to co-ordinate campaigns for better access to correspondence, living conditions, etc. Don't write anything in the letters that could cause problems for you or the imprisoned comrades and think about what you are writing, anything you write could be used in a legal context. Always check current addresses. Apologies to the many prisoners we didn't list for reasons of space. Solidarity always!

Spain

Amadeu Casellas Ramón

In 1976 Amadeu came into contact with anarchism and began a prolific career as a bank robber. The money went to different causes and he soon earned the nickname "Robin Hood". He was first imprisoned in 1979 and has since been in and out of prison over the years, serving long sentences. After having exceeded his maximum sentence he began a hunger strike with the support of comrades from the Anarchist Black Cross and the CNT. Amadeu was released in 2010, in poor health but full of strength. Unfortunately, in June 2019 Amadeu returned to prison, accused of participating in a theft of 300,000 euros, a fact he has always denied. In an interview he gave at the end of December he

stated that prisons "have gone back 30 or 40 years in rights". He remained behind bars, on remand, for about two years. But, after his trial (in which he was asked to serve 8 years in prison), the Provincial Court decided to release him, waiting for the sentence to be passed and for it to become final. Finally, he was sentenced to 4 years in prison. Amadeu had to go back to prison in June 2023.

Amadeu Casellas Ramón

C.P. Brians
08365 Sant Esteve de Sesrovires
Spain

-

Germany

Benni

Benni is accused of throwing a molotov at USK Dachau (German police unit) on Day X in Leipzig during the protests in response to the verdict in the Antifa Ost trial. In addition to the thousandfold charge of "particularly serious breach of the peace" for simply taking part in the demonstration, he is accused of attempted murder.

Joris Ben Jonas

JVA Leipzig
Leinestraße 111
04279 Leipzig
Germany

-

Italy

Luca Dolce

Luca 'Stecco' was arrested in 2023 after being on the run for two years. Luca has several final sentences, is involved in ongoing legal cases and is accused of possessing false ID and collaborating with anarchist Juan Sorroche whilst he was on the run also.

Luca Dolce

C.C. di Sanremo
strada Armea 144
18038 Sanremo (IM)
Italy

Juan Antonio Sorroche Fernandez

Juan went underground in 2017 after a warrant for his arrest was issued. He was sentenced to one-year imprisonment for false identity on the occasion of an inspection in Val Clarea (Val di Susa). With more trials open and several extra years in prison, he decided to go underground and released a communiqué. Juan was arrested again on May 22, 2019 in Brescia and accused of association with the aim of terrorism and / or the overthrow of the democratic order; terrorist act with deadly and explosive devices, massacres (§285) for the attack against the party office of "Lega Nord" in Treviso in August 2018, as well as the possession of forged documents (§497bis) and carrying weapons (due to a small knife, §4 of the Law 110/75) accused.

Juan Antonio Sorroche Fernandez

C. C. di Terni
strada delle Campore 32
05100 Terni - Italy

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Chile

Aldo Hernández Valdés

Aldo was arrested on 22 December 2022, accused of attacking the National Directorate of Gendarmerie with an explosive device in December 2021. He is charged with the attack and 16 counts of attempted homicide, as there were prison guards in the building at the time of the detonation, and charges of possession of weapons and ammunition during the raid. Under investigation, awaiting trial.

Aldo Hernández Valdés

Complejo Penitenciario Rancagua -
Módulo 2
Calle La Gonzálina s/n
Rancagua, Región O'Higgins
Chile

-

Juan Aliste Vega

Marcelo Villarroel, Freddy Fuentesvilla and Juan Aliste Vega were arrested in 2009 after a long international manhunt, accused of the robbery of

a Santander Bank and the murder of a cop in October 2007. On July 2, 2014, the 3 comrades were sentenced in their absence, having refused to assist in the judicial show. Juan was sentenced to 18 years for the homicide plus 10 years for attempted homicide, with another 14 years for the assault on Santander Bank in Valparaiso and Banco Security.

Juan Aliste Vega

Complejo Penitenciario Rancagua – Módulo 1
Calle La Gonzálina s/n
Rancagua, Región O'Higgins
Chile

Juan Flores Riquelme

Juan Flores is serving a sentence of 23 years, having been convicted by the Chilean state for incendiary attacks in 2014 claimed by the Conspiracy of Cells of Fire & International Conspiracy of Revenge. On July 23, 2014 a CCF cell bombed "The Dominicans" station of the Santiago Metro, and on September 8, 2014 a shopping mall in Las Condes. In both instances, measures were taken to ensure the bombs would not hurt anyone, but in the former a bag containing the bomb was moved by a Metro employee, and in the latter the police ignored a warning call the CCF cell made 10 minutes before the bomb was set to go off. As a result, the attacks ended up injuring people, so the Chilean state was able to claim they were meant to terrorize the population, and used an anti-terrorism law to obtain maximum sentencing on March 15, 2018 after proclaiming Juan guilty of both attacks.

Juan Flores Riquelme

Complejo Penitenciario Rancagua – Módulo 1
Calle La Gonzálina s/n
Rancagua, Región O'Higgins
Chile

Monica & Francisco

In the early hours of Friday, 24 July 2020, a number of searches took place in Santiago, Chile, and two anarchists, Francisco Solar and

Mónica Caballero, were arrested, accused of several actions with explosive devices between 2019 and 2020. Specifically, both are accused of the double explosive attack that took place inside the Tánica building, a former Transoceánica real estate agency, in the wealthy municipality of Vitacura, on 27 February 2020, an action claimed by the Afinidades Armadas en Revuelta (Armed Affinities in Revolt). Francisco is also accused of the shipment of two parcel bombs: the first against a police station of Huchuraba, in the northern area of Santiago, which on 25 July 2019 caused the injury of eight policemen; the second to the offices of Quiñenco, against the former Minister of the Interior Rodrigo Hinzpeter, in the municipality of Las Condes, which arrived on the same date but was defused.

Francisco Solar Domínguez

Complejo Penitenciario Rancagua – Módulo 2
Calle La Gonzálina s/n
Rancagua, Región O'Higgins
Chile

Mónica Caballero Sepúlveda

Centro de prisión preventiva de mujeres de San Miguel
San Francisco 4756, San Miguel
Región Metropolitana
Chile

Turkey

Osman Evcan

Osman, born in 1959 in Samsun, is an anarchist prisoner who spent the last 23 years in prison. On 1992, he was sentenced to 30 years in prison with the charges of being a member of a leftist terrorist group and robbery. He was also imprisoned for 9 years between 1980-1989. Since Osman adopted anarchist ideas in 2003, he also became vegan and supports animal liberation struggles. Osman Evcan was imprisoned in many prisons all over the country during his conviction. He built his life fighting against authoritarian violence and especially the violence and oppression which is a systemic part of the prison's hierarchical structure, and he still continues his

fight against prison's oppressive mentality, without giving an inch, aspiring to the right standards for anarchist, vegan, libertarian individuals. The worst scenario for his release is 2028.

Osman Evcan

Marmara Ceza Infaz
Kurumlar1 Kampüsü
Silivri Kapal1 Ceza Infaz
Kurumu A-6-41 Silivri / Ostanbul
Turkey

USA

Marius Mason

Long-time activist in the environmental and labour movements. In March 2008, he was arrested by federal authorities for charges related to two acts of anti-biotechnology property destruction by the Earth Liberation Front that occurred in 1999 and 2000; no one was injured in either of them. He accepted a plea bargain and was sentenced on February 5, 2009 to just under 22 years. He is now serving the longest sentence of any "Green Scare" prisoner.

Marius Mason

#04672-061
FCI Danbury
Route 37
Danbury, CT 06811
United States

Bill Dunne

Bill Dunne is an anarchist who was arrested in 1979 when he attempted to free fellow revolutionary Artie Ray Dufur. Bill received an 80-year federal prison sentence. In 1983, Bill attempted to escape prison and was sentenced to a further 15 years in prison.

Bill Dunne #10916-086

FCI Victorville Medium I
PO Box 3725
Adelanto, California 92301, USA

Oso Blanco (Byron Chubbuck)

Oso Blanco is an indigenous activist originally serving 80 years in prison for a series of bank expropriations throughout the southwest in 1998-1999. In 2016, 25 years were taken off his sentence when he won his Johnson v. U.S. Appeal. He is part of the wolf clan Cherokee/Choctaw, raised in New Mexico. His indigenous name is Oso Blanco or Yona Unega in Cherokee. He was known to the FBI as 'Robin the Hood' because he informed the bank tellers he was expropriating funds to assist the poor and indigenous people fighting for independence in the southern Mexican state of Chiapas.

Byron Shane Chubbuck

#07909-051
USP Victorville
P.O. Box 3900
Adelanto, CA 92301
United States

Xinachtli (Alvaro Hernandez)

Xinachtli is a Chicano-Mexicano, anarchist political prisoner sentenced to 50 years in prison for aggravated assault on an officer when he disarmed a sheriff attempting to shoot him. Since in April 2016, he has been going by his chosen name Xinachtli, which is Nahuatl for seed.

Alvaro Hernández

#255735
McConnell Unit
3001 South Emily Drive
Beeville, TX 78102
United States

Greece

Christos Rodopoulos

On July 8, 2016, the Korydallos prison court – presided over by special judge Asimina Yfanti – convicted all members of the anarchist revolutionary organisation Conspiracy of Cells of Fire (CCF) to long sentences. One of the last imprisoned CCF members, Christos Rodopoulos was sentenced to 75 years in prison for multiple actions as part of the revolutionary organisation.

Christos Rodopoulos

Sofronistiko Katastima Domokou
TK 35010
Domokos
Fthiotida
Greece

Christos Tsakalos

Christos Tsakalos, a member of the CCF, has been released since few years, after having served part of his sentence for cases related to CCF activity during the years 2008-2011. In April 2024 he was again arrested and attempts are made by cops and judicial system to connect him with some recent attacks and being part of a new "terrorist organization".

Christos Tsakalos

Dikastikes Fylakes Nafpliou
Nafplio, Argolida, 21100
Greece

Nikos Maziotis

Nikos is imprisoned for the many attacks and actions in the case of the revolutionary organisation – Revolutionary Struggle, and was captured after a shoot-out with police in downtown Athens, where he was injured. Nikos was sentenced to 137 years in total. Pola Roupa, *companera* of Nikos, remains under judicial controls on parole for her part in RS.

Nikos Maziotis

Dikastiki Filaki Domokou
D'WING
Domokos
T.K. 35010 Fthiotidas, Greece

Konstantinos 'Dinos' Giagtzoglou

Anarchist comrade Konstantinos Giagtzoglou was arrested on 28th October 2017, while exiting a hideout rented by him under a false identity and while transferring guns and explosive materials. Dinos is accused of being a member of the Conspiracy of Cells of Fire and for sending parcel bombs to various E.U. officials including the former prime minister of Greece, Loukas Papadimos. The cops' accusations are based on a mixed DNA sample and on the fact

that Dinos was visiting a former anarchist prisoner of CCF in Korydallos prison in early 2013. The comrade stated that both renting the flat and transferring the equipment were part of "revolutionary solidarity" and denies all other charges. Dinos was sentenced to a total of 11 years and 2 months' prison without parole.

Konstantinos Giagtzoglou

Dikastiki Fylaki Korydallou
Ediki Pteryga
T.K. 18110
Korydallos, Athens
Greece

Dimitris Hatzivassiliadis

Since October 2019, after being injured during the expropriation of a betting shop in Holargos (Athens), Dimitris Hatzivassiliadis has been in clandestinity. In the first trial for this case, he was sentenced in absentia to 16 years. On 9 August 2021, the fugitive comrade was arrested in Thessaloniki, in an attempt to expropriate a bank. His capture occurred not due to the manhunt carried out by the police and their counter-insurgency techniques but by pure chance. Since then, he has been held in Domokos prison, accused of multiple cases of expropriations and for his participation in the 'Organization for Revolutionary Self-Defence' (OAS).

In 2022 at the first trial for the expropriation of Thessaloniki he was sentenced to 13 years and 8 months. On January 2023 in the 2nd trial for the expropriation in Holargos and for his participation in the OAS, he was sentenced to 14 years. At the moment he is waiting for the decision of the supreme court, for the merging of his final sentences.

Dimitris Hatzivassiliadis

Dikastiki Filaki Domokou D'WING
T.K. 35010 Domokos Fthiotidas,
Greece

Nikos Romanos

Nikos Romanos is detained after his DNA fingerprint appeared on a bag containing a pistol in the rubble of the apartment in Ambelokipi, Athens which was destroyed by the bomb

which killed Kyriakos Ximitiris. Or at least, this is the tale told by the Greek anti-terrorist unit. Nikos denies all the charges and maintains that his arrest is a vengeful and cynical move.

Nikos Romanos

Korydallos Prison
T.K. 18122 Korydallos Athens,
Greece

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Fotis Daskalas

Fotis was arrested for the Molotov cocktail attack against the Piraeus traffic police on 14 November 2021. He was charged with attempted murder, arson, association to commit arson, manufacture of explosives and possession of explosive and incendiary materials.

Fotis Daskalas

Korydallos Prison
T.K. 18122 Korydallos Athens,
Greece

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Fotis Tziotzis

Fotis was arrested on 12 May 2015 and charged with armed robbery and attempted murder against DIAS police (motorbike rapid unit). A month after his arrest, a snitch, also accused of involvement in the robbery, accused Fotis of the robbery and had confirmed everything the policemen told him. The last pieces of the puzzle were completed by the testimonies of some "good citizens" and the cops themselves. In the summer of 2024, comrade Fotis faced punishment with one more transfer, from the prison of Domokos to the infamous prison of Grevena, which mostly accepts prisoners for rape of minors and human trafficking. In an operation of the so-called "dismantling terrorist organization" carried out by the anti-terror unit, he got accused of involvement in it.

Fotis Tziotzis

Katastima Kratisis Grevenon
G1 Aktina
Felli, Grevena
51100
Greece

Kostas Sakkas

Kostas was arrested on 4 December 2010 in the 'Nea Smirni' case (possession of weapons and explosives). In January 2014 he was released on bail and went into hiding. In December 2014 he was sentenced in absentia to 16 years. He was arrested again together with Marios Seisidis in August 2016 and sentenced to 2 years and 9 months for using forged identity documents and number plates, vehicle theft and disobedience to authorities. On 12 June 2019, Kostas was arrested in Thessaloniki together with Giannis Dimitrakis and Dimitra Syrianou, during the expropriation of a cash transporter truck that was refilling an ATM at the AHEPA university hospital. Kostas was sentenced to 7 years and 10 months.

Kostas Sakkas

Dikastiki Fylaki Korydallou –
A'Pteryga, TK 18110
Korydallos Athens, Greece

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Marios Seisidis

Comrade Marios has been accused of multiple robberies, forgery and finally of 'attempted murder' in connection with one of the robberies. Finally, after a long history of struggle and solidarity with many comrades, some of them in hiding, Marios has been sentenced to 36 years of imprisonment. The court did not accept the request of the defendant's lawyer for a suspended sentence until the second degree court nor did it accept any mitigating circumstances for Marios Seisidis.

Marios Seisidis

Dikastiki Fylaki Korydallou
A – Pteryga, TK 18110,
Korydallos, Athens,
Greece

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Vaggelis Stathopoulos

On Friday, November 8, 2019, the anarchist comrade Vangelis Stathopoulos was arrested in Athens on the pretext of having participated in a robbery in Holargos on October 21 of the same year. The next day, it is announced that he is also accused of participating in the

'Organization for Revolutionary Self-Defence' (same as Dimitris Hatzivasiliadis). The comrade denies that he belongs to this organization, although he declares that he participates in and is part of the anarchist movement. In April 2021, the trial against Vaggelis and three other comrades took place, Vaggelis was sentenced to 19 years in prison without appeal.

Vaggelis Stathopoulos

Dikastiki Fylaki Larissas
T.K. 413 34 Larissa,
Greece

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Indonesia

Sidiq

Sidiq is an anarchist-individualist and an illegalist. He was caught with kilos of cannabis and is accused of supply. Sidiq is part of publishing collectives and street protests, he writes poetry and likes football. Sidiq is looking at ten year sentence. Sidiq can understand and write in English.

Muhammad Ilyas Sidiq

Lapas (prison) Kebonwaru, Kec.
Batununggal, Kota Bandung, Jawa
Barat
40272
Blok B14 (Narkoba)
Indonesia

-

UK & Ireland

John Paul Wootton

John Paul Wootton is a vegan anarchist prisoner and IWW/IWOC member, wrongfully convicted of the murder of a police officer in the "Craigavon 2" case after a trial before a "Diplock" court, a secret military court with no jury. The case has been supported as a miscarriage of justice by high profile campaigners, legal experts & human rights activists. The prosecution used discredited witnesses, inconclusive forensics, and tampered evidence to secure a conviction that does not stand up to scrutiny. British security services destroyed evidence and intimidated witnesses and defence lawyers.

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John Paul Wootton
 Braid House
 HM Prison Maghaberry
 17 Old Road, Lisburn, BT28 2PT
 Ireland

Ryan Roberts
 Ryan Roberts is an anarchist
 imprisoned for the Kill The Bill riot in
 Bristol 2021 and is doing 14 years
 in prison for multiple charges.

Ryan Roberts
 A5155EM
 HMP Swaleside
 Brabazon Rd
 Eastchurch
 Isle of Sheppey
 ME12 4AX
 United Kingdom

Ross Smith
 Ross is a social prisoner imprisoned
 for possession of a hand grenade
 and a Skorpion submachine gun.
 Ross is an anarcho-nihilist. Loves Dada,
 art, music, ecology, the wild. Ross will
 have done 22 years by the time he is
 released.

Ross Smith
 A3659DT
 HMP Garth
 Ulmes Walton
 Leyland
 PR26 8NE
 United Kingdom



ANARCHIST BLACK CROSS
 FEDERATION USA - GUIDE
abcf.net/support-guide

SOLIDARITY INTERNATIONAL
solidarity.international

PRISONER SOLIDARITY
prisonersolidarity.com

ABC BRIGHTON - GUIDE
brightonabc.org.uk/texts/Leaflets/writing_to_prisoners.pdf



Counter-Information Websites

Abolition Media (USA, World)
abolitionmedia.noblogs.org

Act For Freedom Now
 (Greece, World)
actforfree.noblogs.org

A2Day
 (Belarus, Ukraine, Russia)
a2day.org

Anarchist Federation (World)
anarchistfederation.net

Athens IMC (Greece)
athens.indymedia.org

Asranarshism (Middle-East)
asranarshism.com

Attaque (France, World)
attaque.noblogs.org

Avtonom (Russia)
avtonom.org

Bandilang Itim (Philippines)
bandilangitim.xyz

Barrikade
 (Switzerland, World)
barrikade.info

Blessed is the Flame (Greece)
blessed-is-the-flame.espivblogs.net

Contra Info
 (Latin America, World)
es-contrainfo.espiv.net

Contra Toda Nocividad (Spain)
contratodanocividad.espivblogs.net

Chronik (Germany)
chronik.blackblogs.org

Corrispodenze Anarchiche (World)
corrispondenzeanarchiche.wordpress.com

Czarna Teoria (Czech)
czarnateoria.noblogs.org

Dark Nights (UK, World)
darknights.noblogs.org

Deutschland IMC (Germany)
de.indymedia.org

Earth First! (UK)
earthfirst.uk

Finimondo (Italy, World)
finimondo.org

Il Rovescio (Italy, World)
ilrovescio.info

Informativo Anarquista
 (Chile, World)
informativoanarquista.noblogs.org

Insendier (Indonesia, World)
insendier.noblogs.org

It's Going Down (USA, Canada)
itsgoingdown.org

June 11th (USA, World)
june11.noblogs.org

Kontrapolis (Germany)
kontrapolis.info

La Nemesi (Italy, World)
lanemesi.noblogs.org

MTL Contre-Info (Canada)
mtlcontreinfo.org

North Shore Counter-Info
 (Canada)
north-shore.info

Philly Anti-Cap (USA)
phlanticap.noblogs.org

Rote Hilfe (Germany)
rote-hilfe.de

Rote Hilfe (Switzerland)
rotehilfesch.noblogs.org

RHI-SRI (World)
rhi-sri.org

Sans Nom (World)
sansnom.noblogs.org

Secours Rouge
(Switzerland, World)
secoursrouge.org

Squat.Net (World)
en.squat.net

Switch Off (Europe)
switchoff.noblogs.org

Takku (Finland)
takku.net

Unoffensive Animal (World)
unoffensiveanimal.is

Urban Guerilla - Archive
(1960s-1980s)
urbanguerilla.org

Security

Tails USB
tails.boum.org

TOR Project
torproject.org

Ears and Eyes
earsandeyes.noblogs.org

No Trace
notrace.how

Anarchism

Edizioni Anarchismo
edizionianarchismo.net

Elephant Editions
elephanteditions.net

Anarchist Libraries
anarchistlibraries.net

Anarchist FAQ
anarchistfaq.org

AK Press UK
akuk.com

Active Distribution
activedistribution.org

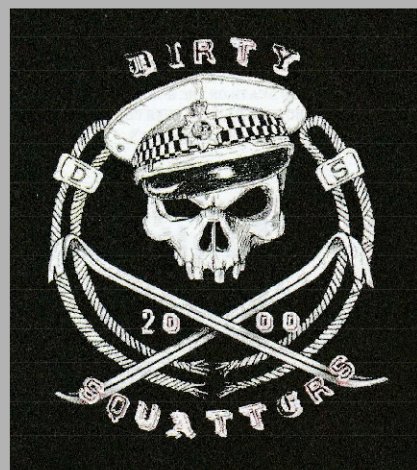


Alfredo Maria Bonanno (1937 - 2023)

Above: Image from an event to remember Alfredo at Circolo Culturale Anarchico 'Gagliardo Fiaschi', Carrara, Italy, December 8th 2024.

A life of deeds and words.
I remember the first time I found the little pamphlet, *Armed Joy*, -over twenty years ago now-, at a solidarity event at an anarchist squat in Hackney Wick, London, and the influence it had on my way of thinking and relating to the system, the society, my comrades and others around me. *Armed Joy*, for which Alfredo was sentenced to prison for two years, speaks directly. For many, it was like this, he spoke to them accurately about their experience- you could have disagreements, but what was clear was that any response was first-of-all a challenge to put one's ideas into practice, immediately. For others, well, they did find his work disagreeable, or claimed incomprehensible, too dense, and so were never rewarded with the insights that his persistence held. Ah well, their loss, as well as for the "anarchist movement", with all its tendencies and fragmentations. The impact of the life of anarchist comrade Alfredo Bonanno is stained in the pages which record the actions of the most fertile parts of the real movement, and will remain so. Always in the questioning and tense parts of practical dialogue.

Words cease, dynamite does not suffice... Anon



2000 Dirty Squatters Film

Europe's most notorious punk outlaws take you on a journey through the no-go areas of the world. *Life & Death on the road with the 2000 Dirty Squatters.*

Formed by two teenage brothers from the Welsh Valleys, 2000DS travelled the world, sometimes in tandem with other collectives like the Mutoid Waste Company & Spiral Tribe. At the tail end of the 1980's there was still a large squatters network in the cities of Europe & North America. In a convoy of strange mutated vehicles 2000DS toured the world with their family at breakneck speed, playing gigs, having fights and often being chased and beaten by the police.

~ ... Two-thousand
amphetamine-fuelled Drug Squad
police officers, batons in hand,
bearing down on the buses.
Windows smashed, doors kicked
in. A shrill women's voice. This is
our home, there are babies in
here. The blackening of eyes. The
dragging of hair. Earrings torn
from lobes. Delirio Sinfonico. Two
thousand Deserted Sunsets. Two
thousand miles from Cwmbran,
the valley of the crows. Onwards
to Hackney, Notting Hill, to Berlin,
to Stubnitz ROS-701, to LA, NYC,
to Milan, to a petrol station
outside Bristol at half-three in the
morning. ... ~

dirtysquattersfilm.com

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