



A COLLECTION
OF UPDATES AND
TEXTS RELATING
TO THE THREE
ARRESTED IN
HAMBURG

November 2019

parkbanksolidarity.blackblogs.org

THE COMRADES WELCOME POST.
PLEASE SEND LETTERS TO:

“DIE 3 VON DER PARKBANK”
LIBERTÄRES ZENTRUM LIZ
KAROLINENSTRASSE 21, HINTERHAUS
20357 HAMBURG

This is a collection of material found online regarding a case of repression in northern Germany and the arrest of three Anarchist comrades. According to the press, they are accused of preparing an arson attack in connection with the anniversary of the riots against the G20 summit in Hamburg in 2017. It must be clearly stated that this is a construct created by the organs of repression. Yet at the same time, it is important to place these arrests into context and to understand the atmosphere which has developed in Hamburg in the wake of the G20. The police and politicians suffered a practical defeat on the streets in July, 2017 and have since then carefully constructed a diverse counter attack, one which uses the media, and other mechanisms of control to assert itself. The State uses its repressive apparatus to assert its power to intimidate, to investigate and observe those who oppose its domination, those who create projects which fight for liberation. These arrests are being used as an opportunity to investigate militant networks, both in Germany and beyond. It is important for comrades to keep their eyes and ears open, to act carefully, to remain in solidarity with one another and most importantly, to continue creating projects of freedom. To be on the street, to write, share information, to attack, to self-organise, to protect one another and continue building trust.

For the social revolution.

Anarchy.

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BURNING HEARTS CANNOT BE LOCKED AWAY FREEDOM FOR THE PARK BENCH 3!

On the night of 8th July 2019, three of our comrades were arrested on a park bench. On the same night several houses were raided, in various districts of Hamburg. During which, some of the people were forced out of their beds with weapons. The suspicion, according to the Attorney General's Office, was the preparation of an arson attack. On 9th July, the three were brought before the magistrate. It was decided that two must remain in remand, while the third had her arrest warrant suspended with probation and the condition of reporting in once a week and she is not allowed to leave the country. She has been on the outside ever since. A evaluation hearing was requested by the defence lawyer and then withdrawn two weeks later. A new date is not foreseeable at the moment. DNA has been taken from the two prisoners for comparison and testing while the third person has not had to give any DNA. The reason for this being that the alleged traces of DNA found were male only.

The two in custody are doing well, considering the circumstances. They are allowed visits from the outside and since the LKA (State criminal police office) officials are present at every visit, the visits are organised according to their calendars. Visitation takes place twice a month for one hour. Telephone calls (1 hour per month) and letters are monitored, listened to and read by the LKA, the prison and the General Prosecutions Office. As one would expect, there is never a moment of private communication between the two and their friends or family. It is clear to them what this place should do to them – but they keep their heads up and share solidarity and contact with fellow prisoners. The third person is also doing well, considering the circumstances. All the manifestations of solidarity, from both near and far, give her the strength to get through all this shit. She may not be in prison, but she is outside under conditions which also culminate in the deprivation of liberty. In particular, reporting-in requirements



and as such to be avenged with all the means we consider opportune, according to our disposition and personal inclinations.

The fourth and final aspect concerns our attitude towards the arrested comrades, whom we continue to behave towards in the same way as those not in prison. That means that to revolutionary solidarity we always and in any case unite a radical critique. We can and do show solidarity with imprisoned comrades without for this espousing their ideas. Those who show solidarity to imprisoned comrades are not necessarily involved in their opinions and points of view, and the same thing goes for us as far as they are concerned. We actively support all imprisoned comrades in all and for all, but only up to the point where what we do for them does not come into contrast with or contradict our revolutionary insurrectionalist way of being. Ours is exclusively a relationship between social revolutionaries in revolt, not that of bartering positions. We do not sacrifice any part of ourselves, just as we do not expect others to do the same.

We think of solidarity as a way of being accomplices, of taking reciprocal pleasure and in no way consider it a duty, a sacrifice for the “good and sacred cause”, because it is our own cause, i.e. ourselves. Starting from these premises, of primary importance in the development of one’s anarchist insurrectionalist action, revolutionary solidarity takes on meaning as such, because we would show simple material support to any friend who ends up in prison.

Revolutionary solidarity is an integral part of our very being as insurrectional anarchists. It is in this dimension that it should be demonstrated incessantly, precisely because it contributes to widening what we are already doing.

are a way of disposing of a person’s body. All coercive measures, no matter whether foot-cuffs, house arrest or registration requirements, are instruments that the state uses to make it clear that one cannot escape this system and that one is apparently at the mercy of it.

Since the beginning of this case, the press and the cops have made a reference between the accusations against the three and the G20 summit which took place in Hamburg in July 2017. It must be clearly stated that this is a construct created by the organs of repression. And yet at the same time, the arrest and detention of the comrades cannot be considered without contextualising it within the special situation which arose after the G20 in Hamburg and without looking at the current atmosphere in the city. After the practical defeat on the street in the days of July 2017, the police and politicians carefully constructed a media frenzy and a diverse counter-attack. This took the form of several public raids, the establishment of the ‘Soko Schwarzer Block’ etc, which prepared political and legal agitation. A climate of division, de-politicisation and denunciation was specifically created in order to make possible and to implement the “hard sentences” which were demanded by politics in the courts. State security and investigative authorities were given both additional funding and a largely free hand to attack and investigate the radical structures in the city. Observations, video surveillance, facial recognition software, this list could go on... and on. We have to assume that these methods are still being used now. How we describe the situation should not be misunderstood as a complaint. If we have successful struggles and mobilisations, there will always be a reaction from the state. Nevertheless, it is important to remember that the need for revenge from the state is still there, and that it is not only linked to alleged acts per se, it is as well about the research and destruction of any antagonistic movement, as well as the criminalisation of ideas of liberation. There are still ongoing trials and other prisoners are still struggling under the same thematic - the “Elbchaussee-Process” and the large-scale trial against the comrades of the Rondenbarg complex due at the end of the year. Show solidarity and don’t leave the accused alone!

This post-G20 situation is further framed by an authoritarian formation and a shift to the right within Europe. Isolation from the outside and repression from within, the ever louder call for law and order, special laws such as the new police laws of the countries and camps for the detention of refugees, the militarisation of society... this context just makes our struggles more and more urgent. Let us not lose courage! We can find ourselves in the places of resistance and we will challenge the ruling order! The fight against detention centres and the prison system cannot be seen in isolation from the social question, nor can it be detached from the social logic which is based on domination and authority, discrimination, competition, exploitation and injustice.

Prisons are one of many, more or less clear and perceptible elements of a totality of power structures that support, condition and legitimise one another, so of course the logic can be followed, that the majority of prisoners end up being poor, PoC and/or black people. Laws and rules passed by a few in this world for the rest of the world determine what is wrong and what is right, who and what should be protected and who should be punished. According to the logic of the state, we must subject to these norms. We do not care whether the three comrades or any other prisoners are regarded as “guilty” by the henchmen of the state. What we know is that the rulers have always imprisoned people everywhere in the world for their ideas. People who oppose them unpleasantly, without compromise or antagonistically, people who oppose this system and denounce its lust for power. Prisons function on several levels. On the one hand, they should serve as a deterrent memorial to the outside world and at the same time they represent the “successes” of the state in its fight against its enemies. Within the prison walls individuals are supposed to break, they should become obeisant and docile or simply bury them alive if necessary. Everything gets a coat of normalcy, the cell becomes a prison-room, time in the courtyard, a leisure-hour. There is an attempt to conceal that here, being locked in up a cell for 23 hours, walking in circles, is a direct display of domination. In addition to these functions of securing power, however, prisons serve capitalist

insurrectional social practice one is already carrying out within the class clash, i.e. as a direct demonstration of actions of attack against all the structures of power, large and small that are present in one’s own territory. And that is because these should to all effects be considered responsible for everything that happens in social reality, including therefore the criminalisation and arrest of comrades wherever they are. It would be short-sighted to reduce the question of repression against comrades to something strictly linked to the legal and police apparatus. The criminalisation and arrest of comrades should be seen in the context of the social struggle as a whole, precisely because these are always the hasty material means used by the State to discourage radicalisation everywhere. No matter how great or insignificant it might be, every act of repression belongs to the relations of the social struggle in course against the structures of domination.

The second aspect is that each revolutionary comrade should be defended on principle, irrespective of the accusations made against them by the State’s legal and police apparatus, in the first place because it is a question of snatching them from its clutches i.e. from the conditions of “hostage” they have been reduced to. Moreover, it is also a question of not losing the occasion to intensify the attack against the “law” intended as the regulating expression of all the relationships of power present in constituted society.

The third aspect concerns the refusal to accept the logic of defence that is inherent in constitutional law, such as for example the problem of the “innocence” or “guilt” of the comrades involved, and that is because we have many good reasons for defending them and no one can justify the political opportunism of not doing so. We cannot and must not consider ourselves lawyers, but revolutionary anarchists at war against constituted social order on all fronts. We aim at radically destroying the latter from top to bottom, we are not interested in judging it as it does us. For this reason we consider any sentence made by the State vultures against proletarians in revolt, and all the more so if they are comrades, to be a sentence against ourselves

Taken from "Anarchismo" publication. Italy, 1993

REVOLUTIONARY SOLIDARITY

There are many ways to demonstrate solidarity to comrades who are being criminalised by the State, each one of which is a direct expression of the way one intervenes in the social clash in general.

There are those who see solidarity as lending a social service to this or that arrested comrade, and that is the way they carry out their activity: looking for lawyers, sending money and clothes to prison, visiting and so on. This purely humanitarian solidarity also translates itself into the constitution of defence committees and relative campaigns aimed at influencing public opinion.

Then there are those who see solidarity in a strictly political key and play at making a heap of "distinctions" aimed at not compromising the image of their own activity. So for reasons of opportunity they defend and show solidarity to those who declare themselves innocent, not to those who Claim responsibility for their actions.

Others still, if they see there is something to be gained in terms of political propaganda, immediately bring out flyers and leaflets in formal solidarity with the comrade or comrades arrested, i.e. they declare solidarity in words, while in practice there is no trace of it.

Then there is solidarity in an ideological context. This is the case of the marxist-leninists in the revolutionary combatant party version. They show solidarity with those with positions similar to their own, and are in contrast with those who do not share or recognise their political line or strategy, often using censorship and ostracism against those they consider inconvenient.

What do we think we should mean by revolutionary solidarity then? The first aspect is that of seeing solidarity as the extension of the

profit interests to the same extent. For example, prisoners are exploited to produce cheap labour and this is sold as "re-socialisation". There is a rapidly increasing number of new inclusion institutions. We can look locally or we can look a little further away; The expansion of the so-called "deportation custody" at Hamburg airport, the planned deportation prison in Glücksstadt, or the new youth prison as an extension to the existing Billwerder prison. All you see is a legitimisation to create more and more prisoners. This serves not least to maximise profit and rule but as well goes hand in hand with the expansion of social control, which is primarily driven by the development of technology. It is clear that prisons do not make people "better". They do not contribute to solving conflicts and social problems. We are very well aware that their destruction does not automatically mean that social conflicts will not occur, but at least without them, we would be forced to deal with each other – as well with difficult and hard issues. Precisely this confrontation and encounter is part of a life and a world based on freedom and solidarity rather than on money and profit. For this we need self-organisation instead of border systems and parliamentary channels. For the attempt to lead a life without domination, but instead in self-determination, with the goal of freedom for all. To this end, we need new, different relationships that are free from the constraints and the logic of rulers and the ruled. Clearly we will make mistakes and no, we have no master plan. Above all, we are concerned with the joint development of our ideas – and we assume that this is not an easy process. Nevertheless, we have to ask ourselves which expectations we actually want to meet and then fight for the space to be creative. This path is difficult and requires courage, but may also involve new discoveries. What helps us is solidarity and mutual aid instead of competition and exclusion. The goal is a world in which it no longer matters what skin colour we have, what gender we have, where we come from or what we own. Yes, we dream of and fight for another world, because we see no other way and notice already now, in the small things, the strength that can unfold with our hearts and our passion for freedom and that this passion is stronger than their repression.

Repression is always meant to scare, paralyse and isolate. We do not want to pretend that we are not afraid and that our lives are not influenced by it. However, this cannot be our only reaction. In the face of all this shit there are as well moments of cohesion and support and we gain from this our unique strength, one that the other side would never be able to experience. We stand closer together, we support each other when we are afraid, we laugh together, we get support from a thousand places and we don't let ourselves burn out. We remain angry and militant. And even if we sometimes miss two people at our side unbelievably, they are always with us. In the decisions that we make and the struggles that we carry on. Not having them with us tears a big hole in our hearts, knowing that they are in prison makes us incredibly angry. We are also angry about the pigs who hang people like blowflies on their arses to try make their pathetic, boring and inferior lives more exciting by observing ours. What do they see? Perhaps the unbelievable solidarity that we share, and a humanity that they have long since lost. Be it the stamps given as a gift at the kiosk when the seller sees where the letter is being sent to, or the many people who offer and express support in so many different ways. The messages, greetings and acts of solidarity that have reached us in loads of different ways have often overwhelmed and always supported us. This solidarity has helped us over the first, often chaotic weeks and has shown us that we will not continue to fight alone. Solidarity means many things, but also always the attack on the existent and the continuation of our own struggles and projects.

We greet the comrades who cannot stand at our side and assure them that they are always with us. We are not alone. You three are not alone. Another greeting to all those who are in similar situations, wherever you are in the world! They can take our friends away from us, but not our ideas.

Fire to all prisons – freedom for the park bench three and all other prisoners!

21.08.19: Saxony, Germany: Prison construction site Sabotaged by Autonomous Commando Thomas Meyer-Falk. On Monday night, we set fire to several construction vehicles on the grounds of the Zwickau Marienthal Prison construction site...

21.08.19. Vienna, Austria. Our harmful tendencies are intensifying - radio mast set on fire. With anger we learned that our comrades in Hamburg, known as “the three from the park bench”, were in custody. We are not surprised that two of them are accused of “harmful tendencies”. Those who rebel against the ruling order have always been condemned by the rulers as “pests” and so on.

17.08.19. Solidarity means attack. Banner, Germany. At this year's Wohlwillstraßenfest on a banner was hung across the street in solidarity with the 3 from the park bench. Let's see how long it can get stuck... Much power to the three of you - you are not alone!

09.08.19. Berlin, Germany. Arson of a WISAG cart - for Loic, for the three, for Antonin Bernanos.

04.08.19. Berlin, Germany. Arson attack on Radio mast. The rulers have the power to separate us from each other, to interrupt our communication, to isolate us and to lock us away. An army of cops, prosecutors and judges is always ready to deprive us of our freedom. This is also what happened recently in Hamburg, when three comrades were arrested.

01.08.19. Hamburg, Pig station attacked. We broke the discs of the Varenheider cop shop at the bullet trap. There are countless reasons to attack the pigs This became very clear to us once again with the arrest of our comrades from the park bench, which is why we took action that night.

The list of of burnt cars and construction sites, attacks on buildings and so many banner drops and solidarity greetings could go on.

SIGNS OF SOLIDARITY AND SOCIAL STRUGGLE

Since the arrest of our three comrades, signs of solidarity have erupted all over the German State and beyond. This active solidarity has been incredibly diverse. Acts are very often contextualised within the social question, not getting stuck on this one example of repression, but directly contributing to an antagonist fight against various social themes. From prison, to the struggle against social control and technological development. The States various apparatus and Infrastructure have been attacked. Here are just a few examples:

04.11.19. Athens, Greece. Arson attack on Police station: We send our implicit solidarity to the imprisoned companions Dinos Giagtzoglou, Yannis Dimitrakis and Kostas Sakkas as well as to the 3 from the park bench in Germany. We neither forget those who died in the social war, nor the murders of Pavlos Fyssas and Zack Kostopoulos/ Zackie Oh.

22.10.19. Hamburg, Germany. Arson attack on Hamburg Senate Chancellors car. Found in the entrance of the property Tornquiststr. 49 in Hamburg Eimsbüttel, where Jan Pörksen lives. There was a sufficient safety distance to the house, people were not endangered.

France. 27.09.19. Nuclear State = Police State – Attack Against Nancy-Maxéville Prison. The day before the demonstration against the CIGEO nuclear waste landfill project, the “Vent de Bure“ in Nancy, we (symbolically) attacked the Maxéville prison, in order to greet our prisoners and comrades who are victims of repression, and to send a strong signal in favour of a society without prisons. With our action we also send smoke signals to Hamburg, to our comrade Loïc and to the Park Bench 3.

Bremen, Germany. 05.09.19. Arson Attack Against a Bundeswehr (German Armed Forces) Coach.



UPDATES

23.07.2019

The 2 comrades from Hamburg remain in remand prison. Two weeks ago, 3 comrades were controlled and arrested at night. The cops have accused them of carrying fire accelerators and planning arson attacks in connection with the 2nd anniversary of the 2017 G-20 summit in Hamburg. After two days, two of the comrades were ordered to be detained in remand custody. The third comrade was released with signing-in conditions. Today (23.07.) the review of the pre-trial detention was postponed due to the comprehensive case file situation. For the one comrade the review could happen on Thursday the 25.07, for the other, there is no date estimation.

We're angry because they have taken our comrades and friends away and locked them up. We don't give a shit about the categories of guilt or innocence and hope that they don't feel too alone behind the prison walls. Show solidarity with the two and your anger to the authorities!

Prison is not an institution designed to "do justice". It is made for the underprivileged, the immigrants and for refugees with no or false papers. Prisons are built to detain the rebels who fight against this world. Freedom for our comrades! Freedom for all prisoners!

07.08.2019

About a month ago three comrades were arrested in Hamburg, Eimsbüttel. Two of them have been in custody since. With this text we want to inform about new developments in connection with this strike of repression, even if there is not much new information at the moment. What happened? During the night of 8 July, the three comrades were stopped and searched on a park bench and then arrested. Shortly after, several apartments in Hamburg were raided. Doors and facilities were smashed and a pile of stuff taken away. Some of the people present were not given a list of their confiscated items. One day later the cops published a statement in which they justified the kidnapping of the three with the suspicion of the preparation of a serious crime ("presumed arson"). One day after their arrest, they were brought before the

the threatening letters against anti-authoritarian and anarchist revolutionaries in Berlin, compiled and sent by LKA officials (State criminal police office) created with data from police files and databases. Other databases which are used throughout Europe against refugees, in which their bodies are measured like those of animals in order to identify them elsewhere...

The ubiquitous total digitalisation of life plays a big role too. The data of social networks, telecommunications and GPS data, as well as all the information that online shopping and mobility sharing collects about us, are now primary sources of repression. Unfortunately there is an alarmingly high level of voluntary participation in this process. This goes hand in hand with the exclusion of all those people who cannot be part of the established legal society because, for example, they have no papers. Because, as society becomes ever more transparent, the spaces in which there is no permanent control disappear. The social fog is clearing for domination. Individuals who feel the urge to live in freedom should create and defend uncontrolled spaces. Regardless of their own situation, to meet and support with mutual solidarity those who are persecuted, threatened, exploited and oppressed. But this means conflict with those who rule us. Let us oppose their conditions with our self-organised struggles.

UHA Holstenglacis, Hamburg, August 2019.

August, 2019

“they can burn my flesh, but they can’t touch my spirit, they want to take away my freedom, but they can’t take away my spirit”

Every cell, every hair, every drop of blood is part of my own body. By taking a DNA sample against my will, my body is injured. Injured by the state judiciary, its henchmen and by captivity. I will not start to argue the senselessness of the extraction in this procedure, since I generally do not want to justify DNA extraction. The DNA databases introduced a few decades ago no longer hide behind the false arguments of dangerous violent crimes. They are a permanently used instrument of state data collection and control mania. From sprayers to shoplifters, if they have their way, all of our information would be preventively held in databases already. We see as well in court the progressive development of DNA. From evidence to proof. In other European countries there are many examples of DNA evidence being used as primary evidence. As a thoroughly ideological instrument, DNA evidence makes it possible to judge an image of a person, a biography or a position in combination with an accused offence, even if it does not prove anything. It would be a mistake to argue within the context of their self-legitimising theater. The ever-increasing collection of data, is obviously not meant to protect us or to benefit us, but instead to defend their dominance. Dominance of money, property and power over other people. Contrary to widespread misconception, there are no neutral databases. They function to serve domination. For what is still “harmless” data today can be used tomorrow against those who it concerns. History has taught us this lesson in a cruel way. What is one day a simple list, a directory, or a membership, can be a death sentence on the next. And we all know that dynamics can change quickly, they are never as stable as they pretend to be. Again, the fact that the enemies of freedom collect data for their own purposes and categorise people has been made clear by some recent events.

For example, the death lists of the right-wing “Nordkreuz” network, consisting of (elite) soldiers from the Bundeswehr (Army), the police, reservists, as well as individuals from the fields of justice and politics. Or

magistrate. Two of them have been in custody since then. The arrest warrant of the third person was suspended and she came out under probation conditions, she must sign in weekly and is not allowed to leave the FRG. Her arrest warrant was only suspended and not lifted.

A pre-trial detention review were requested by the defence for the two comrades in remand and then withdrawn for strategic reasons. In the remand review, a decision would be made regarding the continuation of pre-trial detention until the trial date. Remand reviews are not open to the public.

What is known about the investigations? The investigation is being conducted by the Attorney General’s Office.

What does that mean? The General Prosecutor’s Office usually handles large trials, such as against cases which involve the PKK or members of the IS and other so-called terrorist organisations. What it does not usually negotiate are trials such as the “Breite-Straße” trial in Hamburg or the “Elbchaussee”- or “Rondenbarg” trials. These are other cases which are connected with the G20 Summit 2017 in Hamburg. The parkbank case being handled in this court will certainly create an intimidating framework. One which we need to come together to oppose.

Since the investigation procedure is currently under way, the same applies as always and all the more so:

- No statements with the cops or other repressive authorities!
- No statements or speculations in regularly frequented bars or cafes, at the counter and certainly not on the Internet or on the telephone.
- No statements to the press.
- If you want to publish something yourself, only refer to publicly accessible information.

As always, it can happen in this context that cops, state or constitutional protection agencies try to contact you in order to get information or simply to hear “your opinion on the events”. For the protection of those affected, for your own safety, and the safety of everyone else, block these chat up attempts and quickly report to the Investigation Committee (EA), the Red Help or Out-Of-Action and immediately make the chatting up attempt public.

03.10.2019

Hello, everybody. With these lines we want to bring you up to date and assure you that from now on we will provide you with fresh information on a more regular basis.

The two detainees from the park bench are still behind the walls of the prison at Holstenglacis. They, as well as the third person outside, are doing well considering the circumstances. They are strong and combative and are motivated to deal with their current situation, as much as is possible. A positive update; the two detainees are now on (different) more open wards. There they have more possibilities to move, they can cook and have more contact to other prisoners. Of course all three are still really happy to receive your solidarity post (if you are still waiting for answers from the prison, have a look in LIZ, there are still many letters uncollected).

As already announced earlier, the two detained comrades have been authorised to give DNA. The third comrade did not have to give her DNA. The Chief Public Prosecutor's Office has now lodged an appeal against this decision of the local court. A decision by the Regional Court is currently being awaited in this matter.

Much strength and courage for the accused companions!

05.10.2019

Small update on the order for DNA collection.

The district court of Hamburg received a complaint from the general attorneys Office and the order was given to collect the DNA of the third comrade.

09.10.19

House raid in Hamburg – The Park bench three.

On 9 October a house raid took place in connection to the three accused in the “Park bench trial”. This afternoon, state officials of the LKA Hamburg managed to step foot inside a house co-op and take a writing sample from the accused person, proceeding this was the collection of DNA. The LKA behaved, as per usual, terrible. No witnesses were allowed and other rooms within the house were entered.

July, 2019

... about words

Many people know that something is going terribly wrong in our world, but they think they cannot do anything alone or as a small group. This thought is wrong, because history has taught us countless times exactly the opposite. The greatest changes or innovations of our time have not been the work of many large groups. No, mostly it was the effort of just a few or even of single individuals that have positively impacted this world. What counts the most is knowing that when we die, we have left the world in a better state than when we found it. Words are human kinds most powerful tool. Words begin wars, words bring so called peace. Words make us hate and also make us love. Every word in itself is so objective, so insensitive, so meaningless. However, just a few of these words in combination are enough to trigger strong feelings in so many people, which paradoxically cannot be expressed in words.

You manage to give people strength and make them happy, people that you don't even know and who don't know you either. You manage to make people happy, people who don't even have enough knowledge of German to fill out a shopping card or an application form, yet they understand exactly what you are saying.

Happiness is free, but still such a rare commodity.

Thank you for the right words!

humans. I think it's wrong for a screw to actively participate in so-called "leisure activities". In the same way that I will not have any personal conversations with them, just because I am permanently forced to share rooms with them. I am not here voluntarily and I am locked up by them every day anew. I hear far too often here: "They are just doing their job". There can be no eye level in here and I don't have to work on non-hostile behaviour. Of course it can be exhausting and sometimes dangerous to permanently seek open conflict with the civil servants, but it is possible to limit communication to the technical necessities necessary for survival. As everywhere, responsibility is delegated elsewhere in here, but in a place like prison the permanent exercise of dominion over other people is very clearly visible. If once again a prisoner is yelled at by a guard because they have to ask a very common question in order to affirm their own existence. If once again a person has to ask something because they do not have the linguistic ability to understand the commands, which are basically only given in German and rarely in any kind of improvised English. When the screws become aggressive and racist as a means of deceiving beyond their own ignorance. If the prisoners are escorted once a day to a yard to walk in circles for an hour and then locked back in their cell for 23 hours. All the perfectly normal and vital things such as mental stimulation, seeing pictures, being able to read something, having a conversation with another person or even just receiving information and news from the world outside the walls, for those without a clock, receiving the current time is presented and handled as a privilege for which the prisoner should be grateful.

There is no justification for prison, for even those who sit here due to deeds incompatible with a free life, do not change in here. Every person who works on this machine, be it as a technician, doctor or social worker, contributes their part to the functioning of the whole, closes the lock behind them with their own hand.

19.10.2019

Both comrades have been placed into open wings of the Prison, which means that they have more social contact to other prisoners and that they have a little more freedom of movement. They are of course on different wings however. They are allowed to cook if they wish and have access to play table tennis. Both of the comrades have given feedback, saying that most of the people locked up with them are there due to unpaid bill or debts which they could not pay.

On the 9th October the house of the third person accused was raided and a hand writing sample was taken from the flat. In the course of the raid it was as well demanded from the General attorneys Office that DNA should be collected from the third comrade. The harassment of our comrade and the other people who live in the house clearly show that they are now (as they were before) undergoing a campaign of observation.

08.11.2019

According to the Public prosecutor's office, on the evening of the arrest one of the accused was watched filling a canister with petrol at a petrol station.

Two of the defendants are said to have been observed from their home to the park bench, where they were then checked and arrested by several civilian dressed police officers.

As already stated, DNA was taken from the two companions in custody. The DNA extraction of the 3rd person was (at that time) not ordered because the DNA traces found on the examined evidence were (albeit very weakly) only of male origin. This meant that the accused was not a possible culprit. After a complaint from the General Public prosecutor's office, the regional court Hamburg decided to request the DNA of the 3rd person. The reason given by the experts at the LKA (State Criminal Police Office) is a concern due to "complex mixed traces" found. All three DNA samples will presumably also be compared with the BKA (Federal Criminal Police Office) database, as this order was also issued.

On 09.10.2019 there was another house raid of the 3rd person accused. The cops went into the flat alone, the only "witness" was the

locksmith. Officially, the reason for the raid was to find handwritten records for a comparative writing report. The LKA were searching for the author of a note that was confiscated during the arrest. It has also become clear that further investigations are being carried out and, in particular, further persons are being looked for. During the house search, the LKA made it clear that people close of the three accused are being observed and are known by name. Following the house raid, DNA was also taken from the third defendant.

The latest decision made by the regional court regarding the DNA of the third person has however, been challenged again. Currently, a new decision of the district court is awaited and the DNA, which lies with the cops, may not be (further) analysed, for the time being.

At the present time, a new remand review will not be applied for. The reason for this being that while the obvious ongoing investigation is happening, that the State lawyers will withhold information. Which means that a hearing resulting in the two leaving remand prison will be almost impossible to grant.

If the Prosecutor General's Office remains within the 6-month framework, the indictment must be issued before the turn of the year and the first trial date must take place before 8 January 2020.

18.11.2019

The trial of the park bench 3 – The Indictment

After more than 4 months in which two of the accused have been held in custody, the senior public prosecutor's office has now served the indictment. The three will be charged with the "preparation of a serious arson attack".

It is likely that the trial will start this year. This is because the pre-trial detention period, which in Germany has to be reviewed after 6 months, will be over on the 8th January. If the trial were to start this year already, this pre-trial detention hearing will not need to take place.

An additional update: The district court has now granted the public prosecutor's request to use the DNA of the third defendant (one of the three who is not in custody). This DNA sample may now be used in the proceedings.

Stay alert for further announcements!

July, 2019

The sound of keys and metal

The sound of keys rattling, metal hinges clinking, locks locking and doors are present from the first moment of waking at 6.45am until late into the night when the screws turn their rounds in the stadium-bright courtyard. It's an ubiquitous noise, one that quickly gives the feeling that an industrial soundtrack is running on a continuous loop in the background and is being turned quieter or louder from time to time. If prisoners work here, they can "even" get a key for their cell at some point. A cynical move of pacification that can hardly be surpassed. Like many other of these moves in the cycle of the carrot-and-stick, it unfortunately works very well. It starts already with the small things. If, for example, the cell is no longer called a cell but a "prison space" or as it appears on some forms to be filled out, a "workplace". This logic is consistently applied here. So the usual sanctions besides cell detention and hostile treatment are mainly the cancellation of e.g. the "permit to work", "permit to shop" or for a higher price a "rental allowance for television with channel subscription". I understand that many prisoners want to work because it gives a possibility to get out of the cell or to finance buying things which are necessary for survival. But I think it is important not to blur the boundaries between prisoners and screws, those that guard



The list of possible examples and anecdotes, that can only make people angry, is very long and would go beyond this framework. If you take a closer look here, you will notice that the often formulated thesis that prison is a mirror of society, is undoubtedly true. Not only does one encounter with the same perfidy the same racism, lack of solidarity and indifference that can be found outside. Likewise, one encounters in here the same mechanisms of exclusion, privilege, discipline, coercion and exploitation, epitomising the characters which are structurally embedded in the world, but now concentrated like burning glass, as if the people imprisoned here were to be inoculated in an intensive course on how the rabbit should actually walk. The fact that concepts such as integration, discipline (or disciplinary measures) or good leadership – which are to be found in almost every coercive institution of this society, be it school, office, work, social work (in many cases, certainly not all of them) or even prison, and which are all of military origin – reveal themselves here shows that none of these aspects of domination or control can be seen in isolation from other measures.

Those who have a fundamental problem with authority and domination, unless they have an ideologically different variant of a coercive and disciplined society in mind, should not remain silent about these contexts. When the state imprisons us as opponents of its rule, it does so for the same reasons that it insists on imprisoning the homeless who did not pay their fine for a gamble of vodka at the supermarket or the one who is imprisoned because of a grass plantation and the surname of the fake “large Arab family” to a much higher penalty than his blond accomplice. To feel differently connected with individual prisoners, to feel solidarity is understandable. For me, however, a fundamental element of this solidarity, is that it must be mutual. A culture of prisoners support and the support of those who are affected by repression would nevertheless be better placed if accompanied but a more general analysis of the relations of power and domination. It is in this context that attacks to the state take place. Our imprisonment is not a singular injustice, but a necessary consequence of the logic by which this world functions. And we should break with this locomotive, for the liberation of all!

A warm, embrace in solidarity! Until everyone is free! One of the PB.

Text taken from “In der Tat” publication. Germany, August 2019.

LIVING SOLIDARITY

A lot of anarchist circles are currently in the crossfire of state repression and are struggling with arrests, large-scale investigations and trials. In society as a whole, the exploited and excluded are being pulled into the fireline of repression by the hounds of different states. Despite national borders, they are erecting and populating more and more internment camps and dungeons. The prospect of improved criminal prosecution, monstrous deportation machines, high-tech prisons, anti-terrorist laws which rapidly intensify, and the militarisation of our streets (with robocop like soldiers) doesn't seem to be the most fertile ground for our ideas and projects of liberation. These scenarios may well tempt us to sink into lethargy, might encourage us to follow fatalistic thought patterns which conclude that we exist in a terrible thriller from which we cannot escape...

On the other hand, conspiring rebels continue to gather together and set fire under the arses of the rulers, of those who perpetuate domination. The signs of social war are currently few and do not reflect what is actually being waged against various power structures. Social revolts in both near and far countries ignite in weekly cycles. It is nothing new to see the sword of damocle hovering over the declared enemies of the current social order, to see that prison is a potential for all those who rebel.

The myth that all governments are developing towards perfection, that they work frictionless, is a tool of propaganda. Ruptures, revolts and social struggles that sometimes shake power to its very core are intentionally kept silent. Struggles, which as well deal with repression, which are not a sudden event in the activist calendar, but that are constantly developing in a variety of ways. When we talk about solidarity today, we are not talking about single issue campaigns or individual cases, but instead about a bond that runs through and connects our revolutionary struggles and projects. To speak of repression as a reality that partly intimidates, embitters, traumatises and paralyzes us means as well to see it as part of history,

to learn from the experiences of other fighters. To discuss how we can ignite rebellious sparks with our heads held high in spite of omnipresent men in grey suits, who constrict and persecute us.

Prison and escape have always been a reality for comrades and still are today for every person in struggle, whether they have actually broken laws or not. Prison is not the end of the line. Talking about repression means as well to continue discussion. To not allow these topics to be forgotten, to talk about survival on the inside, about how to continue the struggle from inside the prison walls. It means as well to put the possibility of going underground on the table. The escape, afterwards, the loneliness, the isolation, how to continue to fight for freedom in clandestinity. These are real things to discuss. And of course the respective preparations and consequences need to be made with your trusted inner circle.

When we talk about the struggle against prison and the isolation of our comrades, we are talking about our desire to continuously develop and maintain our social relationships. Beyond the direct support (emotional, financial, legal, etc.) this means trying to keep our comrades who are imprisoned or in clandestinity involved in our discussions. It means to carry their ideas and reflections to the outside. If circumstances of censorship make this difficult, then communication must be fought for. The sharing of these correspondences and debates can not only enrich our discussions, but also our interventions, insofar as they can open up new perspectives and points of attack. We will not allow relationships with our comrades to be broken off by the arms of the state. We will not allow bureaucracy to gag them. This means giving them the opportunity to publish in our publications, to spread their contributions or, if circumstances require it, to create new newspapers. This development of discussion and debates with our comrades is not for charitable ends, it is instead part of our offensive struggle against every power. It does not mean that we place these comrades as saints and that we cannot at any point end this mutual exchange and solidarity. If a comrade departs from a path of rebellion, or if they cooperate with the authorities, this would also lead to a change in the relationship.

After all, the point is to live solidarity with our imprisoned and escaped

in prison has to be pulled out of their noses, questions annoy and are reluctantly answered, English is spoken only by a few. The admission procedure included naked squats, the first night on the "observation station" – your civilian clothes are taken away and you are put in a cell in which the light stays on the entire night and this confusing run through the institution creates the character of an initiation. An initiation designed to make clear that from now on, you are part of a judicial process to be administered, and nothing more. A humiliating experience. After the night in the observation station you get your private clothes back, that's probably an exception though, in many other detention centres, institution clothes are common. The clear majority of the people I get to know here are imprisoned for drug offences or so-called procurement offences and either have no German passport or another citizenship besides the German one, their detention being to prevent the danger of flight.

The non-German-speaking prisoners are often exposed to a condescending ignorance on the part of the guards, who often transmit racist undertones. The prison bureaucracy was already very opaque in the first days for me, despite my being accustomed to the German delusion of order. It becomes completely obvious that the alleged legal purpose of pre-trial detention, e.g. knowing the persons concerned in the sense of "procedural safeguarding" on the spot, is only one aspect of the benefit of pre-trial detention. The point of these harassing conditions, the extent of which I can only describe in some detail here, is clearly the maximum uncertainty, humiliation, isolation and discipline. This is especially true for the first few weeks – until you can make phone calls, write letters, receive visitors, you are in the sticks, left to yourself, with only pen and paper, for 23 hours. The earliest possible opportunity to get out is always two weeks after imprisonment. If you don't pay bail, you'll get a warrant at some point, and the next police check will take you in. A day in detention corresponds to a fixed daily rate, I have heard numbers between 6 – 10 Euro per day. The lucky ones can reach friends or relatives, who can pay the whole punishment or at least a part, that can probably be taken into account. Those who have no-one are sentenced to prison. People in substitute detention are not allowed to work, even if many want to do so in order to exchange the starvation wage for a few days of freedom.

LETTERS FROM INSIDE THE PRISON

Saturday 10th August 2019

Hello out there! Now it is a little more than a month ago that we 3 were arrested on the park bench and in further course 2 of us were taken into custody. In this letter I would like to describe a little my individual situation here in the prison. I cannot say anything about the accusations or the status of the proceedings, as we the affected, cannot communicate amongst ourselves. I can only agree with the advice to not engage in speculation, gossip and scaremongering. The solidarity and support which we have received in here is wonderful and overwhelming. The many post, the greetings, the photos and the rallies give strength and confidence. You are great!

Now then, custody. That means here, at least in the first months, 23 hours of confinement on 10 square meters with bed, table, chair, cupboard, toilet and washbasin. 1 hour of courtyard walking – in my case together with the other prisoners on my floor, alternately in the morning or in the afternoon. We wake up at 06:30 with a shrill alarm bell, lunch is at 11:30, dinner is at 16:30, which is also enough for breakfast, in the morning there's only hot water or tea. The catering is usually sufficient to make ends meet to some extent, but those who want to have a balanced diet depend on shopping at the institution. Every Wednesday, German-language order shopping lists are distributed and collected the next day. On Saturday you pick up your order. The not exactly inexpensive items are paid by the money on your personal liability account. On this account is the money that was in the pockets at the time of delivery, cash transferred from the outside and the lousy wage received if one works during the detention. In contrast to imprisonment, work is not a coercion and one basically works in jail – kitchen, housework, painting, laundry... Other "privileges" – a rental radio, rental television, participation in sports groups, discussion groups, courses, etc. must be applied for from the institution management and of course the entire prison bureaucracy works only in German. The processing of these applications takes at least a few weeks.

The civil servants are very brief, any information about their everyday life

comrades! This means that it must be organised and fought for. It cannot be formalised, or orchestrated into individual dates and days or delegated to certain specialists or organisations. To live solidarity means a continuation and development of ideas. It means to intensify our relationships with each other despite increasing pressure and obstacles. To live solidarity means to hold on to our struggles, to start new ones and still then, not allow ourselves to be beaten down. It also means that in the face of repression we do not suddenly turn out to be two-faced, political tacticians who weave alliances with the authorities. If the experiences of the last decades and reflections of comrades-in-arms can tell us anything, it is that isolation, torture and blackmail can be endured, but the betrayal of your own ideas will break your own backbone.

As anarchists, who are not currently kept under lock and key, we need to talk about repression and solidarity openly. These are not subjects to be kept secret. The state would erupt with joy if its anti-authoritarian enemies suddenly acted only in a clandestinity, if every radical social criticism evaporated from visibility. The ruling class and its government do not feel its stability challenged from a few anarchists operating underground – it is concerned about the spreading of social subversion. A subversion which gnaws at its legitimacy. It cares about the small attacks which chaotically spread, that are contextualised within the social struggle, whose authors cannot be localised and whose means of realisation can be easily reproduced by anyone. When our comrades end up behind bars, we openly and proudly defend their ideas on the street. We do not care if they are accused of so-called minor or major crimes. We do not care if they are innocent or guilty. This has nothing to do with friendship, or to be acquainted with someone. It has nothing to do with defending the name of anarchists. The point is to affirm the idea of attacking power, in every sense. To encourage ideas, desires and practices which live free from external constraints – and accordingly, to defend and promote with our anti-authoritarian hearts; disobedience, defiance, rebellion and every act which directs itself against the rulers and their system. So when we defend our comrades on the streets, we do so not in accordance to whether we know them or not, we do so because we recognise them as fellow fighters in the social war. There is a bond of solidarity that unites us in the struggle against every

power. We defend the attacks which direct themselves towards power because this as well attacks our enemies. The subject we are talking about from this point onwards is no longer that of “our prisoners” and the struggle we develop is not a symmetrical confrontation with the state. We do not fight “for our” prisoners, but instead against a world of prisons and thus we embed the detention of our comrades in a larger social context. It is not primarily a question of defending a so-called movement that we perceive to be ours. It is not a question of revenge. It is about propagating ideas and actions through our struggles. It is about the attack on and the questioning of power and thus pushing in the direction of individual and collective insurrection. In this, revolutionary solidarity and the further development of our struggles remain a continuous challenge. Projects, no matter whether they articulate themselves in word or deed, can only be further developed if they are real. If there is a common thread to be found connecting all discussions and perspectives. If there is coherency. In the further development and continuation of our projects, our solidarity must develop its own language. The acts of solidarity, which usually take place while a comrade is in remand prison or at the time of a trial, are a means to strengthen militant attitudes, to motivate and to give joy. Nevertheless, the exclusivity of these “greetings” and the contextualisation that often occurs only on the Internet is a limitation to the development of our struggles. Struggles which could take place in our direct social reality.

To regard repression as a versatile tool and means to which power wages its war against the exploited and the excluded, means as well to understand the attack against them in a wider context. When we act under the guise of a name or in solidarity with specific names, we run the risk of reducing the social war to a symmetrical conflict between anarchists and the state. To control the uncontrollable, it must first be named. Fighting against an enemy that is not clearly identifiable or named creates a conflict which is obscure and chaotic. In fighting against an enemy who acts under the guise of a clearly assigned identity and named, a door to a military logic is opened, a door to a frontal war. Does our anarchism not take us beyond an outlook on life and ethics, a political identity that is exclusive and self-referential? Do we only want to address and share solidarity with those who feel that they belong in the same “category”? The state would

like to reduce the social war to a war of a few so-called extremists... Rather than being lured into this impasse, we need to look for points and possibilities where the social revolt can spread: To understand the repression of our comrades as one of the many bricks in a narrowing of an open-air prison means as well to determine struggles with their own focus and goal. To optimise the potential to trigger dynamics which go beyond the doings of a few anarchists.

Perhaps the increasing attacks on prison profiteers represent a proposal that can develop in the direction of an active and independent struggle on the street. Or perhaps the increase of radio masts set alight and fiber optic cables sabotaged can also develop their own language, a language which can articulate a general questioning and further an attack against the refining of domination...

