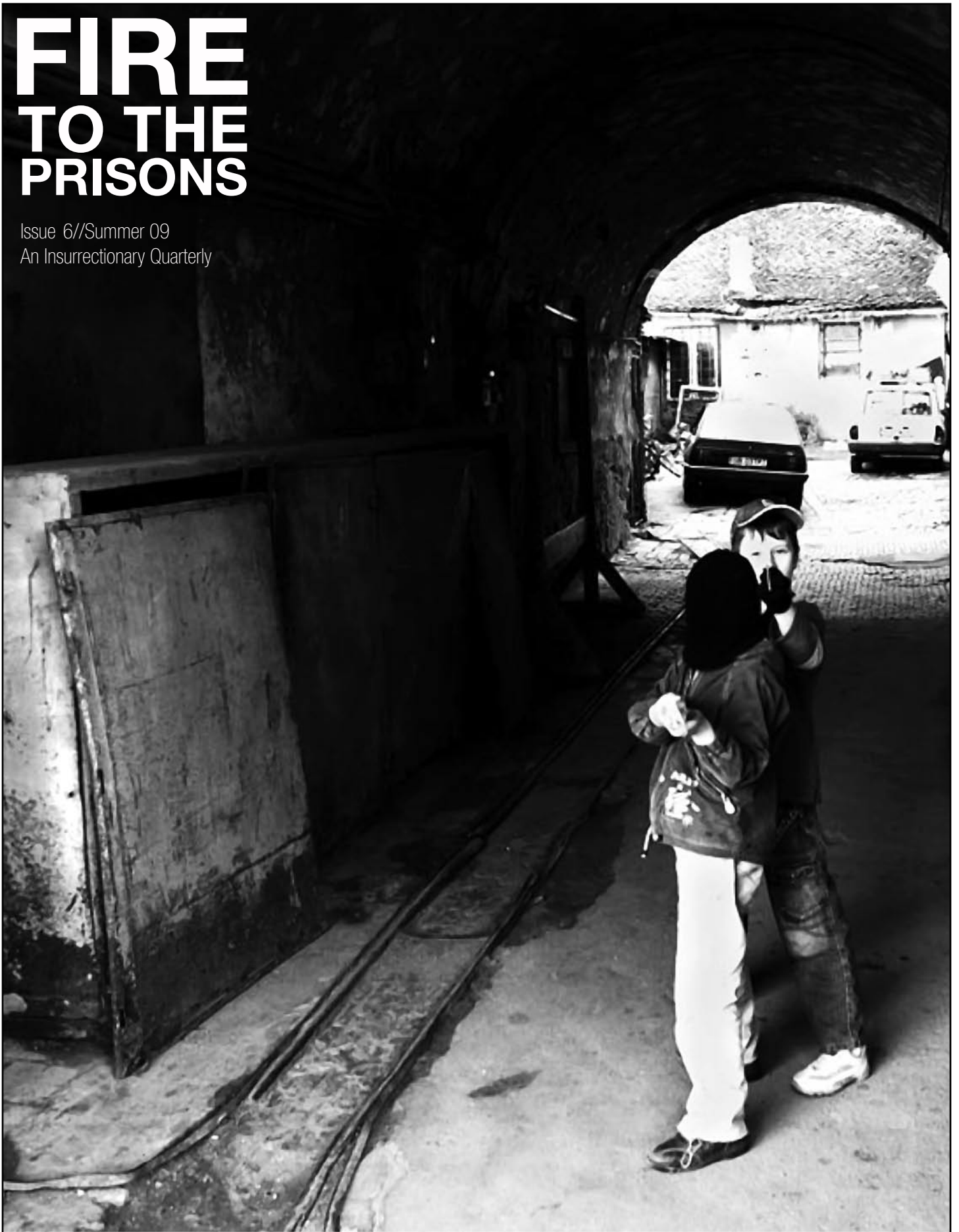


# FIRE TO THE PRISONS

Issue 6/Summer 09  
An Insurrectionary Quarterly



# \*WE ALL WANT SATISFACTION

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*"If I win, I'm gonna buy a huge house and let all my friends live in it."*

*"If I win, I'll travel the world."*

*"If I win, I'll never have to work again."*

\* *You probably won't win the lottery.*

Our understanding of opportunity is limited to the amount of money we have. Going from making \$8-10 an hour, being the only person in a dry town with weed for sale, the ten seconds between the first and last number called for the 90 million dollar lottery: these are moments for which we feel closer to satisfaction. We feel closer to comfort, stability, more possibilities in life, more freedom. So we ignore our frustrations temporarily and return to the ever deceiving faith we are taught to have in the economy and in the success and ambition we are forcefully taught to appreciate in this society. We work so hard to survive

and strive so painfully to live that we compromise every moment to the future satisfaction money promises us one day. Images of happiness surround us, our families and friends and destroy our capability to dream. Is opportunity and ambition something that can only be determined and granted by money? Is the rotting but subtle disappointment we feel in our hourly wage or wrong lotto numbers worth the patience we have with the "opportunities" we are forced to accept? Some people rob banks, some people sell drugs, some people sell their bodies to evade a few of the hours they need for money. Money steals from our lives, but money is still the origin of these foreseen opportunities. Still money determines the potentiality of dreams becoming reality. What if we never get a salary? What if we never lose a rich relative? What if we never win the lottery?


*Will we forever accept our lives in poverty?*

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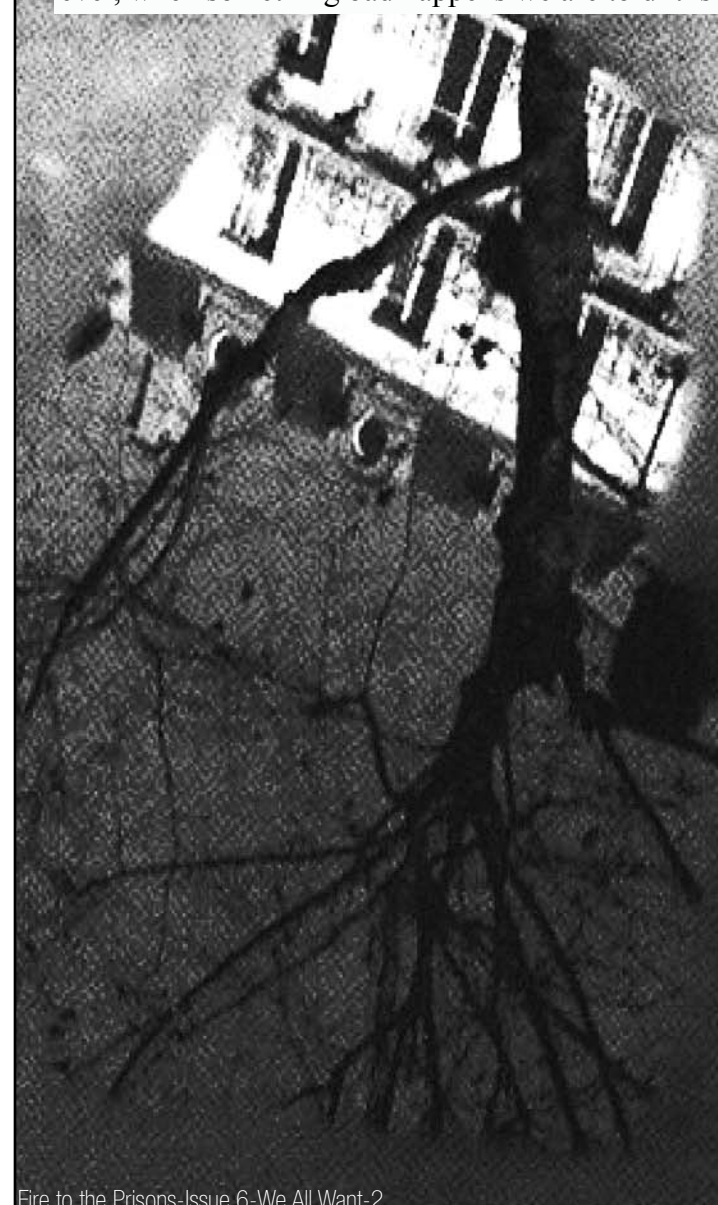
# \*WE ALL WANT INSURRECTION







**H**eaven or hell? God's approval or my approval? The present sucks so I hope for a better future. This is the fuel to most of the god-fearing religious folk of the world. We accept normalcy and routine in our lives because the morality of some alleged god tells us that if we are not to accept such a way of living, then we will be punished eternally. On the other hand, if we accept such a life, we will be rewarded an after-life of satisfaction and glee. The moment is worthless, because "god has planned your life". It's as if our lives are incapable of being good without god's plan. Some may say that is kind of sad, or even pathetic. When something good happens, we're told that it's a miracle, a grace of god. However, when something bad happens we are told it is part of



god's plan to give us good things later, or we question if there is a god, until something good happens again. When things get hard, we are taught to pray, to never assume complete responsibility for the moment or the experience, never assume complete responsibility for our lives because we are all part of god's plan. The church is one of the most praised institutions by the state. Religion is a tax-free enterprise that unlike the police, serves to enforce the normalcy of government controlled everyday life on a non-physical level. God, similarly to the state is something we don't see, but something that determines our lives nonetheless.

*We fear questioning god because the stories we are told of hell. We fear to question the state, because of the stories we are told of prison. If we are to assume responsibility for our lives, we must question everything that exists with an inherent intention to control them. Whether or not this means atheism or burning churches and killing priests, the sooner we are rid of god, the closer we are to experiencing a fuller and free life.*



When a cop shoots a “poor” black kid, you generally only hear about it if the killing was caught on video or unusually performed (unusual being when the person was either shot in the back or 50 times). When white or rich people die it becomes a news story. The economy is only bad when rich people are losing money. A bad neighborhood means a non-white, non-rich neighborhood. A safe neighborhood means the opposite. White people are expected to be rich, the other rich people are praised for being rich, and they are recognized as proof of social opportunity. Whether or not there are exceptions, whether or not there are rap and basketball careers, straight A’s, or modeling, everyone knows how the social geography of the modern world is maintained. In American cities, the nice neighborhoods are the rich and white ones;

the bad neighborhoods are everything else. In the globalized economic world, the stable nations are the white ones (Western and Northern Europe, North America), the impoverished ones are everything else. Again there are exceptions, the ruling class of India and China may propose this argument, but generally speaking, we all privately recognize this. Is this not offensive? Is this something to accept? Will heaven be different? How do we rationalize this to ourselves? Seriously, what the fuck!?

9/11 was a big deal because it happened on American soil. Never mind the fact that the part of the world the attack is accused of from stemming from has been under the military pressure of western nations for decades prior, reaching death tolls far beyond 9/11. Will Smith, Jay-Z, Barack Obama: this is the evidence to opportunity for non-white born

middle class people? Is the Middle East supposed to accept murderous control by the west because it’s the way things are supposed to be? If you were born poor or non-white, are you supposed to accept that your life might be harder before the economic coercion of modern survival because it’s the way things are supposed to be? Why accept this? Because really, if we got our shit together and reclaimed our livelihood as healthy communities working for ourselves and those we care about, do you think that the ones who are comforted by this set up would support that? The bottom of the pyramid is always bigger and it holds the whole thing up.

*We should stop blaming ourselves, and start blaming the things separate of ourselves that control us. If we keep blaming ourselves, we are accepting a system that does not accept us.*





Police are cowards. They front like they're tough, but really they are cowards. Anytime you stand up to the police, no matter if you were beaten, beat them, were arrested, or got away, you are ALWAYS tougher. They'll chase you and run red lights, beat the shit out of you (generally if you are handcuffed or on the ground), hop fences, and shoot. But they are taking no risk, their pampering parent-the state- will always protect them. When you run a red light, when you choose to fight back you are taking a risk. When the police beat or kill people they do it while assured of no pre-determined consequence, they are basically beating a blind and paralyzed 7 year old (they probably do sometimes). They front like they're tough, but they ain't shit. When they fight, they attack with the tank that is the state. When we fight, all we have is the tank that is our hearts, our sense of self-respect.

If I knew that I could fight a police officer without the concern of legal consequence, just the cop backing him or herself up, I would probably have my daily planner set up for the next year. Nobody who matters likes the police; they protect the property of the rich, the normalcy of everyday life and the fear that mediates our relationship with the world around us. If we had the back that they had, we would destroy them, humiliate them and eliminate the hand that feeds them: the state. If we had the back we would get our revenge on these cowards. Because that is what the police are: cowards. Our back will be the rage they produce. They are traitors to our humanity. All cops will always be. Nice or not; its inherent to their position. All cops are bastards. They are the untouchable bully children of the State, but if we were to man up, we could be the uncontrollable children of their demise.

\* YOU DON'T HAVE TO BE A PUNK, DEVIANT, DORK, OR CHILD OF A SUBURBAN DIVORCE TO BE RADICAL, TO STAND UP FOR YOURSELF ON A BIG LEVEL.

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Smelly hippies, prissy college students, punk rockers and sleazy college professors make up the face painted by the mainstream when presenting dissent. Opposition is something specialized, we are told. We are told that it is a privilege of the middle class, the trend of another generation, something that has already been done or is only feasible when one can fulfill a certain aesthetic or identity. The origin of opposition is simple: it's frustration, dissatisfaction. These are feelings that very accessible and are seemingly more sincere when embraced by the less than typical revolutionary communities. We riot when our frustration has gotten too strong, too incapable of being held in. Because our understanding of change is within the context of politics, anything that is not recognized as political is considered not a force for drastic change.

Riots speak for themselves, cop shootings speak for themselves, lootings speaks for themselves, rapists shot in the act speak for themselves, school and workplace shootings speak for themselves. But we are spoken to about them by the mainstream that only recognizes opposition on its terms: through politics (the game of

power) of normalcy and patience, not through action and struggle without compromise. So according to the mainstream, when someone shoots as many cops as possible before they are killed, it is not an act of opposition to the police presence in everyday life, but is an act of "insanity". You "protest peacefully" and we are told this is how to get our points across. You push the boundaries of hygiene and image and express your frustration with the world just by responding as much as you're allowed to by the same world you're frustrated with, to the images that are presented to us by the mainstream. It is important to recognize that sub-culture and aesthetic have nothing to do with struggle. Freedom, and the desire to achieve freedom, has no face that can be painted. No political ideology or identity could ever fully encompass freedom, because freedom is made freedom by an inability to set a limit or framework. The desire for freedom is something that should reflect the same logic that determines a free context, making no face, aesthetic, or lifestyle capable of fully representing a desire for freedom, or a desire to destroy what stands between one from being free. You don't have to be

weird or political to be frustrated or want change. Real change is never political because to be political you must have an interest in working with the political forces that exist. To be weird you have to determine your aesthetic solely within the context of responding to what is normal. In both cases you are letting what you oppose determine the extent of your opposition; in both cases no goal could be achieved that really challenges the current, since the current sets the precedent for what you are responding to.

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*Revolt is strongest when it is through a commonly recognized desire for freedom, not an isolating need for distinct identity.*

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We don't have the time to cook so we eat Doritos and pre-packaged sandwiches when we're hungry. We only have the time for food when it's fast. Our bodies remain forever malnourished and we are constantly filling the dietary void. We are unhealthy not because we choose to be, but because we can't afford otherwise. We don't always have the time other than when we're sleeping to dream about what it is we want or where it is we want to see our lives go, so we look to the forever changing but always somewhat the same set of images and ideas fed to us on television, radio, billboards, commercials, etc. Our desires are limited to an understanding of possibility by a very dreary social reality. Sex, friendship, excitement, inspiration: these are all things I assume people want. These are all things we yearn for on a deep level. These are things that money sells to us and the police mediate. We feel like we need to have money to get sex. We judge our success in the bedroom based on a standard of beauty we masturbate to in porn or stare at in magazines and reality shows. We fall in love and conclude such warmth in our lives with the cold government recognition of the relationship known as marriage. Our friendships may be the most important

source of comfort in our everyday lives. But our opportunities to bond are stolen from us by work and the exhaustion of our constant strife to survive. We make up for a lack of time with Facebook or Myspace comments, phone messages and the brief events where we have our scheduled social experiences. Because we are isolated by the prison of everyday survival, we feel a need to save up a day's pay so we can afford to hang out at the bar or club, so we can AFFORD to meet people. We go on vacations, if we have the money, where we are told that these are the times to take risks or try new things. We can only experience inspiration when we can think, we can only think when we can relax, we can only relax when we are away from work, when we are away from the general portion of our lives. The beach is a vision of nothingness, where everything as we know it is gone. Maybe this is why the beach is understood as inspiring (we are told there are resorts for this). When our desires are told to us, or even more offensively, sold to us, do we really have any understanding of self, of our lives or of what it is that we want? The idea of reclaiming our desires and possibilities in life without the rule of money or government is a very dangerous idea.



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Re-examining the satisfaction we find in spending hours of our life miserable to eventually buy the hottest new vintage Nike's or Urban Outfitter jeans is a very dangerous idea. Re-examining our entire understanding of desire and satisfaction is a very dangerous idea. Since money and government exists to keep things (us) in order, then examining possibilities beyond the context that money or power produces is violating the standard of safety or order, hence being dangerous. If we are to be "dangerous" in this way, we are daring to challenge everything as we know it. We dare to contemplate whether or not we are satisfied. Most of us feel this in subtle ways, but most of us do drugs. The conclusions can be so hard. Some of us choose to challenge money, power, or whatever it is we see threatening our satisfaction. Unfortunately, most people that choose to do this, let's say, "get political" and allow the ambition of their struggles to be restrained to the standards and possibility that the social reality of money and power encourage. They hope that politicians and police will listen, big companies will listen, land-lords will listen,

bosses will listen, art will listen. They hope that the same forces that are perceived as the origin of their frustration will change. They look for the political fillers of more social leniency- one less law, one more national forest protected, one cop punished by the system it works for. If we look to change our lives or the context we are living in, there is no way to fully achieve the contrary by playing by the rules of the forces that motivate our desire for change. Is it more letters the politicians need to get? Or is it more bullets? Is it more lawsuits the police need to get? Or is it more bullets? Is it a union our workplaces need so work will be more tolerable? Or is it fire? Is patience really something we should show the forces that impoverish our lives? Insurrection is a word for impatient struggle. Democrats, Republicans, communists, capitalists; such a word is not accessible to. Insurrection is a word that is free of the left and right wings. It is free of everything that looks to be patient and work or manipulate the powers that be. Insurrection is a word that describes a non-filler political discourse, that looks to destroy the powers that be, and to

create the realest opportunity for freedom: a life that we are responsible for.

Drastic change can only be brought about through drastic measure. Insurrection also defines a struggle that does not look for permission. It is a word that describes a force that does not ask, but takes without patience and without compromise. Our life energy is forced to submit to the provided means to survive within an economy. If we begin to look for a life to live, as opposed to just constantly survive, we could immediately take all of our energy and put it towards achieving an everyday life and reality we are comfortable with. Gangs could become mobile street crews wreaking mayhem on the normalcy of police mediation of neighborhoods. Block parties could become occupied streets. In a free life, anything is possible. In a life of survival, we are forced to accept and obey because any breaks along the way may mean no food on our plates.

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*Imagine insurrection being an immediate break from the lives we were told we were supposed to have. Imagine that insurrection is an opportunity for such a break to become permanent. The state wants us to play politics, the economy wants us to play the game of survival; our lives are not games, we need to stop playing now.*



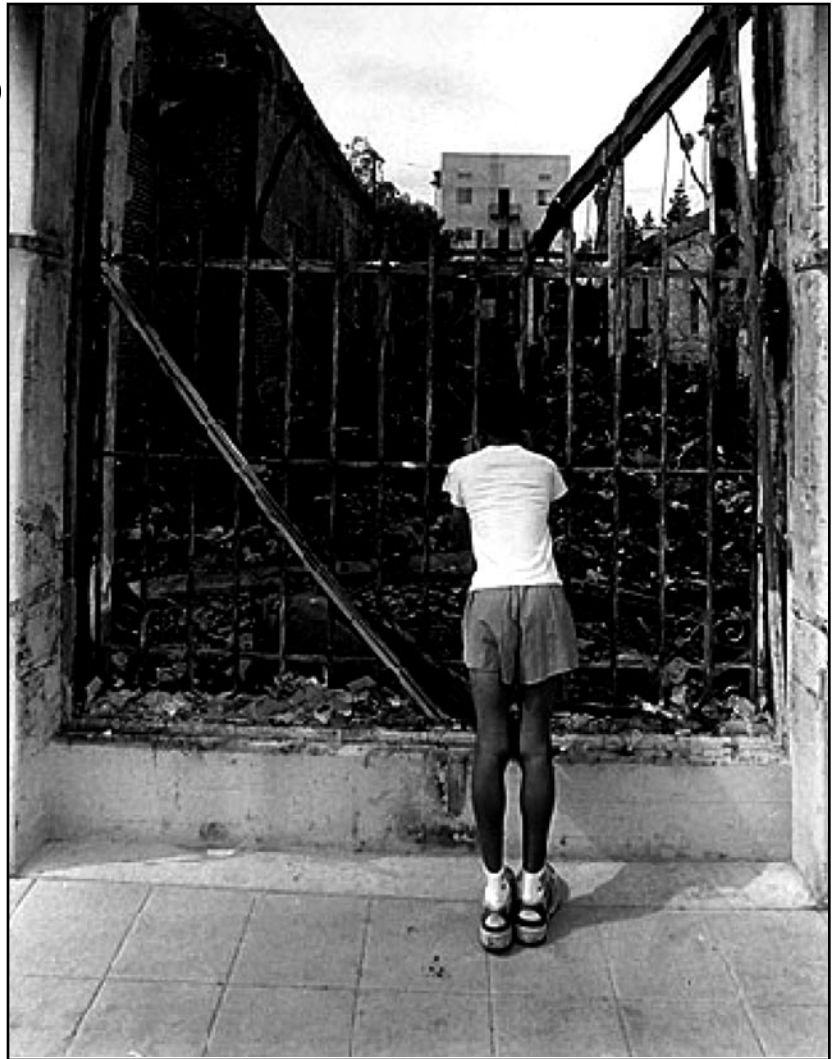
# GREETINGS



A brief message from the editors.

If your publication does not go through transitions, it does not grow. What you write about in some way reflects what you are inspired by or interested in. Each issue reflects the individuals or communities whom contribute to its production; the writers and those responsible for the resistance written about. We have become more and more frustrated with politics. It is frustrating to feel like we are catering to a specific milieu or political identity and in the process of destroying politics, we feel the need to remove our self from the aesthetic of politics in the process of challenging its very existence. But when you publish a periodical you sadly rely on the distribution or support of particular political groups or subcultures in society. We feel that dropping a formal identity would help to make this periodical an inclusive forum for frustration with everyday life, a feeling beyond politics and more specifically beyond isolating sub-cultures.

We want this to be a forum for inspiration, not a collectible for a unique library. With this project we are trying to provoke a social force that will push for more of its kind. A diversity of attack is something we try to focus on. This is with the intention to reach the thoughts of different struggles and areas that experience their own repressions in everyday life. We are trying to challenge having a particular aesthetic or identity attached to this publication. In the process of challenging politics, we are interested in discouraging any political assumptions of this magazine. Those mentioned as “political prisoners” for example, are those imprisoned for participating in struggles we are sympathetic to, but do not exclusively subscribe to. Conflict with the state, conflict with the economy, conflict with industry, all instances of conflict excite us and are seen as opportunities for something larger. As the state is the sanction for politics, all prisoners of any prisons could be considered political.



With the intention of trying to show support for campaigns we are excited about, we try to raise awareness and encourage solidarity with those who fall victim to the state’s attempts to defend itself. Those arrested that are mentioned specifically in this magazine are individuals actively trying to expose state vulnerabilities by attacking what it defends or more directly its formal presence (government buildings, police, production sites, and so on.)

We are a forum for frustration, a paper “blog” that looks to connect different tensions in society, hoping to inspire a larger desire to radically challenge the circumstances of our everyday lives. We are not a political party looking to have a say on the social trajectory of politics (the game of power). We represent only our sympathies for the physical presence of tension, acting as a force for the social trajectory of freedom. Although anarchy is a word that excites us, we are not representatives of a future world. We are individuals who, along with everyone else, is stuck in the current social reality, but are looking to challenge in a real way the presence of repression and mediation in modern everyday life.



**We want** to encourage **conflict and agitation** by all means, therefore our content will report and comment coming from a perspective of **pro-confrontation, pro-disruption, and pro-conflict.** These are the things we want to be associated with in this publication. No banner could capture all the possibilities of our resistance. But a common knowledge of how others act to certain things we feel can help to **strengthen forces of resistance in society,** thus **further** help **de-stabilize** the forces of **power** in society that prevent us from being a fully existing

**US**



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**A**s we mention in every issue; our content is intended for informational or educational purposes only. Fire to the Prisons is in no way responsible for the decisions those reading this publication choose to make in response to the message perceived in the writings. Fire to the Prisons in no way encourages any illegal conduct. We are purely providing a forum for conversation; and any attempt to connect this publication to any illegal behavior is a complete fabrication by forces interested in impeding information such as this.

**F**ire to the Prisons is in no-way a “for profit” publication; nor is it a formal enterprise under state terms of legitimacy. All content in this publication we encourage the re-printing or re-distribution of; especially the issue in it’s entirety. Printable files for re-distribution of this magazine (current and back issues) are available for free on our website:

[www.firetotheprisons.com](http://www.firetotheprisons.com)

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# ANY- THING CAN HAPPEN



*“Be realistic, demand  
the impossible.”*

This slogan developed in May 1968 by revolutionaries in France, flies in the face of common sense, especially the “common sense” of American propaganda. In fact, in terms of American “common sense”, much of what happens in the world everyday is impossible. It can’t happen, if it does happen, then the official “common sense” is nonsense: it is a set of myths and fantasies. But how can common sense be nonsense? That’s impossible.

To demonstrate that anything is possible, this essay will place some of the myths alongside some of the events. The essay will then try to find out why some of the myths are possible, in other words, it will explore the “scientific basis” of the myths. The essay, if successful, will thus show that anything is possible: it’s even possible for a population to take myths for common sense, and it’s possible for myth makers to convince themselves of the reality of their myths in the face of reality itself.

## *“American Common Sense”*

-It’s impossible for people to run their own lives; that are why they don’t have the power to do so. People are powerless because they have neither the ability nor the desire to control and decide about the material and social conditions in which they live.

-People only want power and privileges over each other. It would be



impossible, for example, for university students to fight against the institution which assures them a privileged position. Those students who study do so to get high grades, because with the high grades they can get high-paying jobs, which means the ability to manage and manipulate other people. If learning were not rewarded with high grades, high pay, power over others and lots of goods, no one would learn; there would be no motivation of learning.

-It would be just as impossible for workers to want to run their factories, to want to decide about their production. All that workers are interested in is wages: they just want more wages than others have, so as to buy bigger houses, more cars and longer trips.

-Even if students, workers, and farmers wanted something different, they're obviously satisfied with what they're doing, otherwise they wouldn't be doing it.

-In any case, those who aren't satisfied can freely express their dissatisfaction by buying and voting: they don't have to buy the things they don't like, and they don't have to vote for the candidates they don't like.

It's impossible for them to change their situation any other way.

-Even if some people tried to change the situation some other way, it would be impossible for them to get together; they'd only fight each other, because white workers are racists, black nationalists are anti-white, feminists are against all men, and students have their own specific problems.

-Even if they did unite, it would obviously be impossible for them to destroy the State and the police and military potential of a powerful industrial society like the United States.

### *The Events*

Millions of students all over the world—in Tokyo, Turn, Belgrade, Berkeley, Berlin, Rome, Rio, Warsaw, New York, Paris—are fighting for the power to control and decide the social and material conditions of which they live. They are not stopped either by the lack of desire or lack of ability; they are stopped by the cops. Perhaps they're inspired by other fighters who held on



against cops: the Cubans or Vietnamese... Students in Turin and Paris, for example, occupied their universities and formed general assemblies in which all the students made all the decisions. In other words, the students started running their own universities. Not in order to get better grades: they did away with tests. Not in order to get high paying jobs or more privileges: they started to discuss the abolition of privileges and high paying jobs; they started to discuss putting an end to society in which they had to sell themselves. And at that point, sometimes for the first time in their lives, they started learning.

In Paris young workers, inspired by the example of the students, occupied an aircraft factory and locked up the director. The examples multiplied. Other workers began to occupy their factories. Despite the fact that all life long they had depended on someone to make their decisions for them, some workers set up committees to discuss running the strike on their own terms, letting all workers decide, and not just on the union's terms—and some workers set up commissions to discuss running the factories themselves. An idea which is pointless to think about in normal times, because it's absurd, it's impossible, had suddenly become possible, and it became interesting, challenging, fascinating. Workers even began to talk about producing goods merely because people needed them. These workers knew that it was "false to think that the population is against free public services, that farmers are in favor of a commercial circuit

stuffed with intermediaries, that poorly paid people are satisfied, that 'managers' are proud of their privileges..” Some electronic workers distributed equipment to demonstrators protecting themselves from the police; some farmers delivered free food to striking workers; and some armaments workers talked about distributing weapons to all workers, so that the workers could protect themselves from the national army and police.

In spite of a lifetime of business propaganda about how “satisfied” workers are with the cars, houses and other objects they receive in exchange for their living energy, workers expressed their “satisfaction” through a general strike which paralyzed all French industry for a month. After being trained for a lifetime to “respect law and order”, workers broke all the laws by occupying factories to see to it that the factories continued to “belong” because as they quickly learned, the cops are there to see to it that the factories “belong” to capitalist owners. The workers learned that “law and order” is what keeps them from running their own productive activity, and that “law and order” is what they'd have to destroy in order to rule their own society. The cops came out as soon workers acted on their own dissatisfaction. Perhaps the workers had known all along about the cops in the background; perhaps that's why the workers had seemed so “satisfied”. With a gun pointing at his back, any intelligent person would be “satisfied” to hold his hands up.

Workers in Paris and elsewhere

began to accept the students' invitation to come to the University of Paris auditoriums (at the Sorbonne, Censier, Halle-aux-vins, Beaux Arts, etc.) to talk about abolishing money relations and turning the factories into social services run by those who make and those who use the products. Workers began to express themselves. That is when the owners and their administrators threatened civil war, and an enormous police and military machine was deployed to make the threat more realistic. With this crass display of the forces of “law and order”, the king stood monetarily naked: the repressive dictatorship of the capitalist class was visible to all. Whatever illusions people might have had about their own “consumer sovereignty” or “voting power”, whatever fantasies they may have had about transforming capitalist society by buying or voting, they lost them. They knew that their “buying power” and “voting power” simply meant servility and acquiescence in the face of enormous violence. The student revolt and the general strike in France (like the black revolt in the U.S., or the anti-imperialist struggle on three continents) had merely forced the ever-present violence to expose itself: this made it possible for people to size up the enemy.

In the face of the violence of the capitalist state, students, French workers, foreign workers, peasants, the well paid and the poorly paid, learned whose interests they had served by policing each other, by fearing and hating each other. In the face of the naked violence of the common oppressor, the divisions

among the oppressed disappeared: students ceased to fight for privileges over the workers and joined the workers; French workers ceased to fight for privileges over the foreign workers, and joined together with the foreign workers; farmers ceased to fight for a special dispensation, and joined the struggle of the workers and the students. Together they began to fight against a single word system that oppresses and divides students from workers, qualified workers from unqualified, French workers from Spanish, black workers from

destroy the state and its repressive apparatus, yet they occupied and started running the universities, and in the streets they returned the cops' volley of teargas with a volley of cobblestones. This too was an exemplary action: workers in a number of factories took courage, occupied their factories, and were ready to defend them from the "owners".

--The first workers who occupied their factories in order to take them over and start running them knew



white, "native" workers from "home" workers, colonized peasants from the whole "metropolitan" population.

*The struggle in France did not destroy the political and military power of capitalist society. But the struggle did show that this was possible:*

--Students at a demonstration in Paris knew they could not defend themselves from a police charge, but some students didn't run from the police; they started building a barricade. This was what the March 22 Movement called an "exemplary action": a large number of students took courage, didn't run from the cops and began building barricades.

--Students knew that they could not, by themselves,

that they could not destroy the power of the capitalist class unless all workers took over their factories and defended them by destroying the state and its repressive power, yet they occupied the factories. This too was an exemplary action, but these workers did not succeed in communicating the example to the rest of the workers: the government, the press, and the unions told the rest of the population that the occupying workers were merely having a traditional strike to get higher wages and better working conditions from the state and the factory owners.

*Impossible? All this happened in a two-week period at the end of May in 1968. The examples were extremely contagious. Is anyone really sure that those who produce weapons, namely workers, or even the cops and soldiers, who are also workers, are immune?*

## *“Scientific Basis” of the “Common Sense”*

A “social scientist” is someone who is paid to defend this society’s myths. His/her defense mechanism, in its simplest formulation, runs approximately as follows. s/he begins assuming that the society of his time and place is the only possible form of society; s/he then concludes that some other form of society is impossible. Unfortunately, the “social scientist” rarely admits his/her assumptions and usually claims that s/he doesn’t make any assumptions. It can’t be said that the social scientist is lying outright: s/he usually takes his/her assumptions so much for granted that s/he doesn’t even know he’s making them.

The “social scientist” takes for granted a society in which there’s a highly developed “division of labor”, which includes both a separation of tasks and a separation (“specialization”) of people. The tasks include socially useful things as producing food, clothing and houses, and also such socially useless things as brainwashing, manipulation and killing people. To begin with, the “scientist” defines all of these activities as useful, because society could not run without them. Next, the scientist assumed that these tasks can only be performed if a given person is attached to a given task for life, in other words if the specialized tasks are performed by specialized people. S/He does not assume this about everything. For example, eating and sleeping are necessary activities; society would break down if these things were not performed. Yet even the “social scientist” does not think that a handful of people should do all the eating while the rest don’t eat, or that a handful of people should do all the sleeping while the rest don’t sleep at all. It is assumed that the need for specialization exists only for those activities which are specialized in his/her particular society. In the corporate-military society, a few people have all the political power, the rest have none; a handful of people decide what to produce, the rest consume it; a handful of people decide what kind of houses to build, and the rest live in them; a handful of people decide what to teach in classrooms and the rest

swallow it; a handful of people create and the rest are passive; a handful of people perform and the rest are spectators. In short, a handful of people have all the power over a specific activity, and the rest of the people have no power over it even when they are learning what to do with it until they have it. From this the “scientist” concludes that people have neither the ability nor the desire to have such power, namely to control and decide about the social and material conditions in which they live. More straightforwardly, the argument states: people do not have such power in this society, and this society is the only form of society; therefore it is impossible for people to have such power. In still simpler terms: People can’t have such power because they don’t have it.

Logic is not taught much in American schools and the argument looks impressive when it is accompanied by an enormous statistical apparatus and extremely complicated geometrical designs. If a critic insists on calling the argument simplistic and circular, s/he is turned out as soon as the “scientist” starts “communicating” in a completely esoteric language which has all the logical fallacies built-in, but which is comprehensible only to “specific colleagues”.

Mythological conclusions based on mythological assumptions are “proved” by means of the statistics and the charts; much of “supplied social science” consists of teaching young people what kind of “data” to gather in order to make the conclusions come out, and much of “applied social science” consists of teaching young people what kind of “data” to gather in order to make the conclusions comes out, and much of “theory” consists of fitting this data to the pre-established formulas. By means of numerous techniques, for example, it can be “proved” that workers would rather have high paying jobs, that people “like” what they hear on the radio or see on television, that people are “members” of one or another Judeo-Christian cult, that almost anyone votes either Democrats or Republicans.



Students are taught one set of methods for gathering the data, a second for arranging them, a third set for presenting them, and “theories” for interpreting them. The apologetic content of the “data” is covered up by its statistical sophistication. In a society where eating depends on getting paid, and thus where doing “meaningful work” may mean one doesn’t get paid, a worker’s preference for high paying meaning jobs merely means s/he would rather eat than not eat. In a society where people do not create and control what they hear on the radio or see on television they have no choice but to “like” what they hear and see, or else to turn the damn thing off. People who know their friends would look at them funny if they were atheists prefer to go to one or another church, and almost anyone who knows s/he is in a society where friend or job loss would occur if s/he were a socialist or an anarchist obviously prefers to be a Democrat or a Republican. Yet such “data” serves as the basis for the “social scientists” conception of people’s possibilities and impossibilities, and even of their “human nature”.

The interviews, polls, and statistical demonstrations about people’s religious affiliations, electoral behavior, job [preferences], reduce people to monotonous data. In the context of this “science”, people are things, they are objects with innumerable qualities-and surprisingly enough, each one of these qualities happens to be served by one or another institution of the corporate-military society. It just so happens that people’s “material tastes” are “satisfied” by corporations, and their “physical urges: are “satisfied” by “spiritual tendencies” are “satisfied” by the cults, and that their “political preferences” are “satisfied” either by the Republican or Democratic party. In other words everything about American corporate-militarism fits people just perfectly.

Everything is tabulated except the fact that a working person serves as a tool, that s/he sells his/her living time and creative ability in exchange for objects, that s/he doesn’t decide what to make, nor for whom, nor why.

The “social scientist” claims to be empirical and objective; s/he claims to make no value judgments. Yet by reducing the person to the bundle of tastes, desires and preferences to which they are restricted in capitalist society, the “objective scientist” makes the bizarre claim that this bundle is what the worker is; and makes the fantastic value judgment that the worker cannot be other than what he is in capitalist society. According to the “laws of human behavior” of this “science”, the solidarity of students with workers, the occupation of factories by workers, the desire of workers to run their own production, distribution and coordination, are all impossible. Why? Because these things are impossible in capitalist society, and for these “scientists” who make no value judgments, existing societies are the only possible societies, and the corporate-military society is the best of all possible societies.



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Given the value judgments of these experts (“who make no value judgments”), everyone in American society must be satisfied. For these valueless “scientists,” dissatisfaction is a “value judgment” imported from abroad, for how could anyone not be satisfied in the best of all possible worlds? A person must have “foreign based ideas” if s/he doesn’t recognize this as the best of all possible worlds; s/he must be unbalanced if s/he’s not satisfied with it; s/he must be dangerous if s/he means to act on his/her dissatisfaction; and must be removed from his/her job, starved if possible, and killed if necessary, for the continued satisfaction of the expert.

To the American social scientist, “human nature” is what people do in corporate-military America: a few make decisions and the rest follow order; some think and others do; some buy other people’s labor and the rest sell their own labor; a few invest and the rest are consumers; some are sadists and others masochists; some have a desire to kill and others to die. The “scientist” passes all this off as “exchange”, as “reciprocity”, as a “division of labor” in which people are divided along with tasks. To the “social scientist” this is all so natural that s/he thinks s/he makes no value judgments when s/he takes it all for granted. Corporations and the military even give “scientists” grants to show that it has always been this way: grants to demonstrate that this “human nature” is lodged in the beginning of history and in this depths of the unconscious. (American psychologists—especially “behaviorists”—make the ambiguous “contribution”

of demonstrating that animals also have a “human nature”—the psychologists drive rats mad in a situation similar to a war which the psychologists themselves helped plan, and then they show that rats, too, have a desire to kill, that they have masochist tendencies,...)

Given this conception of “human nature,” the strength of the corporate-military system does not reside in the potential violence of its army and police, but in the fact that the corporate-military system is consistent with human nature.

In terms of what the American “social scientist” takes for granted, when students and workers in France started to fight to do away with “reciprocity,” “exchange,” and the division of labor, they were not fighting against the capitalist police, but against “human nature”. And since this is obviously impossible, the events that took place in May, 1968, did not take place.

### *“Common Sense” Explodes*

The question of what is possible cannot be answered in terms of what it is. The fact that “human nature” is hierarchical in a hierarchic society does not mean that a hierarchic division of people among different tasks is necessary for social life.

It is not the capitalist institutions which satisfy human needs. It is the working people of capitalist society who shape themselves to fit the institutions of capitalist society.

In such a society, students who prepare to sell themselves as high-salaried managers and manipulators must tell their buyers and themselves that, as “professionals”,

they’re superior to non-University manual workers.

In such a society, WASP (White Anglo-Saxon Protestant) workers who sell themselves for higher-paying, easier jobs, frantically tell themselves and their buyers that they’re better, work harder, and are more deserving than foreigners, Catholics, Jews, Puerto Ricans, Mexicans, and Blacks; black “professionals” tell themselves that they’re better than black manual workers; all whites tell themselves that they’re better than South American, Asian, or African “natives”. Since WASPS systematically succeed in selling themselves at the highest price, everyone below tries to make himself as much a WASP as possible. (WASPS happen to be the traditional ruling class. If midgets systematically got the highest price, everyone below would try to be a midget.)

To keep its relative privileges, each group tries to keep the groups below from shaking the structure.

Thus in times of “peace” the system is largely self-policed: the colonized repress the colonized, blacks repress blacks, whites repress each other, the blacks, and the colonized. Thus the working population represses itself, “law and order” is maintained, and the ruling class is saved from further outlays on the repressive apparatus.

To the “social scientist” and the professional propagandist, this “division of labor is as natural as “human nature” itself.

*Unity among the different “interest groups” is as inconceivable to the “social scientist” as revolution.*



# BECAUSE ANY- THING IS POSSIBLE

While holding as “scientifically proved” that the different groups cannot unite in an anti-capitalist struggle, the expert does all he can to prevent such unity, and his colleagues design weapons just in case people did unite against the capitalist system.

*Because sometimes the whole structure cracks.*

The same expert who defines the capitalist system as consistent with “human nature”, with people’s taste, wishes, desires, constructs the arsenal of myths and weapons with which the system defends itself. But what does the system defend itself against: human nature? If it has to fight against human nature to survive, then by expert’s own language, the system is extremely unnatural.

Thus while some experts define the rebellion of France as impossible because it is “unnatural”, their expert colleagues design the incapacitating gases with which cops can suppress such impossible rebellions.

*Because anything is possible.*

-Fredy Perlmen, 1968

May 1st; also known as Mayday; also known as international workers day; it has acted as a day for the exploited, tormented, and controlled by capitalism to feel recognized. Although Mayday has been perceived as an opportunity for the left to push its agendas and maintain its limited idea of resistance by buying protests and the attention of many conscious proletarians; many have been able to intervene; now, and historically. In Europe we see this most; when the first brick is thrown; when the first barricade is built; the lines are clearly drawn.

As the police maintain the system that coerces us to accept class; to accept work; confrontation with them can only be necessary during this day of empowerment for the powerless. As the labor recognized in this day produces the cash to consume and the products to sell, attacking stores that celebrate the social divisions that keep workers down and owners up; attacking the symbols of wealth can only be necessary in framing the significance of this day. The following is a compiled list of events from this Mayday 2009 from North America and around the world; may our attacks strengthen our side of this fence; may this Mayday be an implication of the coming social war. May these attacks spread; may these confrontations re-occur; not just on designated days of dissent and distress; but everyday; for everyday is a celebration of exploitation and domination in this culture; for everyday is another chance to reclaim the following one.



*Mexico//April 30th: Banks, meat markets, and luxury cars; targeted in mayday night of action.*

Communiqué claiming the action:

(Translation from Bite Back magazine: [www.directaction.info](http://www.directaction.info), please mind the grammar)

Last night, April 30, as a response to the call for a day of action against capitalism and in solidarity with the prisoners of social war, the following sabotages were carried out anonymously:

-In the City of Nezahualcoyotl, Mexico State: 3 Bancomer and h.s.b.c. ATMs were incinerated. 1 Bancomer bank was sabotaged with paint on its windows.

-In the Ixtapalapa borough, Mexico City: 1 Banamex ATM was burned with a molotov.

-In the Xochimilco borough, Mexico City: 2 skotia bank ATMs were incinerated. 4 luxury automobiles from a Jeep and Chrysler dealership were incinerated. 7 Telmex corporation phones were sabotaged. 6 meat markets were glued. Various churches and schools were painted.

-In the Azcapotzalco borough, Mexico City: various paintings were done against the construction of a gas station, against the police and in solidarity with prisoners.

-In Ecatepec, Mexico State: 1 window was broken and a camera destroyed at a b.b.v.a. bank.

-In Coacalco, Mexico State: 1 luxury Toyota was incinerated.

*For the expansion of social war.*

That the flame of insurrection spreads everywhere



that the powers that be tremble, that the world of capital explodes in front of the social uprising. War!!! against those who exploit nature to get rich, against those who kill animals, against those who murder and imprison our compañeros and social fighters.

The virus of social control or 'swine flu' could not stop us, the virus of the insurrection against the state will expand.

*These sabotages are claimed by:*

The informal and inflammatory coordinator for subversive and decentralized action.



*May Day  
Asheville, NC 2009*

On the night of May first a down town building in Asheville North Carolina was occupied for a dance party in honor of May Day. A banner hung from the roof read "Reclaiming space to reclaim our lives. Occupy everything!" and by the time the police arrived there was about 150-200 people doing just that. As pre-determined nobody fought for the space but instead took the party to the street.

Once the police realized their mistake they seized the sound system but it was too late. Masks were on and the chants began. "Wu-tang Clan ain't nothing to fuck with!", "May Day is our day. Can't forget peoples history!", "Swine-Flu! Swine-Flu!" and A... Anti... Anti-Capitalista!". The crowd took to the streets; breaking windows, neglecting police demands, and setting a precedent of no compromise before the normalcy of typical protest on this day. Below is a written account of the events on this day:

1. Capitalist time is the irreversible repetition of non-events. The regime of this time is a relationship made material and intelligible through the subject/object fiction. Which is to say, the playing out of you and I being this or that identity; functioning by all the rules we are supposed to abide by. On a given weekend it is reasonable to kick back, to have a few beers, to go to a party, to engage in an interesting conversation, to get laid. In each of these, there are moments of potentiality, where the normal course could continue forward, and

where it could be interrupted by an exception. Our task is to caress this potentiality.

2. Language is increasingly incommensurable. To speak is only to make intelligible the taking place of language. The gesture is the form of vocabulary that must, at all costs, be wildly practiced.

3. Any day can become a holiday, any holiday can be put to use. The eventness of May 1st must be freed from 1886, 2001, and 2009. To protest the management of society

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without attacking the relationship of being managed and managing others is to leave both management and society unscathed. A demonstration that remembers our fallen heroes of the past without passing over to a wild use of the present plays out the sadness of yet another funeral dirge.

10:12 pm Friday, May 1st 2009: We are becoming-unicorns because we are an image from a terrible, magical future, where our inhumanity is given a place. We are analogous to swine flu and other pandemics because we practice the dissolution of society into communes becoming-unicorns, becoming-cats, becoming-pandas, becoming-werewolves, becoming-that which attacks critical arteries. We are parasites, a static noise of collapsing selves, which act with care but without remorse.

PARK! We are at the vortex, subcultural capital is fully spent. For once, having dreadlocks is not the worst idea, yet giant traveler packs are still a fashion “don’t.” Each body is antsy, vibrating with potency and anxious to receive the promised “secret.” There is a circle of bodies—it speaks, “Get into groups of ten to fifteen!” There are no police at the park—we thought there would have been police. Where are the police? Groups begin diffusing into Asheville’s nightlife. Each of us is swept away in different lines of flight. We play at being party-goers, students, hippies, those who appreciate the typeface Gotham far too much. We pass police occupied with the arbitrary enforcement of law at a gas station. Whispers, murmurs, intrigue. I know little of what’s going on, but I wish I knew less. How

lovely, to be fully kidnapped by the eventness of the event.

Thumping beats are calling to us—seducing us closer as they increase in volume. “Is this the space!? Oh my fucking god this is the space!” A three-story monolith is consuming every body that nears its margins. We follow the most fascinating haircuts as they are sucked into the event’s singularity. An enormous banner drapes across the building’s exterior exclaiming, “Reclaim space to reclaim our lives!” and “Occupy everything!” A monstrous image of a galloping unicorn accompanies the text. A friend of mine wears the image of Satan’s unicorn on his forearm. The unicorn, is often associated with queer practices. Widely circulate and appropriate: the unicorn is that which is swift and has an edge. the unicorn is fantasy, armed.

At the door, we are greeted by our most cherished friends:

“Welcome to the party, this is an occupied space. It’s totally illegal and stuff, would you like a gift bag?”

Before its even possible to consider the use of the contents of the bag—a pretty explanation of the event, a mask, some condoms, a dental dam—we are entering through another door of judgment. The electronic music is turned up to eleven. There are free expropriated beers and bottles of water. Exuberance, post-ironic cheers, and the terrible motions of bodies losing inhibitions—some moving sharply, some with composure—form nothing less than the harmony of rupture after rupture that fills the content of clicks and buzzes and droning bass thrust out without regret from

speakers.

We dance, yet share a collective intelligence that the police will soon be here—either in uniform or in the form of the dancing bodies returning to their roles as activists or punks or community organizers or hipsters or steam-punks. We are prepared for just that occasion.

They are inside the fortress! Police are pointing their pathetic flashlights, making it clear that they see what naughty things we are doing. We are out the back door, the crowd has formed again. Smiling mischievous faces whisper, “The party’s not over.” The sound system emerges. How did it get outside? The police emerge again with their stupid gestures of surveillance. The speakers come to life. The crowd goes wild. The police grab the sound-cart. A voice shouts “Lets party without music!” The crowd goes wild. Moments later, the police are left to deal with an object in a shopping cart—we enter into a rampage against the past and against the future.

We feed alongside the other forces consuming capitalist society. We are inhuman. We illuminate this fact to everything in our path, “Swine flu! Wrecking You!”, “What comes up must come down, burn the cities to the ground!”, “Negate! Negate! Affirm! Negate!” We give an intelligibility to our methods of communication, adding gestures to “A...Anti...Anti-Capitalista!” Objects are given new places and given flight. We make small obstructions and interruptions in the arteries of the petite metropolis. Things are thrown against plate glass and plexiglass. Many bounce, some make it to their new home.

What is achieved is a technological intercourse with forms-of-life and objects. What is achieved is a passing through our own limits to face and press up against thresholds.

The feast of destructive gestures is not a matter of punishment for the evil of this or that business, but rather a rupture with the normal relationship of capital. It is the small businesses that employ many of us, and exploit every ounce of our potentiality. To attack not only what we hate, but also what we like: what holds us in this impoverished existence without experience, and these miserable conditions of hostility where we never get to give the gift of our submission, is what is at stake in the destruction of capitalism and in the violation of the sanctity of property. It is always a strike, but the point is always to go beyond the strike that can have an intelligible demand to power to the strike that spreads power as a collective and sentimental intelligence.

There have been no cameras, none of us have stopped to forget the present yet. We have no media to wash our vulgarities, but the police are beginning to catch up with us. The old world of identities and their policing will soon come wagging its finger and the future world of boots on faces will soon align us in its sight. We cannot completely reduce the police to our object just yet, so we run faster.

Some are caught on the worst street in Asheville, a terrified police officer wants to arrest everyone, but can do so little. Another officer is genuinely confused and wants to know why and what just happened. Everyone leaves.

After everyone has fully dispersed, a police officer identifies some of the ignoble on another street. In a very disappointed tone he attempts to shame them, "Good job guys... I mean congratulations on destroying a lot of personal property."

*We add exclamations to his sentence, and spread the good news.*



May Day Pirate  
Flash Mob  
Wreaks Havoc  
in Downtown  
San Francisco

*Late night May 1st:  
Flash mob attacks stores in San Francisco's wealthiest  
shopping area:*

Late evening May 1st; a group of 50 or so vandal "pirates" begin to walk as one through San Francisco's Union Square; an area that has served to the entertainment and fashion of San Francisco's wealthiest residents and tourists. The 50 or so pirates attacked some of San Francisco's fanciest stores; De Beers, Guess, Prada, Longchamps, Macys, and Mont-Blanc were a few of these stores. Windows were smashed, paint was thrown into the stores, fireworks were set off, and trash cans were thrown into the street to create the space for this event. Mainstream reports of the events suggest that 30,000 dollars in damage occurred from the party.

*The following is a communiqué discussing the event:*

*"They had Swords", Mayday Mayhem in SF*

An officer radios to his dispatcher, "I don't know what just happened, but they had swords". Last night may have come as a surprise to some, fireworks going off

at every corner, smoke hanging ominously in the humid night air, a mob marauding through 6 city blocks, projectiles flying from every hand and in every direction along the most opulent thoroughfares in the city, but a certain amount of intention and decisiveness accompanied us that night. We were elephants rampaging through the Alps, only with sledgehammers.

Distant sirens swiftly approached and the crowd scattered through downtown alleys, incurring no arrests while wreaking as much havoc as possible.

De Beers, Prada, Coach, Tumi, Wells Fargo, Longchamp, Macy's, Armani, Crate and Barrel, Montblanc, Urban Outfitters and Guess were all targeted for all kinds of boring ass political shit, but primarily because fuck them. Exploitation is the norm of economic activity, not the exception. We see no need to reveal our laundry list of grievances and solidarity. The mission was made clear: an attack on wealth that would leave its mark.

The urge to destroy is also a destructive urge.

The face of an old tired-ass police officer appears on the nightly news, "blah blah anarchy blah blah eleventy billion to infinity dollars in damage".

The confusion of the police and the fear of the news anchors was enough justification.

"Who cares about the victim if the gesture is beautiful"

The weight of the economy bears down on us in every aspect of our lives, as such, disruption is always appropriate. The dogma of exchange is never truly escaped, in the unemployment office, at work, even in our most sincere embraces. We have no intentions of confining confrontation to the fringes of sanctioned demonstrations, or justifying it with vulgar political diatribes.

Actions always occur within a social context. The most brilliant physicists on earth have never made a true vacuum. We are part of a limitless conflict between people and wealth, between living activity and

dead objects. A bank, whether at an anti-war demonstration or on your way to a friend's apartment, is still a bank.

We see each other in passing, exchanging inconspicuous nods and nervous glances, hoping for someone to do something, anything to break the monotony of daily activity. It's nice that we're finally acquainted. This is a model for what determined crews, with a little planning and intention, can do without sacrificing inclusion. Clandestinity has its place, but to generalize a participatory violence against capital there must be more than hushed conversations.

We intend to confront economic relations in our daily lives, disrupting the exchange of commodities as often as possible. We hope you'll do the same.

*And somewhere, perhaps a million miles from here, a young boy floats across a sea, waiting for the next oil tanker.*

-RBH Crew



Milwaukee//May 1st:  
A group of 20 or 30 vandals; said to have looked like ninjas; attacked corporate businesses in the night.



Report from:  
www.amoryresistencia.  
blogspot.com

A group of about 20 to 30 vandals, dressed in black and wearing masks, committed multiple acts of vandalism just after 11 p.m on May 1st. The group, which some witnesses described as looking like “ninjas,” damaged the windows of several businesses and vehicles near the East Side intersection of Farwell and North Avenue; they also threw construction barricades and smoke bombs into the street. The police claimed that U.S Bank, Whole Foods, Qdoba, and Bruegger’s Bagels all had broken windows or damage to the property. The Milwaukee police are looking into whether this activity was related to a protest earlier in the evening by a group of self-titled “anarchists” in the Riverwest area, department spokesperson Anne E. Schwartz said, “there is no one in custody at this time.”

\* THE  
WAR  
GOES  
ON

*May 1st//Santa Cruz, CA  
Wells Fargo Attacked in Santa Cruz county  
Communique claiming the action:*

“In the early hours of May 1st, 2009, a Wells Fargo in south Santa Cruz county was attacked. At least 13 windows and a glass door were smashed. Wells Fargo is a top investor in the GEO Group who runs I.C.E. prisons. Solidarity with the “immigrants” who riot in I.C.E. prisons. Solidarity with the First Nations warriors attacking infrastructure throughout “Canada”.

*The war goes on.”*

*April 24th to May 1st//Barcelona, Spain  
A week of sabotage against real estate offices and banks, under the slogan  
“We have lost our fear”*

“We have lost our fear: we won’t jump through the hoop” is the phrase with which the actions against banks, real estate offices, and temp agencies in the city of Barcelona during the week of April 24 to May 1 have been claimed. According to manifestos posted on Indymedia, the actions were intended to “point out those guilty for the crisis” and motivate the people to take part in boycotts and disobedience against these entities “responsible for our misery.”

On the night of April 24-25, 400 cash machines were sabotaged in the neighborhoods of Sants, Gracia, Poble Nou, Clot, and Ciutat Vella. The action consisted of covering the screens with stickers that read “ATM out of service. No cash withdrawals possible. Please forgive the inconvenience.”

[Forgive nothing. Live!]

Many cash machines also had the card slots glued so bank cards could not be introduced. Two days later, during the morning of April 27, a branch office of the temp agency Adecco in the neighborhood of St. Gervasi was attacked with paint and stones, causing damages in the entrance of the office. On the night of the 29th, an office of Manpower, a bank of La Caixa, and a Social Security office in Gracia encountered the same fate. That day, in the neighborhood of Clot, during the morning unknown persons attacked a Tecnocasa real estate office with paint bombs. In a communique they remarked that their daytime action was “to reaffirm the legitimacy of our means of action against gentrification and capitalism.” In Sants, Thursday the 30th of April, the entrances to 16 supermarkets in the neighborhood had their locks glued shut and were painted with the phrase,

“responsible for the crisis.” They were also left with stickers explaining the reason for the closure.

According to a communique made for one of the actions, this campaign was intended to be a tool of “social communication and direct action to denounce those who, having generated the global financial crisis, are provoking a serious social crisis.” The objective of the super-markets, as stated in the communique, was to oppose the monopolization of the food supply by the major corporations, to denounce the pressure they impose on the food producers to lower prices, destroying local and sustainable production.

The communique ended:

*“We will do away with their circus and the clowns that defend it.”*

Translator’s note:

The full text of a communique referred to by multiple of the groups that participated in the week of sabotage, appeared on a color poster that appeared in the hundreds throughout Barcelona in the week leading up to May Day.

The text of the poster reads:

*We have lost our fear. We won’t jump through the hoop.*

Since we were born they have taught us that the world is as it is and we have to resign ourselves to it. Those who repeat this to us in their classrooms, in their media, in their public announcements, are the same ones who benefit from the situation. And this won’t change as long as we don’t violate the norms they impose on us and as long as we don’t realize that the first step towards freedom begins with a NO.



**WE ALREADY KNOW THAT WE OWN EVERYTHING—THE TASK IS TO EXCLUDE THE INTRUSIONS OF CAPITAL AND POWER.**

**-“strategic social war”**





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# “ALL I DO IS PARTY”

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Starting with Panda-monium, a Panda themed roving street party at the end of summer 2008 in New York City, there has been a wave of anarchist instigated petty riots and mob attacks disguised in the form of a simple party. Considering that whenever one of these is claimed publicly the approaches and sentiment of the party claiming the party are of an anti-political and insurrectionary nature, the more political factions of the North American anarchist milieu have brought up they're boring concerns. Some say that these events are “ridiculous”, “absurd”, “juvenile”, or “non-political”. Although all of these accusations are true to a degree, when proposing for a struggle that intends to shatter the normalcy of everyday life in this society, would one not be interested in incorporating all of these accusations into they're resistance?

Formally political protests are contained and mediated spaces for dis-

sent; they cater to rituals and lengthen the circle those interested in being “political” are constantly running in. Parties such as Panda-monium, and others we've reported on in the last 2 issues and this one, open up space for accessible and non-exclusive conflict with the state.

Special interest and ideology, two vital aspects to political protests, are not on the invite list to these parties. From what we've read these parties look to purely be a party, a place for fun, where everyone would be interested in going. The situation is this: in cities there are appointed places for fun and once fun goes beyond those spaces, especially if it disrupts the flow of traffic, the parties become dangerous, lawless, and a conflicting force with the social framework of the city. Once these parties choose to go beyond the set space for fun, the police show up to materialize the once imaginary limitations we were violating by raising the stakes of fun. At this point ev-

eryone now recognizes the police, the most common physical presence of the state, to be the most annoying party poopers. Since these annoying bastards aren't your typical party poopers bringing up negative events or stressful things coming up early tomorrow morning, they look to ruin the fun with arrest and violence. Due to the forcefulness of this forced boredom people can't just call the police losers and tell them to go home to mommy, they have a choice: to engage in the fight the police are posing to our fun or go home knowing the night could have been so much better. In the cases of these parties, success has been seen in the general response of people to choose to defend this fun space. With Panda-monium specifically, you saw people breaking away from police and building barricades out of construction equipment to protect the fun or setting off fireworks to let the police know that the fun will not only be stopped

but will continue to be escalated as its violated.

*We have to ask ourselves: what is more inspiring and capable of being generalized, people seeing people act on account of so and so single issue or political cause or creating situations where people realize what the state exists to do, and how it personally effects the lives of all of us? We see the potentiality of this in some of the May Day actions and in the reports following this piece, but we feel that the excitement some may feel from this sets a precedent for how radicals may want to approach politics: that being not at all.*



*The University of Minnesota is calling Saturday night's Dinkytown riot*

## **“AN UNACCEPTABLE DISPLAY OF LAWLESS BEHAVIOR.”**



April 26th//Minneapolis, MN: Partygoers Set Fires & Clash With Police

A block party near the University of Minnesota turned into mayhem Saturday night, April 26th, when revelers hurled beer bottles at police officers, lit a fire in the street and jumped on cars.

In the end, seven people were arrested, but not before officers used smoke grenades, tear gas and foam bullets to disperse the crowd of several hundred people that gathered along Seventh Street between 13th and 14th avenues. Several students who were at the off-campus block party said Sunday that it was partly a spillover from the university's annual "Spring Jam" event, which was planned by the student activities office and ended Saturday night. But other students said the large gathering had more to do with the two keg parties at houses along Seventh Street.

Sophomore Abe Gross, who lives a block away, said one party was underway as early 8:30 a.m. and had already spilled into the street. By 5 p.m., the street was nearly impassible for motorists because of "rowdy students drinking beer and yelling," he said.

Officers who arrived about 8 p.m. after a report of a large party were greeted with flying beer bottles, rocks and other debris, Garcia said. "At one point, someone threw a 12-pack of beer at an officer," he said. "There was a lot of defiance there."

The initial responding officers were forced to retreat and call for backup. In the meantime, Garcia said, the crowd swelled to an estimated

400 partygoers who "only got more incorrigible" by lighting a large bonfire, jumping on cars and trying to tip one over on its side.

*"They were creating mayhem in the neighborhood," Garcia said.*

About an hour and a half later, more than 50 officers — wearing helmets and gas masks and carrying battalions — tried to quell the crowd with smoke grenades and chemical irritants. The foam bullets were used to "identify the main agitators"

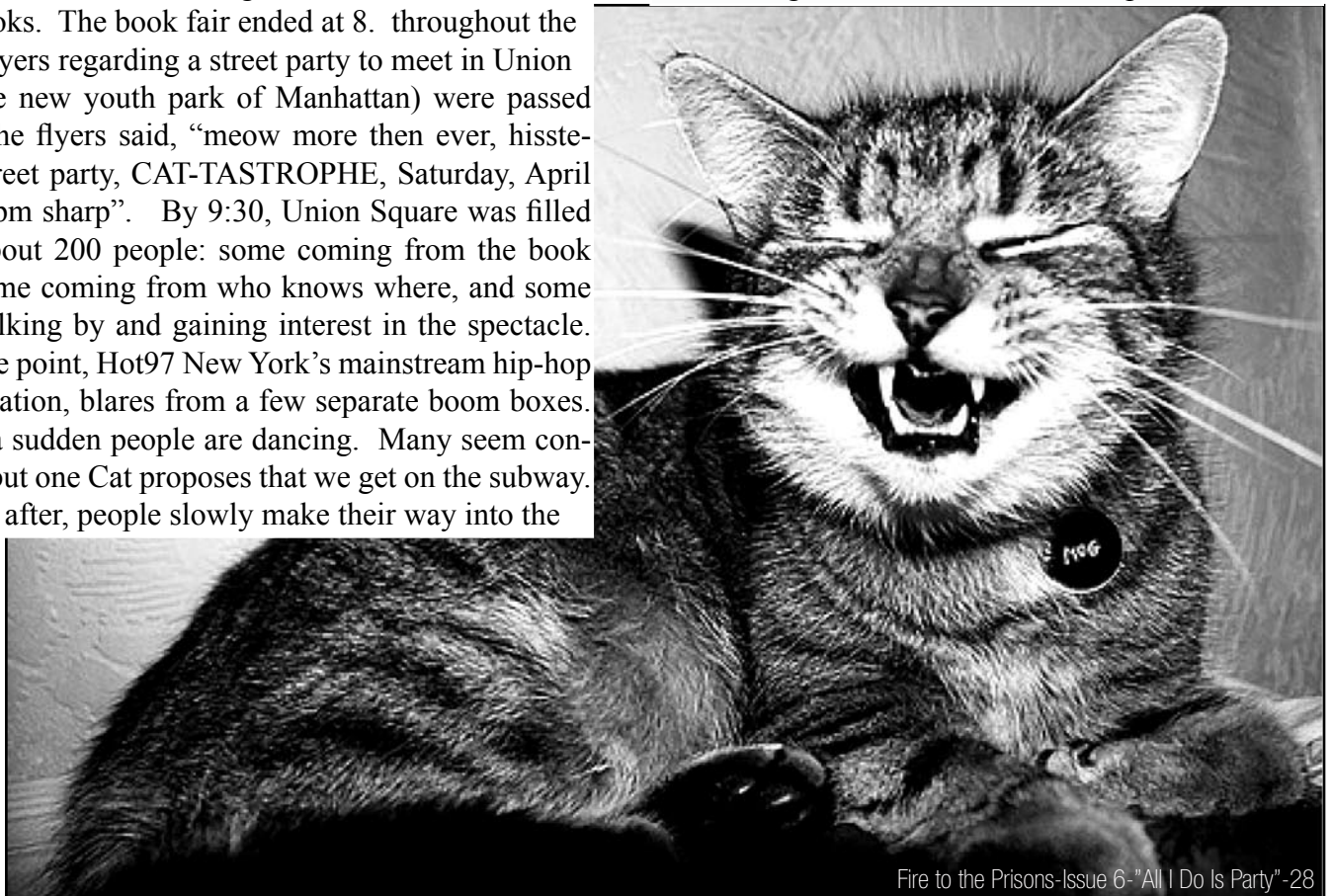


**PANDA! PANDA! PANDA! PANDA! PANDA!**

# **CAT! CAT! CAT!**

April 11th: a weekend of many exciting events. The weekend began with New School students occupying a school building that was occupied 3 months prior. This occupation received an intense and dramatic response by the NYPD as well as a courageous and bold show of support from supporters not of the school outside. Scuffles ensued outside of the occupation, leaving a police officer injured, and unfortunately a few arrests. Later that night a solidarity demonstration was held with those arrested earlier in the day, windows of luxury cars were smashed out, the president of the occupied New School was harassed, and traffic was blocked by the event. This Friday set a precedent for the day that followed. Saturday April 11th, was the day of the New York City "Anarchist Book Fair". An event known to be a routine ironic celebration of anarchist sub-markets, and a gathering of folks, some like-minded, from all across the country making it so people who feel isolated with certain feelings can network, discuss, or buy books. The book fair ended at 8. throughout the event flyers regarding a street party to meet in Union Sq. (the new youth park of Manhattan) were passed out. The flyers said, "meow more then ever, hissterical street party, CAT-TASTROPHE, Saturday, April 11th, 9pm sharp". By 9:30, Union Square was filled with about 200 people: some coming from the book fair, some coming from who knows where, and some just walking by and gaining interest in the spectacle. At some point, Hot97 New York's mainstream hip-hop radio station, blares from a few separate boom boxes. All of a sudden people are dancing. Many seem confused, but one Cat proposes that we get on the subway. Shortly after, people slowly make their way into the

subway, only to be bombarded by about 20 cops prepared to beat anyone who made the wrong move. Some said fuck it and hopped the turnstile, some bought single rides, and some had unlimited cards. One Cat tries to get everyone to start hopping, but the police try to make an example of him by grabbing and trying to arrest him for not paying the 2 dollar subway fee. Like the Cat this person seemed to be, he swiftly escapes their hold and, with the support of fellow cats, runs away into the night. The party eventually makes it's way into the subway; the train is rowdy as fuck. CAT! CAT! CAT! are the words out of most people's mouths, and definitely in every person's ears. The party gets to the 1st Ave. L stop and leaves the subway prepared to escalate the fun. The Cats are without police presence for one moment; immediately McDonalds is spray painted and its windows knocked out. The manager comes out and tries to start a fight, but other then the 2 cops that are



there at this point, he has no friends and can't do that much. People continue to party down the street, spray painting and building barricades to block the police from coming closer. Luxury cars begin to get attacked in Manhattan's historic Lower East Side; police are confused but begin to try and move in by driving into the party. The party is split as half of it runs down a side street, attack-

ing luxury cars, as the other half continues to march. The remaining party swells to about 200 people. With sirens from every direction, Manhattan, North America's most controlled space, is temporarily violated with mayhem. As the march continued, big businesses like Whole Foods and Washington Mutual are attacked, leaving their windows broken. Unfortunately around 6 or

7 arrests were made; none of which remained felony charges. Although this only lasted about an hour or two, any disruption in Manhattan is something to be proud of, especially if it is to this degree. Although this didn't make it beyond most local or anarchist news, it is understood that many random people that night saw the fun and joined in.

Our comradery will be challenged by the state repeatedly. When we must respond to repression, when riot is of no option, when only the active would be concerned: we must remain visible in the night.



*Week of May 3rd// Milwaukee, WI  
Anarchists Target "Green" Condos in Solidarity with Arrested Comrades*

*Communique found on socialrupture.blogspot.com:*

On Friday the State of Indiana arrested two people in connection with resistance to the construction of Interstate 69. We are entirely

unwilling to accept such actions by the State. To express our deepest solidarity with those arrested, we attacked four condominiums in Milwaukee's Riverwest neighborhood. We smashed windows and glued locks. In particular, we targeted "green" condo

developments. Next time we will be even more dreadful. The most revolutionary form of solidarity is to deepen conflict. We have identified the same faults, and are glad to be the contradiction that will rip them wide open. We won't stop until we've derailed, burned and scattered the ashes of the "unstoppable train" that is this social order.

*As always, eternal war on capital in all of its ugly permutations and forms.*

-The Wild Ones.



*April 19th//Santa Cruz, CA  
McDonalds Attacked by Hooligans*

Communique claiming the action is below:

April 19. Early morning, after the workers went home. Five windows smashed with rocks at McDonald's on Ocean St. An act of insurrection against work, capital, and the colonization of daily life.

McDonald's was mentioned recently in the local news for blatantly exploiting hundreds of workers over the span of years, forcing them to work overtime without pay when they were already working minimum wage and denying them access to the records proving this situation. The workers have resorted to the bourgeois legal arena with a class-action lawsuit, but McDonald's is profiting off the class war every day with the cops and ICE at their back.

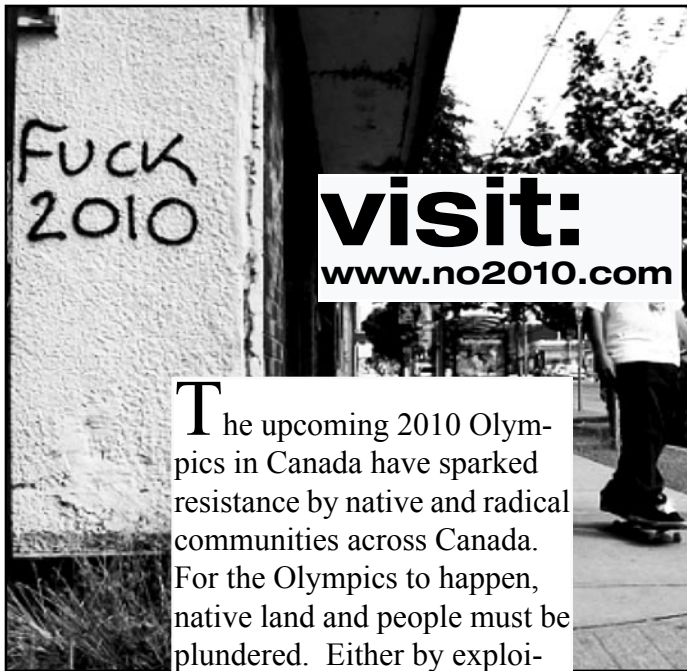
McDonald's is also a sponsor of the 2010 Winter Olympics that are set to take place on unceded indigenous land in "British Columbia" this upcoming February. The accompanying land grab and development frenzy have been resisted by native warriors and anarchists alike with an uncompromising ferocity and revolutionary spirit. Solidarity to the

Secwepmec and other First Nations protecting their ancestors' lands and bones, to anarchist rebels smashing windows and lighting fires, and to saboteurs everywhere destroying industrial infrastructure. We are part of this insurgent momentum that crosses borders and distances like wildfire.

McDonald's is almost embarrassing in how much it symbolizes both the mainstay and the excess of capitalism. We are not those who denounce, protest, appeal to them to change their behavior. Their sponsorship of the 2010 Olympics and their obvious exploitation of undocumented workers, are not "issues" for which we seek reform, they merely mean that McDonald's is the first to be destroyed in our nocturnal attacks or in the coming riots.

From Alaska to Argentina, warriors unite! Don't wait for 2010, riot now!

*Attack and destroy slavery and colonization everywhere!*



The upcoming 2010 Olympics in Canada have sparked resistance by native and radical communities across Canada. For the Olympics to happen, native land and people must be plundered. Either by exploitation or liquidation, western Canada will be made less comfortable for the poor and the horrid celebration of Nationalism that is the Olympics will be tolerated. Please visit the site above to learn more about projects of resistance coming out of this anti-Olympic sentiment.

*Week of March 29th//Chicago, IL  
Anarchist paintbomb Olympic billboards.*

Communique claiming the action:

This past week has left us feeling inspired. The bus stops ads, corporations supporting the bid, flags everywhere, buses themselves, the Olympic spirit has gripped the city. Never have we felt such a sense of pride in our greater community. We owe it all to these fine people, who have been kind enough to grace us with their presence for the week. Word got out about the soiree they were having last night, and we felt the need to do something to show them how the city feels, much more than dinner and drinks ever could. We couldn't hide our passionate pride for one more day.

*April Fools you fucking idiots!*

Last night we paint bombed two billboard monstrosities overlooking the Kennedy expressway. They were Olympic advertisements, just like the ones you see every time you turn your head. Except bigger. We kindly suggest fellow citizens to find friends, some eggs, or paint and bombard the advertisements that are trying to sell gentrification, police oppression, profits for the rich, and annoying tourists.

*We Won't Pay!*



*"The gentry will grow as they force us to move until there is nowhere to live: until we are dead. We will wage war on they're comfort on they're space, and all that makes it possible."*

*Week of March 29th//Modesto, CA  
Eviction Office Attacked*

Communique claiming the action:

The sounds of breaking glass rang out as two bricks dropped two windows owned by the eviction office in downtown Modesto last week. we attacked it because they help the pigs evict people from their homes. we are against the foreclosures in the area and the banks taking people's homes away from them. the feeling that we got from attacking them was great because we know that we hit them where it hurts. this is just the start. the central valley is a front line and we have taken a side. We are posting this on anarchist news because we know you love this shit.



*May 18th and 19th//Mexico*

*“Support for prisoners by means of stones, hammers, paint and fire.”*

The following is a communique claiming numerous sabotage conducted in solidarity with Amadeu Castellás and all prisoners of the state, human and not:

Because of coordination that took place between groups with the goal of organized direct action in Mexico State as well as in Mexico City, from May 18 to 19 the following sabotages were carried out: a BBVA bank was attacked, smashing the windows, an incendiary device was placed on top of an ATM belonging to another BBVA bank, leaving it completely melted and unusable and a note was left claiming the action, the windows of another BBVA bank were smashed with hammers, and red paint was spilled on the windshield and the hood of a truck belonging to the Lala milk company. These actions are done in solidarity with prisoners, human and non-human (animals), some imprisoned for putting into practice their anti-authoritarian ideals and others imprisoned for simply being another species, but both are victims of the dominant system.

The human jails and prisons, just like the industrial farms, are full of mistreatment and inhumanity, of overcrowding and fear.

Therefore, any person or movement that claims to be truly revolutionary should fight actively for the abolition of both centers of mental, physical and psychological extermination.

We wanted to show our support for prisoners by means of stones, hammers, paint and fire, because that is what truly affects the powerful; direct action, individually and collectively, will be the response they will receive to their repression and prison systems.

We know that the state will always be a staunch enemy of those people who do not let themselves be domesticated and who leave fear behind in order to face up to the consequences of their acts, crying out for consistency of ideals. Because of this, we in the underground, in some place plotting the next strike, say:

*No more framing of Amadeu Castellás!*

*We want his freedom, if not, these acts will continue and will multiply! (it is not a coincidence that we have attacked the Spanish bank BBVA)*

*Fire to the prisons, which impede freedom at any cost!*

*Solidarity with human and non-human prisoners!*

*-Autonomous Cells for Propagation of the Anti-authoritarian and Anti-speciesist Offensive*

Amadeu Castellás is an anarchist prisoner who has spent 22 years in prison for politically motivated bank robberies in the 70's and 80's. He has remained active in prison, and conducted numerous hunger strikes behind bars that have motivated solidarity across Spain (where he is imprisoned) and the world; in the form of physical resistance to the infrastructure that keeps Amadeu in jail.

*Write Amadeu at:*

Amadeu Casellas Ramon, Hospital de Terrassa, Modul penitenciari, Ctra. Torrebonica, s/n, C.P. 08227, Terrassa, Catalunya, Spain

*Learn more about his case and history at:*

[www.indymedia.ie/article/88915](http://www.indymedia.ie/article/88915)

**“WE LOOK  
OUT FOR  
OURS”**





# CONFRONTING FEAR

...and recognizing the implications of being in struggle.



**F**ear is the largest barrier between our internal desires and our abilities to physically manifest them. I listen to sirens almost every day. I'm constantly distracted by the images of importance lighting up the metropolis that surrounds me and I think violent thoughts, I feel violent feelings. I envision smashing every department store window; wanting to let a little air of my animosity inside them. I want to spit in the face of every suit wearing motherfucker who floods the streets rushing to get to their comfortable homes between 5 and 7:30. I want to beat every cop doing their job. I want to materialize my rage. I want to communicate my love and my hate the same way anyone would find satisfaction in doing so: physically. The only reason one would not is the fear of the set consequences by the state for doing this. Fear is what makes a struggle; it is a battle between fear and desire. A desire pushing you in the direction to act and fear turning this need to act into a struggle.

Struggle is a force that acts without concern for a set of recognized possible consequences. Fear is the stability of a mediated society. Fear is something required to uphold social peace and normalcy within a regulated world. The effect and significance of a struggle is weighed by our abilities to confront our own fears, as individuals and as communities, with the intention to strengthen the force of confrontation you are posing to what you are struggling against.

Political displays of dissent like permitted pickets or marches are the most specific opportunities I can think of that I've had as an individual and self-appointed member of an active minority to test my fear. I attend these events, like most similar to me, with the sole intention to be a force for fearlessness or lawlessness. I was, have been, and probably will always be an incredibly anxious person when envisioning how I am to produce this force or the possible consequences of sharpening the threat of these events. Just like every crimi-

nal or enemy of law, I will always be so fucking scared of me or my friends going to jail. The morning of each time I know I might break the law, especially when I'm expecting to do it in very police controlled space like a permitted protest or state recognized space for dissent, are horrible mornings. Peeing constantly, being unable to focus, or visualizing every possibility of arrest or jail time that could happen. My hands are shaking right up until the planned moment begins, and right then, say when the first window is broken or the first dumpster or newspaper box is thrown into the street, I ask myself, "will I act on fear or will I act on desire? Will I re-enter the unfortunate reality once this moment unfortunately dissolves, feeling a feeling of empowerment or a feeling of self-hatred and regret?"

Speaking to the particularly active minority of the world that looks to spread a recognized frustration with everyday life (organizing riots, writing propaganda, conducting sabotage, engaging in active opposition against the current order) after awhile, when risk is essential to strengthening your struggle, many begin to feel a subtle but consistent feeling of paranoia. Wondering if a car is following you, why people you haven't seen for awhile or just met are so interested in certain aspects of your life, why your cell phone is clicking, more or less wondering why you are not in jail, and who or what intends to put you there, and how. Twenty year sentences for conspiracy and evidence against arrested comrades you

never thought would of held up makes apathy seem more appealing then struggle.

Some of your friends don't understand your anxiety. They ask you where you were or what you did and are offended when you are not comfortable sharing. Of course most formal strikes against the current order are claimed or written about in some way to guide public response to them, but people do love to war-story. As fun as it is (cause it is), sometimes our anxiety really silences us (literally) and sometimes you can feel isolated and alienated from everyone through distrust. This is what the state wants: more isolation, more alienation, more distrust among more communities. This is struggle and in overcoming fear individually, it's important to recognize that although insurrection is something to not specialize in, but an all inclusive permanent holiday trip in the form of ruptures in the social reality forced upon us; it's important to pay attention to circumstances. Drug dealers, thieves, and professional criminals of the like choose to keep aspects of their lives secret whether or not their friends or families are offended. This is to help protect themselves, their friends, and family and keep their lifestyle going. Insurrectionists look to act now. Although strikes against police, surveillance, work places, and so on are all things most people might subtly support, most people are not acting now. There is an active minority that does not look to form a vanguard or social program, but to produce an attack model for the liberation of everyday

life. Something like this, that is so vulnerable to growth, is something the state looks to tear apart. It's dumb to expose ourselves when our interests are so currently unique, when our numbers are weak, and resistance is limited. Strength can come in an awareness and embrace of this knowledge in struggle.

But how close to home can it get? When people you are close friends with become headlines.

When you see yourself on the news, while police say there actively looking for whose responsible for so and so crimes.

*Fear is something we must confront internally and externally.*

Consequence is something that must be evaded at all costs (we are not martyrs), but something that must be understood when being a part of an active minority known to be enemy of the state.

*The face of fear is the police, the ones uniformed and not, watching us from helicopters, cars, and surveillance cameras. This is where the risk lies; this is what I despise. The aesthetic of desire is my friends embracing the same feelings I passionately feel, the angry faces of the police as we temporarily destroy an acceptance of their power, the empowered screams of freedom felt in that moment where risk is walked through. For this moment to happen, I must make a decision. For this moment to happen, we must make a decision.*



“ A f r a i d ?

**Of course we are afraid; but we have always been afraid. But this way, even if for just one second; we get to make those were scared of, afraid too.”**

**-Yokei Talones**

*Confronting my fears has always been hard, but to confront fear is to struggle and struggle is defined by a task that is not easy. When we challenge fear, we lose control. The forces that govern are only material at this point because the only way for them to be existing beyond the physical is through our acceptance of them. The conversation I'm trying to have here is something I know we all have with ourselves.*

I know the battle becomes harder when we read of new arrests and absurd sentences. I know the battle becomes harder when we hear of new informants, new surveillance technology, new police funding, or new laws against us. But the only excuses are excuses because if we are to declare war against the world as we know it, we are responsible for accepting the position of being in a war. We are responsible for working through the hardship and never accepting an easy way out.

Of course we should be smart, especially since the capabilities of repression by conventional policing are so well known, but we need to weed out the cop in our heads that looks to fuel our anxiousness; that makes it so our hands shake even when nothing has happened.



# COLLAPSING

## THE EUROPEAN SECURITY ARCHITECTURE

Within the same few weeks France, Germany, and Britain- three of Europe's most prominent economic elite nations, experienced intense rioting in response to national leaders meeting and planning around the "crisis" and methods of maintaining the globalized order. The G20 in London and the NATO summit on the border of France and Germany in Straousburg, France produced intense conflict in the city streets. In France, American and French first ladies Michelle Obama and Carla Bruni had to cancel their trip to the event; apparently the outside response to the political gatherings was too intense. On both sides of the border, police and military almost seemed afraid; confrontation was fierce; almost harsh. Full buildings were set ablaze; the local elite hotel being one of the many. Business streets were destroyed in their entirety; and nothing but conflict decorated the city. In London police were beaten with metal poles and people of all sorts were taking responsibility for looting and attacking the Royal Bank of Scotland.

**E**conomic crisis has always been seen as an opportunity for radicals to conduct change; at least in theory. As the European economy experiences recession along with the rest of the first world; social divisions are becoming strengthened as frustration with the financial elite becomes more apparent and popularized. With this, unfortunately unlike in the States, radicals are recognizing this and looking to help produce the circumstances for this kind of frustration to be comfortably embraced and materialized. Being based out of the states we don't want to fetishize resistance conducted by anarchists and radicals in Europe in this publication; as important as it is to recognize that different circumstances and histories set the precedent for more severe and frequent rioting or conflict with the state in Europe; it is still important to not feel isolated as an insurrectionary force in society; it is also important we feel to learn how other parts of the world are responding to the current economic "crisis".

Shortly after the G20 and prior to the NATO summit in France, we discovered an article describing state expectations and security measures created around the economic crisis. As the state expects massive unrest over the next year due to expected unemployment and poverty rates increasing across Europe; the Nation-States of the EU, with help from American models of social control; are preparing to "keep the peace" and secure its stability, in case people get too rowdy. The following article seemed to be written as a call out; one that looks to recognize the vulnerabilities and capabilities of the state; but still to encourage insurrectionary forces across Europe to take advantage of these times at the expense of the state and economy. The article describes new security measures and dialogue politicians and bureaucrats are conducting as more and more people get frustrated. The article also encourages strength before state intimidation, and looks to upcoming events to set a precedent for conflict to come. The article mentions the NATO summit described above as being the kick-off for the summer of resistance. The



call out looks to bring on the collapse of the security architecture of Europe; to respond to gestures of upcoming repression with nothing but harsher resistance.

Pictures of France and London are included throughout the article; the pictures provide the response to the information mentioned in the article; and a vision of the next few months.



Since the end of the last millennium a modification of the “security architecture” within the EU has taken place which has been accelerated by the attacks of September 11 in the United States. Visible phenomena are the entanglement of internal and external security, a “pooling” of prosecution authorities and intelligence services and a simplified data exchange.

At the technical level we are confronted with new digital surveillance cameras; satellite surveillance, biometrics, drones, software for intelligent search in databases and new broadband networks to manage this huge flood of digital data. New institutions and authorities have been created, including the “European Police Office Euro-pol, the police academy CEPOL, the border agency Frontex and the Committee for the Management of Operational Cooperation, which encompasses all police agencies of the EU within its intelligence operation assessment center. At the initiative of former French Defense Minister (and current Interior Minister)

Michèle Alliot-Marie the “European Gendarmerie Force (EGF) was founded and has been established in 2004. The EGF shall ensure the ‘public order’, combat insurgency, obtain intelligence information and protect property in conflict areas.”

The security industry is likely one of the few branches that profits a great deal from the current crisis of capitalism and the resulting battles. Europe’s police forces are preparing themselves for protest and resistance against the impact of the crisis. Even the Chief of the International Monetary Fund (IMF) Dominique Strauss-Kahn admits that more riots are expected in the future, saying, “violent protests could break out in countries worldwide if the financial system was not restructured to benefit everyone rather than a small elite”. The institutions of the “leading economic nations” are forced to re-organize themselves. The “summits” of NATO, G8 and G20 are of central importance for this reorganization. Topics such as climate, migration and agriculture are considered as threat to the security of a “western lifestyle”.

Within the European Union, domestic political changes are taking place whose effects are currently difficult to predict. Every five years, the interior and justice ministers of the new EU adopt new directives for a common domestic policy. The Tampere Program, terminated in 1999 under the Finnish “management of migration flows”: In addition to the appreciation of the police authority Europol was the establishment of a Task Force of EU Police Chiefs which deals with “international terrorism” and “violent political activism”. With the Hague Program in 2004, it has been agreed upon the creation of an “area of freedom, security and justice”. Again it was decided on intensification of migration policy, including the construction of Border Agency Frontex and the interception of refugees already in their home countries. The Hague Program puts the “defense of terrorism” in the center. The level of information exchange and cooperation must now count on the “principle of availability”. The guidelines of 2004 are already implemented by many





EU member states: standardization of the “terrorism” legislation, data retention, expansion of existing databases and shared access, cross-border police cooperation for example at sporting events or political mass protests. Along with the police cooperation is “Border Management”, fingerprints when application for EU visa, starting in 2009 there will be new biometric identifiers in identity documents, the development of security research, cooperation in criminal matters, and police abroad. The Hague Program is running out and a new program should be decided on in autumn of 2009, in Stockholm under the Swedish EU Presidency. Dur-

ing the German EU Presidency of 2007, the German Interior Minister Wolfgang Schäuble created with the former European Commissioner for Internal Affairs ( “Justice and Home Affairs”) Franco Frattini, the Future Group was created. This Future Group describes itself as “informal body of European interior ministers”, which drafted guidelines for European home affairs.

To adopt the new Stockholm program, the Future Group submitted a wish-list for “police cooperation, fight against terrorism, management of missions in third countries, migration, asylum and border management, civil protection, new technologies

and information networks.” Priorities are the maintenance of the “European model”, “coping with the growing interdependence between internal and external security” and ensuring of “Europe-wide the best possible data networks”. The measures which shall be decided in Stockholm will only be noticeable by the member states within its ratification in a few years. There are profound changes in the game: development and standardization of police databases, a central population register, “cross-border online search”, more control of the Internet, better satellite tracking, risk





analysis “software,” “e-borders” and “e-justice”, common deportation planes and flights, new refugee camp in “third countries”, the use of the military defense of migration, more police interventions outside the EU, the expansion of paramilitary “European Gendarmerie Force”, more cooperation between domestic and foreign secret services, etc. The aim is a kind of domestic NATO, with the creation of a “Euro-Atlantic cooperation in the area of freedom, security and justice” from 2014.

NATO also attached value to the central role of European domestic politics. On one hand, more and more police missions in “third countries” were launched, which perform the tasks of the military. They strike down local uprisings and train local police units. NATO-strategists play the ball back to the European interior ministers and explain that a European “Homeland Security” without a “strong defense” to the outside wouldn’t be possible. NATO sees itself within member countries as

the guarantor of security of “critical infrastructure” (energy, transportation, communication).

The strategy document “Towards a Grand Strategy for an Uncertain World” by five ex-generals, which are anchored in the defense industry, calls for the expansion of “civil-military cooperation”. Considered as “civilian elements” are the Police, intelligence, research, academies, civil protection but also the private security industry. NATO wants to intensify the fall back on the “European Gendarmerie Force”. With the “civil-military cooperation” the militarization of social conflicts is increasing, underpinned by domestic political rearmament and new “anti-terror” laws. The former EU Commissioner for Justice and Home Affairs, Franco Frattini, has changed in Berlusconi’s Cabinet after the elections in Italy 2008. As the new foreign minister, he is now responsible for the G8 on the Sardinian island of La Maddalena. Frattini sees “security” as the central profile of the new G8



structures: “Europe can, rather than just a consumer, be a producer of safety. But EU and NATO need to integrate, rather to interfere with each others. We back up these thoughts in the context of the G8”. Italy has adopted a “security package” in May 2008 with far-reaching limitations for Migrants. After the EU already equipped Libya with financial help for refugee defense, Italy also signed a new cooperation agreement. The Italian arms corporate group “Finmeccanica” delivers speedboats and the





Interior Ministry is pleased that migration would now be diminished to “zero”. Frattini traveled in early 2009 to Angola, Sierra Leone, Senegal and Nigeria to negotiate over “readmission agreements” for migrants, to equip the countries with refugee camps, and to introduce tamper-proof passports. It’s again all about the raw material and police enforcement: in return Frattini acknowledges an audience with the G8 summit for the countries, to “promote the dialogue between oil producing and - consuming countries”. In the delegation, Frattini and the Italian police chief immediately implemented new contracts for police training and cooperation procedures.

As the consequences of the collapse of global capitalism around the world continue to show, more uprisings are expected. With the recent riots in Greece, Iceland, Sweden, Lithuania, Latvia, Bulgaria, France, Guadeloupe and Lampedusa, the EU became the venue of intense contradictions and militant struggles. The numerous movements are covered with investigations and prosecutions for “terrorism” as is found by “Joint investigation teams” research - supported by Europol - international networks. Manuals and databases on “Troublemakers” will be bring protests at major international events under control.

Resistance has been seen against the increase in surveillance and control, against repressive development of a



transnational struggle against the “security architecture” in 2009 at several cross-border mobilizations, whether they are timbered by the NATO, G8 or EU.

We see the action day at the NATO summit as the kick off of the campaign for a “Summer of Resistance 2009” against the global “security regime”: and anti-riot is still stuck too much often on a national level. Therefore we call to push the development of a transnational struggle against the “security architecture”, in 2009 at several cross-border mobilizations, whether they are timbered by the NATO, G8 or EU.

*We see the action day at the NATO summit as the kick off of the campaign for a “Summer of Resistance 2009” against the global “security regime”:*

## **COLLAPSE** THE SECURITY ARCHITECTURES!

[www.stockholm.noblogs.org](http://www.stockholm.noblogs.org)  
[www.euro-police.noblogs.org](http://www.euro-police.noblogs.org)  
[www.gipfelsoli.org](http://www.gipfelsoli.org)  
[www.riot.noblogs.org](http://www.riot.noblogs.org)

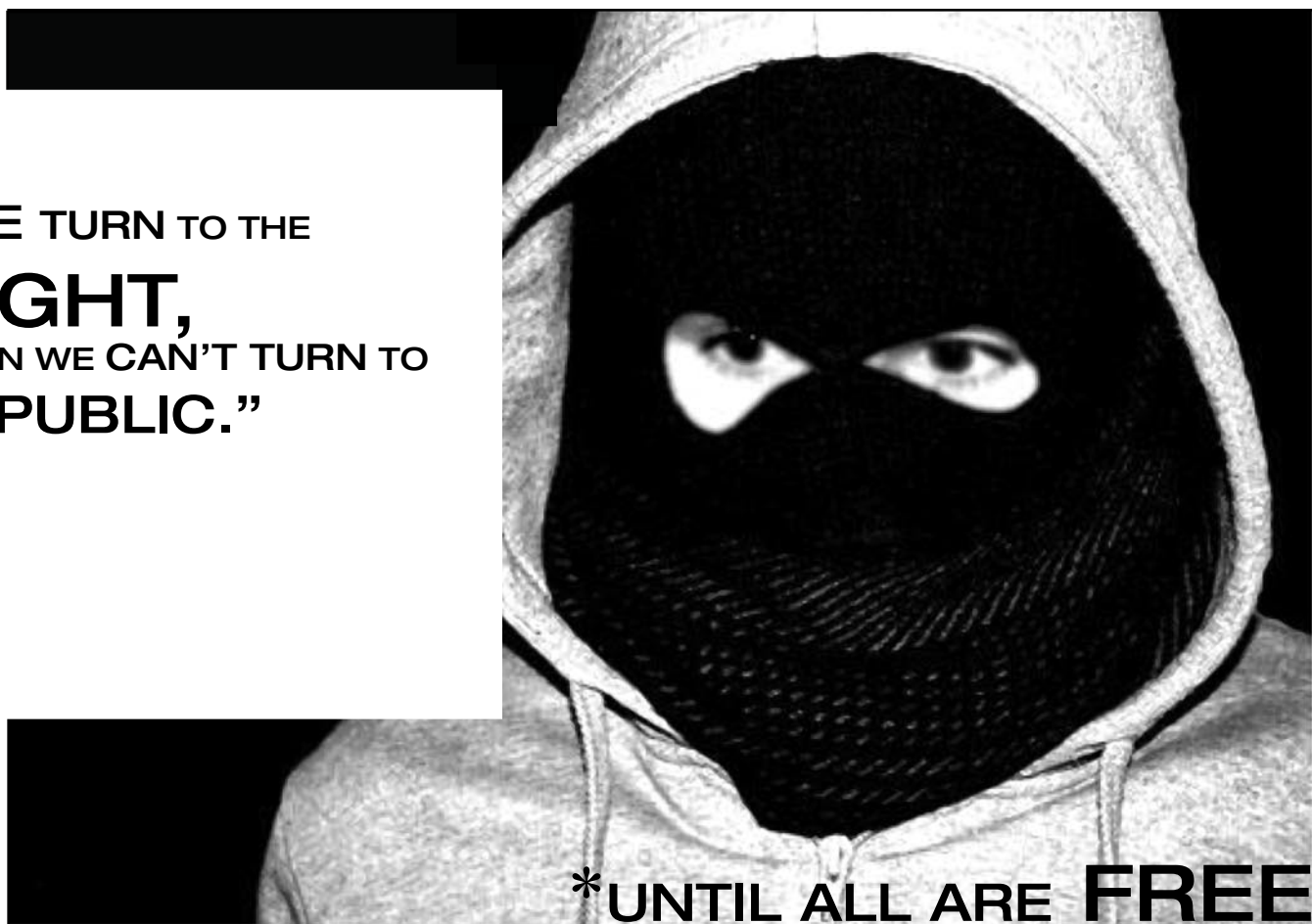


**I**t is hard not to notice the constantly occurring animal and earth liberation motivated resistance in Mexico. Especially over the last few years, we've noticed an escalation in the numbers and the militancy of these types of attacks. Although sometimes overtly epic, communiqués seem to always come out and claim the actions. We're assuming this is part of the inspiration anonymous others have felt when reading about these actions. Not only have numbers and militancy been escalated, but the rhetoric behind these communiqués has also gone through transitions. Of course no one is aware of who writes these things other than the individuals responsible, but we're assuming all of these actions are conducted in a de-centralized style of resistance

and only connected through an informal affinity. With that said, unlike many of the ultra-militant actions conducted in the states around animal rights, it is not as common that rhetoric changes or the claim goes beyond the specific company or institution targeted. More and more, claims of actions conducted in Mexico recognize the entire society responsible for animal suffering, not just a specific aspect or business practice of it. There are limits to clandestine resistance: the inherent specialization of its practice being one, communities of resistance fetishizing its effect may be another. Yet when social stagnancy remains before repression and exploitation some need an outlet; some need to manifest frustration to the public beyond the capabilities of the pen. Riots probably are the coolest thing

that can happen. Accessibility and easily generalized frustration are indispensable to the riot's occurrence. Clandestine resistance can often be limited to appearing as an activity of special-interest, because it is- it is the propaganda of those looking to act now, with-out concern for the judgment of politics, with out the patience most have with the misery of daily life. It acts as a source of empowerment for an active minority and a precedent for a struggle that looks to act at all times, by any means, without concern for the enemy's attempts to silence it. We recently received an anonymous email including a list of actions conducted recently in Mexico. Due to the frequency of this resistance and the sexiness of its claims, we wanted to include it in this issue.

**"WE TURN TO THE  
NIGHT,  
WHEN WE CAN'T TURN TO  
THE PUBLIC."**



**\*UNTIL ALL ARE FREE**

---

a few of the many:

# TOTAL LIBER- ATION IN MEXICO

*February 17th:  
Planned attack on church  
failed due to security. Although  
tools were ditched after fleeing;  
the individuals chose to return  
shortly after to leave some sort  
of mark; releasing 2 hens from  
the church's quarters.*

Communique claiming the action:

In the early morning hours of February 17, FLA-CVN activists went out for a nighttime stroll against speciesists. When the repressive Mexico State 'security' discovered us, we got rid of the tools to carry out our action. They thought that this would prevent us from reaching our objective, but they were wrong!

When we were leaving the filthy station, we went with more rage and more of a yearning for freedom for two hens who had been discovered imprisoned, dominated and deprived of their liberty in a church. The rescue was a little difficult without the tools that would have helped us, but we had enough conviction and courage to overcome the small impediment. We broke a fence that separated the birds from their freedom and we left along with them under the light of a beautiful moon. Now this pair of hens enjoy complete free-

dom without having to endure the domination of the church or any other human being.

This is a message for all those who want to suppress the desire for freedom; if they put walls in our way we will jump them, if they catch us we will get away, and if they block our path we will knock them down!

*Neither the security cameras,  
nor the police, nor the speciesists  
can stop us!*

*This is not over yet, the fire  
continues to expand each time  
there is more...fire to all that  
oppresses us!!!!*

-Frente de Liberación Animal  
-Comando Verde Negro

*January 29th:*

*Attack on University science  
department. The university  
was attacked for its campus  
expansion plans; that would  
come at the expense of the local  
ecological reserve.*

Communique claimng the action:

In the early morning of January 29, the submissive firefighters in Mexico City (D.F.) quelled a fire within the premises of the College of Sciences and Humanities south campus (CCH Sur) of the Universidad

Nacional Autónoma de México (UNAM). A machine which destroys the Earth was left forever unusable, and the administration offices of the campus were burned.

The Frente de Liberación de la Tierra (ELF) claimed this attack through a contact; we were informed that the university had been destroying a large part of the ecological reserve where a so-called 'education' center is being built, several varieties of trees and diverse plants were cut down, considered to be in the way of their ability to expand their facilities, and their mastery over nature; the progress and education that they extol in their classrooms is always based on domination and anthropocentrism. In this act by the UNAM, it is more than clear that not only do they wish to dominate and mold the minds of students, they also seek to expand the same control over the land and the animals that inhabit her. That's why the destructive machine was burned, and why we also decided to set a fire on campus, now an indisputable part of the ecocide that education implements, which only wants to produce people who are submissive to authority and power; they create beings who are unable to think and act for themselves and are only educated to produce and consume.

The mass media of miscommunication, which hid the machine which had been



burned, only now announced that part of the administrative offices had been burned, and that this had been caused by Porro (shock groups) [groups organized to discredit student movements]; we want to make clear that the ELF/FLT is not composed of such people, who are sent by their bosses to do absurd and meaningless things; our reasons are clear, as we struggle for total liberation (animal, land and human), anything that blocks us will face attack until its complete destruction and elimination.

*We know that the estimated damage of this action was thousands of pesos, but still we are not satisfied with that, and we will continue making war on all that oppresses us and will not allow us all to be happy-- us, animals and the land.*

This was just a little message, for those who profit at the expense of the ecosystem.

-ELF/FLT México



\*  
*Stay up to date with news like this by visiting:  
[www.liberaciontotal.entodaspartes.net](http://www.liberaciontotal.entodaspartes.net) (only in Spanish)*

*December 22nd:*

*Slaughterhouse trucks destroyed by arson.*

Communicue claiming the action:

Fire has returned to illuminate the gray night on the outskirts of the large city, our eyes shining against its reflection. Two fires took the monotony out of the empty and sad streets. While the chicken murderers were resting after the slaughter, our shadows, reflected by the liberators' abolitionist fire, became visible; two trucks belonging to one of the many slaughterhouses in the City of Nezahualcóyotl, to the east of the city, were set afire. In one gasoline appeared rose-colored inside the cabin and on the seats and the steering wheel, because we had the good fortune of a window being down, in the other truck liters of gasoline mixed with oil was poured

on its tires, and in the transporting box (made of wood), immediately after that it was set on fire using a pair of flares that were thrown at the interior and exterior of the vehicles. Within minutes our shadows and smiles of happiness were lost in the darkness.

*The sabotages continue, we will not stop, each time it is becoming more intense, strong and direct.*

*Our passion will always be our weapon.*

*Wait no more, you only need conviction and gasoline for action.*

-Frente De Liberacion Animal.

*February 22nd:*

*Attack on urban expansion equipment.*

Urban expansion is one of the biggest ecological problems, with roads being built over fertile land comes loads of consequences such as pollution, warming of the ground with excessive heat, massive falling of trees, etc. The expansion of civilization and its unnecessary technology leaves the world in the hands of the powerful who control the repressive state apparatus ready to stop any kind of resistance that is put in front of them to halt their run of destruction. It is for this reason that on the night of February 22 we of the ELF decided to go out at night in Mexico State and set fire to a machine that destroys the earth and a truck owned by the dominators.

*We say it once again, there will be no mercy until the abolition of all that oppresses us.*

-F.L.T/E.L.F

# Riots Cool Down, but TENSION Remains BOILING

On March 21st, Lovelle Mixon killed 4 police officers in response to a routine traffic stop in Oakland. Lovelle was also killed in the shoot out. There is quite a bit of controversy around this case: mainstream reports claim that Lovelle's DNA matches the DNA found from a rape and robbery earlier in the day. It's hard to write this article due to our disdain for such alleged behavior, but Lovelle is dead. The only source we are aware of providing such information is the police and the media. With that said, it is hard to know what to think in regards to such accusations considering our obvious distrust in the media and police. The truth is, that we do not know of the truth. This shoot out in, which 4 officers of the law were killed, came only 2 ½ months after Oscar Grant was murdered. In case you aren't familiar with Oscar Grant, he is a resident of Oakland who was killed on the BART (Bay Area Rapid Transit) train platform by a police officer. Police killing black people? Doesn't that happen all the time? In this case the officer shot Oscar from behind while he was on his stomach, unarmed. The event was also caught on a cell-phone camera and made public to the world. Oscar's unusually cruel murder helped to expose a tension in Oakland. One week after Oscar's death, residents of Oakland staged riots across the city, smashing windows, setting up barricades and burning cars. Tension is still thick in the bay; people are still frustrated and people of Oakland recognize that Lovelle and every conflict with police that goes unreported is laced with the rage of Oscar's death. We first read about Lovelle after getting an exciting text message from one of our Bay Area comrades. After finding out about it, we looked online for more info. It was certainly addressed by the mainstream media, which

\* *Recognizing and learning from recent Bay Area tension between residents and police; and showing support when no one else will.*

was surprisingly sympathetic for 4 police officers being killed by one man. Obviously not really sympathetic; but we were excited to notice that The New York Times, Washington Post, and similar media was making a connection between the shoot-out between Lovelle and the Oakland Police and an escalation of tension with the police presence in Oakland following Oscar's murder. Some of the more local radical Black nationalist groups were quick to make the connection and show their support for Lovelle as well. It was disappointing, but not surprising, that there was very little information about Lovelle and the implications of his shoot-out death by activist or left-wing groups. Not



\*Lovelle Mixon

only was there a lack of effort to create information and support, especially when the mainstream is doing its best to demonize the individual and situation, but “radical” political groups were doing their best to distance themselves from Lovelle by blocking posts on news websites, demonizing any attempt to create a dialogue regarding his death, or flat out siding with the mainstream without any consideration for the circumstances of his death and the media’s capabilities of manipulating its audience’s perspective when it serves to. We compiled a few articles that have come out since the conflict. We hope this contributes to a perspective that recognizes the importance of this type of tension: one leading to 4 cops dead over a traffic stop or one cop going from a cop to a sitting duck in Modesto or all out rioting across the city. If it is politics you are interested in, Lovelle does not represent political action. If it is a sincere and commonly felt frustration with everyday life you look to for comfort, then Lovelle is an opportunity for dialogue and inspiration.

# “**SOLIDARITY** with **ALL COP KILLERS**”



Claimed by an unknowable cell of Bash Back!

The following is a communiqué written in correspondence with a banner drop that was conducted in solidarity with Lovelle’s death; and with a recognition of the social tension between people and police in the Bay Area that may have provoked his behavior. The banner was hung from the University of Wisconsin-Milwaukee’s Union building on March 26th. The banner read “we love Lovelle Mixon!”. Communique begins now:

On March 21st, Lovelle Mixon shot five police officers, killing four before dying in the gunfire. In Oakland we see the fabric of capitalist normalcy being ripped to shreds. Daily instances of racist police violence are transformed into rupture and thrown back in the faces of our oppressors. In January, days of rioting followed the police-murder of Oscar Grant.

This week, people danced in the streets as cops were shot. At the hospital, others snuck into the emergency room to chant that the shooting was vengeance made actual upon the police. People rallied to honor the memory of Oakland’s newest folk-hero. Oakland, reterritorialized as a terrain of war against the social order.

In 1959, we fought the street-battles with the police as they harassed queers at a donut shop in Los Angeles. In 1966, police brutality against street queens in the Tenderloin mutated into queens beating cops with their purses. In 1969, a seemingly-ordinary police raid on a queer bar in new york, erupted into four days of sustained rioting. In 1979 we burnt cop cars in the streets of San Francisco. We meet queerbashers with bricks, mace and batons.

To bash back, is to reverse the flows of power and violence; to explode the hyper-normal into situations of previously-unthinkable revolt. We thus find the deepest affinity with all who fight back against the affective poverty and oppression of this world.

As the police and media work to defame and slander Lovelle Mixon, we express our total solidarity.

Until every queerbasher is beaten to a pulp and police are but a memory.

## **YOURS FOR THE SOCIAL WAR.**

## when the tables **TURN**

 Tension travels beyond Oakland to far East Bay's Modesto

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**M**arch 16th: Modesto, California- a hostile crowd between 20 and 60 people confronted a lone police officer. The officer decided to disrupt a street gathering at around 2:15 am. The officer claims that he was concerned of the gathering because of a car stolen earlier on in the night. Obviously if a group of people are hanging out in the street. They're most likely just having a small party, but considering the officer claims that they were a bunch of "Norteno gang bangers", were under the assumption that he just wasn't comfortable with the group enjoying themselves in public.

The crowd threw glass bottles at the officer, and at one point an individual allegedly punched him in the face. When he arrived, he allegedly saw one man being beaten up by a larger group and as soon as the officer made his presence clear, the entire group decided to collectively turn on the officer. At first, one man challenged the officer to a fight, the officer cowardly tried to arrest the man (most likely in order to beat him when he's handcuffed). As soon as the officer grabbed the man, the crowd attacked the officer and got the man he was trying to arrest away from him. The crowd then began to fully surround the officer. They stole his walkie-talkie and destroyed it, making it impossible for him to call for back up. Witnesses claim the crowd was

yelling "Shoot me, shoot me!" or "You know you're not going to make it out of here!" to the officer. The officer was slightly injured, but unfortunately an on-looker called 911 for back up. Allegedly some of the hostile crowd were listening to a police scanner during this occurrence. Once they heard that back up was contacted, the crowd was informed and dispersed. Afterward, police claim to have found a loaded assault rifle nearby. Six arrests were made.

After the arrests were made, numerous calls were put out to the local paper and radio stations claiming that arrests were falsely carried out, reactionary, racist, and done in a violent manner. Among the same messages was a point to recognize the connection between this incident, the 4 officers killed just a few weeks before and the murder of Oscar Grant. Who knows how often this happens? We are happy to have heard about this incident; no painting could beat the face of that cop this report painted for us.

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**m a y**  
**LOVELLE** and  
**OSCAR**  
rest in peace; may  
they're **LIVES** be  
**AVENGED;**  
may they live on in  
**MEMORY** and  
**CONFLICT**  
to **COME**

**I**n our last issue we included a lengthy chapter re-capping the events and experiences that took place the first week of January in Oakland and in response to the murder of Oscar Grant by the police. The aftermath was and is one of mourning in the Bay. Not a mourning that looks to forgive but a mourning that looks to avenge his death and declare a popular war on those responsible for it: the police. This war is visible in the public's response to the shootout between Lovelle and police, whether it be random visitors to Lovelle's death bed, demonstrations in solidarity with Lovelle's death, community groups holding candle light vigils after the shoot-out favoring Lovelle, hundreds of calls made to

local papers and media claiming a residential support for Lovelle as an Oakland hero, or in the interruptions of reporters at the scene of the shootout, where on live television on-lookers were rushing camera crews screaming "fuck the police", clearly communicating their feelings on the event.

The police are the material presence of the state and the state is the enemy of all free people. Although most are not comfortable with the lack of power over one's daily life, most choose to just accept and obey. Although its sad that something as horrific and drastic as Oscar's murder is needed to wake people up, the tension between locals and police in the Bay Area is a tension of potential: a tension that can spread.





## Post-Script from the "Oakland 100" Support Group

The dignified rage that exploded in Oakland throughout January seems to have taken place ages ago. After Lovelle Mixon assassinated four Oakland Police Officers in March the basic conflict between people and control has become mystified, turned into a general "epidemic of violence" that "plagues the East Bay", a myth in which both a brutal inner-city street culture and an underfunded police force play equally responsible roles. But we know who militarizes the community, who turns Oakland into an urban warzone, hires private security guards to patrol whole neighborhoods, arrests crowds of protestors in broad sweeps. This can't be brushed away or rewritten as a simple problem of violence. The parameters of the conflict remain unchanged.

The police officer who killed Oscar Grant, Johannes Mehserle, is still in the opening phases of his trial and there will no doubt be future uprisings in response to his case. The possibility that he will take a plea

deal or be dealt a light sentence is certainly possible and we must brace to act in solidarity and support with any ruptures that take place. Future arrests and criminalization of youth seem inevitable. Plan an action in your area for when the verdict comes in but remember this isn't about guilty or innocent or even Johannes Mehersle, this is about resisting police occupation and creating moments where we come together to take over the city, to create nights when "we want them to be afraid", as someone said on January 7th.

The Oakland 100 Support Committee is still actively encouraging people to support those facing charges from the riots in whatever way they can and prepare themselves to support future arrestees.

Propaganda: postering, flyer, banner drops, and other solidarity actions are incredibly easy and effective ways to keep Oakland in the public eye.

Funding: Contrary to some reports most charges in relation to the riots have not been dropped but rather

postponed, meaning the District Attorney has up to one year to file charges. There is a likelihood that those who thought they were in the clear may still have proceedings taken against them, especially in the event of future clashes over the Mehserle Case. Several defendants are still facing severe felony charges. All of this means money is still needed and any contribution will be appreciated. We particularly encourage social centers and infoshops to do benefits to raise money. Those interested in donating to us can contact the support committee directly at [Oakland100@gmail.com](mailto:Oakland100@gmail.com).

*We took part in an unveiling of the curtain in January, a breath of fresh air. Let's ensure that we can keep this spirit alive and be in a strong position to act in solidarity with future outbreaks of tension.*

For further info on how to support: [Oakland100@gmail.com](mailto:Oakland100@gmail.com)  
<http://supporttheoakland100.wordpress.com>



# BASH BACK



**“We have NO sexual orientation, WE ARE PEOPLE OF DESIRE. Our taste is NOT OBJECTIVE because OUR DESIRES ARE NOT STAGNANT.**

**We represent a world of CHOICE and POSSIBILITY. Our SEXUAL ANGST CANT WAIT for permission any longer and NEITHER CAN OUR**

## RAGE.”

Queer struggle has for too long been restrained to politics of assimilation and the pathetic fight for more rights. Like feminism, most mainstream gay rights or queer groups seek the acceptance of men or heterosexual culture. Like the bullied youth who still desperately try to be popular, queer or gay struggle have for too long been asking to be beaten less or accepted in a hetero-sexual world; asking for freedom instead of taking it; looking to become part of a society inherently opposed to such desires, instead of looking to challenge society as a whole. Liberal thinking such as this; also known to some in the queer scene as “assimilationist politics”, has lead to delusional senses of victory.

*Is asking to be beaten less make anything less painful? Is asking to for more tolerance make anything more comfortable? Does feeding into the power of those who make our desires an issue really getting anywhere? Is determining the limits of our struggle to the standards of a male dominated hetero world allow us to really represent OURSELVES? Is being ourselves on our terms not the goal of such a struggle?*

Images from the May 21st, 1979 “White Night Riots” in San Francisco. Both images capture a few of the 12 police cars burnt that night. The riots were provoked by the murder of San Francisco’s first gay Mayor Harvey Milk by Dan White. The riots broke out specifically when Dan White, who shot Harvey Milk with a gun, was accused of man slaughter not murder.



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Recently, as reported in our last few issues, courageous individuals are choosing to come out of the closets with axes not fear. Attacks on churches, banks, stores, and events continue to happen frequently throughout North America, motivated by a hatred for a culture that celebrates sexual stagnancy and violently defends it. Although not all attacks on notoriously homophobic churches or events have been publicly claimed by the name “Bash Back!”, it is a term helping to provide a banner for much of the anti-assimilationist queer resistance we’ve been reading about recently.

Bash Back!, like many groups similar to it, is not a formal organization. It is a term that helps to connect those queer and not willing to ask for tolerance. It exists when resistance to hetero-dominated society comes about. It is a call out; an invitation. It is comfort for those scared, revenge for those scared, and empowerment for those acting. When actions are claimed, feelings of joy and satisfaction are explicit in the message. Bash Back! is a term and social force setting a precedent for queer people today: to ask or to take?

Although there is no membership with an organization like Bash Back!, the Alliance Defence Fund, an organization acting as a front group for further Christian attacks on women, queers, gays, and people of color; are trying to sue individuals allegedly part of Bash Back! for disruptions at Mount Hope

church in Lansing, Michigan last fall. Twenty-three individuals were served with sub-poenas by the FBI in Lansing and Milwaukee in alleged connection to Bash Back! since the lawsuit was filed. The disruption we’re referring to was when a group of individuals staged a demonstration outside the church, while a group of individuals disguised in attire of fellow boring Christians broke out of the crowd during prayer screaming blasphemous rhetoric, throwing pro-queer flyer’s into the crowd, and making out with each other (even if they both had the same genitalia) for everyone to see. The event was captured on video by the way, and may we add, the confusion and shock of the crowd was priceless. The lawsuit was in response to the police not being able to charge anyone after the event. The FBI getting involved is implying that the state is feeling threatened as queers get more comfortable, maybe also the frequency of this resistance, or maybe its lack of geographic limitation. As we included in our last issue, we wanted to include another disruption claimed via communique by Bash Back! Space is limited so we had to also limit the amount we could report on regarding Bash Back! resistance, but we hope that you remain up to date with repression of Bash Back!, writings associated with the term, and future resistance by visiting the link at the end of this section.

\* *March 11th: Seattle, WA  
Sabotage and vandalism to church  
hosting anti-queer conference.*

Excerpts from the communique claiming the action:

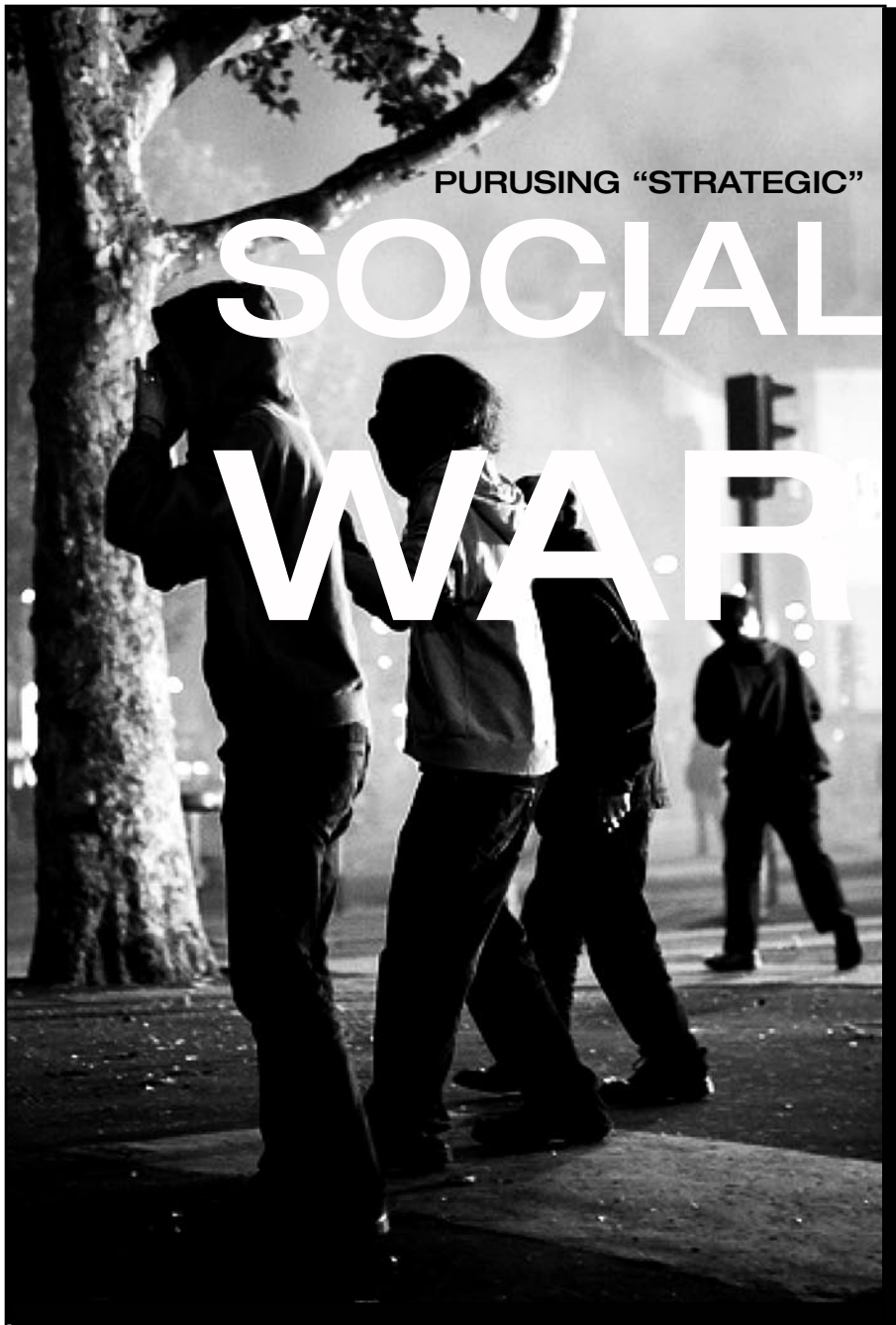
Last night the Bash Back Unwelcoming Committee greeted the Worldview Apologetics Conference attendees. The conference is being held today (March 11th) through Saturday at Crossroads Bible Church in Bellevue, Washington. We looked further into the host church and found out that Pastor Ken Hutcherson, is a known supporter and colleague of Watchmen on the Wall, whose members are responsible for the death of Satendar Singh (19 year old murdered in Lake Natoma, CA for being gay and indian) 2007. As we write these effigies, we remember the countless others that have been murdered as a result of the sick bigotry spewing from Ken Hutcherson’s pulpit. He may not have tied the noose, pulled the trigger or thrown his fist, but his words have encouraged others to do so. The Worldview Apologetics Conference was another opportunity for well-known queer haters to spread their bullshit. With workshop titles like, “The Difference Between Boys and Girls; Exposing the Lies of Feminism and It’s Cost to Society” and “It’s Not Like Being Black; Why Homosexual Marriage is Not a Civil Rights Issue”.

Starting with last night’s action, we’re rewriting the “playbook”. “Smear the Queer” may be your favorite pastime, but honey let me tell you, we fucking reclaimed the word Queer 15-fucking years ago and we’ve got a diversity of tactics. When we wrote “Up Anarchist Queers”, “Watchmen Are Killers”, “We Are Beauty” and glued all the doors shut, we threw open our own doors and tattooed those words on our hearts.

*Welcome to our world shitheads.*

*Visit:*

[www.bashbacknews.wordpress.com](http://www.bashbacknews.wordpress.com)



PURUSING "STRATEGIC"

# SOCIAL WAR

## *A War of Position*

Where do we stand? Obviously opposed to the social order. Obviously hating our jobs. Obviously disgusted by class relations. Decrying the empty individualistic greed of consumerism, the despicable manifestations of authority in our daily lives, the insidious oppressions socialized into our behavior. We know all of the isms.

So some of us avoid shopping. Some drop out, live collectively, eat trash, steal, avoid work. We travel, or wear dirty black clothes, or strike out against the behemoth in the ways we know how. Our current positions are infoshops, demonstrations, convergences, affinity groups, reading groups, discussion groups.

All of this occurs with the usual cast of friends, acquaintances, and allies. Many have come to terms with the anarchist subculture—we can travel across the country and see the same familiar faces at each site of conflict. For estranged enemies of capitalism, this is a welcome comfort. Our project has been to break with our own hierarchical socializations, and so we find ourselves adrift, gravitating towards the nearest sign of hope, to those few and far between like-minded individuals among whom we can feel a little less alienated.

The individual: the core unit of capitalism. We searched for one another as individuals, as ourselves, estranged by modernity—embodying our personal ideas, thoughts, appearances, histories... our identity. And it follows that we encountered one another as individuals, and assumed that you were not as potent an ally if you didn't look, speak, or act like us. The logic of individuality determined that we could only meet on the basis of our collective alienation. Therein contained was the usual judgment, gossip, mistrust, and social maneuvering we had hoped to escape.

We thought we could free ourselves first, gather outside of the dreadful conditions we knew, and return to attack. We forgot that without context we are powerless. Our context, our position, has become the subculture. In practice: five hundred anarchists converge on a city for a confrontational action—property is destroyed, resistance demonstrated, police outsmarted or repression meted out...and the metropolis continues as if the interlude was planned all along, or as if the interlude was part of the metropolis. With the subculture as our only position we find ourselves scrambling for footing.

The blind subservients of the main



stream media stumbled upon a truth when they called us the “traveling anarchist circus.” Not because we are strange or introduce mayhem, but because we set up camp, put on a show, and move on—leaving the landscape essentially unchanged. Perhaps even worse, our more stable manifestations can operate as local curiosity shops and private clubs. A yuppie couple walks by a storefront covered in anarchist posters: “Oh honey, how interesting, an infoshop!” Inside, a group of mostly white youth is watching *Breaking the Spell*. More

than likely the infoshop will disappear within a few years, like any other presence that is unessential to the local dynamics. The anarchist localities in the US that continue to exist do so for a reason: relevance beyond the local subculture, or being birthed from one that has transcended its boundaries as such.

It is our task, then, to define a position that exists outside of individuality and outside of the non-location of subculture. We must place ourselves—simultaneously digging-in and preparing for our next offensive.



### *The Conditions of Engagement*

For us, it is quite fortunate that the social war currently exists on many fronts: under the surface, but indisputably present. The contradictions within capitalism and authority have always been felt if not fully articulated. With every eviction, every act of police violence, every layoff, every polluted river, every rape, we see the lines of the front drawn more clearly. The social war is ongoing—and we desire to constitute ourselves as a developed force within it. Our enemies, on the other hand, are already organized, and they frequently recognize themselves as standing openly on the terrain of social struggle; they understand the social divide and police us accordingly. As insurrectionists, it is up to us (but not us alone) to expose these social and class rifts, and to nurture the flame that rises out of the widening chasm.

To expose and frame the conditions of open social war will require an uncommon commitment to place. It will take time to learn the terrain of a locality within the metropolis. The particular social undercurrents of capital and power in any place



are too mystified to understand in a month or a year. We cannot expect to move somewhere and comprehend neighborhood dynamics, local alliances, political and social actors, historical context, hidden geographies—social space— within any concise amount of time. Firsthand knowledge of the terrain is key to our success; establishing ourselves in places is one of the first steps in realizing social war.

We inhabit a place in an effort to understand it. In the process, we build: relationships, infrastructure at odds with capital, liberated autonomous zones. All this is done outside the confines of subculture, always collectively. As we learn more, our projects become more appropriate and threatening, wedging open the fault lines exposed by local conflict. Taking into account local exigencies, we might take over land to cultivate food, stop paying rent, attack the police, occupy buildings, seize material, or reconstruct the means of production inside our expanding stronghold. We capitalize on every misstep and weakness in the system to deepen our collective opposition.

*Thus, the lines of the social war are drawn.*

### *An Opening Salvo*

Eventually liberated space will become too much for power to bear. We can expect the worst in terms of violent repression and insidious co-optation, and this will be nothing new to us, nor the other oppressed communities who are our allies. It is here that our war becomes defensive, conservative, all the while actively expanding its zones of defense. The Greek anarchist neighborhood of Exarchia birthed one of the most powerful insurrections in recent memory; suddenly, the whole metropolis became a simultaneously offensive and defense front. Police, car dealerships, and Christmas trees were no longer welcome, and were removed from the landscape. We already know that we own everything—the task is to exclude the intrusions of capital and power.

Everyone knows where they stand when the conflict erupts. In Greece, more than just young anarchists rioted and supported the insurrection, while bourgeois shoppers cowered in fear as stores were immolated. If they do not know, we will involve them.

It is worth noting that there will obviously not be just one engagement in the social war. There will be no single determining battle. We are of course aware that “the Revolution” is a myth. One may be tempted to view the realization of social war as an expanding singularity. On the contrary: engagements are occurring all the time, the social rift deepening with each one. We need only to begin to pursue these particular engagements strategically.

“Everything about the insurrectionary process remains to be built.” After the police murder of Oscar Grant in Oakland, it took a week for any substantial response, anarchist or otherwise, to materialize. What finally did has been mythologized as the “Oakland Rebellion”: one night of minor rioting contained within a few city blocks, a handful of autonomous attacks against the responsible institutions. This—while a month earlier Alexandros Girgoropoulos was killed in Athens. The whole of Greece erupted in rage, and for more than two weeks the metropolis was torn apart and re-made.

The social conditions of Greece are undeniably different from those of the US. The history of military dictatorship has all but invalidated the Greek national hegemony, and nearly every person there maintains a deep suspicion of state authority. We cannot re-create Greece. But if we look closely enough, there are badly patched tears in American social life as well.

What is required of us is a jarring rip at the seams. It is these rifts where the foundations of insurrection will be located. And in order to build an effective base, we must move beyond our subcultures and identities.

*An isolated and alone insurrectionary is hardly an insurrectionary at all, and the true power of the insurrection lies in the potential for its generalization. Can we hide in our neighbors' houses? Can our community exist autonomously from the flows of capital? Can we defend each other from the police and the army? We pursue that day.*

*Postscript: The Realization of Social War*

Over the past eleven years, the empty lot had been transformed. What had been a patch of tall brown weeds and cracked pavement was now a lush garden. Rows of zucchini, growing out into the stone pathways, strawberries just coming into bloom, and in the far corner a full acre of corn. The fruit trees were finally growing above the wooden fence. After more than a decade of concerted work by the surrounding community, they could provide themselves with all the fresh vegetables they required. Property values had recently increased in the neighborhood—it was now profitable to develop the once vacant, abandoned lot. The community had neglected to officially purchase the land, and the owner, of course, wanted sell it to a well-known developer. He had informed the coordinators of the garden of his intention. But the community refused to relinquish the land.

Time was up, the police had been called. They would arrive to evict the garden within the week. The community held a short meeting, and resolved to defend their land through whatever means necessary.

Two days later, a dependable source told the community that the police would be moving in the next morning. They responded, gathering the necessary materials for defense: rocks, empty bottles, gasoline, caltrops, sticks, metal bars, various debris, while others sent out the call for assistance from their allies and neighbors.

At dawn the next morning, three police cars and a bulldozer approached the neighborhood. As the police turned onto the boulevard that led to the garden, a crowd of two hundred blocked their path. The group quickly constructed barricades while others locked themselves to each other and sat

down. The police called for back-up and issued a warning to disperse. The blockaders did not move. A van of riot police arrived, and began to threaten the use of force. After an hour, the police lost patience and pitilessly gassed the blockade, moving in with batons. The group withdrew, the bulldozer cleared the barricade, and the police continued on their way.

Three blocks from the garden, a hail of stones rained down on the police procession. In the next moment, the fiery arcs of molotov cocktails traced their way through the air, exploding across the police vehicles. The squad cars were immobilized by the hail of rocks and

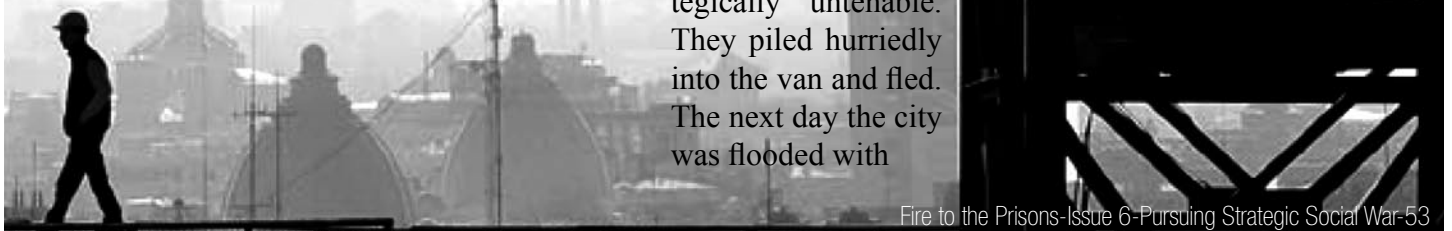
fire—the officers scrambled out of their flaming vehicles, running for safety. A block away, the riot police exited their van, formed a line, and planned their next move. As soon as they had regrouped, at tacks came from all directions—adjacent yards, cross streets, back allies. Officers were knocked down by the sheer volume of the projectiles. They fired rubber bullets wantonly, not sure who was an enemy or bystander. They could not be sure how many they were up against, the situation was strategically untenable. They piled hurriedly into the van and fled. The next day the city was flooded with

propaganda, posters declaring “JOIN THE DEFENSE”, newspaper headlines reading “HOODLUMS ATTACK POLICE”. Very quickly, normally inactive citizens made up their minds as to which side they were on.

The police did not give up that day. In the following weeks the city was torn apart, as all the wounds of local injustice and oppression were simultaneously re-opened.

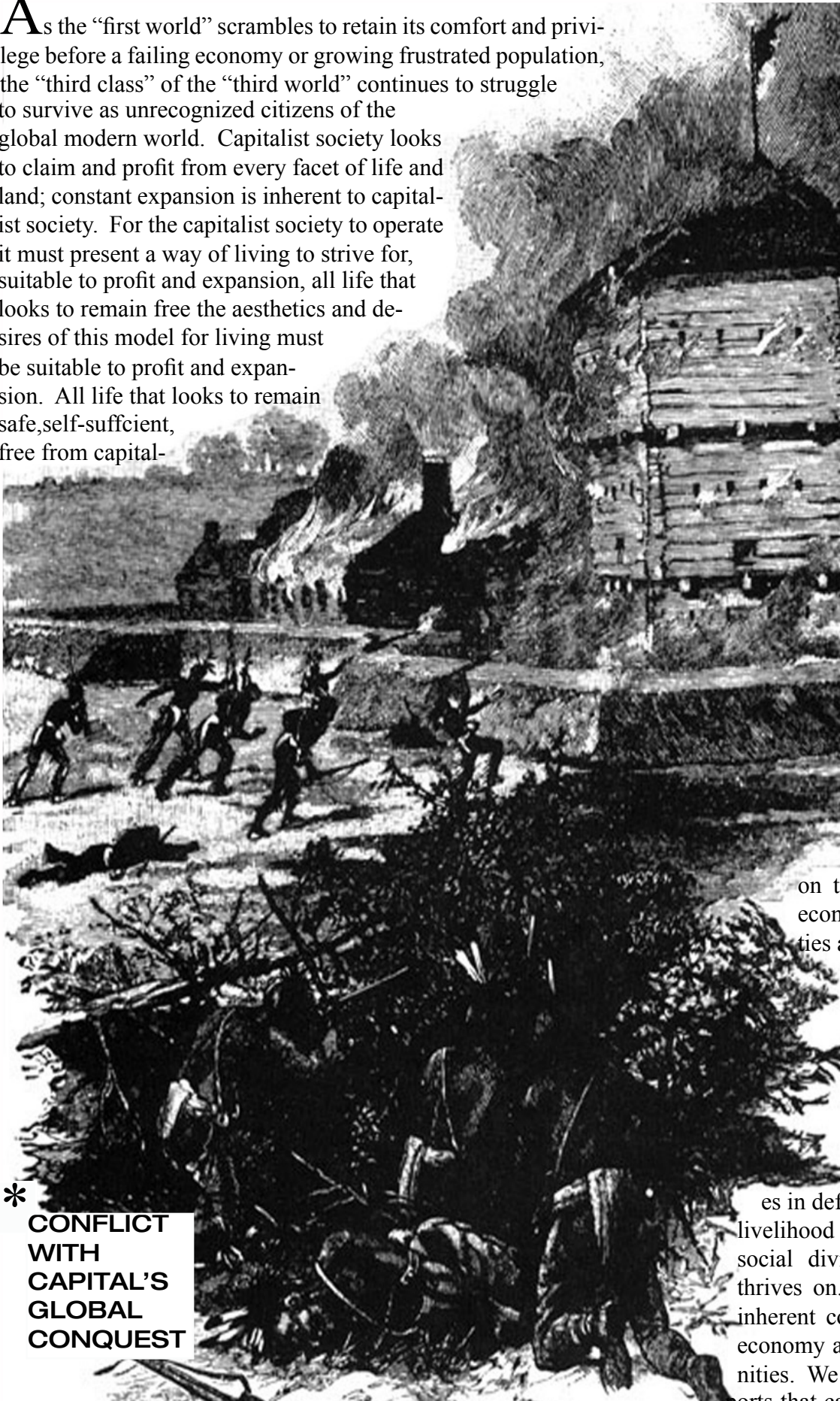
In that city, the police now walk in fear, the politicians know they are ignored, and certainly no one wants to invest.

*Meanwhile, the local communities organize themselves. An insurrection is begun.*





As the “first world” scrambles to retain its comfort and privilege before a failing economy or growing frustrated population, the “third class” of the “third world” continues to struggle to survive as unrecognized citizens of the global modern world. Capitalist society looks to claim and profit from every facet of life and land; constant expansion is inherent to capitalist society. For the capitalist society to operate it must present a way of living to strive for, suitable to profit and expansion, all life that looks to remain free the aesthetics and desires of this model for living must be suitable to profit and expansion. All life that looks to remain safe, self-sufficient, free from capital-



ist society, or literally does, is a disruption to the trajectory of such an economic system and must be either assimilated or destroyed for capitalist society to grow. Living in the “first world”, it is hard to feel connected to everyday life struggles of the kind mentioned after this introduction, but the fight for safe, self-sufficient, or free communities is one that we see all the time in different ways across the world. Native and lower caste struggles not only expose the inherent consequences of the system and era we live in, they also act as a force of subjectivity. In a global world so mediated by informati-

on technology and a global economy, native communities act as evidence to possibilities of living differently from what we witness now. Migrant communities or lower caste villages in the third world provide examples of how the excluded organize themself-

es in defense of their collective livelihood and ability to overcome social divisions capitalist society thrives on. They also expose the inherent conflict between a global economy and autonomous communities. We could only fit a few reports that caught our attention, but

\*  
**CONFLICT  
WITH  
CAPITAL'S  
GLOBAL  
CONQUEST**

struggles such as these are historic-happening now-and will continue to exist as long as capitalist society looks to expand. Please visit some of the links included at the end of this compilation to stay up to date with struggles and conflicts similar to those mentioned below. We hope to encourage solidarity with recognized citizens frustrated with the nation claiming their existence, and the non-recognized citizens who fight to remain free from an ever encroaching capitalist society. these are historic-happening now-and will continue to exist as long as capitalist society looks to expand. Please visit some of the links included at the end of this compilation to stay up to date with struggles and conflicts similar to those mentioned below. We hope to encourage solidarity with recognized citizens frustrated with the nation claiming their existence, and the non-recognized citizens who fight to remain free from an ever encroaching capitalist society.

# Until the last missionary is hung with the guts of the last developer; ALL EXPANSION MUST BE BLOCKED.

\* *February 20, 2009*  
*Dzongu region of Sikkim, India*

Forty-three Lepchas were arrested last week in connection to an 'agitation' carried out on the controversial Panan hydel power project in the Dzongu region of Sikkim, India. The Affected Citizens of Teetsa (ACT)

held a peaceful rally at the dam site on Feb. 7 to mark day 600 of their ongoing relay hunger strike against hydro development in the region.

ACT, along with the entire Lepcha population, maintain that the

\* *February 14, 2009:*  
*Bilbao, Spain*

Hundreds of demonstrators in the Basque region's largest city built barricades of burning dumpsters and fought police for control of the streets. Incendiary devices were thrown at the offices of the Basque Nationalist Party. The provocation for the riot was the banning by Spain of pro-independence groups from participating in elections. The Basques are one of Europe's longest-colonized and least-assimilated indigenous cultures, with an equally long history of resistance to the rule of Madrid and Paris.

\* *February 15, 2009*  
*Tongxiang, China*

Hundreds of migrant workers clashed with more than 100 regular and armed police in this city in the southern province of Zhejiang on Saturday, leaving six police vehicles smashed or burned, witnesses and said. One witness described thousands of people besieging the police detachment: "the protesters, most of whom seemed to be migrant labourers, were so discontented and indignant that they hurled almost everything within their reach, including bricks, stones and bottles, even when the police seemed prepared to retreat."

hydro projects will displace several villages, devastate the fragile ecology of the Khangchendzonga Biosphere Reserve, and destroy a sacred site that the Lepcha believe to be the birthplace of humanity.

All of this, coupled with a



growing sense of frustration over a complete lack of action by the government, boiled into an agitation aimed at the hydro site. Several members walked out and began to destroy machinery and vandalize buildings in the project area.

After project developers got word of what was happening they filed an official complaint with the police, who then proceeded to sweep into several Lepcha villages and arrest every 'suspect' they could find. Among the arrested were two youths, three monks, and seven women.

The group of 43 was then faced with a whopping 1,558 criminal charges in connection to the agitation, quite possibly a world record: 147 for rioting, 149 for unlawful assembly, 436 for arson and fire mischief, 379 for theft of explosives and 447 for criminal trespass.

Following the arrests, ACT demanded the unconditional release of the entire group, saying they were falsely imprisoned and subjected to torture.

The two youths were later released, however the remaining Lepchas are still in custody.

*For more news and background, please visit:  
[weepingsikkim.blogspot.com/labourers](http://weepingsikkim.blogspot.com/labourers)*

\* February 23:  
Colombia

We included this clip to confront any sympathies for authoritarian leftist groups such as FARC here; and others similar to them.

Indigenous leaders issue "ultimatum" to FARC - Indigenous authorities in Colombia and Ecuador have issued an "ultimatum" to the Revolutionary Armed Forces of Colombia (FARC), demanding they return the bodies of the indigenous Awa who were brutally massacred this month, so they can be buried according to Awa tradition. Indigenous leaders issue "ultimatum" to FARC

Indigenous authorities in Colombia and Ecuador have issued an "ultimatum" to the Revolutionary Armed Forces of Colombia (FARC), demanding they return the bodies of the indigenous Awa who were

(continued on next page)

\* February 20, 2009  
Mindanao, Philippines

At least 400 members of the Mamanwa tribe in Surigao del Sur, northwestern Mindanao, are in their second week of a blockade against four mining companies: Taganito Mining Corporation (TMC), Oriental Synergy Mining Corporation (OSMC), Case Mining Company (CMC) and Platinum Group Mining Company (PGMC).

Under the Indigenous Peoples Rights Act (IPRA), Indigenous People in the Philippines are entitled to "a royalty payment... which shall not be less than 1% of the Gross Output of the mining operations in the area."

Only recently has the Mamanwa learned of this. In a statement dated February 4, day seven of the barricade, Datu Joel Buklas from the Taganito Mamanwa Association, notes that TMC has been operating in the region since the 1960s, and recently "got a new contract to operate for another 25 years in the red mountain of Surigao del Sur." "The moving truck loads of nickel ore is a regular scene for motorists passing along the Claver highway." "Literally, the red mountain of Claver is moving inch by inch every day. Sumitomo Metal Mining Company together with TMC planned to start this year the construction of a 30,000 ton-a-year smelting plant which would start its operation by 2012." Meanwhile, Sumitomo is "determined to start the construction this year of the one-billion dollar [nickle mining] project."

"This is our land even before these mining companies came, we were already here, we were forcibly ousted from these lands against our will and we hope concerned government agencies whom we have been asking for years will wake up."

"Today, 4 February 2009, is our seventh day of human barricade along the highway of Taganito, Claver, Surigao del Norte to demand before the National Commission on Indigenous Peoples (NCIP) on our share agreed for allowing the mining companies to ruin our lives and our ancestral domain."

With the blockade still standing, the Mamanwa report that five of their carpenters, who helped put the blockade together, have been missing since they left the site to harvest food for the protesters on January 29.

brutally massacred this month, so they can be buried according to Awa tradition.

The statement warns that if the bodies are not returned by February 23 at 6:00pm, a “Humanitarian Minga” will be carried out by indigenous communities to enter the conflicted territory and recover the bodies on their own, it also calls on “All armed actors, legal and illegal, to immediately withdraw from Awá territory” so an international team can access the region to clear it of landmines.

The statement was issued by the National Indigenous Organization of Colombia (ONIC) on February 19, two days after FARC accepted responsibility for killing eight Awa this month, an act they say was justified because ‘the Awa were collaborating with the Colombian military’.

The claim has been used for decades to justify the slaughter of Indigenous people, and is part of a much broader campaign of subjugation, murder, land theft and displacement.

In 2009 alone, it has resulted in the death 50, the wounding of hundreds and the displacement of thousands. Awa Leadership, along with the National Indigenous Organization of Colombia, further point out that a total of 27 Awa were killed this month. They say FARC was responsible for all of them.

*You can read the statement (in Spanish):*

*<http://colombia.indymedia.org/news/2009/02/98897.php>*

\* February 25, 2009  
Northern Ontario, Canada

Members of the Attawapiskat First Nation in northern Ontario are holding a winter road block near the DeBeers Victor Mine, in protest of the Impact Benefit Agreement (IBA) that the First Nation signed with De Beers, a massive diamond multinational company based in South Africa.

The members have maintained a 24-hour presence at the blockade since it first went up on February 6.

“We feel that the people of Attawapiskat are not fully benefiting from the DeBeers operations in our territory. We are committed to ensuring that our people benefit directly. We are poor and we need to get out of the poverty we are in. DeBeers can help us in improving our community living conditions,” states Greg Shisheesh, a spokesman for the protesters. The protesters want the terms of the current IBA to be revisited, so it can address a number of pressing issues for Attawapiskat, including racism and discrimination, pay equity, a desperately-needed school and new housing. They also want the the ratification process of the IBA to be reviewed.

“We want to ensure the membership fully understands how the IBA was ratified and we are asking for full disclosure of its contents to the people,” says Shisheesh. Shortly after the protest began, the Attawapiskat chief and council announced a series of “emergency measures to encourage the resolution of the latest protest of some of its members.”

“Those measures include an immediate distribution of the IBA to more than 300 homes, earmarking the profits from Attawapiskat-owned businesses and joint ventures toward legal fees (up to \$100,000) school and education war chest and high-level meetings have been confirmed with De Beers executives and representatives of the member protesters with a mediator, to name a few,” notes the Daily Press.

“De Beers is a rich company with millions of dollars,” states Louttit. “The company and the province are benefiting, but the community is benefiting only a little. We’re still in poverty, we’re still overcrowded and we don’t even have a school.”

\* March 13, 2009  
Rumieh, Lebanon

Over a hundred inmates rioted in Beirut’s largest prison, “burning mattresses and other items to press their demands for reduced sentences”.

The same prison was the scene of a mutiny in April last year in which seven warders were held hostage. A riot also broke out at the Qubbah prison in the northern Lebanon city of Tripoli in January with inmates holding two wardens hostage.

\* Saturday, March 14, 2009  
Manila, Philippines

Hundreds of students clashed with police outside the U.S. embassy and Filipino Supreme Court, demanding the immediate withdrawal of U.S. forces and expressing rage at the Filipino Government as well. The U.S. military has maintained a presence in the Philippines since 1898.

\* March 16, 2009  
Nairobi, Kenya

*An anti-police demonstration sparked by the police killings of a student and two human rights activists turned into a riot in the Kenyan capital. Thousands of youth, who have faced a rising tide of police violence in "anti-gang" crackdowns in recent years, built barricades, beat up journalists, pelted police with stones and looted businesses. Witnesses said a rally of about 2,000 students more than doubled in size as slum dwellers, jobless and others joined in.*

\* April 7, 2009  
New Zealand

Otaraua Hapu occupation of mine reaches 17 days The Taranaki hapu of Otaraaua have been holding their ground near Waitara for 17 days now while the Grey-mouth Petroleum Co still refuses to meet with them on site. Production has been completely stopped in the meantime.

\* April 2, 2009  
Chiapas, Mexico

In a coordinated effort with "civilian aggressors", as many as 260 police officers tried to evict 500 Mayan families from a 6-acre lot of land they occupied last month, near the town of San Cristobal de las Casas, in Chiapas, Mexico.

The eviction ultimately failed, but not before twelve Mayans and fifteen police were injured and about 100 homes were destroyed.

The attempted eviction took place on the morning of March 26, following an order from the Mayor of San Cristobal de las Casas. At the prompting of civilians from the town, the Mayor said the Mayans have to be evicted because the land is owned by "the National Commission for the Development of Indigenous Peoples" (CDI), a Federal Agency that is supposed to "protect and promote the interest and well-being of [Indigenous Peoples] with due regard to their beliefs, customs, traditions and institutions."

According to eye witnesses, the police, who were armed with pepper spray and riot shields, cordoned off the area while the civilians began to raid and set fire to the Mayans' homes. The civilians were themselves armed with gasoline, sticks and Machetes. "They said nothing. They began to hit us and destroy things," said one Woman. "They treated us like animals."

Needless to say, the community defended itself, picking up stones, sticks, and whatever else was on hand. The police "tried to respond the same way" says the EFE News Service, but they finally decided to withdraw without managing to expel the [Mayans]." The community has since warned that they have no intention of leaving the land.

*"We're not leaving, because we have nowhere to live and even if we have to die, we're staying here."*

\* April 8, 2009  
Beijing, China

5,000 villagers clash with police in China, laying siege to coal mine - About 5,000 villagers clashed with police in eastern China after laying siege to a coal mine blamed for damaging local farmlands, a human rights group said. The villagers had "surrounded and attacked"

the coal mine. 5,000 villagers clash with police in eastern China. Earlier this month, some 5,000 villagers clashed with police in eastern China after laying siege to a coal mine, which they blame for damaging their farmlands. According to Hong Kong's Center for

(April 8th; Beijing; continued)

Human Rights and Democracy, on April 7, the villagers “surrounded and attacked” the Gubei coal mine in Anhui province and demanded an end to its operation. Villagers say the mine is causing land subsidence over an 8,000-hectare region, which is affecting as many as 50,000 people. The human rights group goes on to say that more than 1000 paramilitary police were sent to the protest, and that the villagers confronted the police, smashed at least one of their vehicles, and injured vice chief Ma Shiping from Fengtai County. An unnamed police officer from Fengtai, confirmed that a protest was held, however he said that no more than 1,000 villagers attended the protest.

\* *April 17, 2009*  
*Kenya*

For more than three weeks now, the Kenyan government has been engaged in a brutal campaign of violence against the indigenous Samburu people in north central Kenya. According to Cultural Survival (CS), the government, who claims to be chasing after “cattle bandits”, has “strafed the unarmed villagers with machine guns” from the air and “used clubs to beat them on the ground.” Further reports indicate that at least nine bombs have been dropped on Samburu villages, and a yet-to-be-identified caustic chemical was sprayed on group of children who were seeking refuge in the bush. The government has also confiscated all of the Samburu’s cattle, leaving them without any access to food.

A Kenyan military officer has released documents “showing that these attacks were planned months in advance, and there is explicit mention of the intention to ‘bring these people into the modern era.’” “Without milk from their cattle, the community members will die,” Dan Letoiya, Director of West Gate Wildlife Conservancy stated. “We are experiencing another severe drought and this is their only source of protein and liquid. The milk from their livestock makes up 90 percent of their dietary intake.”

\* *May 6, 2009*  
*San Jose Progreso,*  
*Oaxaca, Mexico*

An urgent action alert issued by Comité de Defensa de Los Derechos del Pueblo (CODEP) describes how “twenty-five hundred (2500) members of the federal police, AFI, judicial police, and the bomb corps entered the mine (during a community blockade) with a wealth of weapons: using tear gas, shots from various types of firearms, police dogs, savagely beating the people, and searching the homes of the people who were peacefully guarding access to the mine.”

\* *April 27*  
*Papua New Guinea*

More than 300 homes were burned to the ground in a violent eviction of indigenous landowners near Barrick Gold’s Porgera open pit gold mine in Papua New Guinea. At least 200 police and military personnel were sent to the village, and began setting fire to the landowners’ homes. The Akali Tange Association (ATA), a human rights organization in Porgera, said on the day of the eviction that that no one was given any time to gather their possessions, and “anyone who spoke up was reportedly physically attacked by the security forces and some were arrested,” relays protestbarrick.net. “Increasing numbers of people are reporting injuries, as are those who are being detained. Although the landowners received no formal warning that they were to see their houses destroyed...”





# IN TROUBLE

\* COMPILED STATEMENTS FROM THE SUPPORT GROUPS OF SOME OF THOSE CURRENTLY FACING REPRESSION BY THE STATE.

## *The Latest on the Love Park 4*

On Tuesday May 12, the remaining LOVE Park 4 defendants - Jason Robbins, Tom Keenan and Jared Schultz - appeared in court yet again. This hearing thankfully moved in forward direction, instead of resulting in another continuance in a long line of delays dating back almost two years.

Judge Frank Palumbo heard the State's appeal of Judge Marsha Neifeld's decision from December's court date. She ordered the District Attorney to reveal the identities of two undercover Philadelphia narcotics officers who had posed as neo-Nazis in LOVE Park on July 23rd, 2007 - the day of the mysterious Ku Klux Klan rally that never actually happened. The prosecution argued that revealing the undercover narcotics officers' identities would both endanger the officers personally as well as prohibit them from participating in any future undercover investigation into the white power organization Keystone State Skinheads (KSS). Supposedly, according to testimony given at December's hearing by these officers' superior Lieutenant McConnell that is why his officers were present in Love Park - as part of an ongoing narcotics probe into KSS.

Defense lawyers Larry Krasner and Paul Hetznecker responded by arguing that there was no basis for the

State to appeal Judge Neifeld's order, stating that the District Attorney was unable to meet the threshold test for the appeal. This test measures whether or not the prosecution would be hindered if Judge Neifeld's order was upheld. The defense argued that in no way would the prosecution's case be hindered, but the omission of the identities of these officers does indeed hinder the defense. They argued further that police officers - specifically narcotics officers - regularly testify in open court. Referring to Lieutenant McConnell's testimony from December, they also pointed that these specific officers in question have time and again testified in open court. In response to the Assistant District Attorney's statement that these officers would not be able to go back undercover with KSS if the investigation was to be reopened, Paul Hetznecker reminded the judge that not only has it been almost two years since the beginning of this case, but the police department itself has said the case against KSS was inactive 6 months prior to that date. The point here: the District Attorney's office is attempting to use a separate - not to mention closed - case to further impede the proceedings of the LOVE Park 4 case.

The only other argument the Assistant District Attorney presented for his case being hindered was that if Judge Neifeld's order is upheld, the District Attorney's office

“would be forced to withdraw the charges” against the defendants rather than reveal the identity of the undercover officers. Judge Palumbo expressed skepticism time and time again in response to the prosecutor’s continued repetition of that argument. It is also worth nothing that the hearing never even got to the point of reviewing the merits or content of the original defense motion asking for the witnesses’ identities, as Judge Palumbo seemed to be in agreement with defense counsel that the District Attorney had failed to meet the threshold test for the appeal.

In the end Judge Palumbo chose to take the appeal under advisement, giving himself time to become familiar with the notes and transcripts from the case,

and also asking all of the lawyers to submit additional briefs in support of their individual arguments. A new court date was scheduled for June 16th. It is expected that Judge

Palumbo will make his ruling at that time.

Jason, Tom and Jared would like to thank everyone that took time out of their busy schedules to stand with them in court this week. They would like to express that the solidarity people continue to show them is amazing!

*In Solidarity with ALL Political Prisoners,*  
*The LOVE Park 4 Defense Committee*  
[www.myspace.com/supportlovepark4](http://www.myspace.com/supportlovepark4)

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### *Marie Mason Sentenced to almost 22 Years*

Marie was sentenced to 262 months on February 5th for allegedly committing an arson against Michigan State University’s bio-technology offices on December 31st, 1999, that caused nearly \$1 million dollars of damage to buildings and equipment, but no death or injuries. She was also ordered to pay more than \$4 million in restitution. This is the largest sentence to be passed to a Green Scare defendant. Mason’s lawyer John Minock has indicated that he intends to appeal her 22-year sentence but funds are needed to pay the legal fees for this. Please consider making a donation so that they can work to reverse her sentence.

*Checks or money orders can be made out to “Karin Mason” and sent to:*

Karin Mason  
PO Box 352  
Stanwood, MI 49346

If you would like to make a donation via Paypal, please contact us for more information: [supportmariemason@gmail.com](mailto:supportmariemason@gmail.com).

### *Update as of April 22nd*

We received a letter from Marie Mason recently with updates. As we said before, she expects to be at Waseca for a while. She has been assigned a job working in the kitchen (unfortunately not, originally as she was told, as a guitar instructor). She is working out and getting most of her vegan dietary concerns taken care of. She would like to receive the following kinds of books: a calendar, a journal, language books (especially French and Spanish, which she speaks to fellow inmates), fiction, or radical history. She also is allowed to check a guitar from the rec center and wants guitar sheet music – especially “labor/folk/earth first!” songs. There is a library at the prison which she is able to use as well. That said, we are not sure what kind political literature will be allowed in. Obviously, please do NOT send anything that advocates any illegal acts, as this may impact her negatively. We called Waseca and confirmed that individuals can send in softcover books, including used ones. No hardcover books are allowed. Magazines and newspapers must come directly from a publisher. Please do not send stamps or

stamped envelopes to her – the prison confiscates them. She can have up to 25 pictures at one time in her cell, but no polaroids. (One person said the prison was rejecting envelopes with more than two pictures in them, however.) She can have up to five books in her cell. There is no limit on photocopies – but you can’t send them in a cardboard box (which requires prior approval), it must be in an envelope. Clippings from magazines, etc. are accepted, but in limited quantities – i was told a manila envelope stuffed with them would be returned. Nothing with sexually explicit content. Envelopes must have a return address on them, and since the prisons sometimes throw away the envelopes and give the prisoner only the letter, you should also put your address and the date on the letter itself.

As far as the political content, we’re not sure yet. With the other prisoners, letters have been rejected that refer to other imprisoned Green Scare cases.

Also, what’s allowed in federal prisons is notoriously inconsistent, so one person in the mail room might simply reject what another accepts.

Email us if you mail anything in that is sent back. She is slower at writing back these days than when she was at Clinton County Jail, and some of this may have to do with the delay in the federal system with getting funds to her commissary to buy stamps. But she loves

receiving letters and please continue to write her:

Marie Mason #04672-061  
FCI Waseca, Federal Correctional Institution, P.O. Box 1731, Waseca, MN 56093

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### *Update on Eric McDavid From Sacramento Prisoner Support Below*

There are a few things we would like to share with you in this update. Below you will find information on Eric's current situation, the tour in June, site updates, and the status of the appeal. Eric sends his hellos to you all. Thanks so much for your continued support. We hope to see many of you soon!

#### The Mail Situation

Eric would like for us to let you all know that he is currently unable to respond to snail mail. Victorville has recently implemented a new, illegal mail policy that requires prisoners to submit a list of people to whom they would like to send mail. This list is kept on file in the prison's Trulincs system, which was originally setup as an email system for prisoners. The BOP has since expanded it's use of the system as a way to keep track of prisoner phone lists, mail lists, and as a log-in system for prisoner access to the legal library. The use of the system for these purposes has numerous legality issues, and Eric and a couple of other prisoners are attempting to fight the new rules from the inside. In the meantime, Eric will not be using the mail-labeling system set up by Trulincs, which means he is unable to send any written correspondence. This does NOT mean that he cannot receive mail - so please keep those letters coming.

More dates are in the works.

We are in the process of some major additions to Eric's website. Soon you will have access to all of the transcripts from Eric's trial, sentencing, the plea agreements from his co-defendants, and more. We are also adding a section for writings from Eric to make them more accessible. Check out [www.supporteric.org](http://www.supporteric.org) soon to get the latest.

#### Appeal Status

As you know, Eric is in the process of appealing both his conviction and sentence. We were hoping to be able to post the appeal with this alert, but are awaiting word from the court. Eric's lawyer filed the appeal on May 6, but also had to file a motion to file a brief that is twice the length of a normal appeal. If the court accepts this motion, then the appeal will officially be filed and we can post it for you all to read. This is nowhere near the end of the process, however. The government will have a month to respond to the brief once it is filed, and then Eric's lawyer will have another two weeks for his final response. We fully expect more delays (the brief was originally due last September). We will keep you posted as things develop. Eric has been in jail or prison for 3 1/2 years now. His strength and courage continue to remind us all of what it means to stay true to ourselves and the things we hold dear. Our sincerest thanks to all of you who have helped make this journey more endurable.

*Eric McDavid is currently facing 19 years and 7 months in federal prisons for not only a crime he didn't commit, but a crime that never happened. Eric is one of the many facing the wrath of this new state trend known as "conspiracy charges". Eric was arrested in Auburn, CA on January 13, 2006 as part of the government's ongoing Green Scare campaign. He was convicted guilty of "conspiracy to destroy property by means of fire or explosives", and was sentenced to 19 years and 7 months, for a crime that was never committed. The conviction was established based on the testimony of an FBI informant named "Anna", and his 2 co-defendants, who chose to co-operate at his expense. Prior to his conviction he was denied bailed for 2 1/2 years. During that time he was in solitary confinement at the Sacramento County Jail. During that time he also suffered immense health issues due to the Jail ignoring Eric's dietary restrictions. Eric deserves the utmost stoic and consistent support from our communities.*

Visit the link below to stay up with his case:  
[www.supporteric.org](http://www.supporteric.org)

*Two Charges Dropped Against the RNC 8; A statement from Friends of the RNC 8*

In the surest sign yet of the power of post-RNC court solidarity, Ramsey County Attorney Susan Gaertner has dropped two of four unfounded charges against the RNC 8. Caving to months and months of public pressure, Gaertner dropped one count of Conspiracy to Commit Riot in Furtherance of Terrorism, and one count of Conspiracy to Commit Criminal Damage to Property in Furtherance of Terrorism. “We are heartened by the fact that our supporters have won this concession,” said defendant Nathanael Secor. “It’s taken a tremendous show of strength and solidarity over the past seven months.”

Originally facing a single charge—Conspiracy to Riot in Furtherance of Terrorism—Gaertner’s office added three additional charges against the eight defendants in December of last year. Now, two of those charges have been dropped, clearly demonstrating that all the charges are a matter of political maneuvering, not a reasoned look at the evidence.

On March 28, supporters delivered to Susan Gaertner’s office a stack of over 3,000 petitions urging her to drop all four charges. Among other statements, a resolution from the 17,000-member Duluth Central Labor Body in support of the RNC 8 was also delivered. National media attention, including an appearance on MSNBC on Wednesday morning, has drawn significant attention to the case at the same time as Gaertner is accelerating her campaign for Governor—having just hired full-time staffers, opened an office on University Avenue, and planned appearances at several DFL events in the next month. Additionally, the broad-based RNC 8 Defense Committee has succeeded in calling widespread attention to the Minnesota PATRIOT Act, and played an instrumental role in applying the pressure that led to this reduction of charges. In removing the controversial MN PATRIOT Act from the debate at this moment, Susan Gaertner obviously hopes to defray the costs of this unprecedented prosecution on her campaign for Governor, and to mitigate the overwhelmingly negative public opinion of Ramsey County’s repressive behavior

during and since the RNC.

“Make no mistake,” said defendant Luce Guillen-Givins, “This change to the complaint against us is a token gesture meant to placate our supporters and bolster a floundering political prosecution.” As defendant Eryn Trimmer pointed out, “This move only focuses attention more acutely on the outrageous nature of the two remaining charges, Conspiracy to Commit Riot and Conspiracy to Commit Criminal Damage to Property.”

In the months leading up to the RNC, the defendants were involved in open, public organizing with a broad coalition of Twin Cities activists and community members. We continue to assert that the only “conspiracy” committed by the RNC 8 was to provide basic and necessary infrastructure for people who wished to engage in their fundamental right to dissent.

“We’re relieved and gratified that the most sensational part of the charges has been dropped,” said St. Paul peace and justice activist Betsy Raasch-Gilman, member of Friends of the RNC 8. She continued, “We hope that the conspiracy charges will also be dropped. If planning a protest can be called conspiracy, the right to free speech is in real danger.”

Friends of the RNC 8 asks Susan Gaertner to continue in the direction of justice by dropping all the remaining charges, thereby saving enormous financial resources for the people of Minnesota in this time of rampant foreclosures, unemployment and economic turmoil.

*We also remind supporters that while we should rightly celebrate this small victory, the time for increased action to defend the RNC 8 is now.*

*Visit the link below to stay up with their case:*  
[www.rnc8.org](http://www.rnc8.org)

The RNC 8/RNC Eight are organizers against the 2008 Twin Cities Republican National Convention who have been falsely charged in response to their political organizing: Luce Guillen-Givins, Max Specktor, Nathanael Secor, Eryn Trimmer, Monica Bicking, Erik Oseland, Robert Czernik and Garrett Fitzgerald.

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*Tarnac 9 Related News:  
Julien Coupat Released!, and the arrest of Tessa*

*Julien Coupat Released!*

French authorities on Thursday, May 28th, authorised the release of Julien Coupat, who has been detained for more than six months on suspicion of sabotaging high-speed train lines, the Paris prosecutor’s office said. Julien Coupat, 34, was arrested by anti-terrorist police in



November 2008 and his lengthy detention without charges being filed had become highly controversial. His arrest was part of a wider swoop on members of what Interior Minister Michele Alliot-Marie described as an “anarcho-autonomous” movement that had been under surveillance by domestic intelligence services for months beforehand. Coupat, the last of the 10 suspects arrested in November to remain in custody, has always said he was innocent but he is still under investigation for organised, terrorism-related destruction of property. Under the terms of his release, he will have to stay in the Paris region and surrender his passport and identity papers. The failure to secure any convictions after a highly publicised raid by hundreds of police has proved embarrassing to the government, which has been accused of whipping up terrorism fears to justify tough new security measures. In a written interview with the *Le Monde* newspaper this week Coupat described his detention as a “petty revenge which is quite understandable given the means that were deployed and the extent of the failure.”

*The Arrest of Tessa: A Communique from the Support Committee*

At 2 pm on Tuesday [28 April 2009], a very active member of a support committee was arrested on the streets of Paris. The police fixed her to the steering wheel of her car and expelled the person who accompanied her, before taking flight with our comrade. She was brought to the offices of the SDAT[1] under an anti-terrorist regime (in custody for 96 hours and [access to] a lawyer after 72 hours).

This crude attempt at intimidating those who organize against anti-terrorist measures and for the support of people imprisoned in Paris and elsewhere. The police justified this arrest on the grounds that Tessa was “close to the hard core” of the group from Tarnac and “gravitated” around the farm at Goutaillieux. Not only has the justice system not abandoned its stupid set-up and the police categories that go along with it (“cell,” “circle of influence,” “hard core,” “circle” and “member”), but even claims to henceforth apply them to those who remain close to their friends who have been placed under examination. Legal surveillance prevents these friends from seeing each other, indeed, from returning to them. The SDAT’s new operations also tells them: “Your shared friends will henceforth be considered as facilitating communications between you and, thus, [other] members of the same association of evil-doers; if you see them, we can arrest them.”

This indictment, which allows the police to pursue someone without attributing participation in criminal acts to them, is decidedly very useful. We see the evolution of this business. One day it is Eric Hazan, the publisher of *The Coming Insurrection*, interrogated for 4 hours. Another day it is a member of one of the support committees who is carried off from the street. The operation is clear: on the one hand, it banalizes the summoning to court and the taking into custody for long periods of time and without any meaning; on the other, it generates some mediatic[2] agitation to make people believe that this affair will advance when everyone has understood that, not only does it trample

upon people, but it also will never go anywhere.

With each public statement by the people who were indicted, by their lawyers and by their supporters, the accuser — the Minister of the Interior, a judge, a cop or an expert — claims to pull from his or her hat “exclusive” elements or other pseudo-proofs that in reality have no legal value and that, decontextualized, are used exactly as propaganda. Besides this, what principally is the purpose of the judge’s interrogations and investigations? Today, at this stage of the inquest, it is *The Coming Insurrection*: who wrote it, when and for what purpose. More than what it says, it is this text’s resonance with the current explosive situation that becomes troublesome for power.

Party to a spontaneous reaction that led to the creation of a certain number of support committees everywhere in France, solidarity is expressed ever more publicly, even in the pages of the newspapers. Judge [Thierry] Fragnoli doesn’t give a fuck; and, one year after the beginning of the inquest and six months after the incarceration of Julien [Coupat], he still has no fear of making himself look ridiculous by arresting anyone, anytime, though these people will inevitably be released. We will provide a practical response to these petty maneuvers in a few weeks.

*You fuck with us? You will not fuck for long.*[3]

Thank you.

[1] The federal anti-terrorist task force in France.

[2] There is no equivalent in Eng-

lish for mediaticque, which not only denotes the media, but the spectacular, as well.

[3] This slogan can be found at the end of Raoul Vaneigem's Treatise on Living for the Younger Generations, first published in French in 1967 and translated into English as The Revolution of Everyday Life.

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### *BJ Viehl and Alex Hall: Arrested for Utah Mink Liberations*

William "BJ" Viehl and Alex Hall were arrested Thursday March 5th after they were indicted by a grand jury for "suspicion" of a raid at a South Jordan, Utah mink farm. On August 18th 2008, 300+ mink were released from the McMullin Mink Farm and all their breeding records were destroyed. Spray painted slogans found on the scene included "No More Mink, No More Murder" and "ALF: We Are Watching." The action cost an estimated \$10,000 in damages. They are also accused of "suspicion" of an attempted raid at a second Hyrum, Utah mink farm in October. They were both released after their March 10th bail hearing with the usual curfew and electronic monitoring. Interestingly enough, they are also not allowed to have contact with anyone affiliated with "Straight Edge" or "ALF." Their trial dates are set for June 27th, 28th and 29th.

Jordan Halliday, was arrested for contempt of court on March 13. The United States Attorneys office subpoenaed him to testify in front of a Federal Grand Jury, and provide information involving the mink liberation's in Utah. He refused to cooperate, because the questions asked were not related to the investigation. He was only asked personal questions about his friend and associations.

Grand juries are fishing expeditions that have been used throughout U.S. history to disrupt and destroy social movements. They take away rights to force answers to questions, without being able to have a lawyer present. Jordan was well aware of the exploitation and abuse of these tactics and resisted the proceedings which resorting in him being arrested. The judge ordered that Jordan will remain in custody of the Federal Marshal's until he agrees to cooperate or the grand jury

*To stay up to date with the Tarnac 9 and repression of the so-called French "anarcho-autonomous movement"; visit:*

[www.tarnac9.wordpress.com](http://www.tarnac9.wordpress.com)

expires on June 30. If the Grand Jury is extended, Jordan can be held longer.

*Send letters of support to:*

Cache County Jail, Jordan Halliday, Inmate # 24836, 1225 West Valley View Highway Suite 100, Logan, Utah 84321

*Please consult Cache County Jail's website to ensure that you comply with the policies for inmate mail:*

<http://www.cachesheriff.com/Jail/jail.htm>

Please speak out for Jordan and stay tuned to his support site for ways you can help Jordan and other updates. You can also financially support Jordan to ensure he has proper legal representation. Jordan's lawyer is a fellow animal activist who is representing Jordan free of charge. But so far he has spent nearly \$3,000 in his own out-of-pocket expenses. Just the last appeal alone cost him over \$1,000 in filing, copying, court costs, and traveling expenses. We must be able to pay him his own expenses for him to continue fighting for the rights of Jordan. Any donations, no matter how small, will be greatly appreciated and help tremendously.

*Please send checks or money orders to:*

Karen Halliday, PO Box 25581, SLC, UT 84125

*To donate via mail to their support team; send a check made payable to SLAAM to the address below:*

SLAAM, PO box 2555, Salt Lake City, UT 84110

*To stay up to date with their case or donate via paypal please visit:*

[www.supportbjandalex.com](http://www.supportbjandalex.com)

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### *2 Arrested For UCLA Campaign*

Lindy Greene and Kevin Olliff were arrested on April 16th on a 10 count indictment for their alleged

participation in campaigns against primate research at UCLA and animal tests by the Pom juice company. Kevin was arrested last year as well on trumped up charges related to

alleged petty theft and sentenced to 6 months in jail; the circumstances of his arrest and treatment were obviously politically motivated by the state. His release was also men-

tioned in our last issue. Their charges are: two counts of Threat to employee of public educational institution 71, three counts of Stalking 646.9(a) and five counts of Conspiracy to commit a crime 182(a)(1). They are also charged with the Criminal Street Gang 186.22(b)(1)(a) enhancement.

Lindy was able to post bail and is now released on house arrest. Unfortunately, Kevin was denied bail because he was on parole. As for the details of the last court date, May 20th, the date was set to discuss the demurrer. The demurrer challenges whether a legal cause of action exists for the facts, as stated by the complaining party, based on face value of said charges. The next court date is Tuesday, July 14th, and the schedule for the demurrer will be announced. The next date will be all about the demurrer, with more motions being heard.

Kevin appreciates the support at his court dates, but recognizes that July 14 will be rather uneventful and would prefer if everyone went to the dates in the future, after the demurrer has been introduced.

Don't forget to write Kevin! He is requesting pictures of the outside along with letters, for not having a window has left him with a complete lack of visual stimulation. So get to sending! If you would like to visit Kevin, please coordinate through either the myspace (myspace.com/supportlaural) or send a message for a phone number to contact a coordinator.

*You can write him at this address:*

Kevin Olliff #1300931, TTCF 161 D-Pod, 450 Bauchet St., Los Angeles, CA 90012

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### *Four Arrested Under Animal Enterprise Terrorism*

Joseph Buddenberg, Maryam Khajavi, Nathan Pope, and Adriana Stumpo were arrested by the FBI February 19 and 20 on trumped-up terrorism charges under the Animal Enterprise Terrorism Act. Each faces ten years in prison if convicted. The alleged crime? Attending protests in the Bay Area in 2007 and 2008 against animal experimentation at the University of California and allegedly publishing the names and addresses of UC researchers who experiment on living animals, known as vivisectors.

According to In Defense of Animals, "Every year, tens of millions of animals are dissected, infected, injected, gassed, burned and blinded in hidden laboratories on college campuses and research facilities throughout the U.S. Still more animals are used to test the safety of cosmetics, household cleansers and other consumer products. These innocent primates, dogs, cats, rabbits, rodents and other animals are used against their will as research subjects in experiments and procedures

that would be considered sadistically cruel were they not conducted in the name of science."

In the news release and associated criminal complaint the FBI lays out the basis for the arrests and the case against the defendants, alleging that:

- Three of the defendants attended protests at the homes of vivisectors working at UC Berkeley where, "...extremists dressed generally in all black clothing and wearing bandanas to hide their faces marched, chanted, and chalked defamatory comments on the public sidewalks in front of the residences."
- Three of the defendants attended a protest at the home of a UC Santa Cruz vivisector whose husband came outside to confront the activists and allegedly engaged in a "struggle" with one or more of the protestors. Of special interest in this charge are the facts that (1) the husband appears to have initiated any sort of confrontation that took place, (2) the defendants are not alleged to have engaged in any sort of struggle themselves, and (3) the basis for the claim that they were even

present for the protest is based on DNA evidence off bandanas seized from a car that was alleged to have been used for the protest.

- Two of the defendants were observed via video surveillance footage looking up public information on vivisectors at UC Santa Cruz.
- Two of the defendants were observed via video surveillance footage standing near the location where a stack of flyers was later found at a café in Santa Cruz. The flyer was entitled "Murderers and torturers alive & well in Santa Cruz," which the FBI alleged in their news release listed the names, addresses, and telephone numbers of several University of California researchers.

The way the FBI has turned a case that wouldn't even warrant a misdemeanor arrest into a Federal felony case is by charging Maryam, Joseph, Adriana, and Nathan with conspiring to interfere with an animal enterprise. More specifically, the four now face two federal charges – Conspiracy and violating the Animal Enterprise Terrorism Act (AETA), each count carrying a maximum sentence of five years.

These arrests mark the first batch of prosecutions under the newly expanded AETA. The modified version of the law was introduced in 2006 at the urging of animal industry groups and snuck through congress while only a handful of Representatives and Senators were present.

The AETA makes it illegal to “interfere” with an animal enterprise, in an overly vague and extremely subjective way. As a result this law not only endangers these four defendants charged with violating the AETA themselves, but also has the potential to have a chilling effect on free speech and protest. In fact, the FBI news release announcing the arrests indicated the charges were designed to “send a message” by making an example of the defendants.

We too can send a message – whether we are animal liberationists, civil liberties advocates, anti-authoritarians, or human beings of any sort. We will not stand idly by while federal agents begin witch-hunts, kick

in doors, subpoena people to grand juries, and seek to eliminate dissent wherever it threatens corporate interests. Instead we must stand tall -- continuing to speak out, protest, and resist government repression.

While these four young people (known as the AETA4) face the full force of the US Justice Department, they have the truth on their side and a skilled team of attorneys to fight for their freedom. But with the deep pockets of the US Attorney’s Office opposing them, they need tens of thousands of dollars to finance their defense. If you can offer any assistance, whether large or small, please consider donating to their defense fund.

*Donations can be sent to:*

The AETA Defense Fund, PO Box 99162, Emeryville, CA 94662.

*For updates on the case or to donate online visit:*  
[www.AETA4.org](http://www.AETA4.org)

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### *Anti-I-69 activists arrested in Indiana*

In what appears to be the culmination of a several year long case the state has been building against I-69 resistance, two Indiana residents, Tiga and Hugh, were arrested April 24th. Although the charges against the two include individual acts, for the majority they are trumped up charges of conspiracy - fairly explicitly; conspiracy to collectively organize, to challenge environmental and social devastation perpetrated by the state and capital - leveled against any (not easily recuperative) movement against I-69. Although it appears that no other warrants have been issued, that for now no other individuals will be facing the severe penalties these charges carry, it must be noted that this brash move by the state is a most blatant affront to any initiative towards social organization.

Tiga, a long time Indiana resident, was arrested again as she appeared in Gibson County court on charges stemming from anti-I-69 actions this past summer. The arrest was made by the Indiana State Police, including Officer Brad Chandler, a particularly slimy scumbag whose full time job is to harass environmental activists. Tiga was being held on \$10,000 cash bond by the state police on five charge: 2 counts of intimidation, 2 counts of conversion (all misdemeanors) and 1 count of corrupt business influence (a class C felony). A couple hours after Tiga was accosted at the courthouse, Hugh was arrested in northern Indiana by a US marshal driving an unmarked vehicle. Rather than pulling over the vehicle Hugh was traveling in, the cop trailed the car for some unknown duration waiting for it to stop, then arrested Hugh outside of a gas station. He was then taken to join Tiga in the Pike County jail, where he was being held on \$20,000 cash bond. His charges are the same as Tiga’s, though many of the details of their warrants differ.

Both Hugh and Tiga are released now; Hugh was bailed out April 28th and Tiga was May 4th. However, money is still needed for legal fees and to start paying back bail money.

These arrests are an obvious continuance and escalation of the harassment of anti-I-69 activities in southern Indiana. People in both Evansville and Bloomington have been systematically targeted by a myriad of law enforcement agencies from throughout the state as well as by federal agencies. Nearly 20 folks are still held captive by the court system, facing both criminal and civil legal pressures stemming from last summer. As the state tries to squash its opposition by ensnaring individuals in isolating court cases, by monitoring and threatening individuals to try to pinpoint ‘leaders’ or groups responsible, it is important to recognize that every such instance of individual repression is easily and effectively repression of all resistance. To counter such repression with honest reflection on its functioning and on how action might challenge rather than support this repression, is to stand in solidarity



with Tiga and Hugh, with the best things they or we might fight for.

For info on who to make out money orders, email: [freetigaandhugh@mostlyeverything.net](mailto:freetigaandhugh@mostlyeverything.net)

*You can send a check or money order to:*

The Future, PO Box 3133, Bloomington, IN, 47402.  
(Please leave checks blank!)

*To stay up to date with their case or donate via paypal please visit:*

[www.mostlyeverything.net](http://www.mostlyeverything.net)

*Under nighttime's lovely coat; Solidarity with swedish green anarchist Jonatan*

On the 14th of October 2008 the swedish secret police SAPO raided 3 houses in different places in Sweden. They arrested the green anarchist Jonatan and took different tools, political pamphlets, his computer and other personal stuff with them. After two months in custody he had his trial and was sentenced to about 15 Months in Prison, but he appealed against the sentence. He is accused of three ELF-Actions against Urban Sprawl.

*"Urban Sprawl is the destruction of the natural world in order to expand the cities according to the ever-increasing mode of development and progress. Middle class villas, luxury mansions and industry are threatening wildlife and endangered species (name one who is not?) and as this is present on a global scale, in every mayor or minor city, it..s a threat to the continuation of life in this planet. It must be therefore be met with no-compromising resistance! It must be destroyed!" (Jo-*

*natan)*

On the night between the 20th and the 21st of April 2008 ELF claimed responsibility for three actions in Almhult/Sweden. A communication tower connected to the department of defense infrastructure was sabotaged with a firebomb, a building crane in a urban-sprawl-project was sabotaged and a logging truck got its security ropes and hydraulic cables disabled.

Nearly the same time another ELF-cell has claimed responsibility for destroying a new luxury villa under construction in the forest by arson. This action Jonatan was accused of, too. But the case was dropped.

Especially when comrades take action on their own, without a group or community around them and are faced with repression its more important then ever to show them that they are not alone!

In this and other cases, for example in the case of Mikel Sykes, a 17 year old north american green anarchist comrade sentenced for different ELF actions against urban sprawl to up to 10 years in prison, we have to be there, not just waiting on the outside. We have to show

that attacks by the state wont crush our ideas and break us. It just gives us more rage and strength! But solidarity is not just mutual aid!

*Solidarity is a way to be a partner in struggle and crime, a way of showing your happiness about an action and deep affinity with a hostage of the state. Its not just about giving a comrade infrastructural help. Its about showing the incarcerated that she/he is not alone and that her/his struggle was just the beginning and will be continued on the outside. Build up Revolutionary Solidarity!*

Let us make the time in prison for Jonatan and all the others as short as possible and fight for the freedom of all and against every kind of oppression!

For social war, anarchy and total freedom!

*To find out more about how to support Jonatan please contact:*

[Freejonatan@yahoo.se](mailto:Freejonatan@yahoo.se)

[Abc-orkan@riseup.net](mailto:Abc-orkan@riseup.net)

### *Native Youth Movement Warrior Arrest*

On Thursday May 21st, a Warrior from the Native Youth Movement Warrior Society was arrested and detained in Halkomelem Territory (near so-called hope, british columbia, canada). Shark is a 27 year old Father of 5 Secwepemc children, from the Ohlone & Chumash Nations.

He is currently being held for ransom in the Kamloops Regional Correctional Center (KRCC), facing charges stemming from protecting Secwepemc mountains, Skwelkwew'welt. These Sacred Mountains are being destroyed by Japanese company, Sun Peaks Resort Corporation. The governments of "British Columbia and Canada" are illegally selling Native Land to foreign invaders, and companies. These companies develop mass

destruction to the land water, in turn killing the original, natural habitat of these mountains, including the Secwepemc People.

Since 2000, Secwepemc people have been taking direct action to stop Sun Peaks from destroying Skwelkwekwelt, their Hunting, Berry Picking & Medicine Mountains. The People left the Indian Reserve to take back their traditional territory and stop Sun Peaks expansion.

In 2001, the Secwepemc formed a chapter of the Native Youth Movement. They called other Native Warriors to help Defend the Land for the Future generations. Shark was one of those who responded to the call.

From May to December 2001 there were over 50 arrests made of Secwepemc People & their Allies, among them were 74 and 78 year-old women. Since then, there has been targeting of Native Youth

Movement and Skwelkwek'welt Defenders. Many have been arrested in connection with Taking Back The Land at Skwelkwekwelt.

We are asking all those who support the struggle for the Land and Indigenous Autonomy to make a donation & spread the word to Free Shark. Those who put themselves between the Invader and the People must be protected. A Warrior is a special person who understands that their willingness to protect women, children, land & water, may result in incarceration, injury or death, but they do it anyway knowing that Truth & Mother Earth are on their side.

*Send donations ASAP to help Free Shark at:*

Miranda Dick: Royal Bank, Shuswap Ave., Chase, BC, Transit # 00880, Account # 5055447

*FREE SHARK! FREE PELTIER!  
FREE JOHN GRAHAM! FREE MAPUCHE WARRIORS!  
FREE WARRIORS OF ATENCO & OAXACA!  
FREE JACABO & GLORIA! FREE MUMIA!  
DROP ALL CHARGES ON POCC MOI JR. VALARY!  
NO OLYMPICS ON NATIVE LAND!  
NO MINING! DOWN WITH SUN PEAKS!  
NO SKI RESORT IN MELVIN CREEK!  
DOWN WITH THE TAR SANDS!  
NO INDEPENDENT POWER PROJECTS (DAMS).  
NO RAILWAY & HIGHWAY EXPANSION!  
IN SOLIDARITY WITH THE MAYAN ZAPATISTA,  
THE MAPUCHE, THE KUNA AND ALL THE MILLIONS OF WARRIORZ  
FIGHTING THE ENEMIES OF THE EARTH WORLDWIDE.  
IT'S NOT OVER UNTIL WE WIN!  
TAKE BACK THE LAND!*

-Native Youth Movement;  
Statement to the People  
May 24th , 2009

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**THEY'LL TRY TO INTIMIDATE US.  
THEY'LL TRY TO SILENCE US.  
THEY'LL TRY TO DIVIDE AND ISOLATE.  
OUR STRUGGLE WILL OVERCOME; AS THE FORCES THAT GOVERN ARE RESTRAINED TO TYPICALITY AND GEOGRAPHY;**





# AN CHRONOLOGY OF NORTH AMERICAN PRISONER RESISTANCE

16 January - Gainesville, Georgia - An inmate walked off of trash detail at the Hall County Jail and has not been seen since.

16 January - Madison, Indiana - A Jefferson County Jail inmate is caught trying to climb into the ceiling of his cell using a homemade rope.

16 January 2009 - Jamestown, California - A fight between 60 inmates at the Sierra Conservation Center continued even after code 2 responders intervened.

17 January - Hagerstown, Maryland - While being moved from the dining hall of the Maryland Correctional Institution, an inmate escaped by climbing over the two razor wired perimeter fence. He was caught five days later.

21 January - Butte, Montana - Two inmates escaped the Montana State Hospital but were caught three hours later hitch hiking on Interstate 90.

23 January 2009 - Matamoros, Tamaulipas - A fight between five or six inmates at the Centro de Readaptacion Social de Matamoros spread to other wings of the facility. It took authorities from over 50 local, state and national agencies an hour and a half to contain the disturbance, which grew to include more than 80 inmates.

23 January 2009 - Topeka, Kansas - A Shawnee County Jail corrections officer fell 20 feet onto a stairwell when he was shoved over a second floor railing. The screw suffered a fractured skull, facial fractures, a blood clot on his brain, substantial bruising to the face, cracked and bruised ribs, and seven staples to close a wound in the back of his head.

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25 January 2009 - Orlando, Florida - A "large scale" fight broke out at the Coleman Federal Correctional Complex until the screws opened fire. Eight inmates were injured.

26 January 2009 - Talipan, Mexico - A fight between rival gangs at the San Fernando youth prison escalated when inmates set fire to clothing and bedding and climbed to the roof with a banner reading "No more beatings."

29 January 2009 - North Vernon, Indiana - When inmates at the Jennings County Jail were ordered to return to their cells, instead they jammed the cell block door shut and destroyed surveillance cameras while setting fire to books and clothing. The cell block was evacuated and two screws were treated for smoke inhalation as a result.

31 January 2009 - Pecos, Texas - A riot broke out at the Reeves County Detention Center for the second time in two months. As many as 2,080 rioted after an inmate who needed medical attention was sent to solitary confinement instead. Prisoners took over the guards' radio communication equipment and the guards retreated from direct confrontation. Fires heavily damaged buildings I and II. It took over 12 hours to regain control of the facility. This is the second riot over medical attention in two months.

The RCDC is privately run by the Florida based GEO Group, which operates 59 facilities on four continents.

1 February 2009 - Upper Marlboro, Maryland - At least eight inmates at the Prince George's County Jail forced their way out of their jail cells and attacked guards when the facility went on lockdown and they were unable to watch the Super Bowl.

4 February - US Eastern Seaboard - Somewhere between Florida and Pennsylvania, a cuffed and shackled inmate escaped from the van of a private prison transportation company. The Nashville based Prisoner Transportation Services of America, LLC is the largest US firm extradition company, transporting over 100,000 inmates each year.

6 February - Pelzer, South Carolina - An inmate on work detail at the Perry Correctional Institution jumped into the passenger seat of a pickup truck and sped away. Unfortunately, he was caught less than 24 hours later.

6 February - Laredo, Texas - A Webb County Jail inmate escaped custody but was only free for 12 hours.

7 February - Pueblo, Colorado - A Colorado Mental Health Institute inmate escaped from the hospital but was caught over a month later in North Carolina.

12 February - Lloyd, New York - Three teens managed to escape the Highland Residential Center and steal a car to make their getaway. Unfortunately, they were caught later that day after a brief chase by state troopers.

14 February - Waynesburg, Pennsylvania - A shackled and determined Greene County Jail inmate attempts to escape during an emergency room visit but it caught after a foot chase.

15 February - Eastman, Georgia - Two inmates at the Dodge County Jail escaped by tearing the wire covering off an air vent, ripping out an iron bar and crawling through a 10" by 10" opening but were caught a few hours later in an adjacent county.

15 February - Arcadia, Florida - A DeSoto County Jail inmate escaped during the confusion of an evacuation due to a kitchen fire. Video showed two inmates hold open a loose part of a gate while another slipped underneath a door. He was caught a day later after being stopped in a stolen truck.

20 February - Cedar City, Utah - Two inmates walked away from a drug treatment center and were found almost four days later in Arizona.

28 February - Fairview Township, Pennsylvania - While being transported for preliminary hearing, a York County Prison inmate overpowered a constable and stole his SUV to make his getaway. The car was found a day later with leg shackles and a handcuff restraint belt on the driver's seat but the inmate was nowhere to be found. Three days later he was recaptured after a high speed chase with police.



1 March - Cleveland, Ohio - An inmate escaped from the city jail by climbing through a vent and climbed along until the ceiling collapsed. He fell through the ceiling on the sixth floor of Cleveland's Justice Center, walked down the stairs and out the front door. He was caught the next day.

4 March - Ciudad Juarez, Chihuahua - As 14 members of a gang were being led back to their cells in a Juarez prison, they pulled out knives and forced the guards to unlock up to 150 fellow members. Then a large scale fight broke out between rival gangs that ended with 20 deaths; at least two of them screws. During the violence, inmates climbed to the roof and burned mattresses. 250 state police and federal soldiers eventually quelled the riot after three hours.

5 March - Stockton, California - A man smuggled a six inch metal spike into a courtroom and stabbed the judge presiding over his trial. He was shot immediately afterwards.

5 March - Bellingham, Washington - Two Whatcom County Jail inmates are accused are of trying to escape by trying to scrape out the concrete around their cell windows by using broken sink spouts as tools.

5 March - Santa Ana, California - A man has not been seen since walking out of the courthouse during his own grand theft trial. This comes six years after he and another inmate escaped jail through a storm drain. Five days later he was caught in San Diego.

6 March - Beaufort, South Carolina - While being driven to the Beaufort County Detention Center, a soon-to-be inmate broke out of a pair of handcuffs and took off running. Unfortunately, he was caught shortly afterwards.

6 March - Gulfport, Mississippi - A man slipped away from the Harrison County Jail during a cigarette break but was caught about an hour later.

7 March - Woodbine, Georgia - A Camden County Jail inmate was caught trying to sneak back into the jail after allegedly stealing 14 packs of cigarettes from a Snappy Foods store. With a little help from his friends, he used a bent wire from a broom stick to bypass the electronic lock on the back door. Jail officials have heard rumors of that inmates had been sneaking out this way, but this particular inmate was the first that got caught.

7 March - Cancun, Quintana Roo - Inmates responded to an order to move a detainee with gunfire in a municipal jail. They occupied the roof and it took 500 state and federal police to gain control of the situation again. The jail, which was designed to hold 400 inmates, now houses over 1,200. Of the 20 injuries reported, at least one was a policeman.



11 March - Carlisle, Indiana - An inmate at the Wabash Valley Correctional Facility walked out of the prison and almost 100 miles to Indianapolis. He surrendered himself a day later.

13 March - Greensburg, Louisiana - An inmate escaped from the St. Helena Parish prison when deputies sent him on an errand to throw trash into a trash bin near the front gate. He has yet to be found.

18 March - Delano, California - A fight involving 38 inmates in the exercise yard of facility B of the Kern Valley State Prison was quashed by guards firing teargas, rubber bullets and 14 shots from a mini-14 rifle. One inmate died of stabbed wounds and up to 16 were injured, four from gunfire. Kern Valley, one of two state prisons in Delano, houses more than 4,700 prisoners, which is nearly twice its designed capacity of 2,448.

21 March - Dubois, Pennsylvania - A Jefferson County Jail inmate disappeared from the medical center he was taken to to treat a leg infection. He was caught a week later.

21 March - Columbus, Ohio - With the help of a resident, a 12 year old serial arsonist scaled the fence of a juvenile detention facility. He has been accused of several arsons in Columbus since his escape.

21 March - Durango City, Durango - A riot broke out at Prison No. 1 where the prison warden and his bodyguard were injured and another bodyguard was killed.

22 March - Tell City, Indiana - Three Branchville Correctional Facility assaulted a maintenance worker who was supervising them and stole his tools, using the wire cutters to cut through the exterior fence. They were caught four days later in Alliance, Nebraska after leading authorities on a 64 mile chase.

24 March - Weatherford, Texas - A detainee escaped while being transported to the Haskell County jail. He was handcuffed to another inmate but managed to free himself and fled from the van as it stopped for fuel. He surrendered himself two days later.

27 March - Lewisburg, Pennsylvania - A woman escaped the Buffalo Valley treatment center after serving only two days of her 30 day sentence. She was caught over a week later.

28 March - Thorold, Ontario - About 17 masked inmates took control of a small part of the Niagara Detention Centre for five hours causing about \$2,000 in damages. Demands were made and a negotiator was sent in but not details are available.

29 March - Ukiah, California - Inmates in the "B tank," the most secure area of the Mendocino County Jail, set a small fire after destroying security cameras, fluorescent light bulbs and a television. The disturbance was triggered by increased restrictions imposed due to a rise in the number of contraband in the facility.

31 March - Brownsville, Texas - Eight Cameron County inmates clog toilets and flood floors.

6 April - Toledo, Ohio - An inmate stabbed four correctional officers at the Toledo Corrections Center.

8 April - Dartmouth, Nova Scotia - Nearly 60 inmates went on a rampage after refusing return to their cells at the Central Nova Scotia Correctional Facility setting fire to garbage cans and bookshelves, smashing windows, using shards of glass against the guards and ultimately causing more than \$300,000 in damages.

9 April - Lancaster, Ohio - An inmate was able to escape from the Fairfield County Jail by making his way to a room with a window and jumping the 10 feet. He was apprehended after a short foot chase.

9 April - Madison, Wisconsin - A Dane County Jail inmate ran out the fire escape door. He has yet to be found.

11 April - Laurinburg, North Carolina - Two correctional officers were cut by an inmate with a razor, one in the face and one in the arm, at the Scotland County Correctional Facility.

15 April - Palatka, Florida - Two inmates from the Putnam County Jail escaped with the help of a bottle jack they took from a transport van. They used the tool to jack up the sink/toilet combination from the wall of their cell, popping out the bolts which held it to the wall, opening a hole to where the pipes run, which was obstructed by metal bars. The jack was used to pry the bars open far enough to "shimmy through into a small maintenance corridor called a 'chase.'" After

making their way through the chase, they found a door that opened into the inner perimeter fenced yard. The pair then dug a hole, went under the inner fence to get to the outer fence and then squeezed between a gate and the outer fence to escape. They were recaptured on the 18th.

16 April - Tarboro, North Carolina - Three inmates escaped the Edgecombe Detention Center by breaking down a door. They were arrested the following morning after robbing a bank and leading police on a chase through Charleston, West Virginia.

16 April - Marion, Ohio - Two inmates assaulted a Marion Juvenile Correctional Facility corrections officer.

16 April - Albuquerque, New Mexico - A fight erupted after a staff member restrained an inmate at the Youth Diagnostic Development Center gymnasium during a bingo event that was a reward for good behavior. More than 45 of the 100 inmates were involved and six staff members were hospitalized.

16 April - San Rafael, California, United States - As many as 450 inmates rioted in the San Quentin Prison's dining hall. The 20 minute riot had one screw admitted to the hospital with an injury to his hand.

17 April - Waiawa, Hawaii - An inmate escaped from the Waiawa Correctional Facility. He has yet to be caught.

18 April - Tarboro, North Carolina - An inmate overpowered guards at the Edgecombe County Detention

Center and made a break for it. Unfortunately, he was caught the next day and the guards were not seriously injured. This was the fourth escape from this facility that week.

18 April - Marion, Ohio - A fight broke out at the Marion Juvenile Correctional Facility which involved 60 of its 100 inmates.

18 April - Nayarit, Mexico - 20 assailants attacked a prisoner-transfer convoy in an attempt to free the inmates. Four federal police officers, two federal investigative agents and two prison employees died in the attack but they managed to successfully transport the nine inmates from the airport to the penitentiary.

19 April - Decatur, Georgia - A DeKalb County jail inmate tried to escape by tying together bedsheets in the recreation yard, climbed onto the rim of a basketball hoop and scaled a wall - all without being seen. Unfortunately, his bedsheets weren't long enough and he fell 80 feet onto the roof of another building.

24 April - Columbus, Georgia - Two Muscogee County Prison inmates escaped while on work detail but were caught the next day.

26 April - Wentworth, North Carolina - An inmate escaped the Rockingham County Detention Center by climbing through the ceiling and dropping into the laundry room. There another inmate provided him with clothes that allowed him to blend in with visitors and walked out. He was caught three days later.

26 April - Palmetto, Florida, United States - A jail officer was beaten unconscious during a cell search at the Manatee County and suffered a fractured jaw, left eye socket and sinus cavity.

3 May - Portland, Oregon, United States - Two Multnomah County Sheriff's deputies were attacked and injured at the Justice Center Jail.

5 May - Charleston, South Carolina - A 15 year old Charleston County Juvenile Detention Center inmate managed to scale the 15 foot tall, barbed wire topped fence without a scratch on him but was caught hours later.

6 May - Waynesville, Missouri - A Pulaski County Jail inmate fled from a doctor's office and eluded a three-agency manhunt for 75 minutes before being recaptured.

6 May - Boise, Idaho, United States - A screw was injured after being attacked by an inmate in a general housing unit day room at the Idaho Correctional Center.

8 May - Florence, Arizona - An 18-year-old inmate walked out of the Pinal County jail while on a work detail only to be captured three hours later walking along a street about a mile away.

8 May - Philadelphia, Pennsylvania, United States - About 25 of the 100 inmates in one unit of the D building of the Curran-Fromhold Correctional Facility refused to lock in. The inmates damaged a computer at the guard station and phones were used by inmates before the incident was contained.

15 May - Clarksville, Tennessee - Two Montgomery County Jail inmates escaped through their 18-inch window by working loose the fiberglass window after removing a metal bar holding it in place. They then tied blankets together to help scale the 20-foot drop to ground below. One inmate was injured in the escape and was caught shortly afterwards, while the other, who was scheduled for court the following Monday, was caught on May 18th after a chase with police.

16 May - Zacatecas, Mexico - 20 gunmen in 20 vehicles stormed a prison and freed more than 50 inmates. The entire raid took less than five minutes.

16 May - Pennville, Georgia, United States - The D building in Hayes State Prison “became uncontrollable with correctional officers eventually having to let the convicts take over for a while.” The prison suffered extensive damage with various items being set on fire; cells flooded; walls painted; beds destroyed; control room windows shattered, and tables and chairs broken.

19 May - Mexico City, Federal District - 100 inmates at the Reclusorio Sur prison rioted over visiting restrictions due to swine flu.

22 May - Chino, California, United States - A fight involving about 67 California Institution for Men inmates, more than half the inmates in the yard, ended after several non-lethal pepper rounds and one wood baton round was used.

27 May - Gainesville, Florida, United States - A Hall County jailer sustained serious injuries when he was beaten by an inmate while being transferred to a disciplinary cell at the Hall County Detention Center.



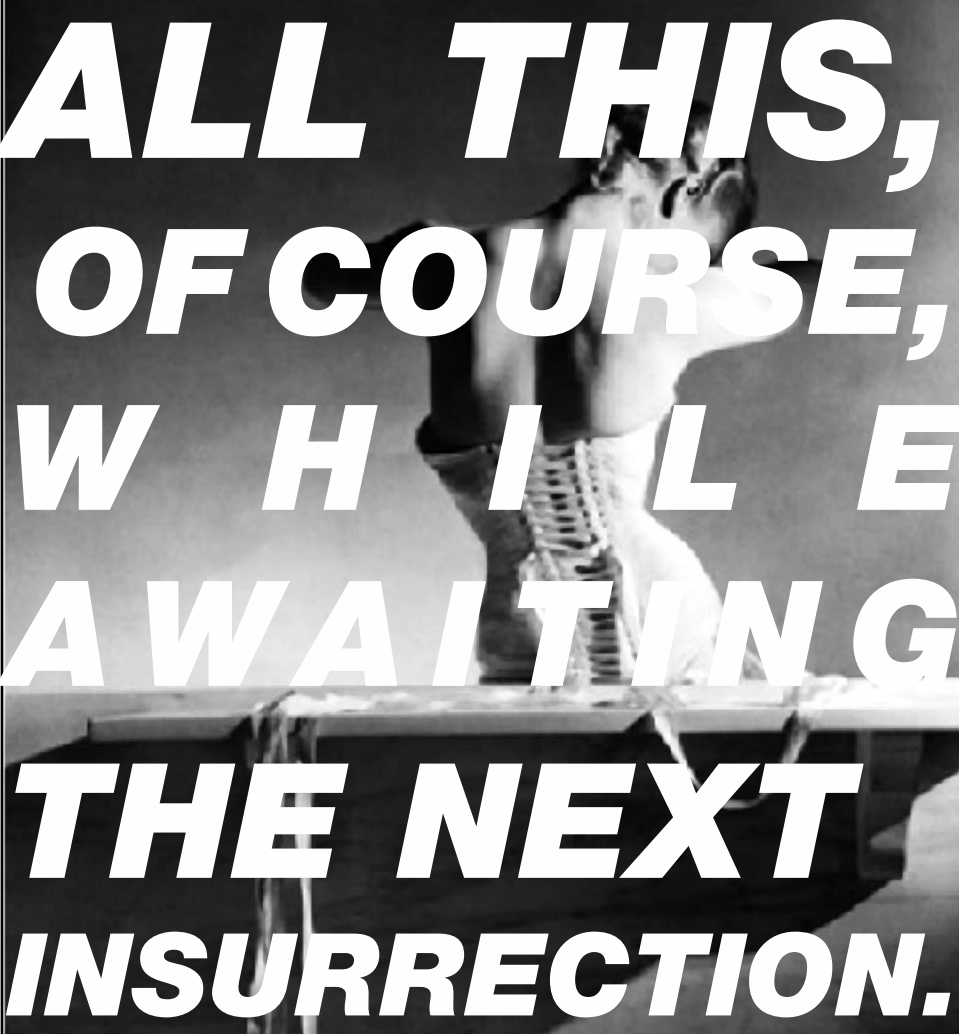


**But the totality of prison is is not simply a place, it is also a condition; the antithesis of freedom. By the same token, the absence of freedom is prison, and only when the latter is perceived as one's own condition does it become possible to enter the destructive dimension, without measure. The viscid altruism that dams up the free-flowing energy of revolt disappears when disgust for the prison institution and its putrid essence reaches the invisible shackles that bind us all, turning empathy into projectuality.**



**Prison is not a domain reserved for 'specialists' such as those who have done time themselves or have a particular rapport with individual prisoners, it is the underlying reality of everyday life, each and every discourse of capital taken to its logical conclusion.**

**NOW, THEIR PROBLEM OF PRISON MUST BECOME OUR PROBLEM AND WE MUST THINK ABOUT IT DURING THE STRUGGLES WE CARRY OUT, IF WE CARRY THEM OUT.**



**ALL THIS,  
OF COURSE,  
WHILE  
AWAITING  
THE NEXT  
INSURRECTION.**

**B E C A U S E  
IN THE CASE OF  
I N S U R R E C T I O N  
IT WILL BE ENOUGH TO  
OPEN UP THE PRISONS AND  
D E S T R O Y T H E M  
F O R E V E R .**

-Alfredo Bonanno, "Locked Up"

# LONG LIVE COMRADE MAURICIO MORALES



*"It was a whiplash in the heart and stomach. Our brother died in combat; surpassing his fear and comfort, and facing his enemies... Burn what little we have for ourselves; for we can lose nothing because nothing belongs to us. We never said that the fight was easy, and sometimes results are scarce. We do not always get the goals we are proposing; sometimes our enemies win the game. But the struggle has demonstrated that this their system is vulnerable. Despite our fear we want to destroy all social control; their guardians of law and order..*

*And you Mauri, we give you a moment of silence and a life of struggle. Do not forget. Do not forget*

*Nor forgive."*

-Taken from "Black Plague"; a publication written in response to Mauricio's death. To view the full publication, please visit the link below. It is in Spanish, but can be translated via google.

*Black Plague*

[www.klinamen.org/textos/publi-mauri.pdf](http://www.klinamen.org/textos/publi-mauri.pdf)

*For more information on Mauricio and the aftermath of his death please stay up to date and show support by visiting the sites below. Unfortunately most of these are in Spanish; translating the sites is feasible on google.*

[www.klinamen.org](http://www.klinamen.org)

[www.hommodolars.org](http://www.hommodolars.org)

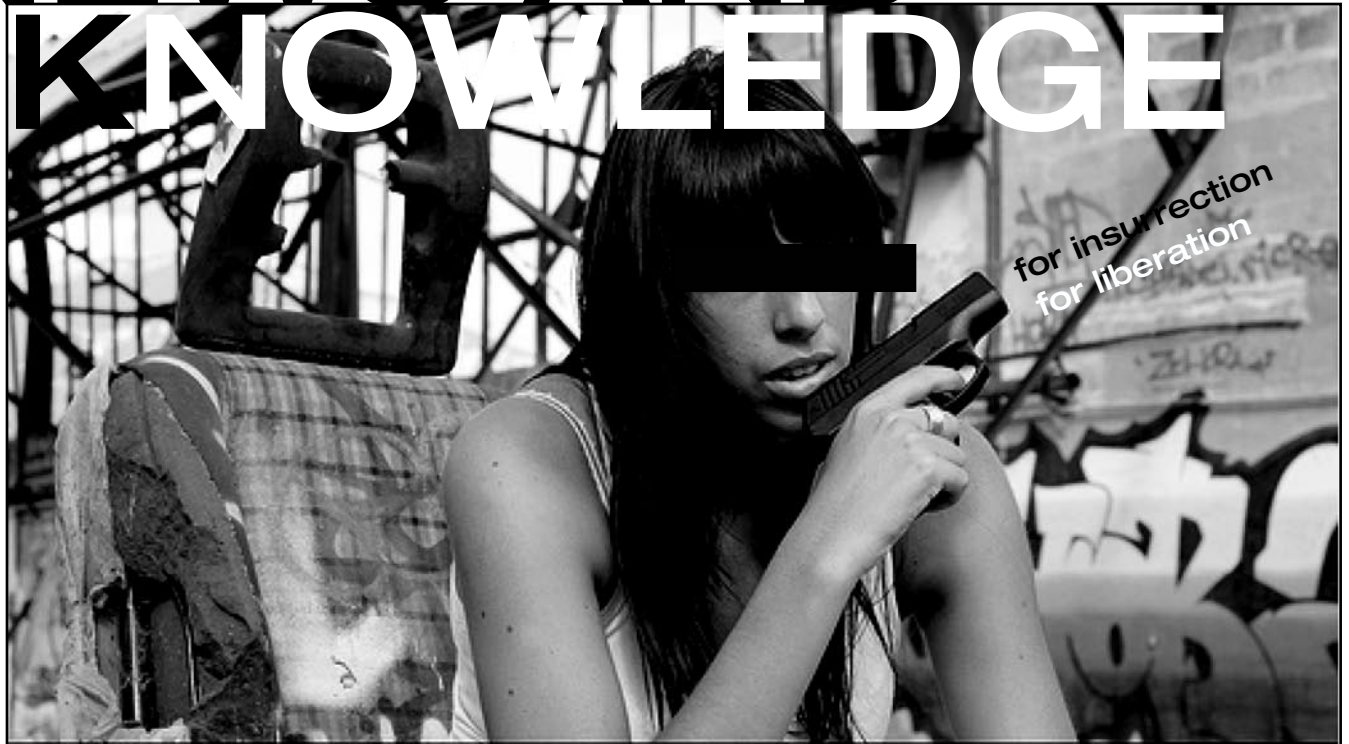
Early in the Morning of May 22nd in Santiago, Chile, Mauricio Morales, a 27 year old anarchist, was killed by an explosive device he was carrying in his bag. He will be respected by all those who shared his feelings; his memory will be fostered in years of resistance to come.

Maurico's death has sparked mourning and rage across the world. The average schmuck would respond to such news saying; "what an idiot", or even more offensive; "he did this to himself". We respond with a feeling a repulsion and a saddened rage. Maurico died engaged in a war. When you are responsible for the trajectory of your resistance; when you are responsible for keeping a feeling of social tension with the state alive; you assume responsibility for the knowledge required to do so. The military or police are provided with specialists in bomb and weapon development; as well as an unlimited supply of funding to explore such skills. Maurico is fighting the system that sanctions the military and police; Maurico, unlike the military and police is only funded by a passion for another world; and only equipped with misc. resources available for potential "re-production" by civilizans. This tragic mistake will be humiliated by the mainstream, but it is our responsibility to counter such manipulations. He did not "do" this to

himself. The state's existence drove Mauricio to act. He chose to not be victimized; and instead confront the perpetrator. Bomb attacks claimed by Anarchists are frequent in Chile, and even prior to his death Mauricio's name was mentioned by those investigating some of these attacks. Small acts of sabotage such as these are usually done without inflicting injury and always against either government or business infrastructure. The bomb Mauricio was carrying was a fire extinguisher filled with gun powder; the police claim he was intending to attack the School of Prison Guards; within the vicinity of the school at 1:30 am; he died. The Chilean government rarely catches those responsible; unfortunately Mauricio is an exception. Surveillance footage claims to identify another hooded individual running from the scene when Mauricio died. The state is responding with escalating repression. Since Mauricio's death; raids have been conducted on the homes of his family, and squats across Santiago. Threats of eviction and prosecution against the squats associated with Mauricio and individuals living there are coming out through fabricated state evidence and the support of mainstream media. La Idea is the social space most effected; this downtown Santiago squat has sent a call out to the world for solidarity. The Chilean state and media are trying to make a mockery of our fallen comrade; let us make a mockery of them.

*If Mauricio made it to his location; prisoners across the world may have felt avenged; individuals across the world may have been inspired; and a future generation of police may have witnessed a warning of coming attacks.*

# NEWS AND KNOWLEDGE



## \* Online News

*Fire to the Prisons Blog*  
[www.myspace.com/alongingforcollapsepress](http://www.myspace.com/alongingforcollapsepress)  
*Anarchist News*  
[www.anarchistnews.org](http://www.anarchistnews.org)  
*Amor y Resistencia*  
[www.amoryresistencia.blogspot.com](http://www.amoryresistencia.blogspot.com)  
*Social Rupture*  
[www.socialrupture.blogspot.com](http://www.socialrupture.blogspot.com)  
*Libcom*  
[www.libcom.org](http://www.libcom.org)  
*Bite Back: Animal Liberation Blog*  
[www.directaction.info](http://www.directaction.info)  
*Indybay*  
[www.indybay.org](http://www.indybay.org)  
*Confrontation Blog: Social Conflict in Canada*  
[www.confrontation.wordpress.com](http://www.confrontation.wordpress.com)  
*325 Blog*  
[www.325collective.com](http://www.325collective.com)  
*Break the Chains*  
[www.breakthechains.info](http://www.breakthechains.info)  
*Center for Strategic Anarchy*  
[www.anarchiststrategy.com](http://www.anarchiststrategy.com)  
*Klinamen (En Espanol)*  
[www.klinamen.org](http://www.klinamen.org)  
*Direct Action in Germany*  
[www.directactionde.blogspot.com](http://www.directactionde.blogspot.com)  
*Social War in Greece*  
[www.greecerriots.blogspot.com](http://www.greecerriots.blogspot.com)

## \* Publishing

*Fire to the Prisons*  
[www.firetotheprisons.com](http://www.firetotheprisons.com)  
*Modesto Anarcho*  
[www.geocities.com/anarcho209](http://www.geocities.com/anarcho209)  
*Quiver*  
[anti-politics.net/distro](http://anti-politics.net/distro)  
*Elephant Editions*  
[www.alphabettthreat.co.uk/elephanteditions](http://www.alphabettthreat.co.uk/elephanteditions)  
*Little Black Cart*  
[www.littleblackcart.com](http://www.littleblackcart.com)  
*Treason*  
[www.treason.metadns.cx](http://www.treason.metadns.cx)  
*Natterjack Press*  
[www.natterjackpress.co.uk](http://www.natterjackpress.co.uk)  
*Eberhardt Press*  
[www.eberhardtpress.org](http://www.eberhardtpress.org)  
*Non Fides (French and English)*  
[www.non-fides.fr](http://www.non-fides.fr)  
*Halifax Anarchist Distro*  
[www.myspace.com/dissenthalifax](http://www.myspace.com/dissenthalifax)  
*Institute for Experimental Freedom*  
[www.it-est-futurum.blogspot.com](http://www.it-est-futurum.blogspot.com)  
*4 Struggle Magazine*  
[www.4strugglemag.org](http://www.4strugglemag.org)  
*Fires Never Extinguished*  
[www.firesneverextinguished.blogspot.com](http://www.firesneverextinguished.blogspot.com)  
*Longing for Collapse Press*  
[www.myspace.com/alongingforcollapsepress](http://www.myspace.com/alongingforcollapsepress)

## \* Online Writing

*Prole*  
[www.prole.info](http://www.prole.info)  
*Situationist Archive*  
[www.nothingness.org/si](http://www.nothingness.org/si)  
*Anti-Politics Zine Library*  
[www.anti-politics.net/distro](http://www.anti-politics.net/distro)  
*Insurgent Desire*  
[www.insurgentdesire.org.uk](http://www.insurgentdesire.org.uk)  
*Writings of Feral Faun*  
[anti-politics.net/feral-faun](http://anti-politics.net/feral-faun)  
*Bureau of Public Secrets*  
[www.bopsecrets.org](http://www.bopsecrets.org)  
*Zine Library*  
[www.zinelibrary.net](http://www.zinelibrary.net)

## \* Indigenous Solidarity

*Intercontinental Cry*  
[www.intercontinentalcry.org](http://www.intercontinentalcry.org)  
*Survival International;*  
*The Movement for Tribal People's*  
[www.survival-international.org](http://www.survival-international.org)  
*NO 2010; Olympics on Stolen Land!*  
[www.no2010.com](http://www.no2010.com)  
*Six Nations Reclamation*  
[www.reclamationinfo.com](http://www.reclamationinfo.com)  
*Black Mesa Indigenous Support*  
[www.blackmesais.org](http://www.blackmesais.org)



*Save the Peaks Coalition*  
www.savethepeaks.org  
*Native Youth Media/Redwire Magazine*  
www.redwiremag.com  
*Support Sutikalh!*  
www.sutikalh.resist.ca  
*Indigenous Action Media*  
www.indigenousaction.org/  
*Whenua Fenua Enuu Vanua*  
http://uriohau.blogspot.com/  
Wiinimkiikaa  
www.wiinimkiikaa.wordpress.com

\* Prisoner Support

*Anarchist Black Cross Network*  
www.anarchistblackcross.org  
*Prison Activist Resource Center*  
www.prisonactivist.org  
*Writing Prisoners: How To*  
http://anti-politics.net/distro/download/  
writingprisonersflyer.pdf  
*NYC Jericho Movement*  
www.thejerichomovement.com  
*Green Scare*  
www.greenscare.org  
*Brighton Anarchist Black Cross*  
www.brightonabc.org.uk

*Shoelaceton Anarchist Black Cross*  
P.O. Box 8085, Paramus, NJ07652 USA  
*Boston Anarchist Black Cross*  
P.O. Box 230182, Boston, MA 02123-0182 USA  
*Central Georgia ABC*  
Po Box 610, Roberta, GA 31078  
*Houston Anarchist Black Cross*  
P.O. Box 667614, Houston, TX 77266-7614 USA  
*East Bay Prisoner Support*  
3124 shattuck ave., Berkeley, California 94705  
*New York City Anarchist Black Cross*  
nycabc@riseup.net, NYC ABC. P.O Box 110034,  
Brooklyn, NY 11211  
*North American Earth Liberation Prisoner Support*  
www.ecoprisoners.org  
*Earth Liberation Prisoner Support (UK)*  
www.spiritoffreedom.org.uk

\* Legal Sources

*Security, Privacy, & Anonymity*  
www.security.resist.ca  
*Midnight Special Law Collective*  
www.midnightspecial.net  
*Civil Liberties Defense Center*  
www.cldc.org

\* Special Thanks

**Shot out to peeps in Dirty Jerz and Chi-Town for your grammer!**  
**Love to comrades in hometown for your patience!**  
**Big up to the Cali encouragement!**  
**Props to Queens for your graphic advice!**  
**Shot out to peeps in Exarchia for your words!**

**Special thanks to all those anonymous who helped to produce the content for this magazine. Keep writing with your actions.**

**Yours.**  
**For the long run.**

-Fire to the Prisons



**THE SECRET  
IS TO REALLY**



**BEGIN**



**“Here is the ultimatum of our camp; what can be smashed should be smashed; what will stand the blow is good; what will fly into smithereens is rubbish; at any rate, hit out right and left - there will, and can be no harm from it.”**