

31.01.2020: According to information published in Athens Indymedia and in the Greek corporate press, the anarchist comrades Giannis Michailidis, Konstantina Athanasopoulou and another unidentified woman were captured in a car allegedly stolen in the suburb of Agia Paraskevi, in Athens, on Wednesday.

The anti-terrorist police are claiming that they found a Kalashnikov rifle, a submachine gun, a gun, stolen license plates and other items inside the vehicle.

The comrades have so far been accused of 4 serious crimes and 6 minor crimes, including membership in a criminal organization and illegal possession of weapons.

Comrade Giannis Michailidis escaped from Tyrintha agricultural prison in June 2019. He was originally arrested in February 2013 for the double armed robbery that took place in Velvendós, along with fellow anarchists Nikos Romanós, Dimitris Politis and Andreas-Dimitris Bourzoukos. He was also serving a sentence for an attack against the police in Pefki in May 2011. Giannis is also known as “the Syntagma archer” since, in February 2011, in riots during a general strike, he was arrested for attacking with a bow and some arrows to the riot police that the Greek Parliament protected in Syntagma Square (Athens

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Comrade Konstantina Athanasopoulou had been on the run after she was released on bail for activities related to the Revolutionary Struggle organization. She was sentenced in absentia in 2019 to 35 years and 6 months.

International anarchist solidarity with anarchist comrades arrests!

SOLIDARITY TO ANARCHIST GIANNIS MIXAILIDIS



2013-2020

GREECE

In the chaos of our own existence we are a part of the imponderable element which organizes subversion, plans mutinies, that leave even ourselves dazed. The translation of texts, letters, communiqués, etc. so that comrades in other countries around the world can read about the desires and ideas and projectuality of the comrades in Greece, is one more weapon at our disposal. What began as a simple desire and a challenge, has brought us into a new field of experiences, acquaintances and responsibilities. Now that we're here, they will not get rid of us easily.

We have become another aspect of the asymmetric threat. The war to the end, has already begun. ...”

This is why, as individuals with our actions and solidarity, we will continue with all means possible as anarchist revolutionaryinsurrectionalists, to express our thoughts and desires, whether it's through the letters-texts of our fighting comrades who are hostages in the hell-holes of Greek democracy or through the actions of the comrades outside in the streets day and night with all means untillsocial liberation for Anarchy.

Actforfreedomnow – Boubouras

Thessaloniki and Rami, who always hold up the flag of revolutionary war and do not surrender ever. Their uncompromising struggle against the humiliating cavity search (and other comrades who are now released) has cost them dozens of days of isolation, disciplinary sentences and exhausting hunger strikes.

Their battles for decency are always an incentive for action. A substantial proof that the struggle continues within the walls of the prisons whether through the development of dynamic struggles such as the refusal of cavity search, or with guns and knives trying to rob your freedom and escape from the hostage regime the enemy has imposed on you, for example the escape attempt of the members of the CCF and Theofilos Mavropoulos from Koridallos prisons.

And to end, my warm greetings to all anarchists, fighters and insubordinate prisoners as well as the fugitive comrades around the world.

HONOUR TO THE DEAD OF THE REVOLUTIONARY WAR

**For the revolution and anarchy
INSURRECTION FIRST AND ALWAYS
From my unknown hiding place**

Giannis Mihailidis



LETTER FROM ANARCHIST COMRADE GIANNIS MIHAILIDIS IMPRISONED BY THE GREEK STATE

This letter is an attempt to explain my position and choices as a part of anarchist insurrectionist action, hoping that they serve as a trigger for its spreading.

It is not written under the prism of a specific ideology or crystallized tendency, it is a synthesis with products stolen from the ideological super-market, as are my thoughts.

It is overwhelmed, however, by the judgements and values of someone participating in the war against authority, charging from the dazzling ideal of anarchy. An ideal seen so much in traditional communities of the past, as well as in the communities in revolt of past and present.

An ideal which up to now can only be approached, and might never totally dominate. Because as comrade Giannis Naxakis wrote “authority is not metaphysical, it is inside us” just like the passion for free and non-authoritative relations.

The realization that the reality of capitalism is war of everyone against everyone, it is a competition of survival, pushed me to take part in the war against it, to choose position. And considering the fans of order non-conscience murderers, I went with the side of insurrection. Anarchy is the way to revolt while trying to not reproduce what I am fighting against -relations of authority-, anti-hierarchically organizing the communities of struggle.

OUTLINING THE ENEMY

The evolution of civilization contains the constant update of a grid of social conventions. This grid is universal, it includes money, laws,

ethics. Every clash and every competition of interests is mediated and settled by this system of conventions.

The modern social structure, has been formed in order to balance the counter-forces based on its reproduction but also its strengthening. It is constantly evolving and re-adjusted by many centres of authority, powerful capitalists, State officials and scientists whose prosperity depends on the ability of the social machine to survive and reproduce itself.

Even the destruction of a part of a gigantic machine functions as an opportunity for its updating. Every war, every natural disaster, insurrection, or revolution creates new fields of investment for capital and a new, steadier regime is born from the ashes of the previous one. Every previous empire of the past was threatened by other authorities. Capitalism offers such social flexibility that every powerful element of authority is simply assimilated.

The power of the modern social machine is its ability to assimilate everything. Every citizen, every worker, is a gear that must be put in the right place. And all feel that they depend on this genius system of depreciation of social vibrations called capitalism which dominates all:

Money is the global language, it is the measure of the ability of each person to exploit. Each one when learning how to manage money is initiated into the system of authority.

“These people are the system. And this system is the enemy”

This is the powerful world of capital. But the universal religion of money, besides a clergy, needs also miracles: The complexion science-technology which has placed human intellect at the service of the most pathetic subjects. Powerful machines which murder en masse, torture, exterminate, and, worst of all, decompose human comprehension. From nuclear bombs, to experiments on animals,

honesty, and I passionately defend the position that what revolutionaries say in their public discourse cannot be lies. Simply because a tendency to define texts from the defence line within the institutions (understandable to a degree), when applied by circumventing the value of honesty (not towards the cops and judges, but towards those who want to hear us) ends up with the discourse losing its revolutionary importance and becoming a technique of juridical defence. And in the end revolutionaries lose their credibility.

When I heard about the robbery in Paros, instinctively my soul was on the side of the perpetrators. I want to believe that the cops would not manage to catch them. I read articles that they were on their trail and I think “that’s bullshit, they said the same thing for me so many times and it was lies. They had me for real once and the journalists shut up, they are probably misleading...”

At this point there are many things I would like to share in this letter but I self-censure myself because the danger always lurks that the enemy will come to conclusions which will help them in the war against us. Maybe the time will come when it won’t matter about the enemy and I will speak then.

It is important that I refer to comrade Tasos Theofilou who was arrested for this case. I do not know him personally, but I recognize in his writings a decent person. I do not trust what the cops say, and I will trust whatever the comrade says in his public text. I consider however that no matter what he needs our solidarity and not be buried in silence. I send him a brotherly embrace and a “hold strong comrade”.

Closing I would like to send my love to my brothers which prison walls divide us, Theofilos, the members of the Conspiracy, the 3 of

important only for my comrades and not my enemies. Back then I considered it logical that since I am wanted for participating in an organization which placed bombs that I am a suspect for something like that as well.

But now the cops' dirty game has taken tragic proportions. They are targeting me for murder, as an accomplice in the robbery in Paros. Again they create impressions by bending a reality speaking of an attack on a random citizen and other bullshit which surely does not represent reality. The repeated mentioning of his profession creates the impression that the robbers shot him because he was a taxi driver (!) and not because he blocked their escape which could have been critical for the robbers, while a reference to his political identity—he was a supporter of the junta—never happened. Of course this is an image I created again from the same journalists and I was not there to know what happened so I am a bit reserved.

This of course will not let me not recognise the role of the snitch in this case. Let alone the fact that they are accusing me for this. They got to the point of showing a photograph from the robbery and specifying which one I am! And then on the top they show my photo with the bow and arrow in Syntagma square. This is how they manipulate common opinion, with such techniques they create and establish every lie which helps authority accomplish the subjugation of the people. This created news is seen by every wannabe hero-snitch such as Dimitris Mihos and they sacrifice themselves to serve law and order.

The fact that I am clarifying my position that I was not there is not a technical lie to save myself. It is a truth that I have to shout out because if I allow them they will say whatever they want in the end I will be charged with everything. And I am willing to take responsibility for what I am responsible for. I don't negotiate my

to slaughterhouses and animal farms, up to the pollution and destruction of the planet. From the cameras and televisions which spread the role model of a modern slave, up to the smart weapons of the police.

But technology is not neutral, it is a whore which could sleep with you, but will never forget its pimp. A massive force which evolves rapidly, bringing this world closer and closer to the brink of absolute control, closer to the final defeat of freedom.

The wondrous new world therefore is here and is so complex that it leaves no one the right to claim they are innocent.

As much as the hypocritical ethics of bourgeois culture has rooted in society, tough reality is present and is incapable of concealing itself behind the mountain of alleged altruistic ethical rules. Appearances of sensitivity are not unearthed with a totality of forbidden behaviour, diffuse imposed self-oppression has the sole function of the prosperity and reproduction of a society of castrated individuals.

theft is unethical, when it disputes the holy grail of legitimate property, while exploitation through property must be respected. Murders are unethical unless they have been carried out by a cop or mercenary, then it is heroism. It is not worth mentioning the numerous pointless and unimportant rules which simply reproduce complexed humanoids, limiting erotic and wider human relations.

But ethics is for victims, the lowest part of the social pyramid. Those who are at its peak, have already spat on that in order to be there while pretending that they respect and recognize it. Just as it has been spat on by the free and conscious revolutionaries who act based on their judgement feelings, their ethos formed from the source of empathy defying the norms of prohibitions, with the difference that they do not need to pretend.

Of course the capitalist system is not limited to diffuse structures of authority neither could it prosper based on an ethic which anyone

can dispute. What it needs is a violent mechanism which will deter everyone from a prospect of disputing its routine. The violence of legitimacy replaces the margins of ethical rules and ideologies. Global capital is an empire and has as the core of its violence imposition, democratic co-government.

Just like every totalitarian regime, democracy is also promoted to its subjects as the most beneficial form of authority. And of course it makes sure it reproduces its ethics, culture and propaganda through State education, spectacle and centrally controlled information. The message that every non authoritarian form of organizing human relations is not feasible, is needless to say, implied.

“There cannot be naked, brutal force violence, because if that was the case Caligula’s horse would have the same right to the ypatia of Rome as its owner”

Thomas Pownall

In order for the regime to seem the favourable but also only choice it is not enough for it to be applied with raw violence, it needs appearances of leniency.

The democracy of capital is paradise compared to the hell it creates on the lands it exploits.

It avoids applying to its interior the dogma of zero tolerance even if it is in its rhetoric in the frames of terrorising those who consciously or not dispute law and order. The limit of tolerance is adjusted in order to secure sensitive equilibriums. Democracy therefore avoids the physical extermination of its internal enemies, maintaining the humanistic façade which covers the bloodied nature of the cluster state-capital. Every deviation from this rule consists a confirmation of a destabilization of the system, is an echo of an intense internal dispute which threatens to change the character of the regime.

or not in this battle. What is important is that the extreme comradely and fighting attitude of Theofilos, who fought alone with one gun against two armed cops, had as a result that one more person in the struggle outside the prison walls as well and mainly that one more bloodless arrest was not added to the victories of the police against us. I wish that the broken bones of the overzealous servants of the regime still hurt. . . .

With one more brother of ours hostage in the cells of democracy, weakened we re-experience another loss. . . A loss which however has inside it a victory. Because it contained non-surrendering. It was the refusal to compromise with the orders of authority which led to the battle. It was the strong deposit left by every bloody battle given by the revolutionaries against their persecutors. The main thing however is that he is alive. One more of ours in there, which supports our desire to attack the prisons and what they represent.

And somewhere here begins a dirty game by the police at our expense, since probably the superior cops realize that they cannot approach us. So they start channelling false information to the media and they dictate our participation in actions which we did not do and they have no proof of. For some reason they insist on doing this in cases where they believe they can pull off manipulating the “common feeling” against us. They are not simply interested in targeting us, they are interested in slandering us. This is why they present the incendiary attack in the metro, where no one was hurt, or could be hurt, as a blind terrorist attack. And they implicate our names in this case. Back then I didn’t feel the need to clarify my position, despite the fact I had nothing to do with it, because anyway it was not an action I agree with. The reality is that I disagree with many things that the revolutionary organization ‘February 12th movement’ who claimed responsibility and the reference to that is

Let me speak of those days. It was a big loss. Not only because it changed my life as I knew it until then, but because it was a catastrophic blow to an important and exemplary revolutionary structure which had the possibility to strike often and dangerously, articulating a discourse which empowered the spreading so much of the action itself as well as anarchist revolutionary perceptions. Guerrilla action however did not stop neither will it stop with one disarticulation. The only thing the State manages to do is to momentarily freeze the flame of revolutionary action. A flame which will never go out as long as there are people who revolt against every authority. As long as there are ideas armed with action.

Besides that of course, it was the feeling of separation from the comrades with whom we had forged the same dreams, the feeling that the comrades are now hostages, which was unknown to me, since before the attack of the cops in Volos, in the case with the parcel bombs sent to the embassies, and later with the arrest of the 4 in Thessaloniki and then the arrest of Mihalis Nikolopoulos. A feeling which cannot be described but only experienced, led to the promise we gave to ourselves to do everything for the reverse of their hostage condition.

Those days, when I felt how it is to be hunted, when I desperately tried to remain free in order to continue to fight, with minimal structures at first, but with strong and devoted comrades, small in numbers but not in soul, the bases were set for our future illegal life. We were now alone against the State, against thousands of cops and the motherfuckers from the anti-terrorist force. A force which has connections with secret services of the dominating States of the world. With all these bastards hunting us, we learned how to roam, avoid and self-finance ourselves. The next important moment was the battle of our brother Theofilos Mavropoulos with the cops in Pefki. I will not give more information concerning my participation

Damage for upper class democracy—which functions on the guidance of the principles of economy—is called to spend more energy for the restitution of its internal order.

Of course, the whole mechanism of physical violence within democracy, police-justice-prisons, is based on the ideology of security. Crime is the imaginary enemy from which the State protects while producing the conditions which create it. The same system which creates weapons, defines their legitimate use by the military branch which through raw violence creates conditions of brutal looting abroad, and the police branch for the imposition of order in the interior, that is the streamlined condition of capitalist exploitation.

The basic mechanism of subjugation of capitalist democracy, is the institution of imprisonment. Incarceration—for humanists, correction—functions as blackmail for whoever thinks of derogating from civil legitimacy consisting of a more lenient way of punishment compared to execution, which protects the humanistic façade of the regime. An elementary part of the modern scientifically structured system of authority which continues to be based on direct and indirect violence in order to accomplish the control of consciences.

ARMED CONSCIENCES

Observing the constant evolution of the technology of oppression and control towards more and more totalitarian models, one question erupts. Against whom is the system shielding itself? Who is threatening to sink its order into chaos? What force are the humanistic appearances trying to defeat?

A force as powerful as the force that created it. Human conscience. A conscience which revealed values that go against mindless exploitation and oppression. What is called “social vested” is nothing but the update of the regime in order to absorb the values and

decrease reactions against it, remaining in substance violent and exploitative.

The modern system of authority with basic supports the constantly evolving technology and science, the powerful capitalistic mechanism and western democracies as regulators, is the result of a dialectic co-evolution of authority and insurrection. The regime was born from revolutions and remains revolutionary.

The “miracle” of the modern world is the bastard of the intercourse between authority and liberated ideas.

On one side authority limits its brutality, on the other the explosive and swift evolution—sometimes under persecution—of knowledge and freedom of expression launch their power.

A situation that cannot take a positive or negative sign compared with societies of the past, since there are neither measures for comparison, nor a hypothetical history, but only an evolving world, and in its evolution we have the possibility to participate with the force of our own conscience.

The evolution of consciousness goes through the dispute of established ideas and values and creates new ideals going through individual or social insurrections and revolutions. This is the course of history. Besides the blood which flows in abundance in order to serve the interests of the rulers, flows also the blood that waters the blossom of insurrection, leaning towards the sun of freedom, subversion of empires. Because free spirits arm themselves and claim their own place in history. Whoever claims that revolutionary action means nothing since the system is too powerful, should wonder how the world would be if it was not formed out of insurrections and revolutions, should wonder to what degree would the totalitarianism of authority would have reached if the only force evolving was the greedy tendency for more power, more control. And since the answer is so obvious, let them look at themselves and see the cover-up of their guilty choices.

but extends from its covert forms up to the mass slaughtering of people born in the wrong place at the wrong time. Those who are presenting me as a bloodthirsty criminal are the defenders of a murderous world order. They are the defenders of the wild capitalist dominion based on the blood and torture of humans and animals, the extermination of nature and hides behind shiny windows and well-dressed yuppies, behind image and the spectacle. I realized therefore, that one of the bets of the struggle is also the organization of violent liberating action. . .

So as I took part in the organization of guerrilla structures and actions, I chose, together with other close comrades of mine, to stand at the side of the wanted comrades of the Conspiracy Cells of Fire when the warrants against them were published. A relationship of solidarity and cooperation was created, which began at discussions about revolutionary strategy and the ways of spreading the anarchist proposal up to the exchange of technical knowledge, and technical co-support at the level of action. I was not a member of the organization, and there was not an absolute identification with the positions of the Conspiracy which would support such a thing. So I chose to participate in another revolutionary collective which I will avoid talking about in this letter in order not to give information to the enemy.

This collective speaks for itself and there is no need for me to support it at this point with my signature. This choice of mine to stand by clandestine comrades, a choice which I remain proud of, had as a result also my abetment to clandestinity together with my comrades Dimitris Politis and Theofilos Mavropoulos as well as other, for now “anonymous” comrades, after the oppressive operation against the revolutionary organization C.C.F. in Volos (coincidentally a few days after my symbolic attack against the parliament with an arrow and my arrest).

Letter from wanted anarchist comrade Giannis Mihailidis

Concerning my targeting for the incidents in Paros Island

A short narration of a story of illegality...

I am starting to write because of my recent targeting by the Means of Mass Deceit (media), as an accomplice in the murder of a snitch during a robbery in Paros. The main reason I am writing is to break the monopoly of the words of authority, at least around my person and my choices.

Obviously it is particularly enraging to see every slimy little journalist who has learned to crawl and do what their superiors say, to refer to me as “ruthless”. Ruthless are those who reproduce lies which could lead people to destruction.

Thus I am interrupting my silence which in a state of illegality I thought would help me to move more discreetly, and I have chosen to speak. I do not however want to speak partially and create a victimized picture of myself, so I will express myself in total.

So let me speak about myself...

As an anarchist I chose to participate in every form of struggle I considered promotes insurrection and resistance against authority to the best of my abilities, from public action in demonstrations, gatherings etc. up to guerrilla forms of direct insurrection. Ever since I experienced the violence of oppression I realized that the anarchist struggle is inherent with violence. Regardless of any philosophical approach to violence, reality dictates that every non-violent approach is at best hypocritical, if it means the acceptance of the violence of authority, which obviously is not only oppression

TRACKING MY JOURNEY IN THE WORLD OF INSURRECTION RESISTANCE AND SOLIDARITY

Ever since my experiences led me to dispute the dominating State ideology, ever since I realized that every minute of inactivity is complicity in the crimes of the rulers, I aspired for my action to be consistent with my thought. I sought ways to sabotage the orderly function of State and economy, I sought accomplices in this task. Many comrades ended up in similar choices long before me and I was inspired by their thoughts, their action, their journeys. Journeys hard many times and painful, which they made claiming their self-definition, their freedom, their life.

Every form and choice of struggle has importance and a value in itself. In order to give life to the desires of every insurgent individuality participating, to contribute the necessary expansion of the revolutionary front spreading liberating ideas, to sabotage hierarchies, markets, social structures, the machines which at the service of capital annihilate nature, human and not.

Obviously the means and strategies chosen in the revolutionary war—as in any war—are defined to a great degree from the corresponding strategy of the opponent: Ruling democracy in its Greek version prefers to allow the free expression of revolutionary ideas, having secured not only that they will be slandered by the controlled mass media, but mainly that they will be buried under the plethora of advertisement flyers. That the masses will continue to consume the mock experience. Television languor prevails. The State knows well that in order to stand in the war of information overload, we must be dynamic, and in order for the message to infiltrate socially, it needs action. And the update of oppression has been orientated towards this action. The aim of this little analysis is to stress the importance so much of the projects of spreading anarchist ideas, as well as guerilla actions.

Because ideas on their own, not only would have been buried in the grave of information overload dug up by urban civilization, but would have lost all meaning if it had not disputed the state's violence monopoly, if it did not find its incarnation in factual revolutionary violence.

Respectively, no responsibility claim through printed or electronic media can substitute the hand to hand sharing of communiques, communication through the organic relation developed in open resistance projects.

The strategy of the State to the nervous system of the anarchist struggle by striking its dynamic, violent and aggressive forms, renders some some choices more crucial. Of course a claim that some forms of struggle are superior to others would be ridiculous, however a bet must be placed in every insurgent individuality or collective: if we will abandon some fields of the revolutionary war succumbing to the constant State black-mail called legitimacy.

STILL ALIVE IN THE BELLY OF THE BEAST

I am now dealing up against the world of prison, the space-time defined exclusively by conventions. I was led here by a series of choices of mine, in my attempt to carve my path of refusal. A refusal to succumb to the State blackmail, a refusal to live as one more microscopic pawn. It was a conscious journey of insurrection, resistance and solidarity. A tracing of many paths which go up hill towards the volcano of anarchic revolution.

Being temporarily inactivated, I take advantage of the possibility provided by the democratic regime to express myself freely, attempting to transform its force into weakness.

The dead time of prison feeds the development of ideas that undermine the foundations of democratic illusions.

of authority, despite seeming to strengthen the dominator, does not cease to co-define it, contrary to the anarchist relation which completes all its parts.

Seeing our ex-comrades steadily leave self-evident anarchist values, we remind them of the outcome of the animal farm in revolt of Orwell, where the rebelling animals who mutinied against the human oppressors, made the mistake of electing leaders. Slowly slowly, their leaders turned into humans...

**Dimitris Politis,
Giannis Mihailidis
Koridallos prisons**

introversion. A direct consequence is the continuous attempt to impose itself, instead of seeking connective elements, on anything different.

Of course if in our critique we isolated these elements, and overlapped the organizations whole history of struggle, it would be like we were biting the bait of implacable hostility inherent in the dividing logic. Of course we do not consider that this organization has ceased to be anarchist, the mentality of denouncing does not express us. We recognize that the people who make up this organization have identified themselves with anarchist insurrectionist action, daring and succeeding in important things, from numerous attacks on targets-symbols of authority up to the choice of taking the responsibility which costs them harsh sentences, this is why we chose to connect with them for a period of time, not caring about the legal consequences. And our avocation and critique expresses exactly this appreciation, since we did not bother to answer any of the slander thrown at us by people who we discredit.

Thus, we do not think the part of the critique that follows fully expresses the logic of the organization, but a tension in its mentality, towards which we ring the emergency bell.

Concluding, the most substantial point of the critique is the obsession for the accumulation of power by means and ways that contradict anarchist values, as we understand them. As it has been written, means have a dialectic relation with the cause, they do not become sacred by it.

So when dominant practices are used, it betrays authoritarian targets. History has known many revolutionary authorities -lets not forget that powerful democracies are an evolution of revolutionary regimes- and an “anarchist” authority would not make the difference.

Of course, something like this is not consistent with the anarchist-individualist point of view of organization either, since the relation

It is necessary that every revolutionary transmits messages which ignite insurrectionist activity. At the same time, the actions, as well as the life attitude we choose, functions as a message. Therefore I think its important to defend the choices which I consider nodal, revealing what they meant to me. I consider this more important than the “leniency” which the democratic courts might show if I chose to remain silent on the more sensitive matters. I discredit the legal codes. I will not allow them to restrict my speech dynamic. I also discredit alleged “strategy”

Because, our struggle takes place first of all in the political and social field, its not a military clash of finite camps. The dynamic of the barricade of the revolution is the prospect of the spreading, and the spreading is feasible when we shout messages of insurrection, not when we wait around expecting a more favourable treatment by the enemy.

Of course the regime of conventions is not based on mindless violence, the modern State adjusts the penalties depending on the attitude towards its police and juridical institutions. Snitches are dealt with differently, repentant prisoners are also dealt with differently, those who step back are dealt with differently and so are those who defend their choices.

Obviously some were fooled by more able generals who know that:

“better to leave an escape path for the enemy and slaughter them as they retreat”

(Sun Tzu)

No retreat therefore, raging battle to the end.

THE PATH OF DEROGATION

Right now I am accused of attempted murder with a bow and arrow at a protest, participation in the r.o. Conspiracy Cells of Fire, 160 attacks of this organization, the bloody clash with the cops in Pefki and the bank robberies in Velvendo, Kozani and Filota, in Florina. Every such charge for me is a title of honour, since I feel proud that the regime includes me in their enemies. Of course I was an armed enemy of the system of authority before the police recorded me in their files. And I want to explain the mind frame that guided my journey, referring to some points of my actions and choices. Obviously there will be some omissions since I do not intend to give the enemy information they do not have.

When in 2009 some structures of the anarchist guerilla were hit by the State and many comrades went underground, for me it was evident not only to support those on the run, but also the necessity for me to participate in the guerilla action.

In these frames emerged my relationship with the r.o. C.C.F.

I was never a member of the organization, since in anarchy each individuality has the possibility to follow an autonomous course and collectivize freely forming new organizations, contrary to a centralized structure—as projected by the journalistic propaganda—which wants all to be in the same organization, tearing down the different characteristics of each one. Recognizing however during that time period some common targeting, emerged relations of factual solidarity and those relations led to a deeper cooperation.

And this cooperation led to me accepting the consequences of the oppressive operation against the Conspiracy.

A few days before the raiding of the anti-terrorist force in Volos, I had been arrested during a protest while aiming at the parliament with a bow and arrow—an action I support in full to this day since

we find the strength not to follow, while others no. This is why, neither us, nor anyone else is clean.

This does not however mean that a convention automatically enlists you as a person compromised with the world of authority.

It is not the first time a collectivity attempts to function as the custodian of anarchy. In the past mainly, but also recently, the Anarchist Coil (Sispirosi Anarhikon), mercilessly slandered their political opponents within the movement. The common element is that some revolutionaries judge that a rich history of struggle, deems them superior critics. The difference is that the “critique” of the CCF does not even pretend to “hit at logics and not individuals”. They deal with the people they criticize as non-revolutionary beings, without recognizing their own internal contradictions, that they can throw in the garbage. This exact logic led the members of the organization to consider society collectively as authoritarian, the anarchist movement collectively as trash, and themselves perfect.

They lack the ability to self-criticize and are incapable of facing the fluidity of tensions of authority or of anarchy, in society as well the movement we come from and therefore are connected with. Up to now the frame of thought of the CCF is based on divisions and the dealing of people as monolithic beings, instead of seeking the connection points, from where a co-existence can begin and simultaneously a substantial critique-self critique which aims at evolving and self-evolving. This is how they dig the grave of self-isolation.

.... TO THE REINSTATEMENT OF DOMINANT BEHAVIOUR

A result of this dividing logic which seeks enemies everywhere, and the lack of perceiving the community of struggle is that the solidarity relations of the organization are characterized by

FROM DIPOLES AND DIVISIONS...

The dipole “innocent” – “guilty” is a product of authority in order to create divisions. Unfortunately, in previous years, it has been also adopted by the neo-nihilistic tension which the CCF and a part of the solidarist anarchists are a part of, reproducing the divisions the state itself imports among the anarchists. As we have said before, we do not reply to traps-dilemmas.

As for the vague hints concerning cowards who beg, do not support their choices etc, we really do not know what to reply. The position and thoughts of each one of us is publicly deposited and any intelligent person can judge for themselves.

We will not bother trying to prove that we are not elephants.

Besides the refutation of propaganda, let's go on to a more substantial critique. No, we will not enter the mud war, we will not return blows below the belt.

The problem is located in the logic of the anarchism-metre. That is, that some elect themselves custodians of anarchist purity. A purity which they themselves are incapable of following.

Critique of anarchists is not fertile when it's not also self-criticism, when it's not done in the direction of improvement and self-development but sows divisions to reap self-confirmation. The most dangerous of the neo-nihilistic propaganda in the end, is the self-suggestion caused by the self-proclamation of a perfect anarchist, making the other one look like trash.

Because for example, being imprisoned for 9 months, we know that for every anarchist who goes to prison, there will be moments where their actions will “contrast” with their values. Everyone at some point will look the other way, everyone's dignity will be “wrinkled”, everyone will tolerate the screw locking up the cells as an absolutely natural procedure. Because simply, some conventions

in the frames of the polymorphism of the struggle it moved in the direction of enriching the means, and the evolution based on imagination, and I stick to the positions I expressed in the letter I published then.

Back then therefore I was released on bail conditions, which I had already decided to break in order to not risk being arrested in the case that the police already knew things they hadn't reveal. The choice, the conscious choice of going underground, was validated by the arrest warrants issued for me after the arrests of the 5 members of the CCF in Volos.

I found myself at a crossroads of choices but I already knew my path. I chose the inaccessible path through the beautiful scenery of the outlaw action and life. I chose constant guerilla warfare with its amazing moments, so much in the structuring work like night-time excursions to steal vehicles or the armed robberies, as well as the moments of attack.

You are deprived of many things when you are on the run, but to not be a citizen of the State any more is now a equal to a declaration of war. This fact made me as an anarchist feel consistent towards myself, something that would not be the case if for a quiet life in the arms of legitimacy I risked arrest or even worse, I chose to surrender anticipating more lenient treatment by the enemy.

I had to support, together with my comrades, my refusal to surrender in a tough and constant labouring of infrastructure: fake id cards, renting houses, collecting weapons, self-funding with armed robberies. Infrastructure of defence which was simultaneously infrastructure of attack when we chose. Combined with the rules of security and counter-surveillance measures, our endless labouring in the pressured condition of illegality pushed us to taste the experience of war. Life on the edge suitable only for lovers of real experiences, life which the peaceful consumers fail to approach in the cinema rooms of passivity. Because life means intervention,

demand, war, not to be a battery for the giant machine to work.

Realizing myself as a fighter against the regime and knowing that its armed dogs could any moment attack me and take me captive, I adjusted my life and my moves awaiting also the moment an armed clash with mercenaries of the State would break out. The moment where the value of life of a cop has a negative sign depending on the degree in which they will be an obstacle to my freedom. Undoubtedly there are inhibitions which deter us from taking the life of even a soldier of the enemy, whether it is the consequences, or leniency towards the “irresponsible” idiots who the condition of generalized apathy led them to enlist with authority. But when I receive an attack from the guards of legality, my freedom will cost more than their anyway unnecessary life.

Despite our equipment both at a material level, and the level of conscience, the moment we had to go against two armed cops, during a infrastructure process, found us poorly armed—in the vortex of the pressured situations of clandestinity—to be exact we had one pistol.

It so happened that I was unarmed and when I felt the cops getting closer, I tried to escape by running until I was immobilized.

I will never forget how beautiful the shots sounded, while I was desperately contemplating the short end of freedom. However, the difficult choice of an armed clash from a clearly disadvantaged position, which anarchist Theofilos Mavropoulos took, freed me, awaking inside me the rage of freedom. We had to escape going over their bodies.

In the battle in Pefki, my contribution was to snatch the vehicle of the cops, which I used as a weapon, threatening to crush under its wheels the cop who would be overzealous enough to try and stop me, always directed towards the escape to freedom.

The final outcome of this raging battle was two cops heavily wounded, a cost which contributes to the spreading of fear in the

REFUTATION OF PROPAGANDISTIC SPEECH

A repeated propagandistic technique is the projection of only the positive elements of the organization and the tactful hiding of the negative ones combined with the over-stressing or even the invention of negative elements in their opponents. Like for example in the last text of the organization, where by speaking the language of confusion, it homogenized in one mixture all anarchist opinions which differentiate from its positions, even if they are antithetical between them. In these frames besides referring to us as co-accused of its members in the trial for the 160 attacks, it attributed us with perceptions that are hostile to us (i.e. the separation of guerrilla acts from the movement), it concludes implying that we claim to be innocent based on their guilt!

That was the straw that broke the donkey’s back and we had to answer by writing this text. Because we were only at the first session of the trial mentioned above, and we left after reading an announcement, in which among other things we stated our hostility towards the court, that we are a piece of anarchist action and its guerrilla form and we did not even refer to whether or not we were members of the CCF. . . Until now, we are not present at this trial, and we did not appoint a lawyer, resulting in us being “represented” by lawyers appointed by the court, a procedure we cannot avoid. If we make an intervention, just liked in every trial, it will always be of a political and never of a legal character.

In the case that this confusion did not happen on purpose, we clarify that it is the responsibility of the organization to speak clearly, but all indications show that it is one more propagandistic technique. Just like all verbal references to itself without a hint of substantial self-criticism.

The fact that it was found in a house for which we did not have a ready emptying plan in case of our arrest is indisputably a second mistake of ours, consequently we would accept an (even public) critique on that.

Besides, no one went to prison willingly, but by mistakes, omissions and arrogance. Because simply, mistakes are not made by those who do nothing. We accept the consequences of the law as a natural result of our choice to stand against the State and the diffuse civilization of authority, a choice which includes also mistakes that will cost us, as well as our comrades.

We, for example, would never imagine blaming the warrants put out against us on the operational mistakes of counter-surveillance of members of the CCF, contrary to G. Tsakalos whose reference to “incapability or indifference” as well as the refusal to accept our identity as anarchist hostages using the definition “individuals”, betray hatred and malignity. The pretext of critique collapses, while it is very clear how hypocritical is the justification of this shameful reference as being advisory for new comrades.

Simple things. G. Tsakalos uses an operational mistake of ours to attack us publicly in a cheap and a-political way, because of political and personal clashes and ruptures. It is really contradictory that the CCF itself uses a “critique on mistakes”, similar to the one targeting it in the pits of inactivity and passivity, stepping on arrests of its members, especially when in their recent text they mercilessly rebuked such practices.

For history alone, our opinion is that in a rupture both sides make mistakes, have a responsibility. In a dialectic way there were choices and positions of the CCF which affected to a great degree our decisions as well, and vice versa. Of course whatever detail of this rupture has no place in a public text, but in order to avoid confusion and dispute prejudice we want to mention that indisputably we bear a large portion of the responsibility.

mercenary force of the police, but had a heavy price for us also, the injury and subsequent captivity of the comrade.

For me on a personal level, the two-year extension of my unlawful freedom was invaluable. The only thing I regret is that I did not manage in the time before my arrest to complete my expectations, the intensification of guerilla action and the coveted liberation of comrades from the prisons of democracy. But I gained experiences that I wouldn't exchange for anything, relations which were forged in the armed comradeship which roamed the mountains and cities preparing robbing attacks and guerilla actions. I gained experiences which I will save as a treasure in order to manage better when I am out free again.

I will neither ever forget how enclosed I felt when two years later we found ourselves hunted but armed to the teeth in a van in Northern Macedonia and decided that we will not risk the life of a hostage in a battle with the police. Contradictory conditions, contradictory choices.

In the world where subjugation to the weapons of the cops dominates, only with the threat of weapons can we secure our existence. It is almost certain that if any of our moves is perceived, it will be snatched to the police. Therefore, the only way to keep the information of our variants safe, it to subjugate the carrier of information with our violence. Since they are used to being subordinate to the orders of the cops, may they temporarily obey the imposition of the insurgents. Until their conscience is harmonized with the proposition of resistance, where an anti-authoritarian relationship is then possible.

If someone is found in the difficult position of being subjugated to the intensity of a voice which screams “robbery, keep your head down”—while not intending to cooperate with the oppression—surely understands that our choice was a necessity and is on our side without causing problems to this tense condition.

The world of capitalism is at war and every wannabe snitch has in advance chosen to enlist with our enemy. We can understand the choices and be lenient, but to impose ourselves on them is the least we can do, since we chose to answer to war with war.

It is groundless to critique the authority relations developed during a bank robbery or hostage situation, since authority relations are already in the bank, money is hid in the safes by the police weapons, and after a small part of it is withdrawn, it will be used to buy products and “services”, that is the continuation of the slavery chain. The only non-authoritarian relationship that can exist, is born in communities of struggle.

ORGANIZATION AND ATTACK

Of course, the above analysis and narration would not have any special meaning if it was not accompanied by the proposition of continuing the struggle with all means and forms. Because communities of struggle consist of different individualities with different beginnings and motives which meet in the war against authority, and thus appears the desired and necessary multi-form of theories, but also means of struggle.

Of course the bet of organizing the anarchist war remains open. For the accomplishing of more powerful and effective action against the enemy, as well as the strengthening of the relations between comrades.

Organization which means comprising groups and cells of action either on the base of common experiences, or the base of common targets and views.

Action which concerns the diffusion of our propositions and values, the connection with other forms struggle, intending that every individual struggle transfers its focus from one side to the whole,

VISIBLE AND INVISIBLE WALLS – A CRITIQUE ON THE R.O. CCF

The purpose of this text is first of all to refute the propaganda which structures reality based on personal hostilities, and also to contribute to a (re)consideration of the incidents and our relations going for the overcoming of long lasting problems in the anarchist movement.

It is difficult to resist the natural impulse to answer to sneaky discrediting with ways which do not correspond to our ideals. But going into our anarchist insurrectionist course, we sacrificed a lot and we do not intend to sell out our values. So once more we will answer the disrespect with the respect which is suited between anarchist revolutionaries. Instead of the infertile, intriguing, insulting and demeaning language of implying hints, which feeds the gossip it's suppose to hate, we will speak the clear language of constructive critique.

AN ANSWER IN RELATION TO THE DEMEANING REFERENCES AGAINST US

First of all let's clarify that the fake id card upon which the recent indictment of G.Tsakalos was based, was not kept for museum reasons but because we thought it was still useful.

A serious mistake of ours, which we made however, exactly because we had comradely relations with members of the CCF, and because we considered it still possible that he could come out of prison, despite the fact that he claims that we had cut all relations a year ago!

PS1

The moment this letter is being published, the hunger strike of anarchist hostage Kostas Sakkas has been taking place since June 4th. I express my solidarity to the struggle of the comrade for his claim to liberation. It is necessary to take action in order to block the exterminating strategy of the state against the hunger striker.

PS2

For a few days now the vicious manhunt of the illegal escapees of Trikala prisons has been taking place. Of the people who dared to ridicule the security measures of the prison, proving that nothing is impossible. They gave us the most real smiles with their militancy and courage when defending their freedom. Good luck, until the tearing down of the last prison, until we are all free.

PS3

The barricades around the world warm our hearts.



from the special condition of oppression and exploitation, to the generalized captivity produced by the civilization of authority.

Action which violently strikes the enemy without recognizing the dipole of legal and illegal, which never accepts to speak the language of the enemy, even if it knows how to decode it. Collective action, individual action, direct action. From demonstrations and popular assemblies to night-time incendiary sabotage, bombs, robberies and executions of executives of the system.

In this action, relations between revolutionaries are moulded, they take the form of comradeship, they become a whole in the meaning of solidarity. In this action every individual feels their completion and lives in consistency with their emotion conscience.

Organization therefore means also overcoming yourself, self-critique, rupture, dilution and re-grouping on higher bases and relations. However it also means coordination of forces in our common directions seeking ways to bridge the differentiability, reconnect the cracked lands, never forget where the enemy is located.

HEAD ON ATTACK ON THE EDGE OF EVOLUTION OF THE CIVILIZATION OF AUTHORITY

Closing, I would like to stress a crucial lack of direction of the struggle. We concentrate almost exclusively on the police and oppression or the political and economic institutions, the moment when the world of absolute control is being prepared in unguarded scientific laboratories. The moment when the most twisted animal torturers, in the name of knowledge and science experiment on controlling the mind, while they do not have police guardians, such as politicians the targeted shop front of the system.

It is truly easy to return to the clergy of technological-science a bit

of the violence it produces and very few things happen in this prospect. In a text where I speak of my choices, I close with a self-critique on this basic omission, which is included in what I always postponed, awaiting the right moment which never came. In order for new comrades to heal the gaps of the previous. I consider substantial, beyond symbolic meaning, the sabotage of technological-scientific infrastructure of civilization. Because whoever examines the directions of research and their funding realizes that powerful capital and its dominant State mechanisms lead the evolution of science and technology in order to serve the intentions of economic profit and social control.

It is known that industry exploits scientific accomplishing in the most disastrous way towards nature and the most painful way for animals and humans. Starting from the infection and overheating of the planet, going through the decrease in biodiversity and ending up at the torture of asphyxiating caging in animal breeding factories intended for food or fur, humans do not reserve a better fate for their kind, except violence, pain, exploitation, death.

The power of the scientific method eases social manipulation through psychological propaganda, prepares generalized surveillance through ingenious systems with telescopic cameras on satellites, even microscopic cameras on spying robot insects, experiments on animals brains unravelling the thread of thought control.

They evolve the unmanned bombing air-crafts which are already spreading death in the zones of military conflicts, and robot soldiers. Simultaneously, they prepare the merging of human and machine, a technocratic ideal, where the distance between eye and screen, and between hand and keyboard will decrease in the direct interconnection with the brain, allowing an even more rapid evolution of the super power of technology. An ideal which is not science fiction since there are already laboratories which “host” different

kinds of animal-cyborg with electronic implants in their brains and university infrastructure which hope to prepare the world ethically and legally in order to welcome this technology of singularity of human-machine.

This reality places a clear blackmail which we must realize: Either us or them. And I believe that as time goes by this blackmail will be felt by more and more people, but we will become more and more helpless. We must act while there is time and we are already very late. The new fascism is here and is not being imposed, it’s being bought. We owe it to ourselves to sabotage it and put together a strong front against it, independently of ideological or theoretical differences.

In order to fight the techno-scientific complex we have to adjust, absorb the new technologies and use them against it. Just like the Indians could not fight the European conquerors, revolutionaries will be wiped out if they do not update their ways of action.

Unfortunately these sound distant, but the future is predicted even more pressured stating it clear that there is no other way.

Together with the call for action I send a signal of solidarity to the comrades globally who fought and fight the techno-scientific complex, the State and capital inside and out of the prison walls.

Revolutionary greetings to the cells of the international network of the ALF, the ELF, the IRF, FAI, the Conspiracy Cells of Fire and all groups and organizations anonymous and eponymous which are not global networks of cells—independantly of their agreement or disagreement with their theories—keep the bet of resistance, insurrection and revolution open.

Giannis Mihailidis
Koridallos prisons