

# A salutation to Lambros

Anarchist Archives Group from Athens

11/3/10

The struggle of those who fight against all forms of power, who are anxious that each moment should not be wasted and who stubbornly maintain the belief that we are capable of creating a free and non-authoritarian world, is as distant from any kind of mythology or fiction as the earth is from the moon.

This struggle has had, has and will have countless casualties; dead, captured, and people who desist because they lose hope or compromise themselves because the powers that be have found the low or high price to buy them off.

Those seeking saints, martyrs or messiahs, or heroes and mythical beasts, are ultimately no different from those who do not miss the opportunity to point the finger at the scoundrels, the black sheep, the criminally suspect and those who politically have already lost. Both the superior beings depicted by one side and the extremist creatures from the other are equally expendable. In either case the purpose is to keep everyone sedated and docile, despite what the proponents of either side might claim.

Some ecstatically speak of those 'sacrificed', while the others piously try to measure the political loss. It is of little importance whether this convergence is achieved due to fanaticism or delusion, ignorance or expediency, for reasons of political visibility and survival or practising dogmatism. Those who are supposed to object shout to convince everyone that they have unfinished business with them, but this fraud is difficult to conceal. But so be it. This scenario is true and played to death, but the beaten path is always the most secure. Always? Or maybe it is not?

The following words, and those preceding them, are not the product of an obligation or sense of duty. Nor are they part of any revolutionary obituary. They are far away from and hostile to any attempt to mythologizing, ownership, engaging or disengaging, against the mud slung and the depreciation, which authority is

already trying to spread after the disclosure of the identity and photograph of a dead “terrorist” following a gunfight with cops in Daphne. Lambros Fountas, who fell dead in a shootout with the crew of the police squad car in the area of Daphne is known for his anarchist activities.

From his years as a high school student he was socially active and would later join the anarchist group MAVRO AGATHI (Black Thorn), who issued the DROMI TIS ORGIS (Streets of Rage) zine/pamphlet/serial. He was active and participated in marches, rallies, social conflicts, demonstrations, flyposting, discussions and social events.

He was one of the thousands of young people not enrolled at the time with any political youth party involved in the student occupations, demonstrations and clashes prior to and after the murder of Professor N. Temponera in Patras. Those young people were inspired by the insurrectional events of January 1991 as well as anarchist ideas and practices that they appropriated with a vitality which words are incapable of describing. The anarchist group Black Thorn, until its dissolution, participated in the Co-operation of Anarchist Groups and Individuals for Social Solidarity and Diverse Action.

During the occupation of the Polytechnical University of Athens in 1995 for the anniversary of the 1973 Uprising, Lambros Fountas was among the 504 who were arrested by the repressive state forces that invaded the university grounds on the morning of November 18<sup>th</sup>. He was, therefore, among so many young people of a generation that the politically correct were quick to describe as lost. Among all those who chose their partners’ hand and travelled the 1990s from protest to protest, from roadblock to roadblock, standing in solidarity with passion in every social aspect, who chose to confront power with their rights and their wrongs, their differences amongst themselves and their stubbornness, confounding the authority that wanted them to simply be passers by in the social struggles. Not that there weren’t any such people. Quite the contrary. Since then I have met up with Lambros and been side by side many times in marches, roadblocks and clashes.

We solemnly believe that what the people who fight leave behind them, is what they really contribute and is not superficial to the liberation process from the shackles of oppression and exploitation. This is a legacy that transcends any needs, decisions and choices.

Because the means are not an end in themselves and don’t differentiate those fighting, but rather reveal possibilities, they don’t sanctify those who choose one or another form, nor do they put anyone on a pedestal. There are no unknown comrades who have been unfairly lost. Nor is the point principally, in these situations, the search for operational errors.

Equally, however, we do not agree with the logic that explanations are the privilege of priests, initiates or those well-educated in internal affairs or with those

who deal with cases and craft scenarios all the time, that the answer may begin and end with motto: loss is a necessary evil. Our position must be straightforward and outspoken.

We close, saying goodbye to Lambros with an Indian wish (and certainty): "The next time (we meet) will be better!"

ANARCHIST ARCHIVES GROUP FROM ATHENS, 11/3/10.

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