

IMPRISONED
FOR
PSYCHEDELICS

INTERVIEW

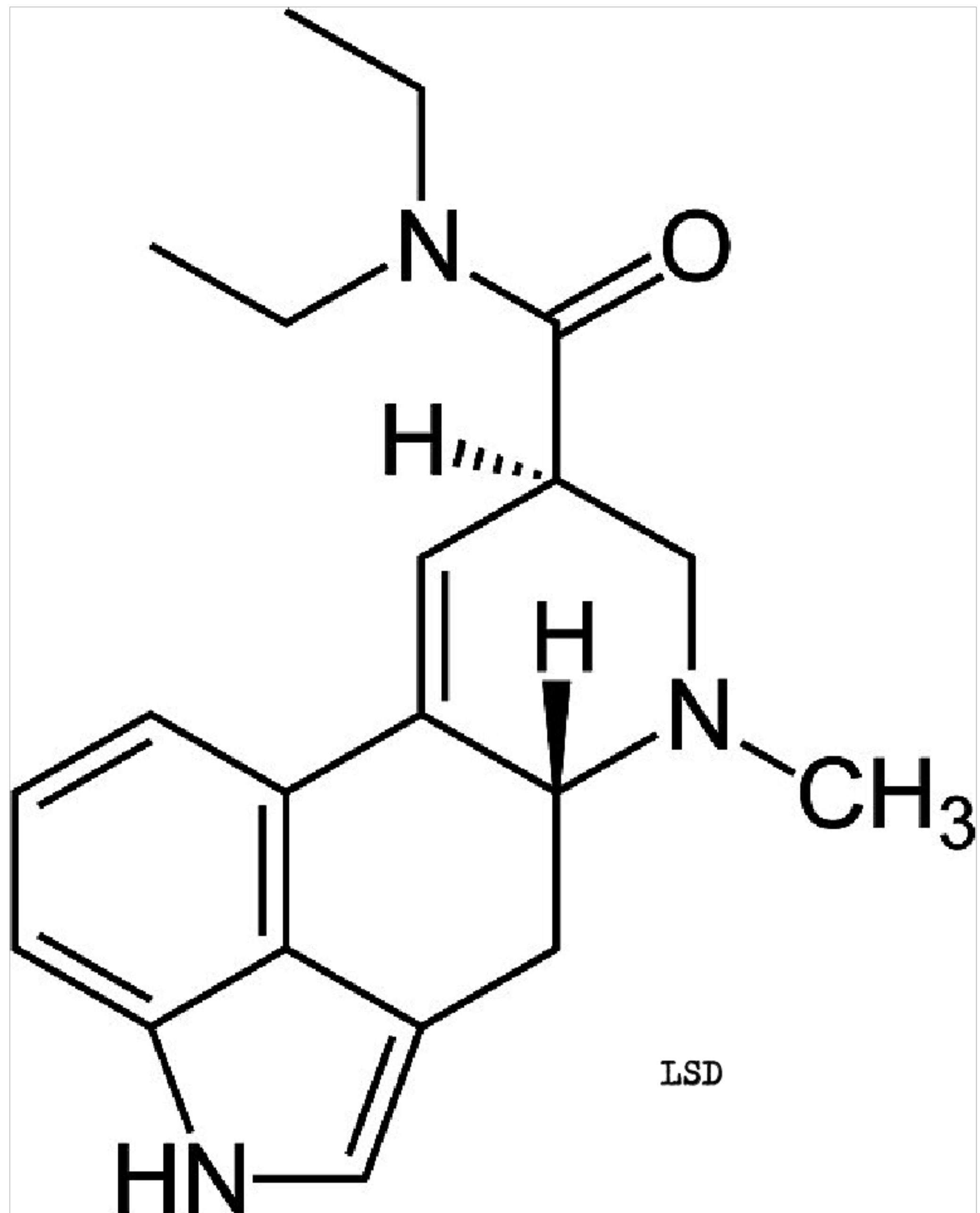
WITH

TOPY SHONE



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NETWORK

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Solidarity group contact:

forestcase@riseup.net

Counter-information links:

darkknights.noblogs.org/post/tag/toby-shone

actforfree.noblogs.org/?s=toby+shone

anarquia.info/?s=toby+shone

Anarchist Black Cross:

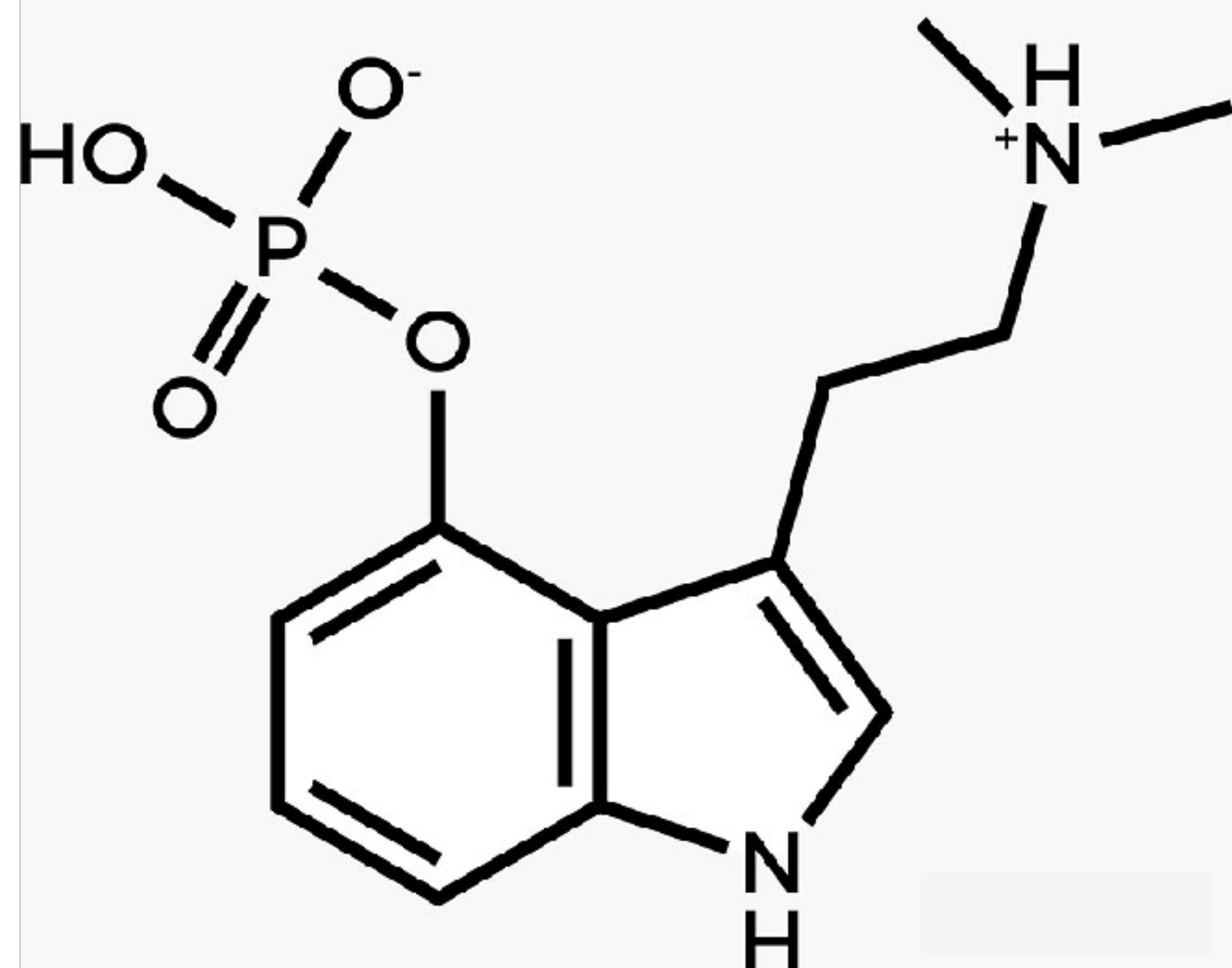
brightonabc.org.uk

bristolabc.org

phillyabc.org

abcf.net





Psilocybin

Who is Toby Shone? Why is his case important?

This is a transcript of a short presentation that Toby Shone gave at Ozora psy-trance festival on Friday 5th August 2022, at Chambok House during a talk. Toby gave the presentation via phone call from his solitary confinement cell in G4S Parc Prison and it was recorded and played to the audience at Ozora.

Hello everyone at Chambok House, my name is Toby Shone and I am an imprisoned anarchist in UK. I was arrested as part of "Operation Adream", which was an investigation by anti-terrorism police against radical publishing and the counter-culture in Europe and beyond. The police raided several collective living projects and communal spaces in the remote Forest of Dean, UK. I was accused of 4 charges of "terrorism" in an unprecedented case against the social movement for a better world.

At trial I was found "not-guilty" but I took responsibility for psychedelic medicines that were found in the collective spaces – to prevent other friends being arrested. I am sentenced to 3 years 9 months for 900 doses of LSD, 40 grams of DMT, 350 grams of dried psilocybin mushrooms, 300 grams of THC oil and 2 medical marijuana grows of highest quality. I am a cancer patient and I have used the medicines to treat my illness successfully, plus we were hosting experimental and therapeutic psychedelic encounters. I am strong, with an open heart here in prison. We must not forget all those who are locked up for political reasons.

Our civilisation is dangerously out of balance. This planet is in crisis and the Earth is calling out for allies like ourselves to heal and transform this terrible situation that we all face. In the ways we can, we need to be active to change our societies and transform the harmful power-structures, for real equality, harmony and liberty.

Ozora is an example of this positive future of freedom and creativity. With our love, art, music, dance, activism and magick, our beautiful dreams can become a new reality.

Let's do everything we can to make each day a special journey towards a rising dawn of total liberation – for people, animals and the Earth.

I've missed Ozora very much, especially so since the Coronavirus pandemic and the social restrictions but soon we'll all meet in the infinite pulse of our common heartbeat of psychedelic bass.

If you want to know more about my case, search my name online ... [or write to brightonabc@riseup.net] ... I answer every letter or postcard that I receive.

Thank you for your energy and attention, my name is Toby Shone, and if you're hearing this

– YOU ARE THE RESISTANCE.





THE SPIRIT OF THE JAGUAR

Deep in the valley

Ancient beauty walks

Paths unknown to man.

Furious rainbow of
cruelest jade

Stalks desire

In the fleeting halls
of memory

Where civilisation
once stood.

-

30 October 2021

G4S Parc

Interview with Toby Shone at G4S Parc prison



1. Can you tell us what role psychedelic substances have played in your life?

The role of psychedelics in my life is one of insight, chaos, and subversion. I came into contact with LSD in my early teens. As soon as I heard about the medicine, I knew it was for me. I quickly discovered it was a revolutionary substance. It has an ability to rapidly deprogram all learned and imposed hierarchical social imprints and conditioned behaviour. LSD expands consciousness in an interconnected world of mass brainwashing and perception control. To counter this LSD can enable re-imprinting, anarchic values and ethics towards a vision of individual, social, and ecological liberation. After my experiences with LSD, I met the equally powerful medicines of psilocybin, dimethyltryptamine and mescaline. All these allies connect us to a deep relationship with nature, time and space itself. And, at the same time, reveal the atomic, sub-atomic and sub-quantum realities. Oceanic, infinite eternities of interstellar and inter-dimensional communication and existence that can be found hidden in our very core – in DNA, RNA. meta-programming levels of awareness. In recent years during my

journey with cancer and the sad knowledge of death that accompanies it, these experiences were treatment and healing for the very challenging states of this diagnosis at a cellular, psychological and metaphysical level. Our civilisation is profoundly sick. We are all literally facing an existential event that threatens the future of all present life on the planet. The communities that hold space for the use of these medicines are part of the antidote for the illness that is affecting us all. The distribution of the medicines at a global scale is necessary, along with the knowledge of how to use them. This instruction can only take us so far. From there we enter a place which we do not have a language yet, but we find it in communal celebration and ecstasy, in group process and self-analysis, in the very heart of this life, the adventure of freedom and our evolution.

2. You've been involved in prisoner support for many years. Can you tell us about that work?

I am one of many individuals who participate in the Anarchist Black Cross prisoner solidarity organisation which exists at an international level. The ABC was first formed in Russia at the turn of the twentieth century to support political prisoners who were fighting against the imperial Tsar. The ABC network was given new impetus in the post-civil war era of the Franco-ist dictatorship to aid anarchist guerilla resistance in Spain. The ABC quickly spread to many parts of Europe and the Americas. Now chapters of the ABC can be found in cities around the world. The network is decentralised and works on a federative basis typical of anarchist self-organisation, leaving independence for individual groups to decide their own dynamics whilst having the ability to cooperate on a much larger scale. ABC provides material aid, correspondence, publicity, and comradeship. Each year the network organises a week of International Solidarity August 23rd to 30th to commemorate the murder of anarchist comrades Sacco and

shape and determine reality can bear no communities of resistance nor a counter-power.

7. What do you feel or think is the relationship between anarchism and psychedelics?

Anarchism and psychedelics both require an open mind that looks deeper at existence in a way that is disturbing and often frightening to the State and it's faithful masses. Seeing things in a different way to the Establishment is a disruption to the coercive reality of population control. This generates new ideas and unpredictability that blossoms into an analysis and a rupture of the consensual hallucinations that govern us and reign supreme. Social, cultural, artistic, economic, technical and personal breakthroughs are the consequences of these altered states. At it's heart this is about the dynamic between the liberation of the individual and the collective. In their shared investigations into the roots of civilisation, both the anarchists and the psychedelic voyagers came to recognise and value the prime importance of the lifeways of the tribal and indigenous communities. There are lessons that everyone can learn from them, especially in terms of their relationship to nature and to each other in what Pierre Clastres called " a society against the State". Neither anarchism nor the psychedelic journey is about the construction of a new ideology because in the pursuit of both we favour lived experience as equals, making unmediated decisions close to our desires in a spontaneous and sometimes unsettling encounter with freedom and the creativity of consciousness. The fate of our world and countless worlds depends upon it.

6. Why do you think that the State wants to stop this?

The State is a repressive organisation inimical to real freedom. It serves the elites who rule human history ever since the rise of the City as records show. The anarchist economic analysis of self-management and the free exchange of goods and services on an anti-capitalist basis is guided by the twin drives of mutualism and competition based on the most needed parts of individualism and collectivism. We are talking about the social structures that free the one and the many. This is exactly what the State seeks to prevent as it places its whole existence in jeopardy. Our counter-culture acutely owes its history to the radicals of the 1960s onwards, the kaleidoscope of agitators, rebels, artists and recalcitrant lovers that wanted to change everything that was wrong about the post World War Two world. This urgency for change has not gone away – it's more needed than ever. The struggle is one of memory against forgetfulness, an older story, one as old as recorded time: it's in the way we take care of each other and how we relate to the Earth. Fredy Perlman, in his seminal epic, *Against His-Story, Against Leviathan*, traces the State in the rise of monotheism, agriculture, war and patriarchy. These are the roots of the collective madness affecting us and which have destroyed our relationships and led to the environmental crisis. The State – which neither lives nor dies – fights each new generation to conserve itself. That's why we anarchists talk about the destruction of the existent, the struggle against a system of exploitation that is nothing but a death-march. So a counter-culture which is based on free expression, gift economy, and mutual aid is seen as the internal enemy. Even if we may consider aspects of our lifestyle's activism as basically harmless or fulfilling even some socially useful function, the opposite is true as it is the totality of our vision that the State will never forget nor accept. We should also not underestimate the means at the State's disposal, the semi-independent and reactionary nature of those means, the servants, slaves and agents of social control. Those who seek to

Vanzetti after the Haymarket Massacre in Chicago. I've also worked for over two decades with various informal, temporary, unnamed and named groups and clusters concentrating on the same topics of State repression. Although it is difficult to go into the specifics due to the nature of the solidarity work, I can mention the planning of benefit gigs, demonstrations, publications, translations, info-updates, local and international encounters and the general propagation of the concept of revolutionary solidarity, the idea that the best form of support is the continuation of the social conflict against the State.

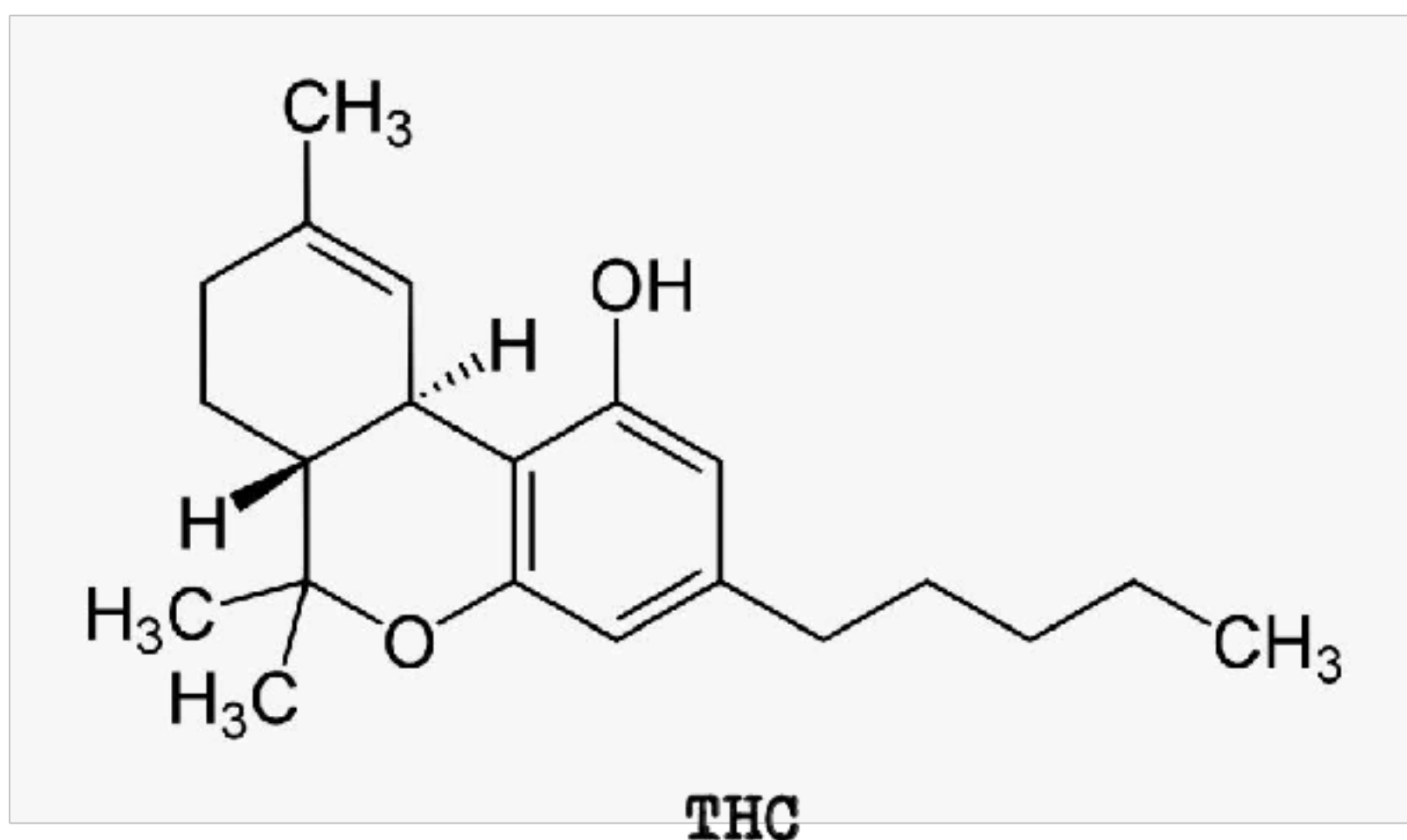


3. What do you now know about prison from personal experience that you would like to communicate?

That my opinions are unchanged. The racist class structure of inequality, poverty and lack of real education is the crime that prison was never intended to resolve. Prison is a function of capitalism and industrialism. Mass incarceration has only existed for a mere 200 years and in terms of being a solution for social problems, prison is an enduring failure. It is another symptom of the civilisation which has reached the point of no return towards it's end. In Ihar Alinevich's memoir, *On the Way to Magadan*, published by ABC Belarus, the comrade talks of three rules. The first, **don't trust**: everything they say is a lie, a half-truth, and even if it is the truth, they use it only for further manipulations. The second, **don't be afraid**: as a rule, they fake it and even if they don't, it's still the only way to learn if you can withstand it or not – the one who is scared, loses everything. If you show you're frightened, you are on a hook and they'll pull everything out from you. The third, **don't beg**: every request should be put in the form of a demand. Any request makes the psychological ambience softer and it can be enough to let them dominate. These three maxims will help you resist interrogation, survive imprisonment, and retain your strength, dignity and sense of self. Others may have different approaches, but these are the ones that aided me. Prison is not a movie, you will find your people, you will adjust and your life does not end. Don't get into confrontations with other prisoners unless absolutely a matter of survival, but don't back down or allow yourself to be bullied or manipulated either. Don't get involved with debt, gossip or racketeering. Keep regular routines, maintain your interests and look after your physical and psychological health as best you can. Watch your back, listen more than you speak and keep your heart open.



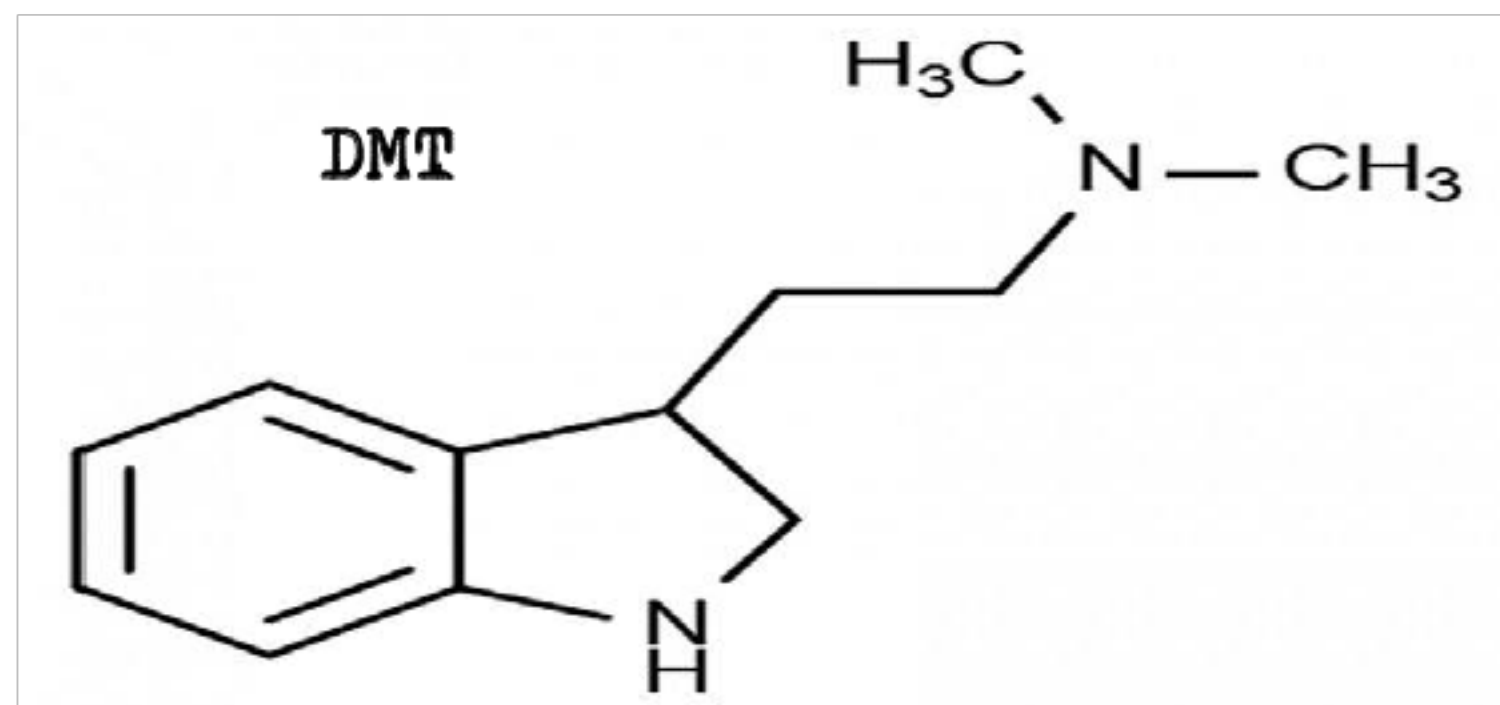
planet. I had been staying in the lush Forest of Dean near the South Wales Brecon Mountains at a series of collective hang-out spaces before I was arrested. One morning, I was driving through the Forest when it became clear to me that I was being pursued by armed cops. After a brief car chase, I was dragged out of my vehicle with AR15's held to my head and chest. In the hang-out I was driving away from, the cops found a medical marijuana grow, 39 grammes of DMT, a sheet of LSD, 350+ grammes of stored Liberty Caps [psilocybin mushroom]. The Operation also raided other collective spaces in the area where they found THC oil, another medical grow, printing press and other technical and tactical equipment. I love the Forest and the Valley, I love to grow tropical flowers like passionflower, I propagate wild strawberries, I grow San Pedro and Peyote. I collect pure spring water from a variety of natural springs. The Forest of Dean is an arboreal plateau above a vast quartz crystal aquifer, a series of underground lakes and waterways. I like to live a kind, gentle and fierce life. In the Forest, there are herds of deer, the majestic stags, wild boar, many types of owls and birds of prey. There are even accounts of jaguar in the area and the entire forest is known as a portal of high strangeness and historic insurrection.



4. With the psychedelic renaissance in full-swing and venture capitalists looking forward to cashing in on psychedelic therapy, how do you think members of the broader psychedelic community should be responding to this in light of the ongoing criminalisation and incarceration of individuals and communities who use these medicines?

The essential fact is that we have to do what we can to prevent our people going to prison in the first place and help those already there to get out as soon as possible. Campaigns against State repression is one part of this, as is aiding in the defence of indigenous communities from assimilation and destruction by corporate forces: corporate patenting, encroachment and resource extraction is all part of this new industry. Secondly, since we are basically speaking of the provision of psychedelics to all those who need them, we have to not only push through legalisation, but to go beyond that towards real emancipation. Our counter-culture and underground should seek to anticipate recuperation or co-optation with an understanding that this is how the system absorbs and markets back to society concepts nurtured by us that it can profit from. Although this feature of capitalism has always been happening, we can use it to spread our own subversive projects. We must begin our own initiatives right away or seek to improve those initiatives underway by maintaining our ethics and values that embody our destination. Our core ideas – horizontal decision-making, non-profit, creativity, and the critique of oppression – are our most powerful tools in this regard. Kevin Tucker's book *The Cull of Personality* discusses Ayahuasca tourism in terms of spiritual tourism or extractivism and decolonisation. It is a highly important contribution to the critical thinking needed in this fledgling sector. But the forces stepping into the psychedelic scene go far beyond unsustainable tourism and cultural appropriation. We're talking about a new therapeutic pharmaceutical industry worth many billions which can only be of benefit ultimately to the harmonious clockwork of finance,

even if there may be some benefits to individuals. These financial forces are causing the damage in the first place – alienation, work, reification, sacrifice, illusory mystification, submission and domination. Aldous Huxley wrote about the function of the drug Soma in his novel *Brave New World* which left us with a potent warning about the ability of fascism to harness certain features of the psychedelic experience that are related to our civilised mass psychology. So it is a reality we must meet in our own ways. I see it, we can talk about the psychedelics and the medicines, but we are not just talking in the context of Western medicine, but the medical industry. We are speaking of something else. These entheogens – and I say this as an atheist nihilist and anarchist chaote – are not actually understood completely at all. They remain as puzzling as consciousness itself. We can use them therapeutically, we can use them artistically, for self-exploration, healing and celebration. They have even been used for psychological warfare and mind control as in the CIA's MK Ultra program. But at some point something very unpredictable occurs: a vital 'other' breaks through, rendering the medicines into a whirlwind of chance. This unknown shifting frontier is where our models and plans become incomplete and our human game interactions need to be viewed with some caution. We meet the event horizon of something unspeakable, something anarchic, ancient, eternal. None of what I am saying is new, but these warnings need to be re-stated for all, especially as I think our goal again is to enable access to the medicines for everyone to bring about what Raoul Vaneigem called “the revolution of everyday life”.



5. Your trial pivoted on what the prosecution called your “alternative lifestyle”. As someone involved in the counter-culture ie DIY festivals, collective community projects, activism etc can you tell us what this lifestyle was like?

Well, the counter-terrorist division accused me of being a dangerous subversive living a clandestine life off-grid, intimately involved in the distribution of hallucinogens even across international borders, all to fund anarchist direct action and the radical counter-information structure 325.nostate.net. It's known that the most beautiful moments in our lives cannot be written down or spoken of, but I'll describe some matters in general. All my life, I've been part of the counter-culture and the anarchist space. I've some reservations about explaining details of my existence as I've only recently defeated a Serious Organised Crime Prevention Order and terrorism investigation. I am still currently held under 8 concurrent sentences not due to expire until November 2024. I am also detained with Pathfinder [anti-radicalisation surveillance] and anti-terrorism/extremism monitoring and restrictive program. It is likely both my close affinities and myself will be subject to scrutiny and attempted intimidation when leaving prison on licence. With that said, it's time to say that both anarchism and the counter-culture have had a resurgence in recent years and I am proud to be part of it. We can talk of campaigns on social and environmental issues, demonstrations, riots, refusals of wage slavery, collective housing projects, self-organised centres and hang-outs, bookshops, food projects and People's Kitchens, illegal raves, autonomous zones, traveller sites and nomadic living, forest occupations and defence, punk and hip-hop gigs, reading, research and study groups, printing presses – clandestine or not, websites, translation projects, physical training – the list is endless and only limited by our imagination and our resources. There are also comrades alone or in groups that are carrying out sabotage, attacks and bank robberies all over the