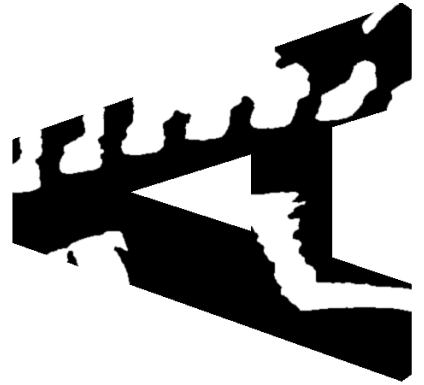
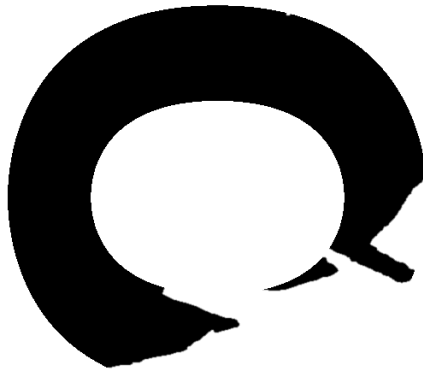


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FACTA NON VERBA



We are an Anarchist publication from Australia. Presently our intention is to publish this whenever we feel like it. We refuse any kind of mingling of commercialism with Anarchist ideas, and so this magazine is to be given away for free, reprinted without restraint, and never sold.

The object of this project is to collect and distribute texts and news of actions occurring locally, to reproduce articles that we find relevant and interesting to the Australian context, and to inform and connect the Anarchist space in Australia with the international struggle against domination and authority.

The need for a project such as this in Australia is clear.

The sun burnt country. Larrikins, ex convicts, disrespect to authority. Mateship. Multiculturalism. A deceitful myth that masks the reality- a brutal xenophobic police state built on the attempted genocide of Aboriginal people. Hypnotised by the mass media, the people of Australia are one of the most uncritical, alienated, subservient populations on the planet.

Our existence has become so commodified, so integrated with capital it has become impossible to differentiate work and leisure. Watching TV, checking email, surf the internet, going for a walk, reading a book. These activities are as much a part of our exploitation as labouring for the boss. The pitiful "comforts" conceded to us- from electronic gadgets to "better wages" are merely an instrument of social control of one of the world's most sophisticated totalitarian democracies.

Prisons are overflowing, they just cant seem to build enough to contain us all. The cops are murdering and torturing us. Electronic eyes watch and record our every movement. A bureaucracy manages every aspect of our lives. And we herd ourselves onto the trains every morning after the alarm clock rings to go to work, perpetuate this society and make someone else rich.

Let's intensify the crises that the instability of capitalism creates. Let's intensify social war. Let's make solidarity and mutualism part of our everyday life. Let's destroy this hostile environment and remove it from our lives.

So sit back in your comfy chairs good Australian citizens. All those people on TV fighting police, kidnapping bosses, throwing stones, lighting fires. Maybe they were inadequately socialised to civic virtues. Maybe it's just a mindless eruption. Or maybe they are images of the future.

Meanwhile Redfern is burning.
Welcome to the global civil war.



factanonverba@riseup.net

NEWS

SOCIAL CONFLICT IN AUSTRALIA

ANTI-FASCISTS ATTACK NAZI BUSINESS IN BURWOOD

On the morning of the 14th of September, anti-fascists attacked the business of Justin O'Brien, known to be the Victorian representative of Blood & Honour, a worldwide neo-nazi organisation responsible for various race-hate crimes, including the racially motivated murder of a woman and her baby in Belgium.

O'Brien's tattoo shop, 'Hold Fast Tattoo' in Burwood was painted with 'Nazi Scum' and signed 'Antifa', in addition to its windows being smashed.

This comes after Blood & Honour held its annual Ian Stuart Donaldson memorial gig in Melbourne on Saturday night. Ian Stuart Donaldson was the singer of the late British neo-nazi skinhead band 'Screwdriver'.

ATM AND GARBAGE BINS SET ALIGHT

01 Oct 2010

Police are currently at the scene of an incident in western Sydney this morning where a number of fires have been set.

About 2.15am police and emergency services were called to Selems Parade at Revesby after reports that an ATM was on fire.

Upon arrival, the ATM, which

was located at the front of a financial institute, was found to be well alight.

Fire Brigades Officers extinguished the fire. The building has suffered minor fire damage to an interior wall in the incident.

At about the same time at least eight garbage bins were also found alight in Selems Street. These were also extinguished with no injuries or further damage reported.

VANDALISM SPREE

14 Sep 2010

Police are hunting four men responsible for a vandalism rampage through the centre of Parramatta this morning.

About 1.20am, the men used a hammer to smash the glass windows and doors of 19 businesses along Church Street.

In the space of only a couple of minutes, they caused more than \$150,000 damage.

The group left the scene in a dark coloured car which had been parked on Church Street.

Police found a number of exhibits at the scene and these have been taken for forensic examination.

Detectives are currently at the scene and are following a number of lines of inquiry to identify the men involved and the car they used.

NICE SHOOTIN' TEX

09 Sep 2010

Just after 9pm (Wednesday 8 September), police attended a unit block on Cairds Avenue Bankstown to execute a search warrant into alleged drug supply.

During the execution of the warrant shots were fired and a 26-year-old male police officer, William Crews was killed.

A massive beat up by the police and the media followed, with the papers full of stories about psychopathic Asian gangsters. They had already summarily tried and lynched one man before the real story came out- William Crews had been shot and killed by another cop!

YOUR FUNERAL IS OUR PARTY

BOTTLES THROWN AT POLICE

10 Sep 2010

Around 9:45pm police responded to a complaint of about 100 youths causing a disturbance in Forrestfield, WA.

When police arrived most of the youths left the area but as a police car patrolled the street, bottles were thrown at the car, shattering the window and covering the officers with glass.

The officer driving the car received cuts to the face and very small glass fragments entered the officer's ear cavity.

CLASH WITH FASCISTS IN NEWTOWN

14 Aug 2010

A group of fascists and neo nazis were found in Newtown this afternoon. They gathered provocatively at the "I have a dream" mural wall in Newtown.

A hundred or so people of the Newtown community spontaneously gathered and overwhelmed them with their powerful presence and voices. The people chant-

ed "nazis out of Newtown, nazis off the planet". Their propaganda, flags and banners were destroyed, and they ate wood After being physically confronted they were forced to flee with their tail between their legs escorted by cops.

The cops, the dogs of the bosses, of course attempted to protect them from the rage of the people, trying to arrest only those who have come to kick out racism, nationalism, and fascism. We will not let the fascists exist in our neighbourhoods.

COPS, PIGS, NAZIS, ALL
THE BASTARDS WORK TOGETHER.

92 IMMIGRANTS BREAK OUT OF DARWIN DETENTION CENTRE

01 Sep 2010

92 rejected Afghani asylum seekers broke out and held a protest along the Sturt Highway before being arrested by police after seven hours. A solidarity demonstration was later held Sydney.

An earlier protest this week saw Indonesian men awaiting trial for "people smuggling" burn property and scale roof at the Darwin Prison. These protests came soon after a Afghan asylum seeker died of unexplained causes at the recently reopened Curtin Detention Centre.

The detainees pushed over two electric fences with 11,000 volts in them to escape the camp. Police tried to stop the men giving messages to the media all day but as they were being taken away in police vans one of the protestors got a message to journalists in a bottle which was ripped as police tried to get it back. It read "Help me please. I came here for protection, not detention ..Even the foreign forces are helpless and not safe in Afghanistan. Have mercy please, Australian people."

solidarity VILLAWOOD WITH THE DETAINEES

“It has come to this because we have seen life lost and we believe we have to do this in order to protect our lives”

—detainees in Villawood

On the morning of 20/9/10 Josefa Rauluni committed suicide in Villawood detention center. He was to be deported that day. This death rests in the hands of Australia’s paranoid and racist border policy.

Other detainees immediately responded to show respect for Josefa and express their anger at their own detention. 11 people have occupied the roof of Villawood and many more have been on hunger strike for over 20 hours.

The events of yesterday demonstrate the desperate situation in the detention centres and the brutality that underpins border control. Deportations and invisible queues have claimed more lives than we will ever know. The experience of living under this oppression cannot be measured.

The rooftop protest of several detainees is part of a growing militancy amongst those incarcerated in detention centres. In the past months we’ve seen hunger strikes, breakouts, roof occupations and self harm.

The present protest in Villawood is an expression of rage by people whose control over their own lives has been taken away by the Australian Government. It acutely expresses how fortress Australia takes lives.

Yesterday there were protests on both sides of the fences in Villawood. We must continue to take action in solidarity with the struggles occurring from within the detention centres. Our actions must reflect the urgency of the situation as the government amps up its racist, anti-migrant rhetoric and implements harsher policies that cost people’s lives.

We struggle against the policing of peoples movement and micro-control of peoples lives at the borders (and in detention) not because of humanitarian concern, but because their struggle is also ours. We have more in common with these people than with the bosses and the politicians who make the decisions that affect all our lives.

We struggle against all borders because no death as a result of border protection brings us more freedom.

We tear down all cages because people’s desire to move will never be caged.

NO BORDERS NO NATIONS

On Monday 20/9/2010 11 prisoners at the Immigrant Detention Centre at Villawood occupied the roof of the prison, with many more on hunger strike. One of the prisoners jumped off the roof committing suicide to protest their deportation. The others on the roof threatened to also jump by 5.00pm Tuesday unless their demands were met.

Yesterday afternoon (Tuesday 21/9/2010) a group occupied the Department of Immigration and Citizenship (DIC) in central Sydney and locked themselves inside. This action was undertaken with the direct purpose that it could affect the outcome of the protest taken by detainees at Villawood who were saying they would be forced to jump from the roof if no-one from DIC would speak to them regarding their cases. By occupying and refusing to leave the DIC office we intended to apply some more force upon these faceless officials to actually respond to the desperation of those occupying the roof.

The action was also taken because it had become clear that the militancy of those incarcerated within these detention centres was far outstripping that of anyone outside. We hoped to raise the level of solidarity with those inside beyond passively pleading to some higher authority to be 'more humane'.

After gaining entry and occupying, the group asserted they would not leave until things were sorted out on the roof at Villawood. All the while, we were in contact with those on the roof at Villawood, expressing our solidarity and finding out how they thought negotiations were going. By the time police rescue arrived to cut free those locked on at DIC it was becoming clear that there was a chance of a resolution

out at Villawood that was at least satisfactory enough to make the detainees on the roof not jump off.

2 of the comrades inside DIC were arrested and held for a number of hours and charged with criminal trespass. A number of people gathered outside the police station in solidarity where those arrested were being held, demanding their release. Due to further police provocation and harassment another comrade was arrested outside and charged with criminal trespass. The 3 were released after 7 hours.

It is also worth pointing out there were 2 other equally significant actions undertaken in solidarity with those on the roof today. One involved a few hundred people heading out to Villawood so that they could be visible and heard by detainees in a strong and direct show of support. The other was the occupation of Newtown square by 30 or so people who hung banners and handed out flyers during peak hour.

In solidarity with all those incarcerated in prisons, detention centers or whatever name they are given we shout...

THE PASSION FOR FREEDOM IS
STRONGER THAN PRISON

-DIC Occupiers and
Comrades in Solidarity

BODY SNATCHERS



THE THEFT OF RADICAL'S BODY PARTS

Colonising powers have a long history of collecting grisly mementos from those they have vanquished. The practice traces a modern continuity from Columbus sending Aztec skulls back to the Spanish royalty through to today's Filipino officers preserving the heads of communist guerrillas. Yale University's Skull and Crossbones Club, whose members include such US powerbrokers as George Bush, boasts a particularly large collection of body parts and skulls including that of Emilio Zapata.

During the eighteenth and nineteenth century the body parts of rebels and indigenous people were in particularly high demand. In continuing its bizarre path of development Science had become fascinated with falsely categorising the human family into distinct biological races. On a related level criminology and sociology had taken on a distinctly biological flavour with scientists claiming that they could differentiate between criminal and non criminals on the basis of their skull shape and facial characteristics. None of these wacky branches of research could have prospered without a steady flow of anatomical material from the colonies.

Along with their foreign brethren the ruling powers within Australia also claimed the body parts of their enemies. Over time these parts have acquired the status of relics and battles for their ownership have broken out between their official keepers and modern day radicals and relatives. The following article examines some recent battles in the fight to bury our rebel forebears with dignity.

Aboriginal Relics

Indigenous Australians can be seen as the nation's original rebel class. The invasion of the British saw them poisoned, raped, killed and mutilated. Their land was stolen and ecologically ruined and their culture, language and spirituality put under concerted attack. In return they resisted through guerrilla warfare, the killing of livestock and the simple refusal to disappear.

Not only did the invaders attempt to spiritually and physically destroy any and all of the indigenous inhabitants they came across, but they also endeavoured to loot their corpses. Between 3000 and 6000 aboriginal people are estimated to have had their body parts stolen and sent overseas. In the last thirty years (since Aboriginal people attained citizenship) there has been a concerted push by Aboriginal groups across Australia to get these parts back and bury them in their homelands.

Recent successes in these battles have seen the return of Yagan's head to the Nyungar people (see below) and the return of a pickled penis and head preserved in whisky to Tasmanian families. For the most part Museums and Universities have been resistant to the return of body parts fearing that they could lose whole collections to their rightful owners. More importantly these institutions are worried that the rise of indigenous movements could undermine their claim to be the ultimate holders of culture. As Caroline Spotswood, a representative of Tasmanian indigenous groups, stated at a 1998 Museums' Conference "British Museums can stand their ground as the last strong hold of imperialism or take account of the changed world and the place in it of indigenous people... Has cutting up people after they are dead and putting body parts on display to strangers really enlightened and brought enjoyment to your people?"

A recent dispute has also broken out over whether the Museums and Universities are legally responsible for the deaths of people whose body parts they later acquired. The debate centres on claims from Australian academics and aboriginals that people were "killed to order" so that collectors could obtain desired parts. Whilst the institutions fiercely deny that their representatives ever took part in killings circumstantial evidence indicates otherwise. As aboriginal lawyer Michael Mansell, whose himself has conducted three trips to the UK in search of body parts and who has been banned from the British Museum, stated in 1997 "You find that wherever a massacre took place a collector just happened to be in the area."

Regardless of whether the Museums were on the scene of massacres or simply moved in to profit from them, it is clear that aboriginal people are only just beginning the fight to get their ancestors' bodies and artifacts back. The campaign to do so has become a central part of their battle for cultural independence and integrity. Caroline Spotswood made this clear in 1998 when she stated "We will never rest until we bring all our old people's bodies back and the things that they made with their own hands. When we lay the spirits to rest it breathes life into our own."

Yagan's Head

Yagan was a Nyungar leader who played a key part in early indigenous resistance to white rule around the area now occupied by Western Australia's capital city Perth. Initially he had good relations with the white administration and distributed goods and rations received as compensation for the use of land by settlers. As the whites increasingly encroached on traditional lands and threaten the Nyungar way of life he was forced to fight back.

“You find that wherever a massacre took place a collector just happened to be in the area.”

Yagan's first recorded act of open rebellion was the June 1833 spearing of a servant and the destruction of a mud brick home in reprisal for the shooting of an unnamed Nyungar man who had been "stealing" from a settler's garden. Following this a number of other attacks on settlers occurred throughout the Swan area leading to his arrest. Acting through a white interpreter named Robert Lyon, Yagan was spared the death penalty as he successfully claimed he was a prisoner of war. He also confronted the court with its complicity in sparking the guerrilla war by stating "You came to our country. You have driven us from our haunts and disturbed us in our occupations. As we walk in our own country we are fired upon by white men. Why should he mistreat us so?"

"Because the head is separate from the torso, Yagan cannot enter the spirit world to be reincarnated and his spirit is still roaming."

After being exiled to Carnac Island Yagan and another warrior made an escape to the mainland. Trigger happy settlers had begun the wholesale killings of Nyungars and shortly after Yagan's father Midegooroo was arrested and executed. In return Nyungar reprisal attacks had escalated including one against a guard at Carnac Island. Nyungar attacks were far more selective in their range of targets than those by whites as the nature of Yagan's death attests.

Yagan and a companion were shot in the back whilst sharing a meal with the Keats brothers. The brothers were bounty hunters who had lured in the pair with promises of friendship. Before the attack was over one of the brothers had been speared. The other abandoned him before returning with a posse. The posse found Yagan dead and finished off his dying friend Heegan with a bullet to the head. Yagan's head was then hacked off and later preserved over a smoky fire in a tree stump before being wrapped in a kangaroo skin. His skin was then carefully removed and hung to dry in order to obtain intact his tribal markings. The other remains were left behind, unburied and unburned.

From there Yagan's head was to undertake the long journey to Britain. In 1834 it was falsely and ghoulishly displayed throughout the country as belonging to the "Chief of the Swan River". The head later became the property of the Museum of Liverpool and was displayed for many years before being disposed of in 1968 as part of a general clean out. It was later buried in a paupers grave in Everton Cemetery along with the bodies of 21 still born children.

The various clans within the Nyungar people have long sought the return of Yagan's head. As elder Ken Colbung has stated "Because the head is separate from the torso, Yagan cannot enter the spirit world to be reincarnated and his spirit is still roaming." Efforts to obtain it culminated in 1997 when a four person delegation went to Britain to begin negotiations. Colbung had already spent the last four years concertedly lobbying the British Government and had gained the support of the Foreign Office. The power to grant permission to exhume remains however rested with the Home Office and they were stalling the matter on the grounds that the bodies of the 21 babies should not be disturbed. Eventually a solution was found and using sonar technology workmen were able to successfully exhume the head which was then handed over in a special ceremony.

Controversy continued to dog Yagan however. On his return to Perth Colbung lashed out at British Authorities. Linking the death of Princess Diana to the exhumation

tion (which had occurred on the same weekend) he stated “Because the Poms did the wrong thing they have to suffer. They have to learn too, to live with it as we did and that is how nature goes.” Disputes also broke out amongst Elders over where Yagan should be buried with some groups claiming he should never have been brought back. Elder Robert Bropho suffered a mysterious heart attack shortly after Yagan’s return and attributed this and a run of bad luck to Yagan’s angry spirit.

Since this time Yagan’s head has finally come to rest at an undisclosed location. Unfortunately the battle over his memory continues as racists have repeatedly beheaded a Swan River statue erected in his honour.

Pemulwuy

Pemulwuy was probably around 30 years of the age when white settlers first invaded Botany Bay area in 1788. As a member of the Bidjigal group of the Eora people he roamed from Castle Hill to Botany Bay and would have been one of the first indigenous people to experience white domination. Despite Governor Phillip’s instructions that settlers were to avoid “unwarranted killings and interruption of the Aborigine’s way of life” there were no negotiations over land use and an unofficial war soon broke out.

Pemulwuy first came to public attention in 1790 when he was accused of having killed a convict named McIntyre. McIntyre was widely known to have killed a number of Eora people. A military expedition sent out to kill him failed to do so and instead was ordered to bring back “any six Bidjigal or their heads.” Some months later he was reported to have been injured in two battles, one with troops at Parramatta and another with the African American bushranger Black Caesar. In 1797 he was wounded and captured in a battle with soldiers and armed settlers. This time he was captured, but despite his wounds was able to later escape.

With Eora numbers depleted from massacres and disease the group switched from head on confrontations to guerrilla style attacks. In this they excelled causing extensive damage to crops and killing a number of settlers. Having survived many gunshot wounds Pemulwuy’s power had taken on a legendary status amongst the Eora and as a result he led many of the attacks. These missions became a severe threat to the fledgling colony’s economy and in 1801 Governor King ordered settlers to fire on any aboriginals caught in the Parramatta area. He also outlawed Pemulwuy along with two escaped convicts who were believed to be aiding the Eora. The reward for their capture, dead or alive, was 20 gallons of spirits or a free pardon.

In 1802 the Eora were further decimated and the struggle began to falter. Pemulwuy was shot and killed under suspicious circumstances and his son Tedbury continued the resistance until he himself was killed in 1805. Pemulwuy’s head was severed and sent as a gift to the (in)famous botanist Joseph Banks accompanied by a letter from King stating that “Although a terrible pest to the colony, he was a brave and independent character...”

Pemulwuy’s skull was returned to Australia in the 1950s and then displayed at various points across the country before becoming lost. In 1998 a skull believed to be Pemulwuy’s was given to Redfern aboriginal undertaker Allan Murray by the NSW state coroner’s office. It has since become the centre of a dispute between Murray and a group of aboriginals from

With Eora numbers depleted from massacres and disease the group switched from head on confrontations to guerrilla style attacks. In this they excelled...

Taree who believe that the skull is actually that of a Taree man. Whilst Murray wishes to bury the skull and erect a statue to the “rainbow warrior” the Taree group wish to return it to their Elders. Much confusion would have been avoided had the settlers left Pemulwuy’s corpse intact and indeed left the Eora alone in the first place.

Ned Kelly

Aboriginal resistance figures were not the only ones to have their heads stolen as the case of Ned Kelly clearly illustrates. Kelly’s family belonged to the class known as “Free Selectors”. To alleviate tension in the city and country, state authorities during the 1840s and 1850s sold off small areas to unemployed bush workers. The plan was designed to fail from the beginning as the plots were too small to enable selectors to repay their debt to the state. Because of their habitual bankruptcy and lower class background the selectors also attracted police harassment. This in turn increased when a number of them took to cattle duffing and bushranging as a means of survival.

The Kelly gang were amongst those who turned to crime. After police arrested their mother and molested their sister, Ned, his brother Dan and their friends Steve Hart and Joe Byrne took to robbing banks and staging hold ups in and around the Greta area. In the process of looting banks the gang also freed locals from debt by destroying all the records they could find. At one point, with the support of locals, the gang took over the township Jerilderie for a number of days. Whilst there Ned drafted a 56 page letter declaring war on all squatters who did not contribute a portion of their profits to the poor of the district.

The letter betrayed his Irish republican sympathies and vehemently attacked the Victorian police calling them “A parcel of big ugly fat necked wombat-headed, big bel-lied, magpie-legged narrow hipped splay footed sons of Irish bailiffs or English landlords...” Further evidence of the Kelly Gang’s revolutionary leanings can be found in the fact that shortly before their defeat they had dispatched their sister Eliza to purchase large amounts of weapons and ammunition with which to launch a regional uprising. Before the gang was finally defeated at Glenrowan in 1880 around twenty locals had been arrested for refusing to collaborate in the search for Kelly.

In the process of looting banks the gang also freed locals from debt by destroying all the records they could find.

Following his execution Kelly’s body was cannibalised by members of the medical profession. A reporter for the Bendigo Independent reported at the time that “The students went in particularly heavily, taking parts of his body and generally examining every organ. It was a ghastly sight...I’m told portions of the corpse are now in nearly every ‘curiosity’ cabinet in Melbourne medical men’s places.” The theft was to continue in 1929 when those employed to unearth caskets and move them to the Pentridge Cemetery looted Kelly’s coffin for souvenirs.

Ned Kelly’s skull has become the focus of a particularly protracted dispute. In 1929 a skull bearing the marks “E.K.” was sent to the Institute of Anatomy along with his death mask. When these were passed on to the National Trust in 1972 they became the centre of controversy as some historians claimed that the skull could not be Ned’s as his may have been split in two in 1880 by students trying to get at his brain.

Whatever the truth of these allegations the skull was put on display at the Old Melbourne Gaol and was subsequently stolen in 1978. The thief in a later statement claimed he had taken it because he “Simply wanted to keep the skull away from the sick people who

had custody of it and abused the privilege.” At some point the skull was offered to left wing author Frank Hardy who before his death had told friends that he knew of its whereabouts. A formal offer to return the skull to authorities was made in the 1980s and then withdrawn after police raided the homes of those they believed were connected to the theft.

Nothing more was heard of the skull until March 1998 when the thief contacted the former Father of the Old Melbourne Gaol. Father Norden reported that the caller wished to return the skull providing it was buried in dignity with the rest of Ned’s body. He also reported that a number of Kelly’s surviving relatives agreed with this request. Kelly historian Ian Jones was also contacted by the man whom he described as “A very down to earth fellow who just said that Ned Kelly’s skull should never have been on display and that’s why he took it. He didn’t feel it was proper.”

Following criticism of the thief as “disrespectful” he and his supporters released a ten point statement pointing out that-

1. *We did not hang Mr Kelly by the neck so that his knees contracted twice to his chest before passing on.*
2. *We did not mutilate his body.*
3. *We did not hack off his head.*
4. *We did not remove his brain, put it in a preserving jar and give it to an unnamed medico.*
5. *We did not remove the flesh from Mr Kelly’s skull.*
6. *We did not brand the initials E.K. into Mr Kelly’s skull.*
7. *We did not declare the skull an official police trophy.*
8. *We did not pass the skull around Victorian townships as part of a grisly exhibition.*
9. *We did not mount the skull in a glass case and put it on display as a trophy.*
10. *We did not behave in a ghoulish, barbaric and uncivilised manner that is more in keeping with the head hunters of old than with supposedly sophisticated twentieth century and soon to be twenty-first century human beings.*

Shortly after the release of this statement the Ned Kelly Memorial Society came forth to offer a \$10,000 reward for the skull. Negotiations also began with Northern NSW activist Fast Bucks and former journalist JJ McRoach representing the thief. The pair, both of who had run for the Australian Marijuana Party in the 1980s, claimed to have met the thief shortly after he obtained the skull. Fast Bucks also claimed to have paid the man \$8000 in 1978 to prevent him from selling it to a number of overseas collectors. Amongst these collectors was Mick Jagger who himself had recently appeared in the film of Ned Kelly’s life. Fast Bucks was apparently shown the skull which was hung from a coathanger in a cupboard. In connection with this he stated that “There is no doubt that (the thief) took it. Its a bit disgusting, its a creepy thing to do, but why should the cops have it as a souvenir? So they can humiliate Ned Kelly even further?”

Negotiations stalled after the thief contacted a journalist at the Melbourne Age and demanded that Kelly be given a posthumous pardon and that his body be moved from Pentridge and buried with his skull in the Kelly homeland around Greta. During the conversation the thief identified Kelly as an early Australian republican and an Australian icon. He

“...why should the cops have it as a souvenir? So they can humiliate Ned Kelly even further?”

claimed to live in the outback of WA and said that Kelly's rebellion could be traced "Back to the government stuff, them trying to split up families. They pretty much had a down on the Kellys. I'm not trying to say he is blameless... but in the circumstances of Stringybark Creek, he was obviously fired upon first by people who weren't in uniform... He's not the common criminal people make him out to be... of course the police take a dim view because he killed some."

The fact that the police take such a view of the Kelly legend has meant that any chance of a pardon is nil and without it any chance of the skull's return is unlikely. In the meantime the cannibalisation of Ned Kelly continues as the government and business people he rebelled against profit from his death through displays in court and gaol museums and the sale of tacky merchandising. Such merchandising has recently come to include an expensive New York Ned Kelly watch and aprons bearing Kelly's last words "Such is life..."

The story continues. On Monday 2 August 1999, the Age Newspaper from Melbourne had the following editorial:

It is time to bury Ned Kelly's skull, in accordance with his family's wishes.

"POOR Ned, you're better off dead," proclaims the chorus of Redgum's song about Australia's most famous bushranger. But Ned Kelly's troubles do not seem to have ended when he was hanged in the Old Melbourne Gaol on 11 November 1880. His body was subsequently interred with those of other executed prisoners in a burial plot at Pentridge Prison, but his death mask and skull ended up in the old gaol after it became a museum. Until 1978, that is, when an unknown person took the skull from its display case. Speculation concerning its whereabouts, and arguments about what should be done with it if ever recovered, have made it a veritable bone of contention ever since.

**“Such
is
life...”**

Mr Tom Baxter, a former Victorian who now lives in Derby, in the far north of Western Australia, claims to have taken the skull and to have it still in his possession. Most people who have spoken to Mr Baxter accept that he does have the skull from the display case, although at least one authority on Ned Kelly, the historian Ian Jones, doubts that the skull in the case was Kelly's anyway. The issues raised by Mr Baxter's claims, however, go beyond the question of curatorial incompetence or, dare we say it, skullduggery. This latest development in the Kelly saga concerns who properly owns the human remains held in museums and gaols, and whether it is proper to display them.

Mr Baxter says he took the skull because he was appalled that the remains of a man he believes to have been an Australian republican hero should have been ogled at in a glass case. Mr Baxter is less forthright about what he thinks ought to be done with the skull. He has resisted requests from descendants of the Kelly family and the former Catholic chaplain at Pentridge, Father Peter Norden, to hand over the skull for reburial with the rest of Kelly's remains. More recently he has hinted that return of the skull might depend on the willingness of public authorities to restore the Kelly homestead at Beveridge.

One thing is clear. Decisions about the final resting place of Kelly's skull should not be dictated by someone who admits to having stolen it and who acts as a self-appointed custodian and interpreter of the Kelly legend. Mr Baxter's feeling that Kelly's remains - or the remains of any executed prisoner - should not be objects for ghoulish public display is laudable. So why can he not simply give the skull back to the Kelly family's descendants for burial where they wish it to be buried?

The other mystery in the story is why the authorities in Victoria and Western Australia ap-

pear unwilling to recover the skull from Mr Baxter. Could it be that Kelly's nemesis, the Victoria Police, still harbors feelings of resentment towards him? Almost 120 years after Kelly's death, we trust that the police, like most other Australians, have got over it.

Peter Lalor

Whilst many of those listed above literally lost their heads to the authorities one of the leaders of the Eureka uprising instead lost his arm during the famed battle.

In 1854 the farmer dominated Victorian administration was in the process of expanding the state's industrial infrastructure. New roads, docking facilities and an expanded police force required a lot of money and that money was to be squeezed out of the poor through increased taxes. One series of taxes was aimed at gold diggers who were made to pay huge license fees in the hope of forcing many of them back to wage slavery. In order to enforce the license system the government was required to send out a number of troopers.

The troopers were brutal in their treatment of diggers and helped push them toward revolt. The final spark came with the killing of a digger by a hotel proprietor and the subsequent cover-up by police. Bentley's Inn was set alight on December 2nd and the police were run out of town. Upon hearing of the approach of a large number of troops the diggers threw up a stockade and elected Lalor their Commander in Chief. Detachments were formed and armed with whatever weapons could be obtained. The blue and white Southern Cross was hoisted as a rebel flag. All 500 of the men swore "By the Southern Cross to stand truly by each other and fight to defend our rights and liberties."

At 3:30 am on Sunday December 3rd 276 troopers moved in and attacked the stockade. The diggers had wrongly believed that the authorities would not attack on the Sabbath and those in camp numbered less than 150. By the time the battle was over they had suffered the loss of 30 lives with the rest forced to dejectedly surrender. As is so often the case their true victory was to be found elsewhere as further protests and rebelliousness broke out across the colony forcing the government onto the back foot. Within a short time troopers were removed from the gold fields and taxes were lowered.

During the battle Peter Lalor was wounded in the arm and only narrowly survived its consequent amputation. The whereabouts of the arm became an issue of debate in the 1980s when Victoria's state historian Dr Bernard Barrett began a search for its location. Barrett felt that the arm was a neglected relic stranded somewhere in or around Ballarat. Unsurprisingly many of Lalor's modern day admirers were none too pleased at talk of relocating the missing arm. A Miss Marguerita O'Reilly revealed that the arm had received a Christian burial at a mining site in Wills Street, now Mairs Street, in Ballarat. The burial had been noted by a Ballarat historian the previous century and reported in the Austral Light. Barrett was condemned by O'Reilly and others both for his historical ineptitude and for his desire to exhume the happily resting arm. Suitably chastened Barrett made no more comment on the matter.

Joe Hill

The theft and attempted theft of remains in Australia has not just been confined to home-grown radicals. Joe Hill, an I.W.W. activist and songwriter had his cremated ashes stolen by

All 500 of the men swore "By the Southern Cross to stand truly by each other and fight to defend our rights and liberties."

police in Sydney during 1917. They have never been recovered.

**“Goodbye,
I will die
like a true
blue rebel.
Don’t waste
any time in
mourning,
organise...”**

Hill migrated from Sweden to the US in 1901. After a period of enduring low pay and terrible conditions he joined the I.W.W. and later recruited thousands to the radical labour organisation through songs such as “The Preacher and the Slave”, “Casey Jones” and “The Rebel Girl.” His songs remain alive through recordings by artists such as Billy Bragg, Paul Robeson and Phil Ochs as well as through performances by radicals everywhere.

Joe Hill was martyred in 1915 when he was executed on framed up charges in Salt Lake City, Utah. Mass demonstrations and the intervention of President Woodrow Wilson failed to move a war crazed Utah administration bent on squelching the I.W.W. threat. Before going to the firing squad Hill sent out a number of telegraphs. One of them went to the I.W.W.’s headquarters in Chicago and echoing his commitment and humour stated “Goodbye, I will die like a true blue rebel. Don’t waste any time in mourning, organise... It is only a hundred miles from here to Wyoming. Could you arrange to have my body hauled to the State line to be buried. I don’t want to be found dead in Utah.” The I.W.W. honoured his wishes by removing his body from the Mormon state and then cremating it in Chicago before a crowd of 30 000. In honour of his worldwide popularity they then mailed his ashes to all the active branches across the globe.

The Sydney I.W.W. at this time was under heavy pressure from the police due to its role in campaigning against enforced conscription. Tom Barker, a leading militant in the I.W.W. recalled in 1965 that-

“After Joe had been executed, one Saturday much to my astonishment, I got a parcel from the I.W.W... containing a portion of the ashes of Joe Hill. We decided we would have a ceremonial depositing of the ashes on the following Sunday in the garden near the Domain, so that we could say we had Joe firmly planted in Australia. The plan would have worked except for one thing- about two hours after the police raided us. We were all thrown out, the police went through the place and took away Joe’s ashes.”

Barker later went to the police station and was told that the police chief had thrown them into a fire. However since relations were never good between the I.W.W. and the police this may have been a lie. Sadly we may never know if Joe’s ashes are languishing somewhere in police storage or sitting as a prize trophy on some Commissioner’s mantle piece.

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**LANGUAGE IN
THE FORM OF
LAW IS THE
ABSOLUTE
MANIFESTATION
OF SUBJUGATION**

**THEY SAY “SORRY”,
MATE SHE’LL BE RIGHT,**

**WE SAY LET’S SET ALL
GENOCIDAL INSTITUTIONS**

ALIGHT

222 years ago the conquistadors of the First Fleet issued an eviction notice to the Aboriginal people. Since then not a day has gone by where the first inhabitants of this land have been free from attempts to obliterate their identity and culture. The Northern Territory Intervention Emergency Response, the gentrification of Redfern, Rudd’s disingenuous and cheap “Sorry”, the unrelenting harassment, brutality, imprisonment, and murders by the police, the clear systematic repression, is nothing less than the continuity of institutionalised genocide and marginalisation of the Aboriginal people.

In June 2007 the “Little Children Are Sacred” report was the catalyst for a so called “emergency response” by the state, the NT Intervention. The state and media eagerly projected an image where alcohol and sexual abuse were rampant in Aboriginal communities. How convenient that the arch plutocrats with their proven record of compassion for Aboriginals found this moment to respond to this “emergency”.

In fact the the details of the “emergency response bill” had been devised long before the “Little Children Are Sacred” inquiries had even begun. The mining industry is in collaboration with the state to remove Aboriginal communities from areas of the Northern Territory where profitable deposits of uranium have been discovered so that they can take

the land and expand their destructive practices. The report has been used as a smokescreen to validate the repressive measures of the intervention- ridiculous fines, increased imprisonment, forced relocation, income management (forcing people to convert to capitalist ways of exchange, benefit cards instead of money so they cant collectivise their paltry wages and payments) in short making life unbearable. It is a blatant racist attack on indigenous people, not applying to those of European background. However this is also a experiment in more universal social control as aspects of this income management are intended to be extended to all people on the dole and pensioners.

When governments and other mediators talk of reconciliation and apologies they are seeking to conclude the issue, as Rudd says to “put behind us the history wars and the culture wars”, they are demanding our silence. Of course they want an end to the crises, the conflicts, and the dissension- the better to push forward the process of integration. What could be more offensive than to be invited to the negotiation table with those who have tried to wipe a people from the face of the planet by stealing children, stealing land, erasing language and culture, spreading disease, committing rape and mass murder? And who continue to exercise genocidal policies while showing on their face the sweet smile of social democracy.

The new proposed bureaucracy, the Aboriginal Congress of First Nations is a construction of the colonialist court and parliament to somehow incorporate legitimate indigenous demands and interests into their illegitimate legal system. It is no different then the previously dismantled ATSIC whose leadership consistently sold out the people they supposedly represented. Reconciliation is a mechanism of assimilation and genocide. The process of assimilation is about taming the recalcitrant members of Aboriginal society and coercing them to adopt the culture of wage slavery and an atomised existence alienated from the traditional more communal way of life.

A further measure of the state’s strategy for dealing with “the Aboriginal Question” can be observed occurring in inner city neighbourhoods such as Redfern (where there has historically been a large Aboriginal population) which is being rapidly gentrified. Property speculation is increased, rents go up, policing intensifies and the population is displaced and evicted. The most uncontrollable and alienated elements are removed from the city centre in order to isolate and disperse them, creating a sterile peaceful environment where the bourgeoisie and institutions of capital can smoothly go about their administration of society, free of the disturbance of class conflict.

The clashes with police in Redfern in February 2004, and later that same year the burning and destruction of the local police station and court by the residents of Palm Island were justified and honourable outpours of social rage. Society was forced for a brief moment to take notice of the voice of Aboriginal people. A rupture was created, the delusion of social consensus was shattered, which the mass media’s and some self proclaimed “community leaders” were quick to condemn, silence, and pacify using their usual propaganda attacks and pleas for a return to normality.

To prostrate oneself before the most barbaric and brutal criminals and killers, appealing to their moralism and pleading for “justice”, is the worst degradation and an indignity we refuse to submit to. The path to a free society is through total revolution and social war against the state and its repressive institutions. We do not speak in terms of such and such a



policy, or this law, or that politician, because we recognise that the appalling circumstances that Aboriginal people face are part of the totality of state control and repression, and to single out these elements creates the illusion that perhaps through reformation there is hope for change. We do not ask for reason or dialogue with the state because we know it is incapable of such civility, it knows only coercion and violence, and we want nothing less than its destruction.

The only “independence” offered by capitalism is the fantastic autonomy granted by the market (i.e. none at all) no matter what flag happens to fly over the places of exploitation, or skin colour of the overseer.

As anarchists our struggle is for life, freedom and dignity- against death, enslavement and humiliation; a struggle for social and individual emancipation, without hierarchy and against any form of exploitation and oppression. In the defiance of Aboriginal people against colonialism we can recognise each other; and so it is with workers, students, migrants and refugees, and in every part of society and in any place that resists and threatens the existing condition. Moreover, it is our responsibility to act in solidarity and collectively defend ourselves from the attacks of the state and its lackeys, to continue fighting in political terms, as a movement and as a community, resisting in diverse forms.

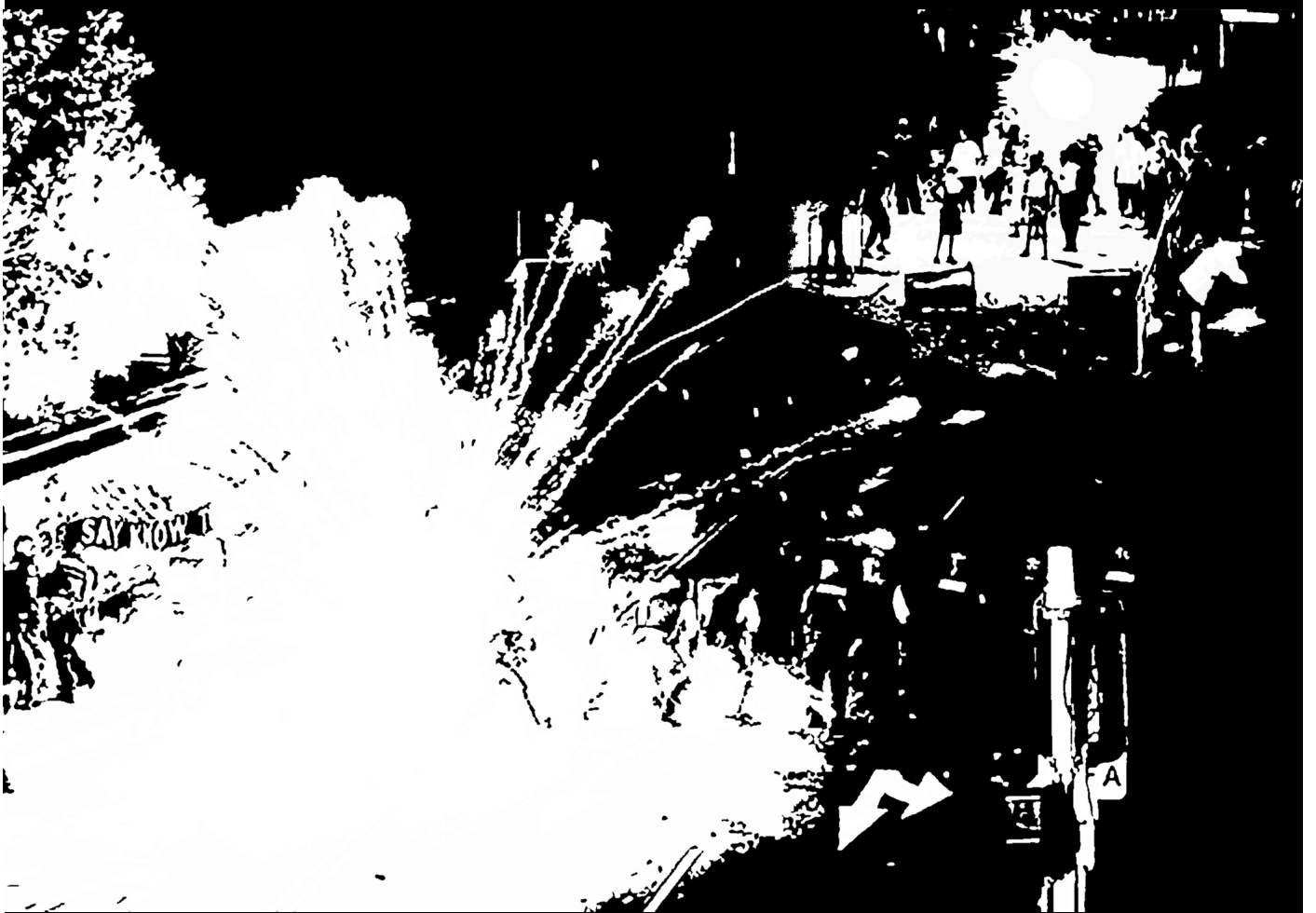
State terrorism continues and along with it, continues the struggle for a free world, without authority.

NO RECONCILIATION WITH THE COLONIALISTS,
WAR AGAINST THE WAR OF THE STATE

SOLIDARITY WITH THE ABORIGINAL STRUGGLE

-anarchist and anti-authoritarian assembly for indigenous solidarity.

**BARRICADES
BLOCK THE
STREETS...**



**...BUT OPEN UP
PASSAGES**

sowing anarchy in the metropolis

A.G. Schwarz

*In an article in the recent book, *We Are an Image from the Future: the Greek Revolt of December 2008*, I briefly made a point that a friend convinced me needs to be elaborated. The idea is that of “signals of disorder,” and their importance in spreading rebellion.*

As far as Greece is concerned, the argument is that by carrying out attacks—primarily smashings and molotov attacks against banks and police stations, which constitute the most obvious symbols of capitalist exploitation and State violence for Greek society—insurrectionary anarchists created signals of disorder that acted as subversive seeds. Even though most people did not agree with these attacks at

the time, they lodged in their consciousness, and at a moment of social rupture, people adopted these forms as their own tools, to express their rage when all the traditionally valid forms of political activity were inadequate.

An interesting feature of these signals is that they will be met with fear and disapproval by the same people who may later participate in creating them. This is no

surprise. In the news polls of democracy, the majority always cast their vote against the mob. In the day to day of normality, people have to betray themselves to survive. They have to follow those they disbelieve, and support what they cannot abide. From the safety of their couch they cheer for Bonny and Clyde, and on the roadside they say “Thank you, officer” to the policeman who writes them

a speeding ticket. This well managed schizophrenia is the rational response to life under capitalism. The fact that our means of survival make living impossible necessitates a permanent cognitive dissonance.

Thus, the sensible behavior is not to reason with the masses, to share the facts that will disprove the foundations of capitalism, facts they already have at their fingertips, and it is not to act appropriately, to put on a smiley face, and expect our popularity to increase incrementally. The sensible thing to do is to attack Authority whenever we can.

Attacking is not distinct from communicating the reasons for our attacks, or building the means to survive, because we survive in order to attack, and we attack in order to live, and we communicate because communicating attacks the isolation, and isolation makes living impossible.

Why do signals of disorder constitute attacks on capitalism and the State? After all, the police are basically the punching bag, the shock absorbers, for the State, and one of the limitations of the insurrection in Greece was that anarchists focused too much on police, rather than on the State in all its manifestations. And what about smashing insured bank windows? Creating a signal of disorder could even involve mere spraypainting, or hanging out on street

corners. Isn't this just the ritualization of aimless and impotent rebellion, as the naysayers are so quick to say?

Turns out, the devil is in the details.

“Thus, the sensible behavior is not to reason with the masses...the sensible thing to do is to attack Authority whenever we can.”

In a way, the idea of signals of disorder is an inversion of the Broken Windows Theory of policing. Wilson and Kelling's article, "Broken Windows," first advanced the policing theory of the same name in 1982, but it wasn't until Kelling was hired by the NYC Transit Authority later in the decade that this flagship of minute social control was launched. When Rudolph Giuliani was elected mayor of New York in 1993, Broken Windows policing took on city-wide dimensions, and it soon spread to the rest of the country. By the early '00s, Broken Windows was being adapted for the social democracies of Europe.

Among the technocrats, Broken Windows is controversial, because it easily

blurs causation with correlation: just because broken windows and other signals of disorder often accompany higher crime rates does not mean they are the cause of crime. Occasionally, you'll hear a whimper that without proper sensitivity training, Broken Windows policing encourages harrassment of minorities.

All this misses the point: the State is not interested in reducing crime, the State is interested in increasing social control, and Broken Windows policing is a critical expansion of its arsenal. Giuliani's reign of "zero tolerance" didn't just go after fare-dodgers, graffiti writers, and the squeegee men. Under his stewardship, the NYPD became the first ever police department in the history of the world to log more arrests than reported crimes. Entire neighborhoods became depopulated of certain demographics as young black men were shipped to the prisons upstate. A policing that targets the petty details of every day life, that criminalizes our minor strategies to cope with the impossibilities of life under capitalism, is part and parcel of an expansion of police power as a whole.

Why does the city government in San Francisco want to criminalize sitting or lying in the streets? Why did the city government in Barcelona ban playing music in the streets without a license?

Why did the government of the UK prohibit a detailed list of “anti-social behaviors”?

Because the goal of the State is total social control. Because the trajectory of capitalism is towards the total commercialization of public space. Every time we identify another invasion of State and capitalism into the minutiae of daily life, every time we confront that invasion, we are potentially fighting for revolution. As Authority increasingly manages us at the nano level, the can of spraypaint, the rock, the molotov, deserve the same significance as the AK-47.

Spreading signals of disorder accomplishes a number of things. It increases our tactical strength, as we hone a practice of vandalism, property destruction, public occupation, and rowdiness.

It interrupts the narrative of social peace, and creates the indisputable fact of people opposed to the present system and fighting against it. It means the reason for this fight, the anarchist critiques, have to be taken more seriously because they already exist in the streets. In this way, the attacks create the struggle as a fact in a way that would otherwise only be possible in times of greater social upheaval and movement. To have this effect, the signals of disorder need to explicitly link themselves to a recognizable social practice, one that

would otherwise be ignored or chopped up into disconnected eccentricities of lifestyle. People in the neighborhood must know that the graffiti and broken windows are the doing of “the anarchists” or some other group that has a public existence, because signals of disorder that can be isolated as phenomena of urban white noise can be legitimately and popularly policed with techniques reserved for inanimate objects and aesthetic aberrations; they would rub us off the streets with the same chemical rigor as they clean graffiti off the walls.

“Whenever we can break their little laws with impunity, we show that the State is weak.”

Signals of disorder are contagious. They attract people who also want to be able to touch and alter their world rather than just passing through it. They are easy to replicate and at times, generally beyond our control or prediction, they spread far beyond our circles. They allow us, and anyone else, to reassert ourselves in public space, to reverse commercialization, to make neighborhoods that belong to us, to create the ground on which society will

be reborn.

In a neighborhood where the walls are covered with anarchist posters, beautiful radical graffiti stands alongside all the usual tags, advertisements never stay up for long, the windows of luxury cars, banks, and gentrifying apartments or restaurants are never safe, and people hang out drinking and talking on the street corners and in the parks, our ideas will be seriously discussed outside our own narrow circles, and the state would need a major counterinsurgency operation to have just the hope of uprooting us.

Whenever we can break their little laws with impunity, we show that the State is weak. When advertising is defaced and public space is liberated, we show that capitalism is not absolute.

But at the same time, we cannot make the mistake of exaggerating the importance of the attack, of signals of disorder. At times it may be necessary to be a gang, but if we are ever only a gang, if at any point only our antisocial side is visible, we are vulnerable to total repression. There is a lot of rage circulating, without an adequate outlet, which we resonate with through our attacks. But there is equally a lot of love that is even more lacking in possibilities for true expression. People desire the community and solidarity that capitalism deprives

them of, and our way out of this labyrinth of isolation is to go looking for the others and meet them where they're at. To encounter people, in our search for accomplices.

Except in the magical space of the riot, we cannot safely find spontaneous accomplices for the attack. But in the stultifying oppression of everyday, we can find accomplices to share in the little gestures of defiance, the small tastes of the commune we are building—a random conversation, a flyer someone is actually interested to read, the passing around of a stolen meal, collaboration in a community garden, the giving of gifts.

The anarchists must simultaneously be those who are blamed for acts of startling indecency, of inappropriate extremism in all the right causes (“they burned four police cars at our peaceful march!”) and those who are around town cooking and sharing free communal meals, holding street parties, projecting pirated movies on the sides of buildings, running libraries and bicycle repair shops, and appearing at protests (“oh look, it’s those lovely anarchists again!”).

We will be safest from the right hand of repression and the left hand of recuperation when everyone is thoroughly confused as to whether we are frightening or loveable.

ON REVOLUTIONARY SOLIDARITY

Polykarpos Georgiadis

ONE Solidarity is not simply legal, humanitarian and economic aid. When solidarity is pushed into the context of bourgeois legality, when its boundaries are set by the provisions of the criminal code, when it walks on the tightrope between “innocence” and “guilt”, when it is limited to the closed court-rooms of class “justice”, then it is automatically castrated and enervated until it is de-radicalized and transformed into a conventional, mechanical and processing action.

Solidarity cannot rely on bourgeois legal formulas and the dominant double morality which, through a mellifluous verbal humanism, attempts to hide the brutal reality of applied social Darwinism. Solidarity is realized only when it is based on a revolutionary ethical code deriving as much from the individual (from every revolutionary and rebel) as from the collective (from the anti-systemic-radical movement). And this ethical code that feeds revolutionary action is not determined according to the state power’s rhetoric and legal arsenal.

Ultimately, solidarity, as revolutionary action, is not “legalistic” or “illegalistic”, but goes beyond these pseudo-dilemmas of bourgeois morality.

TWO Humanitarian solidarity may be acceptable on many occasions, but it is always incapable of escaping the asphyxiating bounds of existing social misery. Humanitarian solidarity (expressed mainly through the systemic left), in essence, fights for the beautification of brutality, for better conditions of slaughter. The sincerity of the humanists - Christians or leftists - is beyond doubt. The same, however, goes for their inadequacy.

THREE Solidarity is not a simple rumination on mechanically repeated slogans and phrases, nor a continuous repetition of words in an incantation rhythm like the Bedouin mantra. Words are beautiful when they are realized in real space and time, between genuine comrades, but, simultaneously, the same words are vulgarized when they are uttered by professionals, accountants or pedlars of solidarity who give them an exchange value and haggle them as a precious commodity in the supermarket of political surplus value.

So solidarity does not contain or exclude individuals at will, based on personal friendships and acquaintances or depending on the particular tastes and pursuits of each individual or political group. Solidarity to one imprisoned social fighter is simultaneously solidarity to all and vice versa.

FOUR On the other hand, however, solidarity is a relationship of interaction and not a carte blanche handed to the prisoner. Obligations and duties do not lie only with those outside the prison walls. Constancy and responsibility, dignity, a clear position and participation (as much as that is possible, since incarceration does not allow for an unlimited field of participation...) should in practice connect the prisoner with the solidarity movement (which is none other than the revolutionary-radical movement). However, the fighting spirit and real refusal of compromise become apparent from a position which stems from individual responsibility and not by worshipping the deceptive appearance of the delinquent lifestyle and of bravado “anarchy”.

The prisoner is not a protected lifeform so that he or she can act like a spoiled brat. If he or she wants to constitute a living element of the revolutionary movement they will have to be open to critique and their individual stance inside prison should be sincerely anarchist...

FIVE Solidarity is one part of overall and collective revolutionary action for the destruction of the class-hierarchical society. It cannot be understood as a self-evident project, something separate from the struggle for the destruction of power itself. Ultimately, solidarity is either revolutionary or it is nothing. We cannot view solidarity as a separate part of revolutionary action but only as an inseparable total, a ceaseless force which, during the action of attack brings together, coordinates and arms solitary and fragmented negations. But, above all, solidarity (with regards to imprisoned comrades, but also in the wider sense) is the practical critique of a society which retires into ‘private life’, of looking out for oneself only, of resignation and of cannibalizing one another.

SIX Solidarity to imprisoned social fighters is a subset of wider revolutionary solidarity, of solidarity that wants to expand and become the dominant social relation on the ruins of authoritarian civilization. It is the prefiguration of a potentially classless society. We can't just wait for the skies to open and start raining revolution. Tomorrow remains to be invented and that is a matter for today.

SEVEN Solidarity is our weapon!

But in order to use it we must also load it...

This text is translated from “Accomplices in the Crime” (Sinergoi sto Eglima), Issue 2, a periodical published in Athens containing texts by imprisoned comrades. Polykarpos Georgiadis is serving 22 years and 3 months for the kidnap and 10 million euro ransom of G. Mylonas, President of ALUMIL Corp and boss of Northern Greece’s industrialists union. Also imprisoned for this action is anarchist Vaggelis Chrysohoides who likewise received 22 years, 3 months. Vassilis Palaiokostas, social bandit and rebel, remains a fugitive for this case now after a helicopter escape from prison... we wish him the best. Everyday you are free brings a happy smile to so many people...

The bosses have us ‘kidnapped’ everyday. Let’s turn the tables on them and refuse this system of work and exploitation with acts of resistance!

FACING AN EXTORTIONATE reality

We are facing an extortionate reality. 18 anarchist fighters in the hands of the state, with many of them imprisoned with extremely heavy sentences. At the same time the charges facing those who have not as of yet been brought to trial may also in all probability lead to long prison sentences. Yiannis Dimitrakis charged with the National Bank robbery on Solonos st. in the centre of Athens has been convicted in the first degree court to 35 years of imprisonment, Polikarpos Georgiadis and Vaggelis Hrisohoidis charged with the kidnap of the then president of the Industrial Association of Northern Greece (where all the fat cat bosses belong to) to 23 years. Ilias Nikolau, with a 7-year sentence for attempted arson against a Municipal Police building and Yiorgos Voutsis-Vogiatzis, convicted for the National Bank robbery in the Gyzi area of Athens, also remain incarcerated.

Other comrades remain in remand, awaiting trial. Konstantina Karakatsani, Panagiotis Masouras and Haris Hatzimichelakis accused of participation in the “terrorist” organization Cells of Fire Conspiracy, Alfredo Bonanno and Christos Stratigopoulos accused of a bank robbery in Trikala, Aris Sirinidis with the ludicrous accusation that he was the guy in a sombrero and bermuda trousers that fired shots at a riot police van in Exarhia in the summer of ‘09. The comrades Vaggelis Stathopoulos, Christoforos Kortesis and Sarantos Nikitopoulos are also in prison awaiting trial accused of participation in the “terrorist” organization Revolutionary Struggle, as well as the comrades Pola Roupa, Nikos Maziotis and Kostas Gournas, who have claimed the responsibility of being members of the same organization. Last but not least the comrade Simos Seisidis, -a fugitive since 2005 accused of participating in the bank robbery with Yiannis Dimitrakis and of being a member of the police and media constructed ‘robbers in black’ gang- was recently arrested. Simos was shot in the leg by the arresting cop, leading to the amputation of his leg and is now in remand at the St Paul prison hospital of Koridalloi,

Many other comrades remain in a different state of hostage as there are warrants out for their arrest. Some of these warrants concern charges in relation to participation in the Cells of Fire Conspiracy, while Grigoris Tsironis and Marios Seisidis are wanted with a 600,000 euro reward on their heads. All comrades are accused with charges of robberies or “terrorism”. A tragic end to this list concerns the murder of anarchist fighter Lambros Foundas after an incident with the cops in the Athens area of Daphni.

We are not talking here about an emotional count of the losses on the side of the anarchists and anti-authoritarians in the last five years. We are well aware after all that the sharpening of repression both against the anarchists and people in struggle as well as against the repressed in general and the raging dynamics that they appear to be developing with increasing intensity, is the outcome of a war manifested in the existence of two opposing sides. December, the rocks, the Molotov cocktails, the occupations of buildings, expropriated banks, blown-up buildings, armed attacks, strikes, demonstrations that hold under siege the Parliament, the president of the GSEE (the sold-out to the bosses general workers trade-union) being attacked at workers' mobilizations, politicians being jeered at during their public appearances are not incidents that have taken place by mere chance. Nor is the everyday reality of the struggle, of relationships between comrades, of collective processes, of self-organized projects that go against the dictates of dominant everyday life, incidental. There is an all and more intense feeling of collective strength that must seek to confront the enemy.

From discontent through to upheaval, from demonstrations to clashes, from attacks to insurrection the state must win back space, it has to show its teeth. It must enforce poverty, the "socialist" distribution of wealth from those at the bottom to those at the top. Without any protest. With journalists taking on the role of government spokesmen, judges and inquisitors free from any legal restraint, prisons in a state of the highest security, with more cops than ever on the streets ready to shoot. In order to instill the fear that will lead to submission the state must punish in an exemplary way those who rebel and fight. As a consequence we find ourselves at this particular period with a number of prisoners, either already having been sentenced to many years in prison or in all probability going to have heavy sentences dished out to them when they are tried.

Our solidarity towards our captive comrades at this crucial moment stands strong and is expressed through diverse action, as it has been expressed for decades by the anarchists and anti-authoritarians to the hostages of the social-class war who through the years have filled up the prisons. A part of this solidarity is also the direct practical support of our comrades in prison, the necessity and ability to provide them with the basics for their survival within the hellholes of democracy. Always bearing in mind, of course, that by no means can our solidarity be restricted to this sole purpose.

At the end of the day we know that prison forms the biggest crime against human existence and as such the only thing that it deserves is to be torn down so that not even its foundations remain. We also know that the final destruction of prison, in other words the radical, deep rooted change of the world we live in, will not be granted to us nor will it take place suddenly, out of the blue, in metaphysical terms. It will take place through struggle, through the ceaseless clash with whatever produces exploitation, repression, alienation. It will take place by the individuals themselves who through their stance and actions remain in conflict and struggle for the destruction of all authority, for freedom.

The above has been based on a text by the initiative of anarchists from Athens calling for the creation of an anarchist prisoner fund.

Announcement of the Translation Counter-Information Network contrainfo.espiv.net in solidarity with all the politically persecuted by the regime of Chile, for the demonstration of the 24th of September out of the Embassy of Chile, on the occasion of the international solidarity day with the political prisoners in Chile.

PINOCHET STIRRING IN GRAVE HIS

In 2009, the Chilean state commenced an intensive campaign of persecution against squatters and Mapuche natives, aiming at their extinction. In perfect cooperation with the judicial system, the goal was the same in both cases: accusations of terrorism.

...the “Bomb Case” spectacle...

Early in the morning of August 15 an incredibly extensive and spectacular police operation took place in various Chilean cities. Police forces invaded squats, social spaces and houses, arresting plenty of people and destroying everything in their way.

This new device of the Chilean state is named “Bomb Case”. The new operation of the Chilean police intends to find a convenient victim to charge with the 23 bombings that occurred in Santiago.

Seven anarchist revolutionaries are imprisoned in the dungeons of the bourgeois democracy at a state of absolute exclusion, facing heavy charges, forged tirades and fake witness testimonies. The Chilean press has been laying for months the foundations for certain arrests, by targeting certain spaces and people. Let’s not forget that in 2009 the Basque anarchist writer and musician Asel Luzzaraga who was accused of various bombings, was sentenced to house arrest and finally deported by the Chilean state. His only involvement with the aforementioned bombings was his publicly expressed solidarity to the Mapuche people, mainly through texts.

...and that's not all...

The Chilean state and Pinochet's dictatorship (who have found a worthy successor in the face of the current bourgeois democracy) have accomplished everything that the Incas and the Spanish conquistadors have failed at. Repression, murder, trials based on fabricated tirades, social seclusion, prohibition to use their language, destruction of their social structures etc.

The draining of the Mapuche land and their displacement from grounds that they belong to, for centuries is embedded within a general framework of state strategies that aims at the eradication of every internal enemy in order to restore "national unity" and promote the application of the western "growth" paradigm free of all internal conflicts. The media have once again taken up an important role in this purge through slandering, concealing the role of their corrupted government, the multinational lumber and mining companies who have infringed the Mapuche native ground and are shamelessly preying on it, having as a result the irreversible destruction of the environment as well as the implicit action of mercenaries who have repeatedly attacked Mapuche grounds, burning occupied areas. The concealment of a text composed by 33 miners which pledged solidarity to the Mapuche people exemplifies the media's filthy role.

The indigenous Mapuche people claim the self-evident: recursion of their land and respect to their right of self-determination. The Mapuche constitute a national liberation movement founded on a national concept different to the classic western bipolar construction of the Nation-State, since their worldview is pertinent to the concept of a stateless nation. During the last few years, this – akin to

libertarian views – notion, this worldview and the social tradition of the people have established a fixed link of mutual aid between the Mapuche and the Chilean anarchist movement. There is no doubt that the Mapuche have been criminalized, trialed and sentenced for their thoughts, not for their acts.

For more than two and a half months, 35 imprisoned Mapuche are on hunger strike (most of them sentenced according to the anti-terrorist act that is easily applied even in cases of non-violent protests) demanding the cease of persecutions based on the anti-terrorist act and their self-evident right to life and preservation of their culture.

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INSURRECTIONALIST GROUPS ON THE FRAME-UP OF AUGUST 14 FROM THE UNDERGROUND

We write from the underground of all of South America. Delegates from the undersigned collectives took the time to convene and send this message of truth to all of the population conscious of their oppression by the Chilean state.

1. We condemn the terrorist actions of the Chilean state, systematic during these 200 years of repression and social inequality maintained with blood and fire by each of its rotten institutions.
2. With all the strength in our insurgent blood WE REPUDIATE the spectacle of raids and detentions brought down on the popular youth on Saturday, August 14.
3. With full and complete responsibility WE DECLARE that NONE of the imprisoned belong to or have ever participated in collectives that have decided to respond with bombs to the history of state violence. This is known to us, as it is known to the government of that clown Piñera and state's attorney Peña.
4. WE ACCUSE the State, servile businesses and the press, all those who cover up the social violence that they impose and point instead to the detonation of occasional bombs that are no more than the result of inequalities and oppressions inherent to capitalism, as being directly responsible for this televised show. THE SOCIAL WAR IS IMPOSED BY THE STATE, we its victims don't invent it, on the contrary, we stop being victims and we rise up as free humans.
5. NEVER have we been present in the squatted houses. Any mildly intelligent person knows that these are cultural spaces where the youth meet to converse, debate, and to experience horizontal, communal living. If the State CRIMINALIZES these spaces it is only out of myopia and the tactical defeat of wanting to annihilate those it cannot understand. The systemic repression of everything youthful is the zenith of orthodox fascism.
6. NEVER have we been in nor made alliances with political parties or movements connected to the right, center, or left. WE NEITHER HAVE NOR RECOGNIZE AUTHORITY, not with anyone, not in the case of bureaucrats nor Marxist ex-combatants nor people with mental problems who claim actions they never carried out (like this unknown who stabbed his girlfriend and still survives in prison). WE ARE LIBERTARIANS. WE DON'T HAVE MILITARY HIERARCHIES NOR PARTY DIRECTIVES. WE ARE WARRIORS FOR FREEDOM. WE ARE EVERYONE.

7. We the undersigned collectives HAVE PLACED BOMBS. Our targets have been banks, financiers, transnational companies, embassies, police stations, barracks, churches, political parties, gyms of the owners of this country, everything that belongs to the historical oppressors of the working people. WE DO NOT REPENT, on the contrary, WE ARE PROUD that so far the police haven't even come close to us. WE ARE THEIR DEFEAT.
8. WE RECOGNIZE that the earthquake this summer affected a large part of the installations of each collective, and we admit that this has limited our actions and so far it has not been possible to reconstruct what was lost.
9. In over 20 years we have made use of different types of weapons. If we had wanted, there would have been deaths, but this is not what we wanted. The famous TNT has formed a part of the popular arsenal for years. The attack on the office of Chilectra was not the first time it was used, as all the compañeros responsible for this attack affirm here in this letter. If you want to know where we obtain it, the answer is simple: on the market, the same one they deify and the same one protected by the new state's attorney.
10. State's attorney Peña. What can we say about him. Only what everyone already knows: a cokehead since his college days, called "jalandro" by his buddies for being a jailer, possessing an inferiority complex much greater than his stature, desirous of power and of the Attorney General's chair, friend of the big drug traffickers to the detriment of the little ones he locked up, liar, coward, and potential murderer. This is state's attorney Peña. Journalists: DON'T BE AFRAID to publish the truth about this sinister bureaucrat.
11. WE DECLARE OUR COLLECTIVE REPUDIATION of the frame-up against the 14 youths. It is the State and capital that share the guilt for the libertarian bombings.

FREEDOM FOR ALL POLITICAL PRISONERS
ANTI-STATE RESISTANCE

signed:

Autonomous and Destructive Forces Leon Czolgosz
Anti-Patriotic Gang Severino di Giovanni
Federation of the Revolt of February 14 – Gaetano Bresci Brigade
Dynamiters' Gang Efrain Plaza Olmedo
Miguel Arcangel Roscigna
Tamayo Gavilan
Antonio Roman Roman
Durruti Column
Iconoclastic Caravans for Free Will
Armed and Soulless Gangs Jean Marc Rouillan

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LINKS

USEFUL WEBSITES

anarchistnews.org
actforfreedomnow.blogspot.com
325.nostate.net
firetotheprisons.com
theanarchistlibrary.org
zinelibrary.info

AUSTRALIAN ANARCHIST CONTACTS

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TERRORISM



IS MONDAY MORNINGS