

# Festivals End

## *Some sort of an editorial*

*As this, the third edition of From Here On In goes to print, the British summer season is drawing to a close, and with that, the end of the festival.*

By now, hundreds of thousands of people have flocked willingly through the gates of a multitude of music and other events, lining up obediently to reproduce the values of the town in a field. This year, Glastonbury festival sold all of its 135,000 tickets (£205 a pop), and Boomtown Fair increased its capacity from 5000 in 2010 to 30000 this year. With this desperation to gain access to these and similar events comes the opportunity of the organisers to exploit the potential for free labour. Based on statistics from 2007, 11% of Glastonbury's attendees were not commercial punters, and 6% were volunteers, most probably for one of the corporate charities such as Oxfam or WaterAid, and 4% were performers or crew. The exploitation of those understandably unwilling to pay the extortionate entrance costs, as well as of those wishing to sell themselves and their talents, is the basis of festival economics: create a spectacle - a theatre of marvels -, one desperate to be consumed, and make the consumers create. Festivals exist as micro-economies, with their celebration of locality

and independence being nothing but another sales pitch. In 2011 Glastonbury Festival Ltd's gross profits rose to £22.5 million, with the leading director being paid £60,000, and Michael Eavis receiving £500,000 for 'loss of earnings'. This does not even touch the profits of corporate entities such as Aggreko, the world's largest temporary power supplier with contracts to almost every major event.

The global interconnection of Capitalist relations means the impossibility of independence, for pennies and pounds do not lie dormant in an international economy. The same constants exist in Britain's most rural regions as in the City of London, those being the laws of objective value, mediated exchange, supply and demand. A patch of grass and a valley of tents do not inhibit this, for the products to be bought and sold, be they tangible or abstract, were built in the same factories of slavery and death.

With a lake of people equivalent to the size of Oxford, excited, inebriated and looking for a good time, comes the potential for social unrest, and to control that, authorities require surveillance. The creation of a city results in its treatment as such, and with Glastonbury having a logistical manager whose firm also ran areas of the Olympic

village, it is no wonder that the festival has become such a surveillance feat. A festival is a social monitoring practice, the supposed necessity of which is then sold back to its consumers as fundamental to their safety. This is the political practice of control: convince the surveyed that their surveillance is necessary to their safe existence and they will willingly co-operate in their own policing.

The present and the future, if you will. It is no secret that the organizers of these festivals are creaming vast profits, just as it is public knowledge that the directors of any successful corporate entity are profiting tremendously off the labour of others, but that is the point. The logic of Capitalism transcends any social, political or cultural stereotype. Capital exists in festivals, just as it does in the prison industry, black market enterprise and the media, and is manipulated in a variety of ways to serve the interests of those in its possession. To challenge Capitalism's barbarity, we must challenge it across the board, analyzing its many colours and faces, to reveal the fundamental processes that lead to our social, environmental, economic and political enslavement.



# Letters

*As has been previously stated, one of the main intentions of From Here On In is to provoke discussion. Since the release of #2, we have received a few emails from individuals interested in the publication's contents with questions relating to the opinions expressed. We've decided to publish some of these questions along with our responses, and any further discussion that continues. As a project among many, we in no way profess to have the 'answer', but simply give opinionated analyses as contributions to a wider debate. However, we stand convicted that this Capitalist society is the root of social brutality that must be challenged, so the questions for us are not if, but why and how to address it?*



1: I picked up a copy of your latest and thought it was an interesting read. The two articles relating to prisons got me thinking. I was shocked by inmates working in call centres and found the interview interesting. The thing is this... I accept that where prisons are at isn't working but what are the options if they don't exist? How do groups of people prevent crime without any form of detention or policing? I just don't believe human nature has the ability to do this on its own with no intervention, surely we'd be going back to life being nasty, brutish and short?

FHOI: The primary issue you seem to be raising lies in the concept of crime and the malevolent acts that are conventionally associated with it. Of course, no one wants to have their possessions stolen, be insulted, attacked, or worse, but these heinous acts happen on a daily basis within this society anyway, where the dark shadows of the police, surveillance and prisons loom over everything. Apart from 'normal' individuals undertaking these acts against one another, we are stolen from, humiliated and attacked on a daily basis by those who have taken it upon themselves to control with the aim to exploit the working class. The economic system we live under demands our daily en-

slavement simply in order to survive, with the only people profiting being those in possession of capital (the means of production), to put it simply. Our financial security is then used as a means by which those in power can further invest our hard-earned money into international warfare, pharmaceuticals and urban regeneration (to name only a few), which are then sold back to us as commodities necessary for survival. To suggest that anti-social (for want of a better word) acts are resolved by arrest and incarceration seems wrong when the majority of these acts are committed by those arresting and incarcerating.

Is stealing from the rich (those who have made their wealth through the hourly exploitation of the working class) a negative act in contrast to the collapse of a Bangladeshi factory in which thousands of workers are killed or mutilated because the lords of industrial production put financial profit before human life?

Is setting fire to the symbols and infrastructure of Capitalist society a violent act when put in juxtaposition to the murder of an uninvolved newspaper vendor in London by the police: those who have made it their job to protect Capitalist society and its defendants? Our answer would be no to both of these questions. Not because we wish to have a higher moral standpoint

than the legal system but because the enforced morality of the legal system is more often than not in contrast to our personal ethics.

With the interest of keeping this discussion process concise and manageable, a summary may be that we do not advocate the destruction of prison whilst wishing society to remain as it is, for the two are one and the same. Included in the desire that humans (and animals) may live as free as possible - engaging with who they wish on their own terms with an understanding and respect for their limitations and capacities - is the acceptance that we must take responsibility for our actions: our achievements and our fuck ups. Undesirable actions and situations will always exist, and it is from this understanding that we do not fight for a utopia.

To suggest that life without authority would be as Thomas Hobbes suggested, "nasty, brutish and short", is to impose the malevolent behaviour of humans within Capitalist society into a world free from governance, police, prisons, bosses and their subsequent exploitation. Relationships within this society are fucked-up because of the imposition of exchange values that penetrate deeper than trade, not because humans are fundamentally bad.

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2: My girlfriend and I visited the Anarchist Book Fair a couple of months back, just to get a taster and a feel for what's going on, and we picked up the October 2012 edition of 'From Here On In'.

After water colouring the skeleton on the front in multicolours (I'm a little creative and prone to distraction), I got reading. I could write a rambling, questioning email, but I won't. I'll just say that I'm curious, and I'd love to know more about you, what you do, and how I can get involved.

We -our society-, I suppose, but this society has become something so separate from what I believe and understand that I can see only two options: run and hide, or take a stand and make a change. I'm not a political speaker, but I do have a voice and I believe in people. The one's manipulating us are not the people.

Would you happen to know of any events in Bristol that might be interesting for someone wanting to get involved in exposing the truth in the way that your magazine does? Or even just talks or books that are around?

What is it that Here On In aims for? To make a change, or combat ignorance? I was actually pretty unaware of a lot of goings on until I read some of Laurie Penny's books. I guess they opened my eyes to the level of corruption and police brutality.

I come from an educated, but I suppose working class background. So social inequality has sort of left me with an innate feeling of injustice my whole life.

FHOI: From your emails it seems that these are your main questions (forgive us if this is incorrect): who are From Here On In and what motivates us to produce this publication? What are the options for those enraged by what 'society' has become?

And, what hubs of information or activity would we recommend for those wanting to engage in projects of struggle?

From Here On In consists of an informal network of individuals who, as the editorial of #1 states, "found a mutual understanding in one another: that to hold a rejection of this society in our hearts demands the active participation in its destruction." Those involved predominantly come from various anarchist circles, but in no way do our backgrounds limit our

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means of relating. Through lived experience, theoretical study and practice, we all, in our own way decided that the only way of truly being able to live our lives on our own terms is to attack the processes of Capitalism that fundamentally exploit ourselves and others.

The project consists of no fixed group, and it is just one project among many. The processes of affinity mean that we come together when it is necessary; when our ideas find a certain complementary state and our ends are mutu-

ally conclusive. But at times we may drift apart, pursuing our own independent projects. What brings From Here On In together is the desire to speak outside of our ghettos: to stop looking upon the exploited in this society with a moral contempt and realise that we are the same as everyone else.

What are the options for those enraged by this society? Good question! As Mikhail Bakunin famously said, "The passion for destruction is also a creative passion." Starting from this, for us it is important that each individual expresses their desire to rebel in their own way. However, it is fundamental that we are open to critique, and for us the temptation to "run and hide" is not an option. Rural, D.I.Y land projects in Spain (for example) in no way constitute a rebellion against the exploits of Capitalist society, for whilst they may be organised along autonomous, horizontal principles, ostracising oneself from the war does not challenge its existence.

The distribution of *From Here On In* is aimed at agitating social rebellion. It is one facet of a myriad of ideas that compliment and critique one another with the aim of theorising a coherent revolutionary practice. The existence of an objective truth is one of the most heavily debated philosophical topics in history, so to comment upon it would be naïve. We do, however, see a concrete reality to our daily lives, and the enforcements that have been imposed throughout history in developing ways are ones that must be militantly challenged.

There are a multitude of hubs and outlets internationally that we regularly engage with, and in this edition of the magazine check out the 'Points of Reference' section for other portals with which to engage in discussions and projects of struggle.

To contact, critique or contribute to From Here On In write to:

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*The following text is the English translation of a speech read on a demonstration against police violence in Berlin, Germany. Whilst the publication of this edition of From Here On In has just missed the two-year anniversary of Mark Duggan's death, this in no way retracts from the rebellious poignance of those 'events' in August, 2011. The reference to Slieman is of 32 year old Slieman Hamade who died at the hands of the police in Germany on 28.02.2010.*

## In Memory Of...

On August 4th, 2011, 29-year-old Mark Duggan was shot and killed by police in London whilst riding in a taxi. The cops' and media attempt to brandish him a dangerous criminal is clearly designed to further their own agenda. For us, this is not important. His, Slieman's and countless other deaths at hands of the police is what brings us here.

Mark was a son, a lover, a brother and a father. A resident of the infamous Broadwater Farm housing estate in Tottenham, he was one of the black community whose life was lived under constant police harassment.

For the insurgence that followed, depicted by the international media as the selfish violence of a feral underclass, it is clear that Mark's death was just the fuse that sparked the bomb. With caged housing, unemployment or wage-slavery, racial oppression, constant police intimidation and an unattainable consumer culture, in David Cameron's 'Big Society' the working class is being beaten,

bruised and, as we continue to see, murdered.

The family wants answers for their loved one's death, and others want justice served to the cop that killed their friend, but aside from the fact that the state has, and never will put one its defenders behind bars, the imprisonment of one individual will never levy the continued violence of a system for whom capital is of greater value than human life.

This year it was Mark Duggan, in 2008 it was Ian Tomlinson, and in 2003 it was Jean Charles de Menezes. The ruling class do not die at the hand of a policeman's



Graffiti on the streets of Girona, Spain

gun, nor are they left to rot in the cells of a society based on fear. They are not forced into ghettos or routinely insulted by an hourly wage that will never bring them what the billboards demand. They are not judged according to their skin colour or cultural identity, nor are their livelihoods threatened by the crisis, for their friends in power created it.

Mark's murder shattered the peaceful mirage of the prison island's ruling elite, and let this continue to be so. As the oppressive authorities continue to round up, like sheep for the slaughter, residents of England's working-class neighbourhoods, locking soul after soul in cages of death, we must respond.

**NO MURDER UNNOTICED! NO PRISONER FORGOTTEN!**



# Prisons Most Unlawful Places On Earth

*Whilst the following article focuses almost exclusively on the legal rights of prisoners and their abuses by those in power, it in no way advocates that legal struggle is the only option. All prisoners are constrained within those brutally repressive institutions, but few more so than those locked up in the Close Supervision Centres. The nature and intention of these Centres is that one is stripped of all potential, possibility, and humanity from which they can rebel against their incarceration, so Kevan Thakrar's constant refusal to be kept quiet, and constant challenging of his environment is one that can only be admired and supported. Kevan has now been transferred to HMP Manchester and people are encouraged to write letters of complaint regarding the screws vendetta against him.*

The government's Legal Aid and Punishment Act 2012 which came into effect in April 2013 represents one of the Tories [Conservative Party – ruling right-wing political party in UK] most serious and vicious attacks on the poorest and most disadvantaged groups in terms of their relationship with an increasingly repressive state, removing as it does the right to publicly funded legal redress for the already most powerless in society. The Act also targets prison litigation, which right-wing Justice Minister Chris Grayling claims is “unnecessary and frivolous”. In fact, the Act attacks what were previously legally enforceable basic rights for people in prison and now creates a total legal vacuum as far as those rights are concerned whilst encouraging the prison authorities to do exactly as it pleases with those in its custody. Andrew Neilson of the Howard League for Penal Reform has warned that “without prisoners being able to

access legal aid we may see a collapse in justice in the very place where it should be paramount – within prison walls”. In the hidden and secretive world of prison there exists something that resembles a totalitarian society where those who hold the keys have an almost omnipotent degree of power over those whom they guard and lock-up; inevitably that power is frequently and often grievously abused. If prisoners are denied the right and opportunity to seek legal redress if their basic human rights are abused then they will exist in a condition of civil death.

In some places within the prison system prisoners do indeed exist in such a condition, like those held in the infamous “Close Supervision Centres (CSCs)”. Created in 1998 to supposedly manage the most “difficult” and “challenging” prisoners, the CSCs very soon descended into places of brutality and extreme cruelty, espe-

cially for the disproportionate number of mentally ill prisoners who were dumped in them. Those operating and managing the CSCs were confident that by labelling those confined within them as “the worst of the worst” the courts would turn a blind eye to their treatment, and there would be few if any amongst the prisoners themselves psychologically capable of legally challenging their treatment.

In the case of Kevan Thakrar they were seriously wrong. An extremely intelligent, articulate and determined litigious prisoner, Kevan has throughout his time in prison constantly confronted and challenged the prison system's abuse of power both on his own behalf and on the behalf of other prisoners. It was therefore inevitable that sooner or later he would be consigned to a CSC, and in his case by an extremely traumatic and dramatic route. During 2008 Kevan was in the mainstream prisoner population at Woodhill Prison in Milton Keynes where he repeatedly questioned and challenged abuses of power by prison staff. On the 31st May 2008, a gang of prison officers decided to teach him a very direct and painful lesson in compliance to their authority, and entering his cell they physically beat him up. The incident, apart from the physical injuries, would leave him with the much more permanent mental scar of post-traumatic stress disorder (PTSD). Following his beating he immediately complained to the local Thames Valley Police, who quite simply refused to investigate his complaint. He then tried to use the internal prisons complaint procedure, a mechanism that in terms of investigating fairly staff misconduct is wholly flawed and useless, basically because prison staff themselves determine and decide the extent and outcome of the “investigation”. Predictably his complaint was treated with contempt and basically suppressed. At this point most prisoners usually give-up on trying to air a complaint through the official channels, which is exactly the real function and purpose of the prison complaints procedure, providing of course that prisoners will then learn the lesson that complaining about their treat-

*(continued on next page)*

**COLLATERAL News**

*The following are clippings from the corporate media documenting robberies, acts of sabotage and state oppression in Bristol and the surrounding area.*

**Thursday, March 14, 2013***Car blaze was arson attack*

Arsonists are believed to have been responsible for a car fire in Kingswood. Firefighters were called out to tackle the Honda Civic blaze in Alma Road at 6.15pm on Tuesday.

**Tuesday, March 12, 2013***Safe broken into at Mbargo on Clifton Triangle*

Burglars got away with what police have described as a "substantial amount of cash" after breaking into Mbargo on Clifton Triangle. Intruders managed to get into the popular bar and nightclub in the early hours of yesterday morning and took the money from a safe.

**Friday, March 08, 2013***Robin Cousins sports centre torched*

Police confirm that the fire at the Robin Cousins sports centre was deliberately started after the gutted ruins were examined by fire experts. Footage shows two men in balaclavas starting the blaze at the sports centre in Shirehampton. The arsonists can clearly be seen with a petrol can and feeding the fire with planks of wood. Bristol businessman, Lee Adams, owns the centre and used it as a store for his garden furniture business. He also runs a CCTV camera firm. He said its replacement value was about £1 million.



ment is useless. Kevan, however, pursued his complaint to the Prisons and Probation Service Ombudsman, a body supposedly independent of the prison system and originally created following a recommendation from the Wolf report and investigation into the causes of the Strangeways prison uprising in 1990. By now a thoroughly compromised and discredited body it failed even to conduct an appearance of an investigation into his complaint. So he took his complaint further, to the Parliamentary Ombudsman, Iain Stewart M.P., complaining specifically about the abject failure of the Prisons and Probation Service Ombudsman to conduct any sort of investigation into staff brutality at Woodhill prison. On the 29th June 2012, the Parliamentary Ombudsman upheld Kevan's complaint, describing the behaviour of the Prisons and Probation Service Ombudsman in relation to Kevan's complaint as "maladministration" and an "injustice" to Kevan. The behaviour of the prison officers at Woodhill jail, however, went uninvestigated and unpunished. Soon after his beating-up at Woodhill Kevan was "ghosted" around the prison system for a while before being transferred to Frankland prison in 2010. Frankland, a Maximum-Security jail near Durham, long had a reputation for staff violence and racism, and to whom Kevan, a mixed-race prisoner with a reputation of making complaints, would represent an absolute focus and target for their hatred. It's probable that Kevan was deliberately sent there for exactly that reason. Predictably, soon after his

arrival at Frankland Kevan indeed became a target for racist abuse by staff there, which he confronted and complained about repeatedly. And as at Woodhill, a gang of prison officers one day entered his cell with the intention of teaching him a painful lesson concerning who's in charge, but this time he fought back.

Re-enforcements were summoned and he was "restrained", i.e. brutally worked-over. He was then criminally prosecuted for seriously assaulting the 3 prison officers who had initially entered his cell. At his subsequent trial at Newcastle Crown Court during October/November 2011 Kevan pleaded not guilty on the grounds that his behaviour when the prison officers entered his cell at Frankland was conditioned by what had taken place at Woodhill, the cause of his PTSD. Dramatically, a psychiatrist originally hired by the prosecution effectively changed sides during the trial and supported Kevan's PTSD defence. He was acquitted by the jury, to the fury of the Prison Officers Association who initially threatened to try and instigate a private prosecution against him, and then no doubt decided to leave it to their members at the cutting edge of repression to extract a more personal revenge. After his trial Kevan was transferred to the CSC at Woodhill prison, despite the 'not guilty' verdict and evidence that his psychological condition required proper treatment as opposed to repression and brutality, something that intrinsically defined and characterised the regime in the CSCs. There was never any doubt

that Kevan was sent to the CSC at Woodhill to be detained indefinitely, and not gradually “assessed” and “progressed” back to the mainstream prison population, the official rationale and justification for sending “difficult” prisoners to the CSCs.

A crude, Pavlovian system of “Rewards and Punishments” exists in the CSCs, provided with the necessary legitimacy by prison system employed and corrupted behavioural psychologists, who in fact rarely visit the CSCs, even to assess the condition of the many mentally-ill prisoners confined there; they are employed

simply to provide a legitimate cover for the systematic abuse of human rights carried out within the CSCs.

The various levels of “supervision” or their intensity (the basic level of “supervision” involves the prisoner being held in clinical isolation, or solitary confinement, and denied all human contact, apart from that with a gang of prison officers clad in full riot gear whenever the prisoner’s cell is unlocked for his one hour of statutory exercise, weather permitting, inside an outdoor cage) are determined by how the prisoner responds to the austere and cruel regime operating in the CSCs. Compliance is rewarded with gradual “progression” to less punishing levels of “supervision” and control, until one graduates back to mainstream prison life. Defiance, on the other hand, is punished by a prolonged stay within the most repressive conditions. Kevan, predictably, has remained unassessed within these conditions since he was transferred to the Woodhill CSC in March 2010. Most of the prisoners who share this “level of supervision” with Kevan suffer with severe mental illness, confirmed by the operational manager of the Woodhill CSC, Claire Hodson, and the noise level (screaming, door hammering, wrecking of cells) fills and permeates the self-enclosed unit 24 hours a day. Kevan has endured this hellish place for over two

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years by focusing on litigation and trying to hold the prison system legally accountable for his treatment and that of all prisoners.

Justice Secretary Grayling’s “populist” claim that most if not all prison litigation cases were “frivolous” was a blatant lie and motivated equally by an intention to deny prisoners the right to legally challenge the sort of conditions that exist within the CSCs (“I am proposing to take legal aid away from prisoners who don’t like the prison they are in, or don’t like the cell they are in, or don’t like a part of

the regime”) as it is about the financial benefits to cutting the legal aid bill during a period of “austerity”.

Denied the weapon of legal challenge to the serious abuse of human rights in the CSC system, Kevan is now completely at the mercy of the system and his guards determination to extract full revenge for his acquittal at Newcastle Crown Court. It is unlikely that he will ever return to a “normal location” in prison.

In his response to the governments removal of legal aid for the most powerless, the president of the Supreme Court, Lord Neuberger, warned that people who felt they were being denied justice could end up “taking the law into their own hands”.

Prisoners finally winning the right to be properly legally advised and represented at prisoner disciplinary hearings in 1982 initiated prison litigation cases in U.K. Courts and more or less concluded a period of rather more direct action by prisoners in the form of riots during the late 1960s, the 1970s and the early 1980s. Grayling’s desire to turn the clock back to a time when prisoners possessed no rights that the prison system was bound to recognise or respect might well prove correct the aphorism: “be careful of what you wish for”.

John Bowden, 6729  
HMP Shots  
May 2013

Monday, March 04, 2013

*Intruders refuse to leave roof of building in Old Market Street*

Two intruders got onto the roof of a building on Old Market Street this evening and refused to come down. The pair were part of a larger group who had broken into what was believed to be a former shop. Avon and Somerset police removed them, using trespass legislation, after the owner discovered locks had been broken and entry had been forced.

Monday, March 04, 2013

*Police arrest three over Mangotsfield criminal damage*

Three teenagers were arrested in Mangotsfield after reports of criminal damage to cars and houses in the area. Neighbourhood police arrested two 14-year-old boys and an 18-year-old man, all from Downend, on Saturday March 2.

Monday, March 04, 2013

*Computers and equipment worth £40,000 stolen in school raid*

Computers and cameras worth £40,000 have been stolen from a school in Churchill. Thieves broke into Churchill Academy between February 22 and 25 and stole 40 Apple Mac desktop computers and a number of cameras. The school is having work done to repair its roof and the thieves climbed up the scaffolding and onto the roof and got in via a skylight.

Monday, March 04, 2013

*Trusted Tesco employee stole more than £5,000 from store*  
A Tesco team leader stole

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### Woolwich: Background

*At 14:20 on May 22nd 2013 the British Army soldier, Lee Rigby, was killed in Woolwich, southeast London. Two men of Nigerian descent ran him down in a car before dragging his body into the road and repeatedly stabbing him. The men then waited for the police to arrive before charging at them, gun and cleaver in hand, but were subsequently wounded.*

*The men, who we are told were raised as Christians but converted to Islam, told passers by that they had murdered Rigby as vengeance for the murder of Muslims by the British Army, as well as later telling a journalist, "So what if we want to live by the Sharia in Muslim lands? Why does that mean you must follow us and chase us and call us extremists and kill us?"*

# The Many Faces of Fasc

It is stating the obvious that the last year has seen a massive shift to the right both in England and across Europe. In France the anti-gay marriage lobby has reached staggering new heights with the murder of anti-fascist comrade Clément Meric and the gain in popularity of the Front National. In Greece, Golden Dawn seems to gain more power every day. In the UK, words such as 'austerity', 'Islamophobia' and 'scapegoat' have become everyday in the jargon and analysis surrounding the recession and the cuts. Within this framework, conservative groups with both a big and small "C" have morphed, grown and capitalised on the current economic climate. Events such as Woolwich, the (unsuccessful) Dewsbury attack on the the EDL march there, the Boston marathon bombing and the Muslim paedophile ring in Rochdale have also been used by the far right to push their racist agendas. Up and down the country the right, and specifically fascist groups, have gained in strength and audacity. The combination of a wide ranging attack on public services and an increase in racist rhetoric from the government is the perfect combination of factors to increase right wing sentiment. Unsurprisingly, the mainstream press laps up the 'statistics' and 'facts' that are offered as a rationale for an increased criminalisation of migrants, the working class and anyone who doesn't fit into the so-called 'big society'.

Staggering new levels of xenophobia have been reached recently, but the tradition from which this stems is well established. It is not just the far right who have been capitalising on the events outlined above. The government presents bogus "news" items through various mouth-pieces in order to distract. An example of this is the creation of the "white working class" who are presented as distinct from and at odds with any other people who are at the bottom of the pile. Stereotypes created in the mainstream press become solidified and simplified within far right rhetoric, so that all Muslims become paedophiles, and terrorists. The "you're either with us or against us" victim mentality is used in a vicious way as fascists portray their nationalistic bile as a mere attempt to stand up for their "democratic rights" and "national identity". An example of this is the nonsense spouted by Tommy Robinson when he was arrested recently. After an EDL demo in London was banned in connection with the Woolwich case, Robinson and Kevin Carroll decided to do a sponsored walk for charity. On arrest, after an altercation with an antifascist, Robinson claimed desperately that the police were "enforcing Sharia law". Unsurprisingly, he didn't elaborate on this. There is much needed analysis to be done on the connection between parliamentary parties and fascist organisations such as the ones outlined in this article. However,



# cism

whilst UKIP and the BNP are both gaining popularity it is time to look explicitly at fascist groups outside parliament. Though these groups do not exist in a vacuum, it is beyond the scope of this article to analyse the 'right' as a whole entity. It is however important to note that in the current social climate there has also been an increase in a grey zone of groups championing 'patriotism'. Organisations such as Help for Heroes, the 'Strong' movement (which organised over 33 marches across the country on the 23rd of June in connection with the Woolwich attack, one of which was in Bedminster) and the newly established 'Armed Forces Day' formally distance themselves from groups such as the EDL. However, it is clear that there is a demand for this kind of nationalistic outpouring, which dresses itself up as 'family friendly' whilst repeating the same messages as fascist groups. Those familiar with the 'March for England' (MfE) in Brighton (and which is now coming to Portsmouth on 'Trafalgar Day'; another dubious celebration) will be familiar with this drill. It is also not unheard of that supporters of these groups are largely transferable. A quick dig on Facebook reveals the overlap between the EDL and groups such as 'Strong'.

Anyone looking online will see unquantified exclamations by both the right and the left proclaiming various 'wins' in relation to street based fascist organising. This raises sev-

eral questions: have the tactics of fascist groups changed? How can we confront them? What have been the failings of the left in dealing with fascism? How can we challenge the often inaccurate analysis of leftist groups in their understanding of fascism? What is the place of emerging resistance such as the 'Antifascist Network'?

The amount of fascist activity in the last twelve months has been phenomenal, and especially in the last few months post-Woolwich. Events in Bristol and the South West can be viewed as a microcosm and example of what is occurring across the country. Since the EDL demonstration in Bristol last July (which was touted as an example of their decline in number), there has been an increase in disorganised 'flashmobs' such as the one which happened in St George in May under the banner of 'Help for Heroes'. This flashmob was basically a pub crawl for local fascists culminating in a police kettle on Church Road in a pub for several hours before a mass arrest of their gang. They were definitely made to feel unwelcome by residents of East Bristol. The following weekend up and down the country there were "wreath laying" demonstrations in honour of Lee Rigby, coordinated to happen simultaneously with the BNP rally in London. Bristol was no exception and a small number of fascists did manage to lay a few wreaths, but in a very furtive way, and outnumbered by antifascists who held a demo at the cenotaph.

This year has seen various fascist groups morph and change. The infamous 'Infidels' (the militant end of the EDL) had a brief rise in numbers after denouncing Tommy Robinson - EDL "leader" - but this degenerated quickly into infighting. The creation of the English Volunteer Force is a new face for fascism (many of the rank and file live in

the South West and Jason Locke, leader, is based in Weston -Super-Mare) as well as English National Resistance. It is interesting to note that the initiative organised across Bristol in the run up to the last general election, which was a collaboration among different anarchist groups to challenge fascism and racism across the city, was called 'Bristol Resistance'.

The EVF recently held a 'meet and greet' in Bridgewater which was attended by local antifascists in an information gathering capacity. Despite having similar politics to the EDL, and much overlap within their membership and fan base, groups such as the EVF, ENR, MfE, Casuals United (so-called "peaceful hooligans") and the 'English Nationalist Alliance' all consciously distance themselves from the street based attacks that have become synonymous with the EDL, instead focusing on the perceived threat to some unquantifiable concept of 'national identity' that exists today. Last year saw the EDL branch off into parliamentary politics with the emergence of the British Democratic Party and British Freedom Party. There are now a whole host of nationalistic groups fighting for the fascist vote: The English Democrats, English Independence Party, One England and the English Peoples Party. A recent development, the English Radicals, are now calling for anti-capitalist nationalist representation in parliament.

In among the onslaught of new fascist splinter groups, some more well established groups have also been organising around the place. The BNP most noticeably organised the big post-Woolwich demo and are trying hard to rehabilitate themselves to capitalise on the shift to the right within parliamentary politics. Antifascists from Bristol also recently attended a National Front demonstration ('World-Wide White Pride Day') in Swansea. Fascists were pitifully outnumbered and looked fairly miserable. The samba drums and chanting of the UAF and the heavy police presence combined with the grim spectacle made everyone feel fairly down! The NF demo in Swansea was also accompanied by another phenome-

non which has seen a resurgence of late: the fascist gig. Blood and Honour played at a secret location after the demo. In early June a Greek neo-nazi band, Der Stürmer, with connections to the Golden Dawn played in London. Blood and Honour have two upcoming dates in London and Bristol. In Bristol there are several known fascist punks and skins and a music shop, 'The Last Resort' run by long term fascist Chris Pugh. The fascist Oi band Close Shave also played recently, well known for their nationalist politics.

The left, and specifically the bourgeois media, has been keen to declare a decline of the EDL. It is a mistake that many groups, including anarchists, have made. One of the possible barriers to people engaging in street based antifascism has been this air of self-congratulatory, sexist and classist commentating after fascist mobilisations. Whilst it is easy to laugh at groups like the EDL, and dismiss their rhetoric, they are fully dedicated to capitalising on the current climate and no one can deny that whilst their demonstrations have a certain amount of drunken brawling, they are committed to their particular flavour of far right thinking and often get numbers out despite the infighting and increased police attention. It is also clear, given the breadth of nationalist events, and the use of tools such as 'meet and greets', secret gigs, 'family outings' and marches which publicly denounce violence, that anarchists and antifascists need to carefully consider how to most effectively combat fascist groups while gaining support and involvement from people in the areas they operate. Just as the right create grotesque caricatures based on concepts employed by the state, so it is also a common mistake of the left to reduce fascist groups to overly simplified stereotypes. In doing this, antifascists do not analyse why these groups are becoming more popular, and also

## Sharia Law

*Sharia is the fundamental religious concept (or law) of Islam systematised during the 2nd and 3rd centuries of the Muslim era (8th & 9th centuries). It is taken from the supposed words of Muhammad presented in the Quran - the primary religious text of Islam - as well as the collective reasonings of Muslim Imams or other religious leaders. Sharia's strict laws cover almost every aspect of social, economic and political life, but can be broken down into three main sections: faith, ethics and the daily acts of a Muslim.*

**Smug complacency, or condescending liberal rhetoric is all too pervasive in responses to fascist agitation**

fail to acknowledge what it is that fascist groups offer to those that follow them. Smug complacency, or condescending liberal rhetoric is all too pervasive in responses to fascist agitation. A demonstration held in York recently got some mainstream media coverage by responding to the fascist demonstration occurring at a mosque by offering tea, biscuits and football.

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The tea and biscuits theme continued the week after where some leftists made placards of tea pots for a counter-demonstration. Cringe-worthy banners (and chants) that sloppily mistake fascism and Nazism, and regurgitations of concepts used by the state in an attempt to appear benevolent such as 'inclusion' and 'community' are the staple of most UAF counter-demonstrations. "Suck on my cultural diversity?", no thanks! With responses like this it is not surprising that so many people feel uninspired to engage with street based antifascism. The EDL continue to plan large scale demo's and this summer will see them return to Birmingham and Tower Hamlets. In the autumn there will be marches by many other fascist groups, such as MfE and the so-called 'Smash the Reds' march in Brighton (a MfE rematch). The fascists have been very active of late, and show no signs of

letting up. As this article has focused mainly on the South West, little attention has been given to the increased hold that fascist groups such as the EDL have got in areas such as Lincolnshire and the North East. Solidarity and thoughts to comrades in those areas.

It's not all doom and gloom though. Antifascists across the country have been committed to information gathering, confrontation and responding to fascist rhetoric. After the murder of Clément Meric there were solidarity actions across Europe and several in England. There has been a noticeable outnumbering of fascists at several of their post-Woolwich events, such as the BNP march, and the wreath laying weekend. However, there is clearly a committed number of people working hard to mobilise around issues relating to race and nationality, and to capitalise on every dodgy headline or comment from the government calling out "scroungers", "bogus asylum seekers" and "extremists". No doubt over time - and if history is anything to go by, not much time - many of these groups will descend into infighting, irrelevance and collapse but we need to be there to give them a helping hand and remember that organisations come and go but both the ideology, and the fascists that cling to it, remain. They will without doubt soon find a new outlet for their bile.

The Antifascist Network exists to support regional groups in their autonomous organising, and to provide a space for information sharing on these issues. As this article has aimed to show, there are many faces of fascism in the current climate and constant vigilance is required in analysing and understanding them. As the phrase on banners at the many solidarity demonstrations for Clément Meric said: "Never Forgive, Never Forget".

Always Antifascist

Resources:

[antifascistnetwork.wordpress.com](http://antifascistnetwork.wordpress.com)  
[fashwatch.weebly.com](http://fashwatch.weebly.com)  
[stopmfe.wordpress.com](http://stopmfe.wordpress.com)  
[www.edlnews.co.uk](http://www.edlnews.co.uk)

**COLLATERAL News**

more than £5,000 in cash from tills at the company's Eastgate superstore. She pocketed wedges of notes over the course of a month in the supermarket's counting room, but was finally caught by security guards after staff raised the alarm over the missing cash.

**Friday, March 01, 2013**

*Three jailed over arson attack at Weston-super-Mare mansion*

Three men from Weston-super-Mare have been jailed for an arson attack which wrecked a historic country mansion in Somerset. Sandhill Park at Bishops Lydeard, near Taunton, was built around 1720 and had an illustrious history as a private home, a prisoner of war camp and military and civilian hospitals. But in the early hours of November 22, 2011 it was torched. It took crews from six fire engines almost 12 hours to bring the blaze under control. Rebuilding the already-derelict Grade II\*-listed building could cost up to £10 million, Taunton Crown Court was told yesterday.

**Tuesday, March 19, 2013**

*Police to hand out 'scratch and sniff' cannabis cards to help public report cannabis factories*

Police will be distributing "scratch and sniff" cards to the public to educate and inform them about the signs to spot and detect cannabis farms. The campaign has been launched by Crimestoppers to tackle cannabis cultivation in the UK. The growing crime has seen a 15 per cent increase in cannabis factories in 2011/12. Hotspot areas targeted in the campaign include London, Greater Manchester and Avon & Somerset, which have all been identified as areas with the highest number of cannabis farms in the UK

**Wednesday, March 20, 2013**

*Gloucestershire police paid under-*

*"I tell you mate, I can't wait 'til I can fuck this job off, it's killing me!"*

*"Oh yea, when you gonna be able to do that then?"*

*"Well, never! I'm gonna have to do it every fuckin' day until I die!"*



## - A Conversation in Brighton

Nobody, or at least very few, genuinely wants to work. To rise from their bed any day of the week in order to do nothing but take orders from others for someone else's gain. Work tires, bores, exploits and oppresses. It is sold to us as a means of being useful to this society, creating an identity for ourselves and as the only way we will learn a skill. But if we refuse to accept these lies designed to root our economic chains even deeper because they become entrenched in our own minds, then a whole new realm of questions begins to manifest. Many, including ourselves, have attempted an answer to some of these by turning to illegality; engaging in means of making money outside of the conventional logic of legal, waged work. To list these would be impossible, for almost every aspect of com-

mercial industry has loopholes and weaknesses that can be exploited for financial profit. From drug dealing and black market trade to insurance fraud and armed robbery, the myriad of ways one can earn a living without conforming to the legal framework is almost limitless, but does not answer the question of how one can not only avoid work, but also destroy it.

Any activity undertaken with monetary gain as its sole aim constitutes labour. Be it legal, illegal, simple or strenuous, the processes we go through in order to financially provide for ourselves are very rarely ones we would otherwise choose. A burglar may enjoy breaking and entering just as a chef enjoys cooking, but it is unlikely that the reason for which they are undertaking that activity is to be enjoyed: that being, economic surviv-



al. Of course, the burglar, dealer or fraudster sees much greater returns on significantly less labour than the chef, shop assistant or data entry clerk, and it is for this reason why individuals turn to crime for money, be it organised or not. But this enjoyment does not prevent that activity from constituting labour, simply because it is done within the context of personal, financial profit.

The economic system we live within (Capitalism) uses money as its primary means of mediation. Whilst new forms of capital spring up all the time, becoming ever more immaterial, money remains a constant. Whilst engaging in financially motivated illegal activity shows a refusal to earn low wages for hours worked, it in no way constitutes a rebellion against this brutal economic infrastructure. In many cases boss' still exist in the form of those high up in organised crime networks; financial, social, and in some cases even political profit are always the aim; and in many cases the capitalist mode of production is continued and repeated. It is no secret that the rich and powerful engage in illegal activity, for scandals relating to the tax evasion of politicians, black-market arms deals between national militaries and insurance fraud from high-end jewellery outlets are daily occurrences in the international media. Even the most recently revealed undercover police officer, 'Jason Bishop', was said to have used a pirate DVD manufacture and distribution operation as his professional cover!

To agree that not only work, but the society built around it must be destroyed in order for people to be free to engage with and on whatever they choose, means that the concept of legality as a whole needs to be challenged. One cannot oppose a society by acting in its reverse. Just as one cannot challenge conventional gender roles by creating a myriad of new categories of identity, the restraints of legality are not challenged by acting illegally. It was a criticism levelled against the infamous French bank robber of the 60s and 70s, Jacques Mesrine, that

to rob a bank in order to live a luxurious existence only compliments Capitalist society, not attack it. This criticism stands today, and whilst we find affinity with those who engage in financially motivated crime as a means of modestly supporting themselves, their projects, and those around them, the criminals that just want to get rich – reproducing the imposed desires of this society – must be critiqued by the same standards as the conventional ruling class.

No act in which personal, financial profit is the sole aim constitutes a revolutionary act. To steal from the rich so as to support subversive projects suggests a revolutionary re-distribu-

**We do not wish to simply flip the coin, but destroy it in its entirety.**

tion of wealth, but given the economic (and social) poignance of money and capital, no act that simply reproduces their role in this society can in any way challenge the brutality we experience at their hands. In challenging the daily constraints of legality we must push forward with an *alegal* practice, that being one that does not recognise its lines and divisions. This does not mean doing whatever we want, because, obviously, all actions have consequences, but simply means not choosing a certain course of action *because* it is one of the two, but regardless of it and taking the necessary precautions.

Anyway, just a thought.



## COLLATERAL News

*cover informants £166K to catch most wanted*

Former criminal police informants netted more than £166,000 over five years from the force, given in exchange for intelligence used to land criminals at large. Receipts obtained by the Echo through the Freedom of Information Act have revealed the force made regular yearly payments to the informers ranging from £31,000 to £35,000. Figures showed that in the 2007/08 tax year, Gloucestershire police paid £34,537.07 to undercover informants and then an even higher sum of £34,983.70 the following tax year. Payments significantly dropped to just above £31,000 for the two years after. But most recently, the figure shot back up with police paying out £34,000 for information in 2011/12.

**Monday, March 18, 2013**

*Vandals smash up Christmas lights in Wotton-under-Edge*

Vandals have smashed the Christmas lights display in Wotton-under-Edge. They climbed onto a flat roof at a pub in Market Street on Sunday between 1.15am and 5am before damaging the lights. During the incident a fibreglass figure also fell from a wall.

**Wednesday 20 March 2013**

*Disabled prisoners ill-treated*

Two severely disabled prisoners were locked in a cell designed for a single inmate for almost 24 hours a day, a damning inspection of an "overcrowded" Victorian jail reveals today. The elderly men, who had not showered for months, relied on fellow prisoners to take them meals at HMP Winchester. Staff efforts were said to often be "haphazard, inconsistent and badly coordinated" while "foul abuse" was going unchecked towards vulnerable inmates, of whom four in five feared for their safety.

**COLLATERAL News**
*Bristol man arrested on suspicion of blowing up cash machine*

A man from Bristol has been arrested on suspicion of blowing up a cashpoint at a petrol station. Thieves detonated a device at the machine at Texaco in Amesbury Road, Weyhill, Hampshire, early on Sunday morning. No-one was injured, despite the ferocity of the blast. CCTV footage captured the explosion which left bank notes strewn on the ground.

*Prisoner accused of arson*

A woman who suffered burns in an incident at Eastwood Park prison has been charged with arson.

*Man bailed after arrest on suspicion of damaging cars in Cotham*

A man arrested on suspicion of damaging up to 40 vehicles in Cotham at the weekend has been bailed, pending further enquiries by police. The Post reported yesterday that cars, vans and motorbikes parked in Hampton Road, between Elgin Park and Chapel Green Lane, and others in Great George Road had been targeted.

**Wednesday, April 10, 2013**
*Quedgeley bank robbery bomb thieves could be a roaming gang*

Thieves cracked open a cash machine in Quedgeley using a bomb. Up to £100,000 was snatched during midnight raid on the HSBC branch at Quedgeley's Olympus Park on Monday night. They smashed their way in through the front doors before blowing up the machine inside. They then stuffed cash into a plastic bag before getting away. A forensic officer said that the cash machine had been 'obliterated' by the blast. It is not the first time the branch has been attacked. In September, two men made off with up to £100,000 after ram-raiding the

# Struggle

*\*Struggle or Starve was the slogan of 150 demonstrators in Wales the September prior to events in Old Market. The march was broken up by police charging and attacking the demonstrators with batons.*

# or Starve\*

When one hears the two words 'Bristol' and 'riots' together, immediately one jumps to the St Pauls riots of the 1980s, or maybe more recently the confrontations on Stokes Croft in 2011. Whilst material is available on nearly all historic conflicts in Bristol, events that have received considerably less interest are those born from the 'depression' of the 1930s.

Following the economic crash of 1929, the interwar period of the 1930s was witness to a great banking 'crisis', mass unemployment, widespread ridicule of the political class and brutal policing against demonstrations and acts of opposition. It was in this context, as national unemployment hit 3.5 million (estimated at 26,561 in Bristol) in 1932, that Old Market street - which was, back then, one of the primary shopping streets in Bristol's city centre - played host to the February 9th and 23rd eruptions between Bristol's unemployed and the police.

In January, 1932, it was announced that local unemployment benefits would be cut by 10%, a move that

would increase the economic burdens on Bristol's working class considerably. Within ten days of this, on February 9th, 3,000 people marched down Old Market only to be met by a double line of police blocking the way to Castle Street and the Council House beyond. Attempts to divert the marchers down side streets failed and the order was given for the police to draw their batons and charge the demonstrators. The police quickly called up reinforcements and mounted officers charged the crowd.

Despite this, 800 marchers reached the Horsefair where a number of speeches were delivered. After the meeting many of the demonstrators began to harangue the surrounding police, and when a car burst into flames, more violence broke out and the police made the only two arrests of the day.

Two weeks later on February 23, an even bigger demonstration of some 10,000 marched down Old Market Street, and the fighting was even more bitter and prolonged. The Chief Constable had planned an attack on the 'leaders' of the procession, and as the

marchers finished their winding route back onto Old Market Street, police hidden in the annex of the then Empire Cinema on Carey's Lane broke out and split the demonstration in two. Chaos ensued, and as police chased demonstrators up Old Market and neighbouring streets, rioters ransacked scrapyards, coal lorries and vegetable traders to gather ammunition for their assault on the servants of state. Rioting spread further up into St. Phillip's and St. Jude's before settling down after a couple of hours.

But these two events were not the end of it. Demonstrations fronted by the National Unemployed Workers' Movement (NUWM) continued across the country, to the point that the National Government announced that if protests continued the benefits means test would have to be abandoned. Protestors were consistently beaten, injured and arrested, all for the desire to have the means to survive.

Whilst the complex processes of Capitalist democracy mutate and transform, the conditions of life for those forced into subjection often do not. Many of the political and social conditions of 1932 will ring bells of today's supposed climate, and for those in power World War 2 was not an unexpected event at this stage. The unemployed, such as those demonstrating on the days documented here, have always been a free commodity in the context of military conscription, and the mythological 'national unity' that war is said to bring will have undoubtedly helped quell the rebellions of this decade in history.

Whilst the events of the days briefly documented here are ones many will find affinity with, they are also to be learned from. The struggles of the unemployed will nearly always be reformist in nature, for in the NUWM demanding the non-implementation of the cuts and a programme of public works to provide employment, they were inadvertently demanding the smooth continuation of a Capitalist economy. If one is constantly demanding to have access to work, one will never act towards its destruction.

*The author of this article would like to thank Bristol Radical History Group for much of the information presented. They themselves have produced a pamphlet entitled "Bread or Batons?: The Old Market Riots" as well as many more that detail hard to find periods of local and national history.*

*For more information go to their website:*

*<http://www.brh.org.uk>*

## COLLATERAL News

front doors as the cash machine was being loaded up. No one has ever been caught for that crime but police said they are not linking it with the latest attack.

### Monday, April 08, 2013

*Thieves take four off-road bikes from British championship event near Nailsworth*

Thieves got away with off-road motorcycles worth thousands from a British championship event near Nailsworth at the weekend. Three Husqvarna endure machines and a Jotagas trials bike were stolen from the awning of the Freestyle Husqvarna team at the British Sprint Enduro Championship rounds one and two at Chavenage. All four bikes were padlocked and they were taken overnight between 9.30pm on Friday to 7.30am on Saturday. Together their retail value is estimated at around £25,000.

### Wednesday, April 24, 2013

*Prison admission policy slated*

An MP has condemned admissions to Leyhill open prison after two inmates walked out and embarked on a month-long crime spree. The inmates admitted absconding, attempting to rob a shop and car-jack a vehicle, and assaulting a man. They were jailed at Cardiff Crown Court for 12 years, and four years and eight months respectively yesterday.

### Friday, April 26, 2013

*Three arrests as bags of copper piping found*

Three men have been arrested on suspicion of burglary after being found with rucksacks full of copper piping near a former Weston-super-Mare hotel. A member of the public called police during the early hours of yesterday morning after spotting some men acting suspiciously near the former Royal British Legion Hotel on Hopkins Street.



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# Nothing is Over

**T**he following claim was posted on UK Indymedia on June 22nd, 2013. It is not an isolated event, and comes as part of a broader context, both locally and internationally, of acts of sabotage against capital's oppressive infrastructure. Originating in Italy in 2003, but never really making a mark on history, the FAI (*Federazione Anarchica Informale* – *Informal Anarchist Federation*) has found resurgence in recent years and has spread across the world. FAI 'cells' are now active in Greece, Italy, Chile, Mexico, Brazil, Spain, Russia and here in the UK, to name a few.

Hidden inside a quiet business park in Portishead, just outside Bristol, is a UK Border Agency office from where an immigration crime team work with police, including launching raids in the south-west. We visited Thursday [June 20th] night into Friday (with the death of anarchist Carlo Giuliani in combat with police during the G8 summit 12 years ago still fresh in our minds) to set fires that damaged the building and burnt 6 vehicles stationed there - 3 cars, 2 blacked-out people carrier vans (known to be used for dawn snatches of immigrant family groups) and 1 large van. The border regime mercenaries draw the attention of our

total contempt the same as any other cop does, and now this long arm of the State has felt that we are close and we don't stop.

A couple of weeks earlier, high noon on Sunday 2nd at a Tascor corporation depot at a Cribbs Causeway/Patchway area trading estate, 2 minibuses with barred passenger windows had their windscreens smashed and multiple dents to the bodywork of the cabs. Tascor (formerly Reliance Secure Task Management) work for the Border Agency and Border Force to 'escort' detainees between immigration prisons and to their deportations, utilizing the consequence-free violence their position furnishes them with such as during the recent forced removals of Marius Betondi and Raul Ally, and are the largest private sector provider of this 'service' worldwide (having taken over these duties in the UK from Group 4 Security in 2011). They also run designated holding rooms and short-term holding facilities throughout the UK as well as for UK border forces in Calais and Coquelles, France. Capitalism profit greatly from a pool of cheap migrant labor, including known 'illegals' who are even more vulnerable to the bosses' blackmail. The State criminalizes those they decide are non-productive, utilizing poi-

sonous nationalism to further divide the exploited (like the recent wave of hatred against anyone thought to appear 'Muslim') and to win elections. The 'lucky' migrants get to arrive in the slums of alienated Western society and are thrust into competition with other urban poor, the 'unlucky' or unprofitable in deportation prisons, in both cases governed by fear and racialized policing. However this sorting of human bodies doesn't always go as smoothly as planned: mass hunger strikes in Dutch detention facilities and heavy rioting on the streets of Sweden are recent instances of refusal to submit to such degradation.

We don't want a world where the tyranny of immigration bureaucrats can mean the difference between life and death, and unique beings are categorized and labelled to wring the maximum profit and subordination from us all. The legend has it that 'we' are lucky to live here, under democratic totalitarianism with some comfortable cages and technological addiction to escape from reality. But in fact we are surrounded by depression, divides of wealth and race and gender, devoid of any earth-based self-sufficiency and dependant on the very machine we hate. This machine is only fuelled by rampant exploitation here and largely in the countries that migrants have fled from, creating a disgusting feedback loop as industrial civilization consumes everything in its path. We want to demolish the myth that there is any good place to be within a global system of interconnected misery.

Our struggle is far from the calls for peaceful (re)integration of 'illegals' into this faceless society. We also don't want to set ourselves up as advocates of homogenized groups of migrants, nor to sanctify them all for their specific oppression. Instead of abstract humanitarian charity, we search for the rebel affinity that may be found with migrants who maybe want more than a different regime, and who breach borders, wound guards and destroy prisons from the Mediterranean to Australia; that may be found in the hearts of those who self-organize, with or without accomplices.

Borders are just one significant expression of the currently dominant order,



in a world of divisions both physical and psychological, of walls segregating populations, classes and imaginations. Our attack carries the seeds for another world. One where each and every creature is free to roam as they choose. Our borderless solidarity bursts out like our flames for people struggling for life unchained, for Gabriel Pombo da Silva, the CCF imprisoned members, comrades raided in Belgium, Marco Camenisch, Henry Zegarrundo, the anarchists held in Italy and Denmark, the dignified criminals, lawless fugitives, rebellious migrants and other socially disaffected who arm their rage to fight for liberation. We would consider this our leaving gift to the UK Border Agency, due to be renamed and reorganized in the future - except it turns out it'll mainly be "the same jobs", "in the same places", "with the same mission". We know that their same regime of exploitation will continue more adapted and integrated, so likewise our war is perpetually against all forms of categorization and control that attempt to hinder free movement and wild life on Earth. Nothing is over, everything continues.

*FAI Borderless Solidarity Cell*

# Antifascist Attack Bristol

*The words that follow were found on the website 325.nostate.net on August 7th.*

At 3am on Tuesday morning (August 6th) the County Sports Club on Colston Street was attacked. 4 windows were smashed each with 2 panes and SMASH FASCISM was painted on the wall. On July 13th the County Sports Club allowed Close Shave to play, a fascist punk band that have played regularly with Screwdriver\* and on the bill of Rock Against Communism. Their lyrics advocate bringing back the death penalty for immigrants and gays amongst other things.

Let this be a warning when polite requests fail. Anyone supporting or promoting the racism, homophobia and totalitarianism of the far right (or left) deserves this kind of treatment.

***For freedom of movement and  
freedom of sexuality!  
For freedom.***

*\*Screwdriver are a neo-Nazi rock band formed in England in 1976. They have played a leading role in the 'Rock Against Communism' movement, a violently far right musical subculture originating in opposition to the 'Rock Against Racism' concerts.*

## Projects to look out for...

Elephant Editions

*Long running Anarchist translation and distribution project  
325*

*Insurrectionary anti-prison magazine of social war and Anarchy. Website contains up-to-date international news and action reports  
325.nostate.net*

Bristol/UK Antifascist Network

*Local/national network of individuals and ideas opposing the rise of far-right activity*

Troploin

*French collective publishing excellent analyses of Capitalism, both historical and contemporary*

Kate Sharpley Library

*Anarchist distribution archive based in the USA and London providing often hard-to-find historical books and magazines*

Act For Freedom!

*Website predominately relaying news from the struggles in Greece, but including reports of rebellion from across the globe*

Pantagruel

*Internet archive of the writings of Italian Anarchist, Alfredo Maria Bonanno*

