

On 13/10/2010 comrade Giannis Skouloudis is arrested red-handed just after torching a vehicle of the Greek Electricity Company. Immediately 4 arrest warrants are issued for close friends and comrades of his, while he is imprisoned in Avlona prison, accused of participating in a criminal organization.

On 13/1/2011 comrades Fessas, Tsilianidis, Tzifkas and Dimtsiadis who were wanted since 13/10/2010 for the Skouloudis case are arrested in Athens and accused of consisting of and participating in a criminal organization. Three are imprisoned in the 1st wing of Koridallos prison and Tzifkas in Avlona.

The system is attempting the isolation of dozens of our comrades who right now are confined in the modern hellholes. The continuation of the struggle as well as the strengthening of consciences is a battle that has not been lost. Inside and outside the walls the looks of all those who do not bow their heads, who refuse to subject their will continue to meet in every way.

Letter from Babis Tsilianidis, Dimitris Dimtsiadis, Socrates Tzifkas, Dimitris Fessas

4/03/2011

“This is why you my boys with the sword, fire and angry words I want you to come out naked into the cities, as the viper goes through the fields of barley with its proud eyes furious as the lightning streams through the youth.”

13/10/10

Refusal to surrender and all in for freedom...

An arson attack is carried out on a vehicle of DEI (national electric company) in the centre of Thessaloniki where our brother and revolutionary anarchist Giannis Skouloudis is arrested. And based on testimonies of cops, 4 arrest warrants are made out for us.

DON'T STOP THE STRUGGLE EVEN FOR A MINUTE COMRADES

RAISE THE SAILS AGAINST THE WEATHER

boubouras translations/Actforfreedomnow!

NOTES:

Thessaloniki: Anarchist comrades Skouloudis, Tzifkas, Tsilianidis, Dimtsiadis and Fessas received court decision. Court decision today, 26/3/12 for Giannis Skouloudis, Sokratis Tzifkas, Babis Tsilianidis, Dimitris Dimtsiadis, Dimitris Fessas regarding the case of arson on vehicles of the public electric power corporation (DEI):

Skouloudis – 5 years and 5 months imprisonment

The comrade is considered to have completed 2/5 of his sentence, and therefore he's released from prison May 2012. At the procedural level, a request to the judicial council must be applied first, and then we will wait for the response in order for his release to be officially granted.

Tsilianidis, Dimtsiadis – 2 years and 10 months (suspended sentence)

Fessas, Tzifkas – 2 years and 5 months (suspended sentence)

It must be noted that ‘the 4 of Vyronas’ (Tsilianidis, Fessas, Dimtsiadis and Tzifkas) will stand another trial in Athens, accused of participation in a ‘terrorist’ organization, etc. The comrade Tsilianidis is accused for one more case, of armed robbery at Thessaloniki AHEPA Hospital, for which he has also been ordered to be remanded in custody. Extensive information on today's court (which only ruled upon the case of arson on DEI vehicles) will be released in the days to come.

RAGE AND CONSCIOUSNESS NEGATION AND VIOLENCE

We declare publicly that the anarchist Fee Meyer has no relation with us and what we lived or chose. Her only implication is her friendly relation with one of us and a coffee in Thisio that finally proved bitter. Our solidarity even now that we heard of her release, is a given, since she will continue to be dragged into courts for a case she has nothing to do with.

Our parents and our friends have no relation with our choices (unfortunately and at least for now), so it would be wise for the antiterrorist force and the cops to stop HARASSING AND BULLYING individuals of our close environment.

We judge useful these facts and such movements are published IMMEDIATELY, in order to show the role of ELAS (greek police) and its new tactics, not as a whine but as one more element of polarization and clearing out of fighting camps. Camps that henceforth, and if we judge from the movements of the thugs that raise their hand more than they should, it appears our mothers, fathers and friends are also entering.

P.S. 2: We thank those who stood and stand next to us. We stole enough strength from the strength of those who were in the courts in Athens/Thessaloniki, those who broke the climate of terror in the neighborhoods we lived, those who we found out that they think of us, those who honoured us accompanying our names with dynamic actions of attack.

Simultaneously, allow us to ask something from those who feel what we mean. Solidarity to the prisoners of war has a meaning when it is simply another reason to fight, another reason of war. Don't feed on this climate, we should not spend ourselves on the question of solidarity, and limit ourselves to this. For us there is no stronger sense of warmth and solidarity than the continuation of hostilities, especially in this era, especially in this condition.

The dilemma didn't last long and the unfortunately short journey of clandestinity began (even though short, it included to the absolute degree the sweetness that the conscious decisions of life and their militant applications can give to those who ignite them). A journey that we consciously chose to lead us to new ruptures with the existent and fearless followers of an orbit that the antiterrorist force and its judges had set. We had to survive and in order for this to happen we stopped feeling like victims and hunted and anointed ourselves perpetrators and hunters. Anyway, defeat for us was and is an unknown entity. We recouped therefore and decided: "Lets go again, this time to the end". We published the first pamphlet of the Collaboration of Individuals for the Achieving of the Negative, we read a lot, we learned more, we prepared with caution and dexterity new small and big stormings to the sky, we planned new hostilities with the state, its society, its values and ethics.

13/01/11

Royal flush of the Greek police

Now they should speak to be saved, they should cease to dream in order to live...

The DAY is still far away and they are afraid not to kneel as you are afraid also.

Now they should speak to be saved, they should cease to love and to live.

The captain says: speak.

The whip says: speak.

The night says: speak.

But the night is short and the comrades cut their tongues with their teeth, as you would do also.

After nine days of surveillance (something we realized the last 3 days but wrongly believed that we suffered from a persecution syndrome and were seeing “undercover ghosts”) the bad thing happens. Three of us are arrested by helmet-wearers in the small streets of Vironas area and the fourth in a house by some green-wearing dudes with bulletproof shields and automatic machine guns. We are transported to GADA (police headquarters of Athens) with hoods over our heads, with our escorts giving a recital:

We are for action.

You are only for texts.

We have superior fire power.

This is what a surprise approach is, etc.

There we remained standing, naked, with hoods and turned to the wall for many hours declaring only that we are revolutionary anarchists. There followed an informal process of questions that also took hours while they transported us without explanation through the corridors in order for them to take the first photographs that they would give to be publicized. Our refusal to give prints met an affirmation: “- I did not ask you, you will give them even if it means we have to break your fingers, it is an order of the interrogator.” The first three proved too few to “convince” us therefore they mobilized 7 or 8 individuals.

They slammed our heads on the tables, they stepped on ankles, they twisted our arms to the point that they were completely numb, they hit and bent our fingers in order for them to swell, so

And if not, again, each one taking his own lonely course will disappear silently or noisily from the scene of this world? A chapter closed, a chapter full of fights, hopes, delusions. But, the end has not come yet. This is all I have to say.

Text of revolutionary Kostas Pappas

As for us... We remain standing, we remain unrepentant, we remain proud of our action, our choices and the comrades that will evolve them.

***SOLIDARITY AND UNITY TO THOSE WHO FIGHT
INSIDE AND OUTSIDE THE PRISONS, HERE BUT
ALSO EVERYWHERE, HOLDING HIGH THE
BANNERS OF LIBERATION***

Long live the revolution

Long live the new urban guerrilla

FREEDOM FOR EVER

Babis Tsilianidis
Dimitris Dimtsiadis
Socrates Tzifkas
Dimitris Fessas

4/03/2011

P.S. 1: Consciously we did not refer in our first text on the diagnosis and interpretation that we give to the recent repressive mobilization. The question of governmental counter-attack towards those who fight and dispute its omnipotence obviously concerns us, and we will try to approach it in the near future.

Now we can make two small references.

fear to march undisturbed in our hearts. We looked it in the eyes and this made it step back.

It is the pride of our choices that makes us not care about the consequences and the reflection of our dreams in the eyes of comrades that gives us the strength to continue.

Our day dawns and the enemy can be slightly seen from far away. We have the wind against us and the sun blinds us. But the bodies of the opponents are rotten because for a long time now sickness has been dragged into their land.

Let's go therefore comrades, let's attack in the name of revenge, in the name of our ego, in the name of freedom.

Let's go therefore comrades, we have already won.

Let's go and crush them and get crushed in the effort.

It is sad to write on a page with the heart wondering: and after, what?

But we are devoted to the struggle. Or to achieve our loss. It's bound to happen and thus someone of us will inevitably be lost. And then the idiots will shout, stubborn anarchist! Who however can comprehend the storm that roars in our brain? Who can understand our insatiable hunger for joy, for life? Who can perceive our victory over human cowardice?

We are alone. We did not find a group of daring and risky ones, ready to participate in the struggle for the conquest of life. Consequently we were beaten and one of us was lost.

But always the other remains always with their gaze nailed on the horizon. It cannot, it should not deviate. This is our destiny. Will we find, we wonder, comrades on our course?

they could take them by force.

Until Saturday when we were transported to Thessaloniki, but also from Sunday to Tuesday, we remained in cells 2.5m by 1m, refusing to eat or drink anything.

Finally, they took our photographs with 2 holding us while we were in handcuffs and one pulling us by the hair. When later we were asked to sign testimonies, to give our prints and DNA officially, we reminded them that we have learned to be careful where we put our signature.

(Note: it is unnecessary to mention that what we are publishing is to transfer the experience to those who might go through it in the future and certainly not to complain about our trampled rights, since we have buried them along with our obligations to society)

Tuesday we were transferred to Koridallos and Avlona in order to continue our struggle for freedom and the revolution now within the walls.

This round never finishes....

The rebels turn once again

A few dozen anarchists, revolutionaries, guerillas of all tendencies are in the prisons of Greece.

Locked up (and not defeated) because they lived and because they acted as it suits every person that fights against power, as an institution and as a relation, as it suits every person that stands proudly and with audacity against their era.

And they are not defeated because hostilities do not seem to cease. Because the carriers of the absolute refusal of this world, despite the blows multiplying, mainly become more stubborn.

And our times, are a big wager for the construction of the chaotic army, a big opportunity for one or even better for a lot of vital and irreparable blows to the social structure and its smooth running.

Before, however, we reach today let us introduce ourselves.

*Revolution in first person singular

Even though our choices, our struggles, our arrest is only one small piece in the revolutionary mosaic of our era, we feel the need to expose our trajectories, our theories, our experiences in order to communicate with those who fight, contributing to the dialogue within the anarchist revolutionary community.

Our identity, anyway, we never hid. We are also a part of the anarchist movement, we promote the revolutionary/individualistic analysis, mature (and not suburban) child, of experiences and also conditions of the 21st century inside and outside it.

1. And the individualism of the 21st century is not reported either in its idealistic imprinting by workers that lived 100 years ago, nor its “martyric” realization by our desperate - communists in theory - French and Italian grandfathers. Anyway, in our practical-theoretical toolbox there is the tool of critical analytical thought and our influences will not be identical with specific theories of the past.

*Why

We therefore lived and live a life that does not fulfil us: materially and intellectually. We also met, as well as the rest of the social total, the relations of authority and exploitation, the moments of boredom and emptiness that were offered to us via the modern way of life and its idols. In short, we lived and we live an alienated life in which it was IMPOSED on us to function as producing-machines in order to make richer those who possess a higher

*The hostilities continue

And the crops grew and bore fruit.

But the birds, did not approach because a scary figure was guarding.

Time passed and the blackbirds multiplied and grew hungrier.

Until one morning, they could not take it any more.

They stopped being afraid and they attacked the sleeping guardian of the field.

And while their beaks tore it apart, they realized it was only a scarecrow. Realizing thus that their biggest enemy, the one that made them starve was their own fear.

From now on nothing can stop them.

From now on the land full of wheat belongs to them.

And the war continues.

In the foggy battlefield we continue to dash armed with revolutionary dignity and stubbornness. The enemy attacks also in return. Some of us will fall into their hands, others will even lose their life.

However as long as one of us still breathes, in any corner of this planet the trenches are rebuilt and the plan will continue to develop.

And look!

New battles approach and this time we will be readier than ever. Our ranks are staffed with new comrades, our structures are organized and our practices developed.

The result of the war does not interest us anymore, besides each one of us imagines the celebrations of victory differently. All of us however are impressed by this war because very simply the consequences of this peace ate at our guts like carnivorous worms. We could not do differently. We could not leave fucking

When the punishment finds us proud and ready to face it, it loses its real use. When on the other hand fear dominates us and influences our every choice, going above the substance of the choice itself, then the latter loses its revolutionary character.

*Stubbornness – force – continuity of the struggle totally and wholly.

In every revolutionary exists a powerful dose of innate force. It is the same force that exerted-exerts and will continue to exert on the existent. The friction between revolutionary forces that attack the State develops a bidirectional relation, a relation of aid or alleviation, which mainly depends on the continuation or not of its application.

More simply and specifically: half of the force and stubbornness that a prisoner shows comes from the individual themselves. All the remainder is aid that comes from the continuation of the struggle itself. No, it's not the actions of solidarity – exclusively- that give strength to a prisoner. It's the actions of solidarity as a partial application of the struggle that you continue expressing. The stubbornness that will be shown from those outside also functions alongside the stubbornness that will be shown by those inside.

Both however concern the TOTAL application of the revolutionary anarchist struggle and depend on it.

We recognize, therefore, that only this would have importance on the application of any revolutionary planning. The fighting continuity consistency on the pre-agreed frames. Besides, to this we commit ourselves. From thereafter, each revolutionary, hostage or not, owes it to do the same.

The war today requires it.

place in the social hierarchy. A condition which we ACCEPTED learning and finally wishing for what it offers us, having forgotten what we really need. We became consumers of materials and spectacles that were transformed into life objectives. Our life fluctuated and fluctuates between 100 disgusting musts, of the schools, universities, jobs and 100 even more disgusting wants, for social advancement, getting rich, over-consumerism, snitching, mediocrity. Our life remained closed in apartments, bombarded with advertisements and television messages and wandering in front of thousands of cameras often ascertained by the guards of order.

We felt the loneliness, emptiness, mediocrity, the subjugation. We felt the chains deeply on our skin and in our brain. However we took our own responsibility for this situation, first as a perception, and then we decided to act in the here-and-now unable to wait inactively for the conditions “to mature”. Anyway, excluding a collective insurrection, it would not cover us if it happened with economic motives from a mass of people that function as such, aiming simply at a painless relaxation of our chains, or even, at a total reform of the existing world, with a realignment. We therefore began our own struggle. And we decided to arm ourselves...

*Everyone has a responsibility

If the refusal of a slave life meant also the move of war against the administrators and their guards, its final destruction is stuck and sticks on the acceptance that comes from the remainder of those contained within it.

The enemy is everywhere, and the cop is in our brain:

Patriarchal relations, xenophobic delirium, uniformed wishes, installation of microcameras in small shops, a need for safety and calmness, the votes of many of us, competition and ass-kissing in

school and at jobs. Values and relations that were definitely promoted from above but for sure were adopted from below. Small or big contracts and the self-enlaved acceptance of each person cannot be justified. VALUES, however, are realized by CHOICES, and to deprive the force of refusal from yourself, is one of them.

Our war therefore first and mainly is a war of values, with whatever maintains the concrete social structure one way or another. Thus we did not want to become either the vanguard of a pliable massive dissatisfaction nor an elite that fights against all. Understanding the faculty from above to split the annoying, for them, classes and groups, re-collectivizing them into fabricated arguments of safety and supplying them through secure airtight channels, we stopped referring to totalities and groups of people that had been defined as revolutionary subjects in previous centuries and we defined the individual as a revolutionary subject.

For us everything begins from the configuration of an individual-revolutionary conscience that is prompted and prompts its carrier to dispute the sovereign way of life, its institutions and to realize its share of responsibility in the perpetuation and maintenance of the existing system. To deny and to attack in the end anything that maintains or evolves this world and its destroys its life, seeking freedom.

*From the me to the us

The human being however is a social being and when its need for communication and collectivization is expressed simultaneously with individual awareness but also the knowledge of the strength it conceals in its brain and hands, what we name revolutionary-individualism blooms. A negative collective conscience is built simultaneously that in its extension abolishes roles, identities, relations, institutions and qualitatively and quantitatively creates increased time-space trenches that are capable to create authen-

based on the decisions that we have selected to put into application and in future defend. As anarchist revolutionaries, it is obvious that we know and in the end should contemplate that each choice is accompanied with the equivalent cost. Inside these frameworks, every revolutionary knows or at least SHOULD know (experiential and with a historical base) the particular cost, from the loss of social bonds and imprisonment, up to death and be prepared for this.

*From the biggest loss, we have learned to gain everything

All revolutionary planning happens with a complete analysis of all fields of its application (evaluating the conditions) and surely its results (in all aspects). This price, many times is in the form of punishment. Sovereignty firstly knows that no correctional system is able to function in the way in which it is initialized, when it is applied to a conscious enemy of it.

Thus, the incarceration of revolutionaries, does not aim at their punishment but:

1. Their material extermination, the quantitative reduction of revolutionary potential.
2. The cutting off of the revolutionary from the fields of the social and revolutionary fermentation and activities.
3. Making an example that is addressed to those who attempt or even think of carrying out any subversive thought or plan.

Finally, incarceration in the shackles of the enemy attempts to reveal the spectacular supremacy of sovereignty, the comparison of the militant conflict (“I have caused x wounds to the enemy and it has caused y wounds to me”). A message like “look who has the upper hand” addressing the neutral social body.

Something proportional can and should be created in all the fields where the revolutionary war is expressed and the anarchist/liberating struggle is composed. It is in our hands, the organization, strengthening, deepening, enlargement, the collectivization of our refusal. The times demand it, consciences require it...

*Let's prepare the construction of the chaotic army...

We were and we will be amongst those who fight for the connection and not for the splitting of forms of struggle.

We also believe that the hands of each one are capable of making both types of lead rattle.

We promote and support the polymorphy of the anarchist revolutionary struggle without hiding our longterm objective:

the multiplication of guerrilla organizations, social polarization, the civil revolutionary war as an essential condition for the crushing of the social machine.

In this effort of ours, in the effort of organizing a guerrilla front, on the 13th of January we were arrested and on the 18th of the same month we were led as prisoners of war to the prisons of the enemy.

*Confinement does not mean defeat

There is also that point in the course of a revolutionary where he/she will fall into the hands of the enemy. Territorially, the captivity of an adversary of sovereignty will be in the prisons, while the time-line fluctuates - from a few months up to decades.

What leads however a revolutionary to captivity is nothing other than her/his choices. The situations that we experience are shaped

tic, individual/collective experiences of struggle, capable of realizing the revolution every moment via the permanent deregulation of social equilibrium.

*We are the death rattle of this society

The social body for us cannot be faced as something homogeneous and be characterized either as an ally or an enemy. It consists of various social groups that are composed of various individuals. The relations that are developed in its gut are permanently altered depending on the clashes, equilibriums and contradictions of each era but simultaneously and diachronically, also altered models of deep alienation, imposition of force and the exercise of authority. The social body is finally nothing for us but a battlefield. A struggle that can become the property and ground of co-formation for those who consciously listen to it, organize it, enrich it but at the same time clash with those that do not. And if therefore we claim that our struggle turns against this but also every society, obviously we do not mean that it targets all the individuals that compose it as candidate victims. Such a thing would be contradictory and an impasse because whether we like it or not we are a part of it as well.

It is simply that we believe that the existence of a mass human society itself creates institutions, hierarchies, specializations, oppression, the exploitation of nature. We live in it and we shape in its interior a powerful minority that conspires against every one of its expressions and undermines its perpetuation, organizing it again into structures of fighting camps (based on characteristics of conscience) and applying from now in practice the existence, collaboration, solidarity and also the potential polemic between small autonomous communities.

And let us remember that for us the struggle is a product of lack of freedom and self-definition and not the result of any economic

inequalities and the “evident” exercise of authority from some collectivized subject against one, in advance, collectivized object. For us economic conditions are only an accelerating explosion as long as we manage it smartly.

*Welcoming...

*The economic crisis, another opportunity of struggle, one more opportunity for the revealing of meaningful judgement

The negative decides, the inevitable cannot be neutralized and takes positions in beginning the latest adventure. And this time, no one will come out from here alive.

Social conditions are not a stagnant situation but differ depending on the time-space economic situations. It is very important for a revolutionary to analyze them and take them into consideration, in order for his action to be more effective. And obviously we do not speak of changes of values or arguments, but of the accuracy and better aim of actions but also words.

In the era in question, we are living in a period of social crash-test in the form of an economic crisis. We see a new sharing of wealth from below to above. The dilemmas that we did not anticipate presenting to the “neutrals” were presented by the enemy. Testing their resistance, they remind us of their position in the social hierarchy and make the situation evident for those who are not blind. Obviously it has a cost...

And we are obviously not referring to the increase in criminality. This will meet the repression as well as its management in order to extend the feeling of insecurity that it has created. The pie uneaten and the dog full. (old Greek proverb)

Sovereign will generously offer what they know will return the

theoretical disagreements but also the exchange of information of actions can greatly create the co-formation of common public speech resulting in a greater and better-aimed possible approach as well as the co-formation of common objectives and setting of issues resulting in the greatest wound to the enemy. Henceforth individual development and awareness will be developed simultaneously as much with the collective as with the inter-collective. The horizontal-chaotic networks of multiform anarchist/revolutionary action are a feasible process, a necessary process in order to recompose as much as possible the lacerated community of refusal but also in order to signal in advance the end of every effort of its hierarchical structuring.

From the illegal radiostations to the occupations. From the attempts of counter-information and the publication of printed material to the assemblies of solidarity. From the sabotage groups to the armed organizations. From the groups of defence and medical or legal coverage in the demonstrations to the networks of support of fugitive comrades. Let's learn from the movements of the enemy and the co-ordination of its forces and do the same. Or even worse. The unification of this world in a “single unbeatable destructive force” should become the aim of the revolutionaries of today.

A first attempt at constituting such a network of struggle has already been put into action. The informal anarchic federation-international revolutionary network that is comprised by groups and organizations from the whole world aiming at the co-ordination of action and the approach of thematics gives its own point of view of organization of the struggle. Safekeeping the rules of conspiratorial people that perceived the existence of their common references and places of connection, practice and theory set up and evolving via their communication from the written published word a platform of thought and action. Something proportional should be in the planning by imprisoned rebels all over the world.

Because history counts the silences, but surely also counts the struggles and our struggle will have no end.

The wager we made has already been won. The names of organizations and fighters are of no importance anymore and our war cry was met in the hearts and thoughts of those who will not die slaves in this shit world. Already new revolutionaries, new guerillas are processing our structures and choices of struggle.

And as long as this chain does not break, our own involvement, our own small ring in this cannot be considered lost.

*Concluding...

*The connection of revolutionary infrastructures, the informal networks of coordinated action, the construction of the chaotic army.

The negative recognizes the vastness of the duties it is called to serve. It puts back into the historical limelight the meetings that were avoided, either because they were skewed from the rota and the needs of the time or because of wrong handling.

Communication, the co-ordination of action, the joint setting of issues, the exchange of critical opinions, mutual aid are the next step for the organization of rebels, for the qualitative and quantitative upgrading of the struggle. The diversity in the perceptions and practices, the autonomy of each infrastructure (as that of the individuals that compose it) should not mean also split action, at least not continuously. On the contrary this diversity if communicated, cultivated, connected in fertile terms is wealth that is jointly shared by those who fight. What is in the first place necessary, is the conquest of the conscience of COMMON STRUGGLE. Then can spring up (and we stress not necessarily) collaborations, fermentations, co-sailing. The exchange of

labour surplus value and the freedom of the feared citizens. News bulletins, cameras and cops.

*On the other hand however...

Albania, Ireland, Greece, France, Portugal, England (yes, England), Arabic countries, the permanently agitated Latin America. The hibernation of social conflicts has been interrupted. And it is exactly as we imagined it. This force is not but:

Partial but also unforeseen.

Demanding yet also conflictual.

With national characteristics but a carrier of class hatred.

Ready to return home and also ready to remain for ever in the streets.

Using blind violence but simultaneously creating essential moments of resistance.

Cut into pieces but in the beginning of a rudimentary process and an embryonic collectivization.

The first shake-up was given by the enemy itself. And the second one is obviously our own obligation.

The ignition of the civil revolutionary war, social polarization now looks even more feasible. The responsibility of the anarchist/revolutionary movement is to light the fuse that will ignite this particularly explosive social condition. And obviously it will not be a simple process. Besides, "it needs hard work, it needs persistence and a smile and a way".

*The intervention in partial struggles, the terms, fermentation, “alliances”

You are waiting for a revolution? So be it, mine began a long time ago! When you are ready (what endless waiting!) I do not mind riding a little together with you. When however you stop, I will continue my insane and triumphant path to the important and paramount conquest of nothing! Every society that you build will have its limits. And outside of the limits of every society disobedient and heroic vagabonds will wander around with their wild and sacrilegious thoughts – planning even newer and more frightening outbreaks of insurrection! I will be among them.

And after me, as before, there will be those who will say to their friends: “bow to yourselves rather than to gods and idols. Find what you conceal inside you and bring it to the light, let it reveal itself”.

Because each one, exploring within, extracts whatever mysteriously has been buried in them, it becomes a shadow that will overshadow every form of society that can exist under the sun!

All societies tremble when the despised aristocracy of vagabonds, the excluded, the unique, dominators and conquerors of the ideal of nothing, advances decisively to its sacrilegious and liberating task.

Therefore, iconoclasts, ahead!

Especially in this period the mixture in the social pot can be characterized inflammable.

It would be our mistake to let these occasions be lost. An even bigger one of course, would be for us to be absorbed by the dissatisfied crowd. What we are saying is that we can and we

quantity of the objectives and the quality and quantity of our relations and our analyses.

We should guard the secrets of revolutionary war from the hobbyists. The struggle needs dedicated people to intensify it and it cannot bear any more silent privatization, retreat, renunciation when things go bad.

We seek the essential and experiential imprinting of ourselves, our fellow-fighters, our tools of liberation, the significance of destruction in our own lives. Lets exile the spectacular depictions from our thought process from now on.

If there is any indirect reference in some of our experiences, exposing them publicly and directly, this does not happen in order to give more food for clusters of inactivity and to experts on the subject, gossipers.

We are nothing but a small but proud minority of this tendency and having the conscience for the clarity of our choices and the surpassing of our own mistakes we want to share the experiences of our journey. Our small defeats and our big victories. Victories that cannot be measured in military terms (at least not only) but are an alloy of moments and experiences that we acquire as warriors of the revolution.

The damage (small or great) that we cause to the enemy, the happiness that we experience being 100% devoted to the struggle, the overcome fear during an attack, the smiles after it’s done, the precious relations that birthed and continue to birth the organizations and groups that in the difficult times continue, those that now with audacity are springing up...

This list is still being written.

based on the significance of permanent improvement, joy, acuteness.

The deep good intention of self-criticism challenges ideas in a tireless and exhaustive interrogation. The verdict with the adequate strictness that suits attachment to the revolutionary case, decides unscrupulously the rejection of the handlings that rest henceforth in the quiver of the opponent. It sails without delay from the sentimental anchorage, blows up without leaving traces the remains of the false consciousness, destroys unhesitatingly what disorientates and also delays it.

It is absolutely natural and beautiful that in the frame of an innate and recently conscious/experienced liveliness and appetite for action that there exists so much enthusiasm and haste. These two basic components of the character of a new revolutionary are necessarily accompanied by their suitable management so as to avoid pointless exposure to repression. The war that we conduct is endless, each move should be weighed up well and well thought-out, not be a product of compulsion.

We must learn to separate the war with the enemy from its underestimation. It is not necessary to accompany big dreams with big talk but with well-aimed actions and critical analyses.

We should be aware that critique and rupture with the official and orthodox revolutionary line of each era includes a big responsibility for those who practice it. The responsibility for the organization and the strengthening of their own “tendency” and not the occasional pastime with it.

The relations and awareness are surely not only made in the assemblies but also in action, in our common experiences. We shall find the balance between the will for action and the will for theoretical fermentation. The balance between the quality and

should draw from this the minorities that are not satisfied with marches, voting, symbolic clashes.

We do not have anything to lose therefore from our intervention in the social struggles, as long as we go there with clear intentions. Subversion, communication, diffusion, but at the same time the protection and simultaneous propagation of our aims. The critical attendance is what can for us take “things” forward and not the identification, or blind following of each demand.

Not all struggles are the same, no matter how you look at it. And the contradictions first and mainly strike the anarchists that participate in them.

The “mind cops”, teachers that give out expulsions, specialized knowledge and values of this world not a few times have turned into fighting schoolteachers, truck drivers that clashed with the MAT wore ancient Greek t-shirts and applauded King Konstantinos. The “hero” immigrants, our “damned brothers” (most of them at least) do not seek anything other than to evolve and live the “western dream”.

In order to not be misunderstood and in order to finish we should stop speaking of totalities of people, even less in their name and search the moments, the relations, those refusals that can’t be absorbed by the demands and can be turned into a real danger for the State and its society.

Lets embrace those who are ready first of all to deny their role (immigrants, schoolteachers, doctors, generally the “oppressed”) and to constitute the revolutionary community that does not request, but fights.

Our wager is here, open for each one that stops victimizing their existence and reads the force within them.

Let's be intelligent, let's be crafty, let's stand next to those who fight. Let's stop getting excited and consuming spectacles of struggles, let's become essential, experience the substance, sow the chaos we have inside us.

*The contribution of anarchists in the intensification of social conflicts, their organization, the revolutionary potential....

For those who perceive the gravity of this era (or better the gravity of every era) and the importance of the anarchist/liberating/revolutionary struggle in this, it is imperative that we ask the following question.

What do we do?

The ways of organization, our structures, the means of struggle, their intelligent management, the language that we use, the points of connection and rupture with whatever given struggles, the objectives, immediate and future. Subjects which have received thousands of different approaches from the fighters, the revolutionaries, the guerillas of every land and every era. The question of organization and the objectives of the revolutionary community has many aspects and we are committed to approaching them analytically in future texts.

At the moment we judge it useful that we present in brief our own approach and point of view.

*From individual realization until its gigantic growth through collectivization.

The meeting of the individuals that have realized that the modern way of life does not fulfil them is the first step for the growth of subversive action and the process of fermentation of liberating ideas and practices. This meeting is achieved via the creation of

By choice the urban guerrilla of our generation did not speak with economic or defensive terms in order to justify its existence socially.

It engraved and engraves its own experiential spoken orbit, direct and accessible, not so much in order to be consolidated in the soever pliable social conscience (if in the end it exists as a united piece), but in order to constitute/co-form, exclusively with those who fight, the revolutionary community and its own conscience.

It was and is very much a component of a wider radical and multiform struggle, as well as a PERMANENT PROVOCATION (INVITATION) for anyone interested, a PERCEPTION of MOVEMENT IN THE URBAN FIELD, A WAY OF LIFE.

It is a fact that it did not seek social acceptance but INDIVIDUAL AND COLLECTIVE COMPLICITY.

It is of no interest to us even now, when not hostile, the criticism, the "understanding" or the applause of the couch-lovers, the progressives, those who do not fight (and we are not only referring to armed struggle at this point) and they are not the criterion for us to act, for us to live. Simultaneously, what we really anticipate is as much the critique as the co-formation of common struggle, those who in a thousand ways fight for and dream of the destruction of this world.

The new urban guerrilla of course, crossed and crosses its own trajectory, a trajectory that obviously knew and overtook its own errors and contradictions, something which happens in every healthy evolutionary course of a tendency and proposal of struggle.

The self-criticism of those who compose it, whether behind bars, or via the continuation of hostilities, constitutes for us a basic element in its advancement but also in its continuous readjustment

Obviously, the years from the change of regime until 2002, the participation of anarchists in social mobilizations (that many times took on intensely conflictual characteristics) but also the low intensity guerilla (smashings and arson with lean reasoning accompanied by a formal expression of solidarity to the imprisoned fighters) brought substantial results so much in the numerical increase of the anarchist/anti-authoritarian movement, as well as any vested experience of direct/conspiratorial action.

The dissolution of the 17th November revolutionary organisation, was a decisive moment for those who perceived the necessity and importance of continuing armed action.

The gap for the blows that would inspire other fighters, that would damage the picture of the “omnipotent” State in the times of the most shameless compromise of the Left, began to be filled by armed groups with a more intense anarchist/antiauthoritarian characteristic and phraseology.

A few years later, in the framework of dialectic development, were born groups and organizations with a clear anarchist phraseology (even if they used or use “heretical” speech).

The revolt of December 2008 acted as a catalyst and multiplicative for these groups, for the guerrilla tendency of our era, for the firmament of what is called, not mistakenly, the new urban guerrilla.

The definition “new” is not used in order to break it away from its roots, its historical foundation, autonomize it temporally in the continuity of struggles that have been expressed historically (an impossible thing anyway) but in order for us to reveal the necessary and fertile rupture with the theoretical quivers that it had been given.

informal groups, collectives and affinity groups (on a first level between friends). In them the individuals, apart from going into action more organized, can also communicate their perceptions, reflections, refusals and wishes, their fears and their dreams. These re-groupings, at least as we have experienced them, despite sincere intentions and their often effectiveness in the objectives they choose, have the negative element that, precisely because of this relaxed relation between individuals, in time are weakened and finally dissolve with a portion of individuals that composed them turning disappointed to private life.

*The wager for the transition from the friend-group to the organized minority infrastructure

The transition from the group to the organized infrastructure is not a question of utilization of certain excessive and substantially empty words. It lies within the very perception and organization of our refusals. It is the attempt to understand and experience the words responsibility, commitment, consistency, continuity, development, comradeship, devotion. Participation and organization in a revolutionary infrastructure has requirements. Requirements that are obviously decided collectively from all those participating on the basis of respect for individuality but also on the common passion to fight. An entire world remains to be discovered, another remains to be demolished, not only by friends but by comrades and fellow-fighters.

Circles of self-education, practical knowledge, thoughts for the future of the struggle, setting up strategic plans that are judged as interesting to be utilised, moments of experienced attack and, in particular, in duration of time. The relations thus tighten and keep well shut the door to hierarchies, specializations, the silence in discussions from the “shyest”. Simultaneously, the common experiences, the progressive convergence of theories, henceforth coordinated rhythms welcome to the group the significance of development but also the fast diagnosis of the conditions (internal-

external) that result, making thus more accurate intervention, correction or even self-critique.

At this point it would not be pointless to mention the question of means. The bipolarisation of legal-illegal means should immediately be surpassed by every fighter, not however without careful choice. It is not only that each case is judged differently, i.e. that the distribution of texts can be more effective in one case, while in another an explosive mechanism can do “the job better”. This is obviously and in effect leaving things to the mature judgment of those who know not to fetishize but also not to excommunicate.

For us events, flyposting, demonstrations, clashes in the streets, smashing and paintbombing, the dynamic practices of direct action, compose the united and multiform revolutionary struggle. The distribution of our words and our acts can be carried out in many ways. Simply if we want to draw the attention of new comrades somewhere, it is that they concern themselves not about which means they are using, but the way they do it.

Conspiring (or as it has been called “the will for anonymity”), the low profile, the carefully arranged appointments, the games with words so as to avoid identification, i.e. the writing on a poster, with the writing of an action of attack, are matters that should not be gone through quickly by the new revolutionaries.

And obviously we are not speaking of the segregation of people that fight into illegal and legal. The language of the cops is impossible for us to reproduce. On the contrary, we judge necessary that the guerrilla word relates to and is not hostile to the public.

Perhaps we should simply revise the ways, i.e. we distribute a leaflet or flypost or on the other hand, we should learn to use the word, to have the possibility of making the enemy seek us in a

foggy landscape. We do not want to expose ourselves more publicly, we are simply transferring our thoughts for those who continue and dare to fight, for them to judge and evolve them.

Concluding, we are beside and have huge confidence in the new generations of revolutionaries, that they will go beyond our own errors and ankylosis and like our own generation they will deliver to the next more complete, more targeted, harder and more careful experiences of struggle than those that they received.

*The infrastructures of attack, the diffuse revolutionary guerrilla, the myths, reality, the sycophancy.

Revolutionary action itself, even the fact that we equip ourselves, that we prepare ourselves, the fact that we do actions that violate urban legality, creates a conscience, an organization, the revolutionary conditions.

For decades, the anarchist movement in Greece (and we obviously are not referring to any official bureaucratic and leftist version of it), because of theoretical disagreements, internal frictions, small-time politics, fear, insistence on the spectacular approach to violence, remained primarily uninvolved in the issue of armed conflict with the forces of the State, leaving the “responsibility” to the armed organizations of the left (with a few but luminous exceptions).

The spectacular image of armed struggle, in combination with its demystification, as much from the perpetrators as from the “spectators”, reproduced armed conflict but also more generally guerrilla action as a condition to be managed only by certain specialized commandos. The margins for those who saw the necessity of these forms of struggle was shifted by the attendance in them, and fluctuates somewhere between the gossip in cafes and the clapping while sitting on the sofa.