

Fire and Gunpowder

From Indonesia to Chile... A proposition for FAI/IRF

Conspiracy of Cells of Fire

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Contents

I The wind blows against... from Indonesia to Chile	3
II Doing a “translation” within the translation	4
III The FAI/IRF network	7
IV Fire and Gunpowder	7

We hear the song of fire that comes from far away. The words smell of gunpowder. From the other side of the world rebellious comrades burn the nights and liberate places and moments. we can hear them... They conspire, plan, attack... We do not have to say anything else, we leave our brothers and sisters to speak for us.

“We are all Conspiracy Cells of Fire. C.C.F. is not an organization or just a group. On the contrary it is a antagonistic expression of rage and contempt towards authority and its structures. To spread the C.C.F. all you need is gasoline, matches and the desire to fight for absolute freedom. We have begun the war against the existing order.” (Mexican C.C.F./FAI)

The following text is dedicated to the Mexican C.C.F. and to our brothers and sisters of F.A.I. all around the world.

I The wind blows against... from Indonesia to Chile

These previous months from every corner of the earth more and more explosive messages of fire and gunpowder cross borders and seas reaching us here, in the greek prisons where we are hostage, but not defeated.

Words mix with fire and behind the ashes of banks, government buildings, cop cars, nanotechnology labs, satellite antennas, private security cars and luxury shops, open a promise to friends and a threat to the enemy. They open a live proposition of the Informal Anarchist Federation (F.A.I.). An International Revolutionary Front (I.R.F.) is now organized in Italy, England, Chile, Mexico, Argentina, Russia, Holland, Peru, Bolivia, Indonesia, Australia, Greece...

An idea that started its journey ten years ago from Italy from the brothers and sisters of the Italian F.A.I. and today is stronger than ever. F.A.I. definitely is not a theoretic game of harmless words and symbols, but an idea to live dangerously and anarchically with all our senses, without dead time and cowardly excuses.

Often the texts that come to our hands like the one from the Italian F.A.I., the one from the english comrades of F.A.I. titled “Rain and Fire”, the announcement of the Russian F.A.I., the call of the 11 anarchist organizations from Mexico, and many more, fill us with a weird awkwardness. Its this indescribable joy we feel when individuals and groups who do not know one another reach the same conclusions and feel the same feelings the exact same moment.

This feeling explodes in every word that unlocks the next and draws a common path of revolt. It is one of the few times that we do not have much to say. Most of our points are covered by our comrades. But we don't want to consume the text in a series of compliments.

We know that we have work to do and a tough path with battles to walk through. Now we want to become even more dangerous, even more substantial, even more anarchist. This is why we write a lot from inside the prisons, because we want to act more.

II Doing a “translation” within the translation

Communication is the corner stone of our whole informal structure. We realize every word as a invitation of battle against authority. Every meaning we print on paper, we want to find a way for it to escape from theory and transform into practice. Only in practise are all theoretical values tested. Every word, however, that we use has its own historical origin. Often the same words express different meanings from country to country. The Informal Anarchist Federation (F.A.I.) consists of an international anarchist formation between individuals and cells that speak different languages, but however pursue to express through their actions, their common desire for the anarchist revolution.

This is why the translations of texts and communiques that circulate in the circles of F.A.I. are of great value in order for one to meet the ideas of the other. Often, however, a second “translation” of the translation is necessary in order to explain a few words that have different meanings from place to place.

Here we make a first attempt of this double translation in order to clarify every possible confusion amongst comrades. The first indication, came from our brothers and sisters in Chile when the comrades of the Columnas Antagonicas Incendiarias (antagonistic incendiary columns) promoting the dialogue through action, in a communiqué with which they claimed the responsibility for the arson of the Banco Estado in Santiago, openly expressed their reflections concerning the use of the word revolution and the meaning we as C.C.F. give it.

Their objection is based on the fact that for them usually the meaning of revolution is identified with the generalized popular uprising, that is composed through a sudden conscious awakening of the masses. This revolution is usually invoked by Marxists and few “anarchists” that justify the use of revolutionary violence only when the social conditions will be mature, thus dismissing the meaning of individual insurrection. Therefore, speaking of such a revolution is like speaking in the name of the people, something that intensely reminds the armed vanguards and the Marxist perception, with which we have no relation.

Of course, it is true that we often use the meaning of revolution in our texts considering self-evident that by repeatedly speaking of anarchist anti-socialism, anarcho-individualism, the tension of insurrectionist comrades and aggressive nihilism, it is apprehensible what we mean with its definition. But often the great

distances, the lack of translations, as well as the specific use of every word in every place, stresses to us the need to be more clear. We clarify, therefore, that in no way do we feed with illusions of a future vague social awakening from one moment to another, neither of a popular uprising with anarchist characteristics. We have no trust in the masses who with their cowardices and immobility conserve this authoritarian system. This is why we are not only enemies with the state, but also with the social values that support it, vindicate it and reproduce it as a social relation in their interior. Even social protests for better wages, social security, more rights, are mobilizations with an expire date, that lead back to passivity.

We believe that every person individually must become conscious, must realize the crime of the existence of authority, abolish it from their life style and at the same time find comrades to strike the spread out authority of the state. This is why we believe in the anarchist minority struggle and the new anarchist urban guerilla.

Besides, the meaning of revolution on its own does not mean liberation. Lets not forget that the dictatorship of communist parties was established, mainly after revolutions. We do not want any revolution, but an anarchist revolution that will abolish every form of authority. This is why from now on in order to become clear in our texts and our actions we will speak of the anarchist revolution.

Another misunderstanding that often happens has to do with our reference to armed struggle. We know that in some other countries, for example Italy, the meaning of armed struggle refers to past decades and the logic of armed pioneering.

Here we must clarify that in no way do we believe in enlightened vanguards and “revolutionary” guidance. Whatever we do, we do it first of all for ourselves. Through our attacks we communicate with other comrades, spread the anarchist values, strike the system, deny the role of the victim and enjoy our lives through the most wild and liberating of its versions.

Simultaneously, we want to structure the opposing awe, opposite the enemy making clear the existence of a constant civil war between the insubordinates and authority. We seek to terrorize the terrorists and pass on to them the fear of vengeance to their camp, mansions, parliaments, ministries, police stations.

All this offers us a great personal satisfaction. This is why we define ourselves as anarchists-individualists. We do not like any kind of opinion that wants to transform the anarchist revolution from a genuine way of life into a military mission with rules and leaders at the service of the general “well-being” of society. We will not sacrifice ourselves for the “well-being” of a society that often gets kicked by the bosses and says “thank you”. If through our speech and actions, we cause liberating questions and doubts to some other people against the modern way of life, this is good first of all for themselves. It would be a great joy and honour if in their faces we meet future comrades. And if not, we will never, not even for a moment,

abandon the battle against authority and our anti-social critique, in order to be liked by most people.

There is, however, one more parameter of the critique towards the use of the term “armed struggle”. A critique that comes mainly from our brothers and sisters of the insurrectionist anarchy. The reference to armed struggle can easily be misunderstood as a monomania, a fetishism of guns, as an informal hierarchy of the means of the anarchist struggle that places armed struggle as the supreme form of action.

We, so much in our speech, as well in as our actions never put the forms of conflict with the system in a hierarchical order. We never believed that an action becomes more or less “anarchic” depending on the percentage of violence it concentrates. Simultaneously, however, we are absolutely against the separations of the traditional “anarchists” who justify and defend a violent action, only when it is expressed en masse in a demonstration, but they undermine and disdain it when it is carried out in the darkness of the night by a determined minority of comrades. As well we never agreed with a stupid separation that is expressed by some “anarchists” in some countries and makes anarchist violence acceptable only when it is turned against a material target, but on the contrary marginalizes and condemns the practise of the execution of an officer that staffs the system, speaking of respect of human life. For us there is no respect for the human life of a cop, a judge, a prosecutor, a journalist or a snitch.

When, therefore, we use the term “armed struggle” essentially we also send a message to those traditional old school anarchists who with their ethology, want to stop the beauty of the wildness of anarchist action and confine it to more calm and mass forms of protest against the system. For us an anarchist comrade can use a pencil and paper up to a kalashnikov and bombs against authority and its civilization.

Obviously, therefore, today we support and promote every action that attacks the system in its own special way. Fly posting, self-organized publications and blogs, militant demonstrations, sabotage, attacks with stones and paint, expropriation of banks, bomb attacks, arson of state and economic targets, executions of officers of authority, is our gear in our arsenal of anarchist practical theory. This is why when we speak of armed struggle, we do not just speak of guns and bullets, but also about all the above and anything that frightens authority and is on the side of the anarchist barricade.

Now the fact that we used the term “armed struggle” at a great degree in order to break the fetishism of low intensity violence that is promoted by the reformist tension of anarchy brings us up against the misapprehension we mentioned previously. This is why because we do not want to be defined by association with the cowardice of some and be like something we are not, from now on we are thinking

of replacing the reference to armed struggle either with the explanation of its polymorphy, or with the wider meaning of direct action which includes all we want to do.

III The FAI/IRF network

Through the dozens of cells of the I.A.F. (FAI), there is a substance, the substance of anarchist propaganda in practise. Appearance of more and more newer cells of FAI from Indonesia to Chile and from England to Russia is a new prospect of action for the anarchist struggle. The prospect of an informal chaotic network of co-support of anarchist cells is capable to cause serious problems to the smooth function of the system. It is an accountable threat which however should not be consumed in mutual and authentic salutes between the cells and the individualities which compose it.

It is important to go onto the next step. We have already spoken of our common values. We believe in the same values of direct action., which is expressed in the here and now of the anti-state struggle that meets with the anti-social criticism, and the international anarchist solidarity, which knows no borders and countries. Also, we support and promote aformalism as the most authentic form of anarchist organization. Finally, surely all of us who support FAI share the same craziness, walking against our times indifferent about the price, whatever that is. This price is the deafening contradiction of an anarchist revolutionary. An anarchist revolutionary who loves freedom and life, is one who risks to lose both, either locked in a cell, or dead by a cops bullets.

But, these moments of wild and defiant attack against authority and its subjects deserve something more than a whole life drowned in compromises and quitting

The fact is that all of this has been written before in the public dialogue that has opened within the circles of FAI-IRF. Thus, it is not enough to simply have a gun in your hands, such as FAI, but to be able to use it so its worthy.

IV Fire and Gunpowder

Now, therefore, we will speak about our strategy.

First of all, we want to say two words on the proposition put by our brothers and sisters of the Italian FAI concerning the use of the symbol of CCF by the groups of the IRF writing on the anarchy star their name.

For us our symbol with the five arrows all targeting authority in the centre symbolize the significance of the international anarchist struggle that can take place

on the five continents of the world. Also, the different size of the arrows expresses the polymorphy of anarchist action and the different intensity with which its expressed every time.

At the same time, the five arrows stress the importance and value of FAI-IRF because they are like the five fingers of a hand. Each finger on its own can bend the enemy, but when they are connected form a fist that rises unbreakable against the system. FAI-IRF is this fist.

As well the arrows aiming towards the centre symbolize the fusion of the subversive forces resulting in the fission and diffusion of our attacks against the galley of modern civilization. The star with the anarchist 'A' symbolizes our heart which belongs to the anarchist revolution.

So for us it is of great joy and pride to give our symbol to the FAI-IRF in order for every group or cell of the IRF to use it freely by putting their name over the star.

Now as for the strategy of our struggle, all us who support FAI do not expect things to happen on their own and get to the anarchist revolution. We prefer to be the facts which will create the upset in the system.

This is the strategy of the minority anarchist struggle. Until now this struggle usually takes place fragmentarily and many times is isolated and is limited to the national borders of every land.

An important exception are the international calls for action that are carried out by initiatives of comrades. We carried out such a call during the period of the first trial against the C.C.F. and we realized with extreme joy that the seed of solidarity found fertile ground in the lands of Argentina, Italy, Russia, Chile, Greece, Indonesia, Spain, England, Mexico, Australia, Germany, Poland, Austria, Holland etc.

Now we know that the network of FAI/IRF can qualitatively upgrade such an idea. Besides, the substance of the FAI is in the heart of the development of an anarchist dialogue through actions. As was written and very well-aimed by the Italian comrades of the FAI, anarchist attacks never ceased, but if they are united in an international informal network based on mutual support, they become more visible and more violent, while their spreading and their revolutionary prospect multiplies.

Thus we place our proposition. We think that a dialogue of action between the cells of FAI must from time to time seek a common thematic treatment. More specifically, a cell of FAI/IRF when striking a target, through the communiqué with which it will claim responsibility, can at the same time open a dialogue with the other cells. For example, lets suppose that some comrades in England choose to attack the CCTV cameras in the streets and generally the means of control and surveillance. If they want, through their communiqué they can set the thematic

of cameras and of the technological control of our life, analyse it, present their positions and propose to the network of IRF that other cells deal with this matter as well. Obviously, the rest of the cells and individualities (whoever wishes to of course) can carry out equivalent actions, i.e. attacks on shops which sell cameras and security systems, DNA labs, cameras on the street, security companies etc. The communiqués which will follow surely will not agree absolutely with the first communiqué which basically called for the specific action expedition. But it's there where we meet the substance of the dialogue of action. When cells all around the world attack a common target (i.e. CCTV cameras) and at the same time they open a discussion of reflection around this matter. Because all disagreements, agreements, objections, analyses, placements, forward our awareness as anarchist individuals, one step further. Surely these discussions that follow such a practise, have nothing to do with the delaying of an old anarchism which is satisfied to consume all of its "militancy" in voluble theoretical talks in amphitheatres and harmless drinking of the alternative anarchist lifestyle.

FAI/IRF does not delay while waiting in the queue for the next social revolt or the next social crisis. It takes the speech and action in its hands because the time is now and the place is here. The thematics we can grab in order to cause expeditions of FAI are unlimited. There is militarism-the army, nationalism-fascism, control technology-surveillance systems, the police-the oppression, the spectacle-the journalists, the destruction of nature-civilization, economic exploitation-the banks, anarchist solidarity-the prisons, and dozens more thematics that make us sworn enemies of this world.

Of course each cell before stating an international proposition of action must include the strategies and make its positions clear. This is why it is especially important that in the dialogue we want to open we present the thought of each thematic in order to perceive its content. Even an attack on a same target, i.e. on a bank, the speech of a communiqué can express a different perception. The more traditional anarchists through such an attack, usually express their opposition to the state and capital, while we as a piece of the anti-social – anarcho-individualistic tendency, through the arson or blowing up of a bank besides our rage against the state we also express our despise to a society which while crying about the economic crisis, at the same time feeds the banks and goes into debt with loans and credit cards, mortgaging its life.

For us the FAI/IRF is a new anarchy which is born through the overcoming of traditional anarchy and its bureaucratic procedures.

This proposition of coordinated attacks in an international expedition of a thematic makes the sabotages by FAI/IRF stronger, and effective. Imagine if within a month for example, 30 different companies of private security are torched and

blown up, in different countries. This is surely a strong message towards private cops and the property world.

Of course, we should bear in mind, that authority lurks and reads all of our communiques-calls. We should not get caught off guard and that is why we should be careful with the way a FAI/IRF expedition is carried out. For example, if a specific target is set, such as pharmaceutical companies, it is possible, especially in the countries where FAI has an intense presence and action, that the police could be watching possible targets, wanting to arrest the comrades who will attack.

It is important therefore, that the specialized targets should be hit individually or be included within a wider thematic, i.e. the attacks against pharmaceutical companies can be included in the thematic of our opposition towards the science which alienates our life.

Of course, the majority of the thematics and the equivalent targets (i.e. banks, police stations, political offices, churches, journalist vehicles, fascists e.t.c.) is so chaotic that it is impossible to be protected by the guards of authority.

Here we want to stress that it has been written before that FAI/IRF is an informal anarchist network of cells and individuals which acts anonymously. The coordination we propose (as has been proposed by other comrades of FAI in the past) in no way suppresses the autonomy of each cell. The international expeditions of coordinated actions do not monopolize the characteristics of FAI. The cells continue to act autonomously and only when and if they decide to, organize and participate in an international call.

As well, we consider very important in this dialogue of action that besides the individuals and cells of FAI, also participate imprisoned anarchists who support the proposition of IRF. It is a way for whoever of us lacks the enjoyment of direct action because of our captivity, to remain active and “accomplices” in the anarchist revolution.

For the end we kept an invitation we want to address to our brothers and sisters all over the world. We are talking of incidents which we believe can constitute a dynamic call of activation of FAI/IRF. The first is a very unpleasant news which comes from Indonesia and unlimitedly saddens our thoughts. It is about the arrest of three comrades (a fourth got away and is wanted) after the arson of bank. The arrested comrades, according to the police, had on them a communiqué of FAI/Indonesia which expressed their war against the state, as well as their solidarity to the imprisoned anarchists all over the world.

The second incident is two cases of juridical persecutions that will take place in Chile. We are talking of the persecution of comrade Luciano Tortuga, who was heavily injured when the explosive mechanism which he was carrying to place at a bank exploded on him. His injury injured our hearts and our love for anarchy will accompany him in every difficult step. At the same time, on the 28th of

November five anarchist comrades go on trial (Francisco Solar, Monica Caballero, Felipe Guera, Omar Hermosilla, Carlos Rivero), accused of subversive action. Some of them were arrested in the past for the known case “caso bombas”, which is a landmark in the oppressive strategic of the state of Chile against the anarchists. These comrades are brothers and sisters to us without ever seeing their face, but knowing their texts and ideas, we know that their mind and heart dances to the same the rhythm, of freedom and the anarchist revolution.

We believe that the matter of the international anarchist solidarity and liberation of comrades, is one of the steady values and strategic priorities for the anarchists of action. This is why we, the CCF of the period-FAI, invite all the individuals and cells of FAI/IRF to not leave our brothers and sisters in Indonesia and Chile alone. There are words which so beautifully accompany fire and gunpowder, sending a salute and a signal of solidarity to the imprisoned comrades. Every blow against the structures of the state and its society is a factual gesture of friendship, to those who are missing from the nights of fire and are imprisoned in some cell. In this specific expedition of international anarchist solidarity of FAI/IRF, we consider that every symbol of authority (banks, security companies, police stations, courts, prisons, luxury car dealerships, political offices, cameras etc) has a wonderful opportunity to be destroyed. The comrades who are persecuted in Indonesia and Chile are accused of different actions between them, this is why the polymorphism of blows on different targets, is an indication of the undivided front of the new anarchist urban guerilla and the new anarchy. Also, this way the organization of this expedition is facilitated, since the autonomous choice of each target from the equivalent cell is aided and the preparedness of FAI/IRF is tested in practise. Simultaneously, its impossible for the cops to track our planning, since it is chaotic and disseminated into the metropolises of the world like a virus of disorder and destruction. Of course, all comrades must awake and we should not underestimate the opponent.

By organizing the chaos we become more dangerous. FAI/IRF is today the new prospect for the structuring of a Black International of Anarchists, for the spreading of global sabotage and direct action. We propose therefore, the smoke from the destructions, fires and the explosions, to travel from Chile to Indonesia, transferring the vision of FAI over seas and continents.

The imprisoned members of the Conspiracy of Cells of Fire

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