

Taking responsibility – The burning of a SKAI journalist's car

Action Cell/Metropolis Fallen – FAI/IRF

August 2, 2017

“As long as necessity is socially dreamed, dreaming will remain a social necessity. The spectacle is the bad dream of a modern society in chains and ultimately expresses nothing more than its wish for sleep. The spectacle is the guardian of that sleep.“ Guy Debord

We are taking responsibility for placing an incendiary device on G.Papahristos' car outside his house at agios dimitrios, at dawn on 18/4.

G.Papahristos is a piece of human garbage of the journalist circles. His career is similar to others of his ilk. A political all-rounder who, in each period, is called upon to offer his services to the relevant authoritarian interests, be they political or economic, as his professional ventures, from the 'green' DOL to the neo-liberal SKAI, demonstrate.

But what is the institutional role of the journalist?

For us the journalist makes up a crucial part of the ideological mechanism of the media of mass deception, which is called upon to serve the interests of the state and the capital. Their main service to the afore-mentioned interests is given through the cultivation of fear and the embellishment of certain situations, the means to achieve this is through misleading misinformation in order to create their own concept of reality. In greek 'democracy' where freedom of speech hypothetically predominates, as if by magic the 'pluralism of opinions' seems to be heading towards that of the political and economic elite. As a result 'public opinion' is being dictated by the news and information that the criers of the media circles spread, always aimed at the safety of and lethargy towards the power of the state, helping to expand its security regime and more.

But how does the lie translate to experience and formulate “public opinion”?

Through the power of the image the media of mass deception create and reproduce a bubble of virtual reality, where damaged ticket machines are combined with common criminal activity, armed revolutionary struggle with jihadist attacks, lifestyle with sub-culture, immigrant solidarity with NGO charity, and fighting antifascism is connected with racist attacks. The result of the aforementioned practice is the establishment of a distorted and counterfeited truth for the masses’ subconscious, providing the backup for slave drivers and the applauders of the state and capital.

But what is established through the virtual reality bubble that the mass is experiencing?

We recognize two parallel procedures, one visible, the other invisible. The visible side, based on the directed demand of the mass for wider control and security, creates high security prisons, special conditions, underground prison wings for the anarchist urban guerrillas, cameras everywhere in the city, crowd control bars, immigrant concentration camps, exaggerated prison penalties to anyone that fights against the rotten existent, cops in every neighbourhood and huge malls for the facilitation of trade flows. The invisible part that we recognize is made from the social relations that are reproduced under the state of that virtual reality. Characteristic examples are the modern bourgeois social relationships based on fear, snitching, hyper-consumerism, alienation, self-indulgent behaviour and apathy and the lust for patriotism and religion. All of these make up the society of total control and a state of suffocating graveyard silence that tends to choke the resistance of the ‘invisibles’ and ‘illegals’ of this society. Under these circumstances a vicious circle is created between state/capital, the media of mass deception and ‘public opinion’ that tends to be autonomous and feeds itself.

As enemies of the society of spectacle we are breaking this vicious circle with the anarchist struggle, as we have defined it on our first statement. We take a fighting position, choosing our means for the fight and breaking the barriers of bourgeois legitimacy. We combine open activity with conspiratorial activity, giving out pamphlets with carrying out arson, solidarity meetings with political executions, everyday resistance with lasting revolutionary action, standing against the fake social relations that authority pushes, and creating real relations of affinity and solidarity within the structures of the anarchist struggle. We are getting rid of the spectator-instigator relationship within our counter-information structures and building instant social interactivity through self-managed expression and collective action. We refuse to live as fearful distorted subordinates by choosing the way of attacking the regime and overcome our established social roles through insurrectional procedures. Our basic reason for action is the transfer of fear that the media of mass deception is spreading and its reflection on the state mechanisms.

To close, we observe that the leftist management of the state pursues the classification/limitation of the means of struggle and the depoliticalization/embodiment of practises that cross legal boundaries. This has two different results. First the asylum-ization of the rebel activities in exarchia, with which we are in solidarity emotionally but also against as long as they don't spread out into the metropolis and act as depressurizing valves. Parallel to this, the second result, is the internalization of fear and repression in those who are supposedly the ones who resist, which results in limitation of means and criticism of actions that surpass the limits of the law, like beating up the lapdogs of the authorities. The desired goal for us is the unity of theory and action, the means of struggle and practises, all embedded within constant revolutionary activity so that as insurrectionaries we can be really dangerous for the ruling class.

Solidarity to all anarchist revolutionaries and to those that materialize their attacks. Attack by all means against the state, capital and authoritarian institutions.

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PS: With conspiratorial activity, organizing it and the desire for attack you can destroy the plans of the authoritarians with the same ease that you light up a cigarette

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