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2. Clear indication that you would like the piece to be printed.

Deadline for issue #6 is NOVEMBER 15th

WILDFIRE
c/o The Future
PO Box 3133
Bloomington, IN 47402

TIME...IS NEVER WORTH MY TIME
BY BOOTS



I sit in Plato’s cave and gape in amazement at how the shadows cast shade upon my life. I yearn for escape and am met with complete and utter ineptitude by the system...fuck em. Fuck em and feed em beans! Year 9 of my incarceration and these bastards steal my health, they rob me of my youth but my revolutionary fervor burns brighter than ever! With radiance to parallel the sun! My comrades are my ambrosia. You are all so beautiful in the way that a school of fish all move in the same direction at once. I thank you for staying solid as rocks until the casket drops. The love and camaraderie that we have for one another is sexy. I know that as I struggle in the system that I am not alone. Liberation from this oubliette will occur one day for me...but for those who have no release date we must continue to fight the good fight for them, hold their hands when they are weak, and pour gas on the flames when they are strong.

Our words are our weapons so let’s hold em at gun point! For who will guard the guardians? “Ouis custodiet opsos custodes?” Might over right is the nucleus of this gulag. Hear our voices too! I read a Harvard study that said prison guards, police, and parole board members actually have a reduction in brain activity when they see us. That is why they dehumanize us. They reduce us to animals by saying “They’re like a pack of wolves,” or “they’re catty.” We are human beings and as such none can justify silencing our voices! We live still! Ten million years of revolution will not have us surrendering to the parasitic slime who seek to silence us! Rise above! With a stamp of our BOOTS and a raised fist salute!

Don’t fall into the tempting abyss of complacency. When

you are bucking Johnny Law you are not alone. We are everywhere, fighting as well. So to all my comrades in struggle I send you love, respect, and solidarity, and when they push you backwards, leap forward instead.

Keep it punk rock!
Boots

Julia Wheelwright #135746
Utah State Prison
P.O. Box 250
Draper, UT 84020

ASSUMING THE RISK OF DEMANDING REAL SOCIAL CHANGE REQUIRES IMAGINATION AND DARING

BY LACINO HAMILTON



Most Americans hold an image of police terrorism formed by its spectacular, brutal, and murderous results. That is, broken windows theory, racial profiling, or shooting and killing members of the Black community without provocation – the more flagrant forms of state repression. In other words, Americans view part of the repressive process as if it were the whole, because this part is the most visible and impacting aspect, and the aspect most portrayed by all forms of media.

But what everyone should know is that police terrorism is a permanent part of poor and oppressed people’s lives. That is, state repression does not come and go, it merely becomes more or less evident as its spectacular episodes are spaced closer or further apart. It is a permanent blanket covering working class and poor communities, communities of color, marginalized communities, and other communities that have been “othered.”

Many white Americans may not think this is so because terrorist police actions are outside of their reference base; because there are no police speaking up and against the day-to-day harassment, brutality, and violence that constitutes “doing their job”; because seldom are there findings of wrong-doing by police that investigate other police; and because prosecutors almost never bring charges against police. Even capturing police abuse and murder on videos does not seem to be enough to convince some people that police terrorism is not just a figment of Black people’s imagination.

Many Black people themselves may not think this is so also because they do not notice the difficulty they have trying to breathe under the blanket of violence, oppression, exploitation, and indignity. This is because long gaps between spectacular episodes have given them the impression that police terrorism has been corrected or is the product of rogue police, the so-called bad apple. But it is there all the time, even when there is no video tape to

prove it. Many Black people have simply learned to move under the weight of it, and now consider overt forms of racial and class discrimination – state repression – to be “normal.”

Only when someone is shot at 137 times during a traffic stop; or choked to death by police for selling loose cigarettes; or someone allegedly shoots themselves in the chest after being searched, handcuffed from the back, and placed in the back seat of a squad car, etc. – only then do we begin to talk about a “new” wave of police terrorism, as if the “old” was somehow passed on, spent itself, or was crushed by the latest Justice Department investigation or legislation mandating body cameras or some other half-measure that does not deal with the real problem – persistent poverty and unemployment, engineered under neoliberalism by the failure to carry out needed social investment, produces increased demand for social control and repression.

All over the world, police forces, or the equivalent thereof, police poor and oppressed people, those at the bottom of their social structure, in brutal and murderous ways. Race is a fundamental concept that has profoundly shaped, and continues to shape, the culture of America, the history, policy, economic structures, and yes, policing too, but it is not the only concept.

The notion of “intersectionality” was advanced by legal scholar Kimberle W. Crenshaw, who argued that failure to grasp how categories of race, gender, sexuality, and class dynamically interact and shape one another, leads to fragmented politics – partial awareness, reform-oriented organization, and emotional-based mobilization.

The literature on intersectionality has, according to authors Michael Omi and Howard Winant, clearly demonstrated the mutual determination and co-constitution of the categories of race, class, gender, and sexual orientation. It is not possible to understand the [il]logic of any form of repression, any practices of marginalization,

RESOURCES



ANARCHIST PRISONERS

- CLEVELAND 4
cleveland4solidarity.org
- ERIC KING
supportericking.wordpress.com
- JENNIFER GANN
babygirlgann.noblogs.org
- JEREMY HAMMOND
freejeremy.net
- MARIUS MASON
supportmariusmason.org
- MICHAEL KIMBLE
anarchylive.noblogs.org
- NATO 3
freethenato3.wordpress.com
- SEAN SWAIN
seanswain.org

PRISONER SUPPORT

- ABC FEDERATION
abcf.net
- DENVER ABC
denverabc.wordpress.com
- THE DIRT
thedirt.noblogs.org
- GUELPH ABC
guelphabc.noblogs.org

- HOUSTON ABC
houstonabc.wordpress.com
- KANSAS CITY ABC
kansascityabc.wordpress.com
- NYC ABC
NYCABC.WORDPRESS.COM
- PRISON BOOKS COLLECTIVE
prisonbooks.info
- SACRAMENTO PRISONER SUPPORT
sacprisonersupport.wordpress.com
- SOUTH BROOKLYN ABC
sbrooklynabcf.wordpress.com
- SUPPORT PRISONER RESISTANCE
supportprisonerresistance.noblogs.org
- TORONTO ABC
torontoabc.wordpress.com
- TUCSON ABC
tucsonabc.wordpress.com
- UNSTOPPABLE
unstoppable.noblogs.org
- WINNIPEG ABC
winnipegabc.wordpress.com

COUNTER-INFORMATION

- 325
325.nostate.net

- ACT FOR FREEDOM NOW!
actforfree.nostate.net
- ANARCHIST NEWS
anarchistnews.org
- ANTI-STATE STL
antistatestl.noblogs.org
- BITE BACK
directaction.info
- CONFLICT MN
conflictmn.blackblogs.org
- CONTRAINFO
en.contrainfo.espiv.net
- INSURRECTION NEWS
insurrectionnewsworldwide.com
- INTER ARMA
interarma.info/?lang=en
- It’s GOING DOWN
itsgoingdown.org
- PUGET SOUND ANARCHISTS
pugetsoundanarchists.org
- RIFIPI
rifipibloomington.wordpress.com
- TAKKU
takku.net/index.php?topic=In_English
- WAR ON SOCIETY
waronsociety.noblogs.org

For an up-to-date listing of addresses for anarchist prisoners in the United States, please visit:
wildfire.noblogs.org

FREE LITERATURE CATALOG

All prisoners may request any number of these publications via a letter to our PO box. We will send them out as quickly as we can. If you request a large number of zines, it will take us a while to ship them all.

BACK ISSUES OF WILDFIRE

- ALL PAST ISSUES OF WILDFIRE ARE AVAILABLE BY REQUEST

SELECTIONS FOR ISSUE #5

- AGAINST THE GOD EMPEROR
A history of the 1911 treason trials against Japanese anarchists.
- STREET TRANSVESTITE ACTION REVOLUTIONARIES
Texts by the radical transgender group STAR.
- BLACK DOG
Selections from the Italian anarchist publication Canenero.
- 500 YEARS OF INDIGENOUS RESISTANCE
An overview of resistance to colonization by First Nations peoples.
- JANE
A history of an underground clinic that provided abortions in Chicago prior to the legalization of abortion.
- THE STORY OF ATTICA
A history of the Attica prison uprising of 1971.
- FREEDOM SUMMER
A new prison newsletter by comrades in Illinois.

PRISON WRITINGS

- 3 POSITIONS AGAINST PRISON
Text laying out a critial anarchist understanding of prison society.
- ANARCHY LIVE - MICHAEL KIMBLE
Writings by an anarchist prison rebel in Alabama.
- BATTLE TESTED - ERIC KING
Essays and poems by an anarchist prisoner.
- CONDITIONS OF CONFINEMENT - CASEY BREZIK
Writing by Missouri anarchist prisoner.
- JUNE 11, 2016
A collection of prisoner writings and solidarity action claims for the international day of solidarity with long-term anarchist prisoners.
- LOCKED UP - ALFREDO M. BONANNO
Personal and theoretical anarchist critique of prison.
- NOTHING IS FINISHED
Texts on an informally organized campaign of direct action against prison in Belgium.
- PASSION FOR FREEDOM - JEAN WEIR
Interview with anarchist Jean Weir on prison and other topics.
- PRISON LETTERS - KUWASI BALAGOON
Excerpts from letters written by a New Afrikan anarchist guerrilla.
- PRISON LETTERS - LUCIANO “TORTUGA” PITRONELLO
Moving letters by a Chilean anarchist comrade.
- REQUIEM FOR THE PASSING MOON - HANS NIEMEYER
Writing by an anarchist prisoner in Chile.
- STORMING THE BASTILLE
Writings by Greek anarchist and rebel prisoners.

INTRODUCTIONS

- AGAINST THE LOGIC OF SUBMISSION - WOLFI LANDSTREICHER
Essays exploring topics such as friendship, love, gender, and intellectualism from an anarchist perspective.
- ANARCHISM AND THE BLACK REVOLUTION - LORENZO KOMBOA ERVIN
Text outlining historical conditions of racism, ideas on the future of black liberation actions, and an overview of anarchism as theory and practice.
- ANARCHY WORKS - PETER GELDERLOOS
A comprehensive overview of anarchy and its application in life.
- BLACK AUTONOMOUS MOVEMENTS - ROBERT SALEEM HOLBROOK
Text proposing an autonomous, decentralized vision of black liberation.
- INSURRECTIONARY ANARCHISM
Text on informal organization, direct action, and immediacy.
- LIFE WITHOUT LAW: INTRODUCTION TO ANARCHIST POLITICS
- TOWARD THE QUEEREST INSURRECTION
Personal text on the connections of anarchism, revolt, and queerness.
- WHAT IS GREEN ANARCHY?
Introduction to an anarchist critique of civilization.

PERIODICALS

- 325
Journal of anarchist attack, subversion, and war.
- ANATHEMA
Anarchist periodical from Philadelphia, Pennsylvania.
- AVALANCHE: ANARCHIST CORRESPONDENCE
Anarchist writings from the front lines of social struggle.
- BLACK SEED
A green anarchist periodical.
- THE BLAST
Newspaper exploring different topics from an anarchist perspective.
- DARK NIGHTS
News of anarchist and anti-prison struggle.
- THE DIRT
An anarchist publication of prisoners’ writings and “the dirt” on those who maintain the prison system.
- FIRE TO THE PRISONS
Anarchist publication of social war, prison struggle, and analysis.
- IT’S GOING DOWN
Collection of some news of the last year of social war in so-called “North America.”
- MISSOURI PRISON NEWSLETTER
Prison publication with news of social struggle and prison rebellion.
- NIGHTFALL
Twin Cities anarchist periodical.
- TRANSMETROPOLITAN REVIEW
Anarchist periodical from Seattle.
- UNSTOPPABLE
Anti-authoritarian newsletter by women, transgender, and gender-variant prisoners.

EN ESPAÑOL

- AI FERRI CORTI
- EL PLACER ARMADO
- QUEER ULTRAVIOLENCE
- RECUERDOS DE LIBERTAD

or any type of inequality without appreciating the deep, complex, co-mingling, interpenetration of race, class, gender, and sexual orientation. Another key intersectionality theorist, Patricia Hill Collins, invented the phrase “matrix of domination” to describe the “overall social organization within which intersecting oppressions originate, develop, and are contained.” I mention this because brutal and murderous policing is not just a racial matter, it intersects with gender and class too. The overwhelming majority of victims of police terrorism are male, disproportionately Black males, but all-in-all men are the recipients of police-sponsored abuses. Economic status intersects also because those victims are almost always at or near the bottom of the American socio-economic structure. Which means employing more Blacks as police officers will not stop the police from brutalizing and murdering Black people. In places like Detroit, MI and Washington, DC, for example, where police forces are racially-proportionate to the majority Black population, police terrorism is a permanent reality as much as where police are racially disproportionate to the Black population. Class and gender distinctions coincide in important ways with racial ones.

Likewise, police terrorism is not merely the product of “bad” people, though police officers would certainly be unique if racist, sadist, or otherwise violent people were not represented within the ranks. But that is not even what is at issue here. Most police are probably “good” mothers and fathers, “good” neighbors who are pillars of their community with no more or less moral lapses than the average person. The assumption that police have to be “bad” in order to brutalize and murder those they took an oath to serve and protect neglects both the structural and ideological nature of policing in America, and takes for granted the institutional practices that allow “good” people to be shaped and coded into an object that can be fed into an institution deeply rooted, not only in ideas and beliefs, but also in fundamental patterns of inequality, use of lethal force, racism, and the exercise of absolute power. From this follows certain important implications.

Whether it is in Greece, France, Egypt, South Africa, or in the ghettos of America, police police those socially and economically at the bottom of the social structure with fisticuffs, boots, nightsticks, and bullets – an historical fact. The “good people” that make up the ranks of police forces throughout this country work within a “bad” institution, an institution structured around narrow hostile stereotypes that Black skin is dangerous, and the necessity of deadly force to control those who society least serves.

Remember, it is those same “good” people that make up the “Blue Wall of Silence.” The same “good” people that never turn their guns on their fellow officers to make an arrest after a “bad” shooting. “Good” people who appear incapable of objectively investigating or holding fellow officers accountable. The same “good” people who refuse to admit that policing is an extremely race-conscious occupation. Is the decades of data collected concerning police racially-profiling Black pedestrians and motorists a figment of Black people’s imagination also?

Whatever the values and moral leanings of police officers’ personal organization, they are part of a larger framework lodged in the institution of law enforcement – a round of experience that confirms a tolerable conception of poor people, particularly those of color, as dangerous and potentially violent, and allows for a set of preemptive options, exercised at the discretion of individual police officers. That is why so-called community policing is an inadequate

form that leaves those being policed vulnerable to racial inequality, exclusion, neglect, and violence.

Reforms that were supposed to diminish the depth and extent of police-sponsored abuse and murder over the last four decades have undoubtedly had some positive effects, but overall they have produced contradictory, even ironic, results. The problem is not that there are not enough police walking through the neighborhood shaking hands and kissing babies. The problem is that police are the primary instruments of physical coercion and repression the state has at its command to keep those on the periphery of society in line.

Said another way, community-police relationships cannot be built or strengthened by police vigilance or by the reliance on the alleged “detering force” of police knowing the names and addresses of neighborhood residents, for the conflict between community and police is to be understood as symptoms of a contagious sickness of the society itself. We must keep in mind that the primary struggle is against an economic, political, and social structure that pits the needs of one group against all other groups. In this way we can avoid being diverted by the struggles against its parts: The problem is the state, not merely the local police that commits the most recent act of terror.

Furthermore, it is argued that protesters should “choose” only those techniques, tactics, and language which does not inconvenience the people and institutions they are protesting against. Protesters are urged to be concerned about the comfort and sensitivities of those they regard as their oppressors. The implication is that if they do not, police will use their power to retaliate against them, and local, state, and federal governments will back the retaliation. Many Black and white people accept these arguments and behave accordingly. Yet the threat of putting down protests that inconvenience the oppressive forces is not new.

Although demonstrations and marches provide many people who are angry and frustrated with police terrorism an outlet to channel their energies into constructive protest, releasing energies without any actual change in community-police relationships, and without the transformation of society, could become only one more safety valve for the state.

When bewildered members of the media, members of the political establishment and people who were leaders in an era that has come and gone ask why demonstrators refuse to “peacefully” petition the state to stop police from brutalizing and murdering Black people, they announce their alienation from the masses whose cause they claim to support. As long as this alienation remains, the masses of Americans not affected by police terrorism will be irritated and inconvenienced by any meaningful activity to end it.

No real protest can be convenient for oppressive individuals or institutions; and no real protest can be contained within comfortable bounds or made respectable. Think about it, a movement such as Black Lives Matter, organized around legislative reforms, is lambasted as racist and characterized as a hate group. The struggles of those with power to deny self-determination to those who have none is age-old, and accommodation and appeasement have not resolved it. The “liberal backlash” is a new name for an old phenomenon: resistance to power sharing.

Black people and their allies can no longer feel, if they ever did, that they should demonstrate and protest utilizing only methods and levels of intensity acceptable to those they demonstrate and protest against in order for their demonstrations and protests

to be considered legitimate. No one ought to expect the transition from a system of injustice to a system of social justice to occur without personal and social trauma visiting all parties involved.

In the face of growing anger and frustration, many Americans will react to the intensification of social unrest by warning demonstrators and protesters not to go too far, not to alienate liberals who have, even if only timidly, supported them. To others, less well-intentioned, any resistance against police terrorism is but confirmation of demonstrators’ and protesters’ own racism and criminal intents. Demonstrators and protesters must keep in mind that there is no such thing as legal resistance against those who work against them. There is no such thing as mass activity, of any form, that fails to pose danger to the status quo.

In closing, marching and other mass demonstrations have been successfully used to call dramatic attention to the fact

that structural forms of racial inequality persist and in many cases have deepened, but now more thought must be given to the hard demands of complex strategy in order to translate goals of race, class, gender, and sexual equality into desired social reality. Demonstrators and protesters must have imagination and daring, and they must assume the risk of real social change. Without serious risks and the many forms of turbulence inevitably associated with genuine social change, there will be none.

Write to Lacino:
Lacino Hamilton #247310
Thumb Correctional Facility
3225 John Conley Dr.
Lapeer, MI 48446

FREE TRANS POLITICAL PRISONERS!

BY JENNIFER GANN



The oldest and most well-known political prisoners in the U.S., such as Mumia Abu Jamal, Leonard Peltier, and the MOVE comrades, have garnered wide international support from celebrities, dignitaries, and religious clergy. Rightly so!

However, less is known of women and trans political prisoners like myself – a California prison rebel incarcerated for the past 26 years. I assaulted a criminal prosecutor and prison warden to resist torture. As a result of those actions, I was given multiple life sentences and spent over a decade in solitary confinement at Pelican Bay SHU.

Other trans political prisoners include Chelsea Manning, the Army private who leaked classified information to Wikileaks exposing U.S. war crimes in Afghanistan; Marius Mason, an eco-anarchist prisoner; Niara Burton, another sister in the struggle for trans liberation.

Anyone interested can learn more about the struggle of trans prisoners by clicking on: transprisoners.net, or send an email to transprisonersolidarity@riseup.net. I also welcome people to write me personally or support my campaign at the address below.

Free Trans Political Prisoners!

Jennifer Gann #E-23852
KVSP
P.O. Box 5104
Delano, CA 93216

babygirlgann.noblogs.org
support_babygirl_gann@lists.riseup.net

9 July (Kiev, Ukraine): Vandalism at entrance of Kiev Zoo.

12 July (Bloomington, Indiana, USA): Fire extinguisher graffiti in memory of Philando Castille.

12 July (Nevada, USA): Prisoners at Ely State Prison go on hunger strike.

14 July (Richmond, Virginia, USA): Police memorial vandalized with graffiti.

14 July (Birmingham, UK): Unexplained death of a prisoner leads to stand-off between prisoners and screws.

14 July (Athens, Greece): Anarchists execute a mafioso responsible for intimidation and exploitation in the Exarchia neighborhood.

15 July (Netherlands): Comrade arrested for bank expropriation released awaiting extradition to Germany.

17 July (Daytona Beach, Florida, USA): Cop car firebombed. Note left reading “fuck the police.”

17 July (Baton Rouge, Louisiana, USA): Gavin Long shoots and kills two police officers and a sheriff’s deputy. Gavin is killed in an ensuing gun battle with police.

19 July (Kansas City, Kansas, USA): Police captain shot dead.

19 July (Thessaloniki, Greece): Banners and flyers in solidarity with comrades accused to bank robbery in Germany.

20 July (Brooklyn, New York, USA): Shots fired at police from passing car.

21 July (Bendigo, Australia): Animal activists shut down chicken farm where chicks are macerated. 150 male chicks are rescued and are now in the hands of caregivers.

23 July (Philadelphia, Pennsylvania, USA): Mural of former police chief and mayor Frank Rizzo tagged with anti-police graffiti.

24 July (Bloomington, Indiana, USA): Banner drops for Alton Sterling and Philando Castille, murdered by police.

25 July (Hamburg, Germany): Two banks have windows and ATMs destroyed and walls spraypainted with slogans in solidarity with the two anarchists accused of bank robberies.

25 July (Worldwide): International Day of Solidarity with Antifascist Prisoners.

25 July (France): Animal Liberation Front destroys four hunting towers.

25 July (Sydney, Australia): Banner dropped for Bulgarian antifascist Jock Palfreeman, in prison for defending two Romas from a racist gang attack.

25 July (Denver, Colorado, USA): Banner drop for Day of Solidarity with Antifascist Prisoners.

25 July (Minneapolis, Minnesota, USA): Banner dropped for antifascist prisoners. “As the Republican National Convention concludes in Cleveland, the anti-fascist task has never seemed so dire. While so many across the United States search desperately for an electoral solution to present itself, it is clear that one can’t vote against fascism, it must be fought and defeated.”

27 July (Ohio, USA): Hunger strike at Lucasville Prison demanding an end to denying prisoners basic hygiene, end of restrictions of legal work while in the hole, end to severe penalties for drug violations, and end to violence against prisoners.

27 July (Catalonia, Spain): Chamber of Commerce paint bombed and has windows smashed in solidarity with eight individuals standing trial for attempting to read a statement at a different chamber of commerce during the general strike of November 2012.

27 July (Thessaloniki, Greece): Headquarters of SYRIZA, Greece’s ruling left-wing party, occupied in response to state action against occupied buildings used as refugee and migrant housing.

26 June (Minneapolis, Minnesota, USA): Banner drop in solidarity with antifascists in Sacramento.

27 June (Olympia, Washington, USA): Banner dropped in solidarity with antifascists injured fighting pathetic Nazi gathering in Sacramento.

28 June (Italy): Danaus Plexippus Nucleus – FAI/FRI sabotage food products.

28 June (Bristol, UK): Rain Cell – FAI/FRI commit an incendiary attack against police vehicles in solidarity with anarchist prisoners around the world.

28 June (Kansas, USA): Anarchist comrade Eric King sentenced to 10 years for an attempted incendiary attack on a politician’s office. Eric remained unrepentant during his sentencing, proudly claiming his action.

28 June (Athens, Greece): Action at the Czech Embassy in solidarity with anarchist Martin Ignačák, then on hunger strike. Embassy spraypainted.

29 June (Genoa, Italy): Attack on Poste Italiane ATM. Action against borders and concentration camps.

29 June (Czech Republic): 8 hens liberated. Claim wishes strength to imprisoned anarchist Martin Ignačák.

29 June (Stockholm, Sweden): Animal Liberation Front smashes windows and stink bombs meat store.

29 June (Durham, North Carolina, USA): Graffiti for upcoming prison strike in September.

30 June (The Hague, Netherlands): Graffiti and banners in solidarity with the Spanish comrade facing charges related to a bank robbery in Germany. Locks of the Spanish Embassy glued.

JULY 2016

Early July (Tijuana, Mexico): Banners hung in solidarity with comrades fighting fascism and police in the US. Second banner hung reading “Bullets, bombs, fists and fire against the police.”

1 July (Vincennes, France): Two buildings at migration prison burned.

1 July (London, UK): Demonstration at Mexican Embassy in solidarity with teachers and insurgent population of Oaxaca.

1 July (Sweden): Animal Liberation Front takes down 5 hunting towers and 3 feeding stations, destroys one mink trap, and obliterates one hunting cabin.

2 July (Melbourne, Australia): Locks glued, buildings spraypainted, and windows smashed at Liberal and Labour MP offices in action against white supremacy, borders, and detention centers.

3 July (Navarre, Spain): Banner dropped in solidarity with comrade accused of robbing banks in Germany.

3 July (Berkeley, California, USA): Banner dropped in solidarity with

Sacramento antifascists.

3 July (Mexico): Explosive attack on headquarters of business associations by Salvador Olmos García Autonomous Sabotage Group.

4 July (Czech Republic): Foxes, used in training of hounds, liberated from cages.

4 July (Czech Republic): Bomb hoaxes at puppy and kitten mills.

4 July (NYC, New York, USA): Noise demonstration outside of Metropolitan Detention Center, in solidarity with prisoners.

4 July (Bloomington, Indiana, USA): Noise demonstration at local jail. Fireworks set off and hundreds of leaflets scattered. Text from the leaflet: “Freedom now! Fire to every prison cell and border wall! Death to the State! Solidarity with those in revolt behind prison walls. Solidarity with anarchist prisoner Eric King. Prisons cannot stop anarchy. War against power.”

4 July (Elgin, Illinois, USA): Upside down burnt flag hung and anarchist literature scattered.

5 July (Philadelphia, Pennsylvania, USA): Construction site sabotaged in coordination with the Month for the Earth and Against Capital.

6 July (North-East France): 4 hunting towers burnt and destroyed by Animal Liberation Front.

6 July (Amsterdam, Netherlands): Anarchist comrade arrested in connection to a bank robbery in Germany in 2013.

6 July (The Hague, Netherlands): 8 ATMs demolished in solidarity with comrade arrested in connection with bank robbery.

6 July (Perugia, Italy): Animal Liberation Front rescues dozens of dogs from a puppy mill. All cages destroyed, water system sabotaged, and whole structure set on fire.

7 July (Amsterdam, Netherlands): Angry demonstration at police headquarters where comrade accused of expropriation is held. “We are not interested whether or not the comrade is actually responsible for the bank robberies or not. Expropriation is an ethically correct and politically legitimate means, a method of struggle, which is part of the history of revolutionary movements.”

7 July (Dallas, Texas, USA): Micah Xavier Johnson ambushes police, killing five and injuring nine. Micah is killed by a bomb attached to a bomb disposal robot.

8 July (Greece): Sentences for Conspiracy of Cells of Fire members, relatives, and comrades. Ten CCF members: 115 years. Anarchist prisoner Angeliki Spyropoulou: 28 years. Fabio Dusko: 8 years. Four other, unnamed defendants received 28 years. A few others received suspended sentences. Athena Tsakalou (mother of two CCF comrades) and Evi Statiri (partner of one CCF comrade) found not guilty.

8 July (Atlanta, Georgia, USA): Graffiti: “Riot for Alton.”

8 July (Philadelphia, Pennsylvania, USA): Graffiti: “Death to white supremacy! FTP!”

**OPPRESSION OF RELIGION INSIDE
BY THOMAS DERRING**



There has always been controversy surrounding religion. However, inside the prison system is a whole new can of worms. There is still controversy, just on another level. In society you are able to go to “church” when you choose. Inmates may attend services also, but that’s where the similarity stops! Inmates are severely limited when it comes to resources, sponsors, supplies, books, etc., due to a number of reasons.

There are individual facility regulations that limit, or even prohibit, certain materials or supplies from entering the facility. A lot of facilities leave it to the chaplain’s discretion. I have been to six facilities in the state of Alabama and all six chaplains have different views on what religious material or supplies are allowed. There is A.R. 333 – A.R. is Administrative Regulation – that governs the “bare minimum” requirements of all religions recognized by the United States. I have been under chaplains that are biased toward certain religions and would not allow supplies that are not in the A.R. 333 and I have been under chaplains that do not care as long as it does not violate safety, security, and health regulations.

Another problem is finances. This is the main problem. The Board of Chaplains is supposed to provide \$500 per year for each community to order any materials or supplies that the community may need. To my knowledge, this money is not being used. So the question is: where is this money going if not to the religious communities?

Another problem is the sponsorship program. There is no help from the facility to locate a sponsor for the less practiced religions such as Wicca, Odinist, Native American spiritualities, Rastafarian, etc. Muslims and Christians have sponsors because these are largely recognized religions. I, myself, am a Wiccan and it has been extremely difficult for us because of the reputation that

comes with the craft. There has been opposition from officers, chaplains, even wardens. However, there are no comments that will substantiate prejudice. The other problem with sponsors is there is no available source to be able to locate a sponsor. This is the responsibility of the practitioner(s). Although there are cellphones available, it is still difficult because we have to talk to individuals who may be sympathetic to our cause but do not want to jump through the D.O.C.’s hoops to be able to come into the facility to sponsor, or they want nothing to do with inmates because of a stereotype. There is very little help, if any, from the outside.

I write this article to raise awareness of religious oppression inside of facilities, not just in Alabama, but throughout the United States. Blessed be, brothers and sisters of the struggle. May we one day have the relief we seek.

If you wish to contact me, please do at:
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Atmore, AL 36503

WAKE UP AND SMELL THE COFFEE

BY TODD SHEPARD



Never have I seen white Americans so enthusiastic about a presidential candidate. Not only are the white masses supporting Donald Trump, they are also counter-protesting and boldly speaking out against the Black Lives Matter movement while overwhelmingly backing the police departments of America. Law enforcement officers are being celebrated in pre-game ceremonies at all major sporting events during a time when “justifiable homicides” against unarmed Blacks are at an all-time high and widely reported in the news with video coverage of the killings.

We use the word “fascist” very loosely as we hurl it at our enemies, but we are about to witness the fascist takeover of America. Remember, the German Nazis were democratically elected into power. Trump is a classic fascist. He represents the extreme right wing as proven by his Tea Party endorsements. He promotes racism openly with his talk of building a wall to keep Mexicans out of the country and checking Arab Muslims at the airport. He is ultra-nationalistic and populist as he unites the white working class with the white petite bourgeoisie under the US flag. Plus he is a master capitalist.

Fascism is a reactionary movement that emerges during a time of economic crises when the country can move to either the far left or far right. It comes into power when the thrust from the left is weak. Not only is America openly supporting a fascist but the state socialist Bernie Sanders is making a real show in a country where socialism is still a dirty word. The socialist ideal is winning converts but it will not come into power through the ballot box in a country where capitalism dominates the political scene.

Socialism will not advance in America unless it is revolutionary. There are two ways to gain political power: through the ballot or the bullet. Armed socialists don’t need a majority in

order to win. Using the right strategy and tactics ten armed urban guerrillas can take out fifty police agents of repression. Guerrilla warfare in the cities will in and of itself throw a monkey wrench into the whole capitalist mode of production and distribution.

Socialism is egalitarian economics. This is what we say we want. People often call me a loose cannon or a lone wolf. They tell me to slow down, I’m moving too fast. What shall they have me wait on? For them to be ready to die? As soon as they declared themselves anarchists, communists, or revolutionaries, they pledged their lives to the cause. What would they have me do, die with a full clip in my AK with one still in the chamber?

What will America look like after 8 years of Trump? We need to wake up and smell the coffee. If we continue to snooze we will lose.

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Illinois; Bloomington, Indiana.

11 June (Bloomington, Indiana, USA): Microphone demonstration for June 11th. Statements of anarchist prisoners amplified for three hours in the center of town. Hundreds of flyers scattered in solidarity with Marius Mason.

11 June (Oregon, USA): Trees spiked for June 11th, in solidarity with Marius Mason and all long-term anarchist prisoners.

11 June (Elgin, Illinois, USA): Banner drop for June 11th. “Let anarchy spread far and wild from the big cities to the suburbs! Fire to the prisons, and solidarity with Marius Mason and all who settle for nothing less than the total destruction of capitalism, the state, and all civilized instruments of oppression!”

11 June (Washington, DC, USA): Fight Toxic Prisons march shuts down the intersections in front of the BOP, Department of Justice, and FBI headquarters.

11 June (Melbourne, Australia): Banner from for June 11th. “Free all anarchist prisoners.”

11 June (Santiago, Chile): Churches attacked with ink for June 11th by Sebastian Oversluij Circle of Vandals. “Constant attack against religious morality! Solidarity and strength to the prisoners! Not even God can stop the social war!”

11 June (Bloomington, Indiana, USA): Probation office has its windows smashed out for June 11th. “We can no longer accept the role of judicial power in our lives...We attack the system that floods into our lives as a reminder that its sprawl should not be normalized...Total complicity with all those in revolt against prison and the state in all their forms.”

11 June (Volos, Greece): Flyposting for June 11th. “Anarchist struggle smashes the borders. Solidarity with anarchist prisoners.”

11 June (Thessaloniki, Greece): Action at Chilean consulate for June 11th.

11 June (Thessaloniki, Greece): Actions at Italian and Swiss consulates for June 11th.

11 June (Thessaloniki, Greece): Action at US consulate for June 11th. “Solidarity to anarchists help captive by the U.S. State: Marius Mason, Jeremy Hammond, Justin Solondz, Michael Kimble, Rebecca Rubin, Sean Swain, Bill Dunne, Eric King. . .”

11 June (Athens, Greece): Graffiti and banners for June 11th.

11 June (Athens, Greece): Incendiary attack on French insurance company by Anarchonihilist Commando Gianfranco Bertoli – FAI/ FRI, for June 11th. Claimed in solidarity with the rebels in France, CCF prisoners, Mónica and Francisco, Michael Kimble, the accused in the Velventos case, Nikos Maziotis, and all anarchist and dignified prisoners everywhere.

11 June (Chania, Crete): Banner for June 11th, in solidarity with anarchist prisoners.

13 June (Turkey): Animal Liberation Front rescues captive rabbits.

13 June (Athens, Greece): ABC Solidarity Cell hangs banner in solidarity with anarchist prisoners.

13 June (London, UK): Demonstration at Czech Embassy in solidarity with hunger-striking anarchist Martin Ignáčák.

14 June (Uruguay): 16 rabbits liberated from a farm. From the claim: “Freedom is not begged for, it is fought for! Fire to capital!”

14 June (Athens, Greece): Banner in solidarity with three comrades arrested in Warsaw, Poland.

16 June (Le Mans, France): Anarchist graffiti on cathedral: “Neither God nor master.”

17 June (Berlin, Germany): Excavator torched in solidarity with the rebels in France.

17 June (Nezahualcoyotl, Mexico): Thirteen Telmex booths destroyed in solidarity with fugitive anarchists and rioting prisoners. Telmex builds federal prisons and its owner is also an owner of a company constructing high-speed train lines which destroy the natural environment.

17 June (Oaxaca, Mexico): ATM blown up by Wild Action Group for the Earth. “We will not stop until we destroy those who destroy the Earth.”

17 June (Modena, Italy): Two cars of secretary and lawyer of fascist group set on fire.

19 June (London, UK): Graffiti and flyers at Brixton prison in solidarity with anarchist prisoners and migrants everywhere.

20 June (Istanbul, Turkey): Anarchist space infAI raided in a repressive move against LGBT pride week events.

21 June (Thessaloniki, Greece): Intervention with flyers and banners in solidarity with Yannis Naxakis and Grigoris Sarafoudis, accused of a bank expropriation.

22 June (Barcelona, Spain): Windows of the German business school shattered with hammers in solidarity with comrade arrested for robbing banks in Germany.

23 June (Uruguay): National Association of Retired Policemen attacked by Harley Quinn Incendiary Cell.

23 June (Thessaloniki, Greece): Anarchist cell ‘Les cassuers’ sets fire to exhibits of a French car dealership as a gesture of solidarity with the rebels in the streets of France, as well as to anarchist comrades Y. Naxakis and G. Sarafoudis.

24 June (Thessaloniki, Greece): Banner drop for anarchist hostages G. Naxakis and G. Sarafoudis.

26 June (Barcelona, Spain): Animal liberation graffiti and graffiti in solidarity with Nahuel, a vegan straightedge anarchist prisoner in Spain.

26 June (Melbourne, Australia): Locks glued and entrance spraypainted at Wilson Security. Wilson provides security at detention centers.

numerous animal liberations over the past four months: 100 battery hens, 25 turkeys, 50 battery hens, 25 turkeys, 100 battery hens, 3 rabbits, 160 battery hens, 2 guinea pigs, 6 ducks.

16 May (Basel, Switzerland): Car of BAM International Group – which plans and builds prisons, schools, biotech centers, and police stations – set on fire.

18 May (Bologna, Italy): ATMs of Post Italiane sabotaged in an action against deportations and for the free movement of people.

21 May (Barcelona, Spain): Branch of Deutsche Bank has all of its windows smashed, ATM smashed, and walls spraypainted with slogans demanding the release of the comrade accused of robbing German banks.

22 May (Arauco, Chile): Animal liberation graffiti painted: “Fire to the slaughterhouses, destroy butcher shops.”

22 May (Warsaw, Poland): Three comrades arrested and beaten in custody after police find an explosive device under a cop car.

22 May (Cancún, Mexico): Incendiary attack in memory of fallen anarchist Mauricio Morales and in solidarity with anarchist prisoners Natalia Collado and Javier Pino: “Prisons won’t stop attacks.”

23 May (Oaxaca, Mexico): Informal Anarchic Individualities torch a Banamex bank in memory of Mauricio Morales and Sebastián Oversluij; and in solidarity with Fernando Barcenas, Tamara Sol, Monica Caballero, Francisco Solar, and the comrades of the CCF.

24 May (Prague, Czech Republic): Owner of Rizkarna restaurant finally pays owed wages to employees. This comes after over a year of attacks on the restaurant by Network of Revolutionary Cells.

24 May (Chile): Mapuche resistance group, Weichan Auka Mapu, claims more than 30 sabotage attacks from 2013 to the present.

25 May (Chile): Anarchist comrade Natalia ‘Tato’ Collado sentenced to 3 years for allegedly burning a Transantiago bus.

27 May (Aghioi Anargyroi, Greece): Exponents of the creative nothing / Commando Mauricio Morales (Informal Anarchist Federation/ International Revolutionary Front) burn two vehicles of the Hellenic Post in solidarity with the CCF prisoners

28 May (Montreal, Quebec, Canada): 30 people in black bloc loot yuppie grocery store and graffiti its storefront.

29 May (Berlin, Germany): Luxury estates trashed with stones, paint, and burning barricades.

30 May (Venice, Italy): Animal Liberation Front rescues nine quail.

30 May (Hamburg, Germany): Police container set on fire.

31 May (Toronto, Canada): Animal Liberation Front attacks the North American Fur Auction, sabotaging air conditioning units, and lighting several petrol bombs.

Late May (Athens, Greece): Cell for the diffusion of insurrectionist

violence / FAI-IRF torch an excavator and two ATMs in memory of fallen anarchist Mauricio Morales, who was killed when a bomb prematurely exploded on May 22, 2009.

JUNE 2016

Early June (Germany): Animal Liberation Front damages several hunting towers.

Early June (Tijuana, Mexico): Banner placed in parts of the city in solidarity with the social war in Oaxaca. Second banner reads “Our Revenge will be Anarchist Insurrection.”

1 June (Lecce, Italy): Post office walls and windows trashed and Postamat ATM damaged in action against deportation.

2 June (Turin, Italy): Roads blocked and anti-border banners unfurled at antimilitarist demonstration.

2 June (Greece): Parcel bomb sent to judge who rejected the release of Evi Statiri, partner of CCF comrade Gerasimos Tsakalos.

4 June (Bergamo, Italy): Anarchists hang banners and write graffiti against borders.

6 June (Kyiv, Ukraine): Banner burned at dolphinarium. “We do not accept the capitalistic system, where people with money and good connections can lobby the existence of places where freeborn creatures are going crazy and painfully dying just for enrichment of the rich.”

7-9 June (Italy): Attempted incendiary attacks on Poste Italiane ATMs.

8 June (Mexico): 320 birds and 3 foxes liberated from markets by Transborder Animal Liberation.

8 June (Genoa, Italy): Attempted incendiary attack on Poste Italiane, frequent target of attack due to their complicity in deportations.

9 June (Vantaa, Finland): Animal Liberation Front completely burns five buses at the Pohjolan Matka depot. Pohjolan Matka transports buyers to the Saga Furs auction house.

9 June (Santiago, Chile): Jean Gutiérrez Zambrano and Andrés Aravena Sotelo held for investigations related to molotov attacks on cop cars during a students’ demo.

10-12 June (Kiev, Ukraine): Animal Liberation Front destroys 12 hunting towers.

10 June (Spain): Anarchist comrade Gabriel Pombo da Silva is finally released after decades in prison. Gabriel chooses to go into clandestinity due to threats of future prosecution and imprisonment.

11 June (International): Day of Solidarity with Long-term Anarchist Prisoners. Statements written by anarchist prisoners Michael Kimble, Jennifer Gann, Thomas Meyer-Falk, Christos Tsakalos, Grigoris Tsironis, Marius Mason, Jeremy Hammond, Nikos Romanos, Casey Brezik, Spiros Christodoulou, and the Conspiracy of Cells of Fire. Benefit events in Cincinnati, Ohio; Dunedin, Aotearoa; Columbus, Ohio; Philadelphia, Pennsylvania; Minneapolis, Minnesota; Chicago,

WE HEAR YOU BY PROVISIONALS



We hear a lot of talk back and forth about revolution. We do not discount anything that any of you say. Nevertheless...

We hear struggle with revolutionary identity, particularly a dichotomy between revolution across the greater world social reality versus an often more immediate less imprisoned reality. Those prisoners with life sentences are particularly confused as to their revolutionary worth.

Revolutionary worth is the currency that you must use to gauge your contribution. If you feel that you have revolutionary worth, exercise it!

Revolution, it turns out, is a constant variable, a double negative. It is a demanding lover, it never quits. Still, revolution is a constant, unchanging, because it is everpresent. Revolution itself is not achievable as an end result because conditions achieved are immediately undermined by the achiever, history has continually shown us this. Complacency kills the revolution.

There recently was an individual identified as the *prison comrade*, the one who exits prison and takes up her/his same old social place. This is complacency. We don’t want you, in or out of prison. These persons should be “shouted” (insert your own definition) down.

Hunger strikes. It is true that hunger strikes of recent history in the US have been reformist in nature. We do not support reformist-oriented action. Historically, there have been hunger strikes that have been calculated to broaden social awareness, and thus support in the revolutionary dream. Such hunger strikes have been positive, as in the case of the IRA, and positive to a lesser degree in the case of the RAF. A revolutionary dream was/is present in each of these movements.

The pages of Wildfire are missing the link between revolution and the revolutionary dream. We would like to see open discussion as to the revolutionary dream, what we we fighting for? Gain an understanding here and the ways and means become clearer, goals loom from the mist. Hearts are strengthened.

Provisionals

NO CORRECTION, ONLY COERCION

BY WOODY



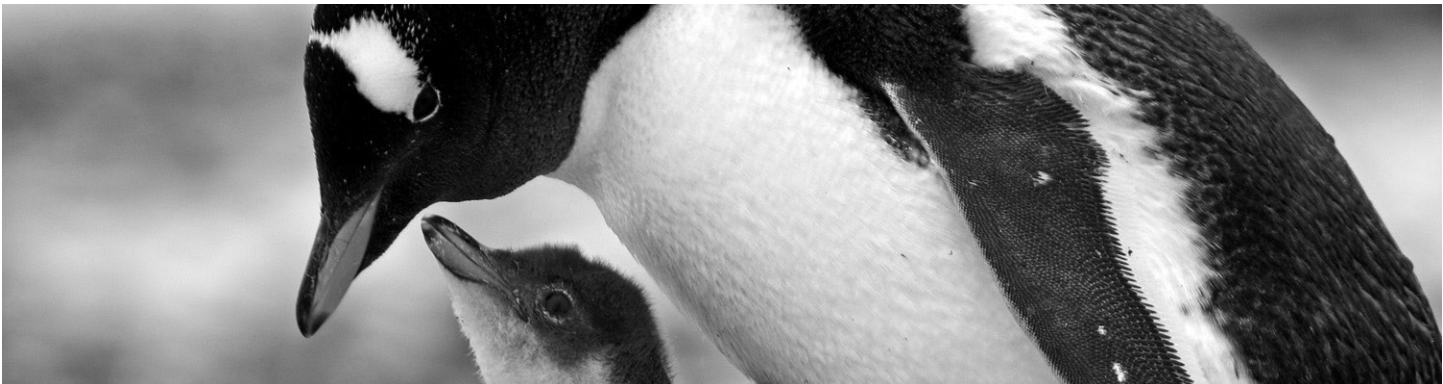
I want to share a recent story from inside. In prison you have to have a job assignment. You are “renumerated” with 12 cents an hour “wage.” We can’t strike or organize, we can’t bargain with our employers or adequately voice grievances. I’ve been down eight years and have always kept a “job” where I can just sign in for an hour. There are always “jobs” like this because there are too many of us. I got fired from my job as an orderly because I got into an argument with the inmate clerk who snitched me out to the unit manager. The ruling class decided I was to work in the kitchen mopping floors. For 7 hour shifts 5 days a week, with the expectation of being “paid”

\$18 every month. In protest of this slavery I have chosen not to go to work. I only go when I am “on the count” in the kitchen, and leave as soon as possible. In retaliation/punishment I was given “extra duty” for which I am paid nothing. This “extra sentence” will be over in a few months. Those months of labor will never be paid for by the ruling class. Fuck the ruling class and fuck the system however you can.

Peace and solidarity,
Woody

THE UNTOLD STORY

BY MICHAEL KIMBLE



The web has been abuzz with information about the recent riots here in Alabama at Holman prison – the stabbing of a warden and correctional officer, the fires that were set, the overcrowding, etc. – but what has been left out of this narrative is that the catalyst for the riots was a fight between two queer prisoners about queer relations. After quelling their beef, a pig and the warden attempted to intervene and was stabbed.

No one wants to mention that out of the six prisoners who were charged with the stabbings of the warden and correctional officer, four are queer. Historically, attempts have been made to write queer resistance out of history. But, despite all the attempts, queer folk have refused to allow these stories to go unknown.

What I think most people refuse to acknowledge is that prisons are extensions of patriarchal control. Male prisons are hyper-

20 April (Florence, Italy): Molotov attack on carabinieri barracks in response to police attack on anarchist meeting in which three comrades were arrested.

21 April (Bloomington, Indiana, USA): Anti-klan banner hung in solidarity with those confronting the white supremacist gathering at Stone Mountain.

23 April (Valencia, Spain): Statue of bullfighter covered in red paint.

23 April (Minneapolis, Minnesota, USA): Banner hung in solidarity with those confronting white supremacists at Stone Mountain.

23 April (Eleysina, Greece): Antifascist demo in solidarity with refugees. Graffiti painted, flyers thrown, and fascists’ windows smashed.

23 April (Bern, Switzerland): Interventions at prisons with banners and slogans in solidarity with all those caught up in court cases related to the Conspiracy of Cells of Fire.

23 April (Oaxaca, Mexico): Explosive device placed at CORTV Oaxaca as an attack against media manipulation and in solidarity with anarchist prisoners Mónica, Francisco, and Fernando Barcenás.

23 April (Hambach Forest, Germany): Outdoor cables of coal mine set on fire.

24 April (The Hague, Netherlands): Comrade arrested on suspicion of pasting The Anarchist Wallpaper, an informational poster.

26 April (Lesvos, Greece): Riot in immigration detention center of Moria.

26 April (Mexico): Green Child Cell, Blue Child claim explosive incendiary attack against a car dealership and causes fire that spreads to seven new trucks.

27 April (Athens, Greece): Banner in solidarity with imprisoned anarchist guerrillas.

27 April (Chile): Incendiary attack on the doorway of the Circle of retired police officers.

28 April (Greece): Fire set at Koridallós prison to threaten Golden Dawn neo-Nazi prisoners, disturb the order, humiliate the warden, and act in solidarity with Fabio and Tony, two comrades held in solitary confinement.

29 April (Chile): Graffiti in memory of Javier Recabarren, an 11-year-old vegan anarchist struck and killed by a city bus in March.

30 April (Ontario, Canada): Over 500 mink released from a fur farm by The Willow Pond Mink Freedom Movement.

30 April (Greece): 18 meat lockers sabotaged (in 3 of them, butchers locked inside), blocking preparation for Easter Sunday meat sale.

MAY 2016

May (USA): Animal rights activist Kevin Olliff released from prison after over 3 years.

1 May (Minneapolis, Minnesota, USA): Flyers posted for May Day: “Attack white supremacy, attack the police.”

1 May (Ukraine): Molotov attack on State Savings Bank by “Descendants of August Spies.”

1 May (Santiago, Chile): Butcher shop torched during a May Day demonstration.

1 May (Kansas City, Missouri, USA): May Day picnic leads to noise demonstration outside Jackson County Correctional Center.

1 May (Bloomington, Indiana, USA): Anti-police slogans and Akai Gurley’s name painted on numerous bridges, concrete barriers, new development sites, and billboards all over town.

3 May (Philadelphia, Pennsylvania, USA): Autonomous march in solidarity with prisoners. Two banners reading “Prisoners to the streets” and “Revenge.” Anti-police graffiti painted and police substation hit with paint.

4 May (Mexico City, Mexico): Explosive device detonated at offices of investment and construction company by Informal Feminist Commando of Antiauthoritarian Action.

7 May (UK): Solidarity demonstrations at most UK detention centers, at migration prisons around Europe and the US.

7 May (Banteln, Germany): Animal Liberation Front sets fire to a shooting range used by hunters.

7 May (Alabama, USA): Demonstration at Holman prison.

7 May (Milwaukee, Wisconsin, USA): Demonstration at McDonalds to protest their connection to prison labor.

9 May (Helsinki, Finland): Six cars and an excavator burned by Wildfire Cell.

9 May (Austin, Texas, USA): Banner dropped in solidarity with striking prisoners in Texas and Alabama: “End prison slavery.”

11 May (Rome, Italy): Explosive attack on Via Ponzio Cominio by Nihilist sect Memento Mori.

11 May (Atlanta, Georgia, USA): Banner drop in solidarity with Alabama prison rebels.

12 May (Turin, Italy): ATMs sabotaged in an action against war industry.

12 May (Rome, Italy): Incendiary attack on cable pits of high speed railway line, in solidarity with comrades facing state repression.

12 May (Nashville, Tennessee, USA): Protest at shareholder’s meeting of the Corrections Corporation of America. At least four banners dropped that morning against CCA’s racist prison profiteering.

14 May (Madrid, Spain): Statue of bullfighter paintbombed.

16 May (UK): Animal Liberation Front claims responsibility for

CHRONOLOGY



The following is a list of some actions and instances of revolt that have taken place over the past few months. As a publication, we focus largely on prison struggles happening worldwide and anarchist combat against the state and capital. We believe in a multiform struggle against power, which may or may not call itself anarchist

at different times, but which always remains uncontrollable and uncompromising. All actions reported below are taken from public websites and have no connection to anyone who writes for or produces Wildfire.

APRIL 2016

April (Germany): 43 hunting seats overturned and damaged throughout April.

Early April (Tijuana, Mexico): Graffiti painted and four bank ATMs sabotaged.

1 April (Moscow, Russia): Two pigeons liberated from animal abusers.

1 April (Basque Country): Communications antennas sabotaged in solidarity with prisoners on hunger strike, as well as Mónica and Francisco.

4 April (Texas, USA): Prisoners inside Texas dungeons begin rolling prison strikes.

4 April (Milan, Italy): Poste Italiane ATMs attacked for their complicity in the deportation of migrants.

6 April (Turkey): Anarchist prisoner Osman Evcan gains victory in his 45-day hunger strike against intimidation, torture, and extermination policies against prisoners.

7 April (Minneapolis, Minnesota, USA): Anti-police graffiti.

8 April (Kiev, Ukraine): Anarchists attack district court with fire in solidarity with all prisoners and those on the run.

9 April (Alabama, USA): Demonstration outside of Holman prison in solidarity with the rebel prisoners there.

11 April (Tampere, Finland): Dairy and meat company plants paintbombed.

11 April (Athens, Greece): Arson attack against two churches in solidarity with Mónica Caballero and Francisco Solar.

11 April (British Columbia, Canada): Log loader sabotaged.

12 April (Pyhäjoki, Finland): Construction site of nuclear power plant blockaded with a burning car.

13 April (Spain): Comrade arrested for alleged participation in an expropriation from a bank in Germany.

14 April (Athens, Greece): Attack on police station. Cars, outpost, and entrance to station smashed and set on fire.

15 April (Trento and Rovereto, Italy): Petrol stations sabotaged in action against war and borders.

18 April (Athens, Greece): Motorbike gathering outside of Koridallós prisons in solidarity with prisoners held captive inside.

19 April (Bloomington, Indiana, USA): “Stop prison slavery” banner dropped from overpass.

macho environments with very hierarchical structures and class divisions. In the prisons, queer prisoners have taken on a submissive and passive persona, because they themselves are not immune to all the psychological bullshit that society teaches about gender, sex, and class, and how that gender should be lived – you know, ‘females are weak and only to use and control.’ The queer prisoner is on the bottom of the social ladder, just above snitches. The life of the queer prisoner is one of gross disrespect, violence, and oppression, from prisoners and pigs alike. Most prisoners look at being queer as an abomination, as something nasty and weak.

But on March 11, 2016, that narrative was shattered after queer prisoners went on the offensive against the pigs.

One queer prisoner went from dorm to dorm inviting, exhorting, and encouraging prisoners to come out of their cells and join in tearing the prison down. One dorm refused and placed a lock and chain on their dorm’s cell door, successfully locking themselves in and everyone else out. The queer prisoner started calling these guys on this and called them pigs, Uncle Tom, etc. all while brandishing a knife.

And this is not the only instance of queer resistance against

the pigs:

- In 2012, a stabbing of a guard in the segregation unit at Holman was taking place while showers were being done, and a queer prisoner, Fredricka’s, cell door hadn’t closed and she ran out the cell, down the stairs and into the control unit. She kicked the pig down who was in the control unit, handcuffed him and opened some of the segregation cell doors, allowing other prisoners to come out their cell and attack the police.

- Also in 2012 at Holman prison, queer prisoners formed the “Gay Militia” as a prison gang for the protection of themselves against homophobes.

- At Donaldson prison in Alabama, queer prisoners formed F.A.G. as a self-defense organization.

- In 2015 at Holman prison, a queer prisoner set fire to a guard in the segregation unit.

The history of queer resistance is long and beautiful. It didn’t start with Stonewall.

In Solidarity,
Queer Resistance

A MESSAGE TO A MESSAGE BY ANARCHO-FAHEEM



First, to all the comrades who contribute to Wildfire, 1,000 salutes and apologies for not being able to touch on some very good suggestions made in issue #4, as today is July 10th, and I’m racing against time to make issue #5’s deadline. I’ve had some serious struggles from family and comrade tragedies, personal issues, and battling repressive maneuvers that have caused me to put off writing until now, but I have to respond to Brother Todd Shepard’s criticism of me.

I can’t begin to put into words my respect and solidarity with anyone front lining against our enemies, so I won’t try, but to say I wage a bitter and scathing attack on the trill O.G. veteran of prison struggle Sean Swain is to attack everything I’ve stood for and

stand for as a revolutionary. First thing, there’s no contradiction in what I said about him putting water on a spark before it can turn into a full blaze in terms of establishing “unity” vs. my criticism of thinking “prisoners” alone won’t deal a death blow to the P.I.C. To even suggest such a contradiction in what I said shows: 1) a lack of understanding the point I was trying to make, and 2) to not understand the P.I.C. in full context, or rather *imperialism*!

First point, my criticism was referring to “unity building,” not his “tactics” for response. Though sabotage can be done by a few, once the few is gone, then what comrade? So, my position on criticizing his criticism on certain tactics that a majority is more likely to employ had nothing to do with what tactic is more or less

effective, but more about “making resistance popular.” Building the momentum up for a united front to be able to engage in the resistance necessary for success. My *opinion*, when we take the approach of “a minority of us can do it,” we’ve failed in the sense that we’ve separated ourselves from the masses. And to me, that’s putting water on the spark before it’s a full blaze. When I say it isn’t practical to deal a death blow to slave camps from inside, your criticism and suggestions failed to convince me otherwise, especially when you end at prison labor profit, rather than considering imperialism as a whole. First, let’s go back to what is and isn’t “practical.” I can easily say if every oppressed person in the world would band together and coordinate resistance against the ruling class, we could easily bring it to its knees. And true as it may be, is it practical? Meaning is it likely that every single oppressed person will unite? So when I say it isn’t practical, I’m saying: in a prison setting, though all factions are commonly oppressed, division is even more present than in society. You’ll never see a nationwide coordination of slaves sabotaging enough to attack profits. Not to mention the many Uncle Tom prisoners living comfortably in prison, with what they deem as privileges, who would gladly go and labor for the master. So when I say it isn’t practical, I’m not speaking of accomplishing goals with such tactics, I’m saying that only focusing on those type of tactics, while denouncing others, won’t build the momentum needed to make such tactics possibly “successfully” employed.

Second, I say comrade, you’re focusing on targeting tree branches rather than the roots of the tree if you feel the forces of *imperialism* will possibly let prisoners alone destroy the P.I.C. (an arm of their power). The only way to do away with *all* the arms of imperialism is to do away with imperialism, and to that, I stick to my previous statement: prisoners alone can’t do this. Moreover, to separate the prison struggle from the struggle of the entire movement, I think is a dangerous assessment of friend and foe. You go on to state that “on at least two occasions” I’ve “put theory into practice, and not only did they both end in failure” but I’ve caught more time. Two questions, comrade: Do you know what the theory was that drove the resistance? Do you know what goals was being sought out by my actions? If you can’t answer this, how can you say it was failure? Moreover, unless you can answer both of those questions, I believe you’re applying blind criticism, which, dear comrade, can be what you label a “bitter and scathing attack” on a trill fighter for the oppressed.

I’ll state both situations you’re referring to as failures and the readers can judge if I failed in what I was seeking to achieve/live by. First, let me state, I am a member of a particular party (won’t state name for obvious reasons), but in our guidelines of discipline, rule #11 states: “Every comrade with former ‘hood’ or ‘tribal’ connections should work day and night to be a positive revolutionary example to his or her homies. A comrade with street organizational ties should strive to educate their homies to the truth that is the real respect gained by riding on the real racist enemy instead of fighting other black people. If possible, this comrade should work on creating a cease fire between warring street formations involved in black on black violence. This comrade must be extremely politically educated and militant in order to facilitate improved ways to accomplish this important job without backsliding into black on black violent crime and reactionary suicide.” So the first situation you’re referring to that I “failed” was a hunger and work strike, talking to the enemy strike, with a prepared group of militants to kick off the second

wave of resistance in the event the masses wasn’t satisfied with the response to the “peaceful” tactics. What were my goals and our demands? My main objective was to bring all the rival gangs together not only for short term, but long term, unity and political progression and to get back to our initial teachings. As a prison class, demands ranged all over from an end to indefinite solitary confinement, outside investigators of our choosing to come into the prison to investigate allegations of abuse, to inadequate food, med care, etc. What was accomplished as a result? A unified movement amongst rivals was formed. Prior to this we had dozens of riots yearly, to as of today (4 years after) there has only been one Crip/Blood war in that prison system. (I dialogue with a homie still there. It’s now required for G-members to take up political classes in our system now). Amongst the demands: our lawyers/investigators are allowed to investigate in the prison, indefinite confinement has been minimized to 12 to 24 months (depending on the severity of the infraction), reading material once deemed “gang material” because of revolutionary content is allowed now, and a few other things. Obviously all demands wasn’t met, there are a few that was. Moreover, two revolutionary groups on the outside was formed in support of us. Classify the “demands” reformist or not, rival gangs came together, and till this day, hostilities are low and actions always unified. Though myself and a member of a different faction was transferred out of state, can you really call this a failure?

Second situation in which you label a failure: defending a fellow prisoner who was handcuffed and being attacked by 10 to 12 racist pigs. Aside from the obvious necessity to respond to violence, another party rule: “Familiarize yourself with martial arts and techniques of self-defense. Do no use violence except in the extremity of self-defense. In pursuit of our duty to serve the people, we must also be ready and willing to defend them and ourselves from any form of violence. Every person has the inherent right to defend his/herself from injury or harm, and we must be prepared and capable to do so in the event we are forced to exercise this right.” To call “defense” a failure, I think it is not only a success, due to the change in how those pigs dealt with prisoners after watching me destroy their superior, but I think it would have been hypocritical to talk revolutionary discipline, but play the sidelines and watch such aggression by actors of the state. (Though I agree with your advice on getting out and fighting.)

You say I think my failures qualify me to criticize others. You’re mistaken again, comrade. I wasn’t using my experiences as a tool to criticize others, but a statement to qualify my perspective, in defense of those who haven’t participated in the kind of resistance Sean was referring to. In which his words, in my opinion, sought to disqualify less experienced comrades’ actions/tactics. Being on the same tactical level as him in practice, indeed, gives me the right to disagree with his criticisms. Being a “vet” exempts no one from being criticized. You don’t know my discipline at all to even say things like I don’t self-criticize. I’ll end with with rule #6 of my party, which I think can be helpful to all: “No comrade is to fear constructive criticism. Constructive criticism is a critical view or remark(s) backed by evaluation, knowledge, investigation, propriety, and concern.” Shields up!

Till victory or death,
Anarcho-Faheem

the millionaire Harley Lappin, former BOP director and current executive VP at CCA).

- Get everybody together in the recreation yard and refuse to return to the unit at recall, camp out in that motherfucker all night till the helicopters come.

Most of us, especially those who are getting out sooner than later, are probably not comfortable with doing anything crazy that could result in getting street charges and extra time, so something “safer” like a work strike where the worst you’re looking at is a 300 series shot is a more likely mass action. Don’t get it twisted: we cheered when they shot them cops in Dallas, Texas. It’s tit for tat, baby. This is war, violence is our daily reality, and if we want to win this thing, we have to be prepared to play with a full deck and use every tactic at our availability. For September 9th, the call is being put out for a general strike, everybody refusing to go to work, so as to expose and cut into the profit motive of mass incarceration: but if not everybody on your compound is down, then you might need that little extra push to guarantee a good lockdown.

WHAT IS OUR ONE DEMAND?

The reaction from the administration can play out in a number of different ways. We may get our asses peppersprayed and thrown in the hole for long stretches, earning ourselves a transfer to another prison. But with mass action, there is not enough room in the SHU for all of us, so it’s hard to say how it’ll go down. It’s

possible the administration will come trying to negotiate in order to put a peaceful end to the strike: they may offer smalltime reforms, temporary symbolic changes, extra zoom zooms and wham whams that some prisoners might be tempted to consider. For example, as a result of the California prisoner hunger strikes, the CDOCR promised to reduce the widespread practice of indefinite solitary confinement – a promise which in many ways they have failed to deliver. Though we may make some material gains in our living conditions, the process of making demands and accepting compromises is reformist in nature: we want more than longer chains and bigger cages. We don’t just want slightly better wages at UNICOR, we want to shut UNICOR down, here and everywhere, forever.

The reality is that prison officials cannot and will never capitulate to our most basic demand: our freedom, an end to incarceration and involuntary servitude. Our efforts must be framed very clearly in an abolitionist and revolutionary framework, in our words and deeds. We’ll win some, lose some, gain practical experience for the next one and solidify bonds of solidarity in the process, but one thing we can’t do is compromise. There are millions of us and only a few of them. Organizations in the streets got our backs. If we all stay strong together, we’ll meet in the middle and tear these fences down once and for all.

FOR THE REV!

hold it down in the Bureau of Prisons: and for those of us in general population, this is our opportunity to actively recruit and spread the resistance building up to this date.

Here comes the excuses: “It could never happen here..”, “But I was trying to get to a low...”, “I don’t want to be put on commissary or phone restriction...” WTF you came to prison to follow the rules? All this tough talk and willingness to commit smalltime crimes like making wine or fighting or stealing food out the chow hall is cool and all, but where you at when it’s time to buck on the pigs? It’s not impossible – it happens all the time, and if you could get enough people who are down, we can turn the hard times into big wins, big payback for all the ways we’ve been wronged over the years. But if we aim to destroy this vicious machine, we must understand its mechanisms, so that we may formulate effective strategies. How did we get here? How do we fight this submissive mentality and effectively show convict strength and unity?

OUR STORY SO FAR

The modern prison system from the start is an extension of slavery-sharecropper days, enabled by the 13th amendment of the constitution prohibiting involuntary servitude “except as punishment for a crime.” Indeed, many plantations were bought up and turned into prisons, such as Angola state prison in Louisiana, where we continue to work the fields to this day. Over time, a combination of draconian laws such as mandatory minimum sentences, crack/cocaine disparities, stop and frisk, broken windows, and the militarization of local police departments led to this unprecedented police state with over 2.3 million people behind bars. (For more info plz see The New Jim Crow.)

More people in prison means more forced labor means hella profits which is what this is all about. In the feds, you are required to have a job: essentially, the entire prison’s operations are ran by the prisoners, so as to avoid having to hire full-time staff members being paid street salaries. We cook the food, fix plumbing and electrical systems, and paint their walls while the COs turn keys and generally be abusive, intrusive pigs. But the main villain in this story is UNICOR – the government-owned private corporation found at most federal prisons. A flag reading “75 years of service,” “UNICOR Supports Our Troops” and other sickening red, white, and blue militaristic banners sits above the entrance to the factory floor which resembles the sewing lines found in China and Bangladesh. UNICOR makes nearly everything found here in federal prison, from our own khaki prison uniforms, our cheap plastic chairs, our chow hall cups and trays, our eyeglasses – but they also make shit for the military, including uniforms for the Army, Marines, even the Afghanistan National Police Force (further demonstrating the interconnectedness of the prison and military industrial complexes). Disturbingly, the UNICOR at Lompoc even packages and distributes bags of poor-quality “Brazilian Coffee” now being sold in commissaries everywhere – they are literally selling us our own sweat, blood, and tears back to us.

UNICOR underbids other companies for lucrative government contracts because they do not have to pay us minimum wage or abide by health and safety standards – they’re essentially sweatshops, in form and function. Pay grades range between \$16-69 a month, and potentially more if you put in nights and weekends (though they are notorious for scamming people out of longevity and overtime), but if you don’t work at UNICOR you’re likely

getting a \$5.25 a month “maintenance pay” (which they aren’t supposed to be doing anyway) – forcing us to choose between soap, coffee, or about 20 minutes on the phone.

In the capitalist “free world,” we supposedly have the right to unionize and collective bargaining, a system in which the bosses have mastered in collaboration with politicians and police to keep the upper hand. The cruel reality in prison where we have none of these rights at all exposes the true nature of this economic prison system, wage-slave and cage-slave alike. Squeezing mass incarceration or mass profits while they toss us the table scraps and deny us basic human and civil rights, the basic system has been effective to this point because most of us do not receive money from home, and if we want to live in relative comfort, we keep our heads down, work at their factories, and hand the money right back to them at their commissary. We will forever be second class citizens and wage slaves, so long as we allow their prison society to exist, so long as we are willing to compromise by choosing the path of least resistance instead of collectively taking the risk for the bigger score – freedom, for one and all of us.

WHAT IS TO BE DONE?

We need to transform the submissive “you can’t beat these people” mentality into that of generalized resistance, where we refuse to be their servants. Every day all day complaining about our conditions? Don’t talk about it, be about it – get together and make a list of issues – we ain’t getting paid shit, the food fucking sucks, the health care is horrible, they keep denying visitors, keep messing with our mail, months in the hole without a shot under “SIS investigation,” etc, etc. Connect it with national political debate – police brutality, draconian drug war sentences, the Zimmer amendment, privatized prisons, the lack of federal parole, etc. Now it’s time for action. Widespread direct action, mass work stoppages and hunger strikes, leading to a crisis point where the prisons become unmanageable and unprofitable. Sabotaging the plumbing and electrical systems and covering every surface you find with graffiti while transforming the culture so that it will not be fixed or painted over by obedient inmates.

For mass action, possibly the deciding factor will be getting the heads of state on board, the shotcallers of all the cars and cliques to enforce support for the strike and repercussions for the scabs and strikebreakers who do not go along with the plan. Prisons keep us divided so we fight amongst ourselves, therefore, the key is a show of unity, something the prison administration will take very seriously, something that has worked every time, like in Attica, Lucasville, and California (see the “Agreement to End Hostilities” during the California state hunger strikes).

The climate at each prison differs so you’ll have to peep the scene and figure out the most appropriate and effective tactic, what people are comfortable with doing. Some possibilities:

- Nobody goes to chow hall. Nobody goes to work. Nobody stands for count.
- During mainline, march in circles around the compound cussing out the warden, and when they tell you to return to the unit, sit your ass down, refusing their orders to walk voluntarily to the SHU.
- Gather full names of exceptionally sinister guards to leak to the internet, targeting BOP bureaucrats individually (such as

IDENTITY CRISIS: WHO AM I

BY BLACC LION



I have been sitting and contemplating on what the comrade Sean Swain spoke of in Issue No. 4, “Revolutionary Action V. Reformist Action.” I explain my thesis of this veteran’s essay in tow.

As revolutionaries, it’s our ‘job’ to manufacture revolution, correct? A revolution entails overthrowing and/or renunciation of a ruler or government, right? So once we do this, do we substitute another by the governed. Us? Please enlighten your neophyte freshman of the struggle.

I do indeed agree that these two contradict themselves wholeheartedly. My question is *how* do I topple the existing system while held captive in the belly of the beast? I tend to sway toward reformist ideals at times. For lack of better words, it seems practical, logical, and rational. I do want to ‘modify’ the ways the existing powers operate. Do we not all fall into the reformist category one time or another in prison? Maybe I have misinterpreted the comrade’s words. It seems as if he doesn’t ‘approve’ of any reformist action. Please correct me if I’m wrong, Sean.

I have ‘supposedly’ butchered a pig in my city jail way before I was conscious of what a revolutionary was. St. Louis City Justice Center employed cruel, unjust, and inhumane practices. Such as: excessive phone and canteen prices, unsanitary living conditions, brutal use of force, pig-orchestrated inmate-on-inmate assault, etc. I attempted to use the grievance system and contact ACLU. Once I seen none of this worked, the time for the talking to end and the action to begin came. I ‘supposedly’ ambushed two sergeants and four correctional officers in the super-max administration wing, stabbing one repeatedly and assaulting the others before being subdued (Greer v. State of Missouri). At 18 years of age I knew in my soul this was my calling. I continued to rebel. Property destruction, throwing bodily fluids, organizing subsequent attacks in retaliation for the pigs harming one of us. The end result was me being given 25 years in the box after a two-day trial tacked on to the 7 I was serving. Even tough I bucc from time to time, I feel helpless as an individual to topple the prison industrial complex. I now attempt to be a nuisance with pen and paper. My present goal is

to now get out of the gulag and ‘reform’ anything while I am here. I feel I would have accomplished something, despite disagreeing with human beings being held in cages.

I am now appealing my sentence. I was granted a time reduction. I go back into medium-security between 2024-2026. I am 27 now. You made me question *self* comrade. Am I a revolutionary or reformist? I tend to say both as pen strikes paper. Maybe I have been living a lie, romanticizing with books by Che, Fanon, Uncle Ho, Mao, George, etc. Maybe I am just a selfish soul and not a selfless comrade of the struggle that all of you writers speak so eloquently about, just maybe. Most will say otherwise.

I am no Todd Shepard. I am nothing more than the key fundamental elements which shape my conscience and mold my physical shell. I am a Man with principles, morals, and values that I cannot compromise. I have a heart that wants PEACE, FREEDOM, JOY, and TRANQUILITY for fellow earthlings despite race, creed, color, ethnicity, sexual orientation, or religion. It is not in my nature to be brute, but I know violence is necessary. Power is established by force and arms shall be taken up to gain liberation from tyranny. But then what? This is my plight since reading your essay. Do we then just gamble around with smiles, or build a new system? Is that counter-productive? Counter-revolutionary? Reformist? Man will only do what’s in their nature. How do we rid the ones who do not see my, your, our vision? A multitude of thoughts race through my lil’ mind. Still all in all, my question stands: am I a true revolutionary?

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A LETTER FROM LUKE O'DONOVAN



I've not written for this publication before and by the time the next issue is released I'll no longer be incarcerated, but I've enjoyed reading it and am made hopeful by the theoretical and strategic development it has pushed forward and the potential for inter-institutional coordination it presents. It is in this spirit that I feel compelled now to respond to Sean Swain's article in the fourth issue. Let it be said first that comrade Swain is a warrior, an inspiration, an image of prison struggle; but in his piece he puts forward a false dichotomy.

There is, no doubt, a very real, very significant tension between reformism and revolutionism. However, this is a tension between conflicting strategies, not tactics. Herein lies the basis of the article's misrepresentation; to explain, it is necessary to do some theoretical work.

Sean makes the "analogy, a hammer is a tool that pounds nails. A screwdriver is a tool that installs screws. Hammers and screwdrivers are not interchangeable but perform different jobs. Same with revolutionary and reformist actions." To stick with this analogy we can see the truth of Swain's posit that "hammers are not geared for installing screws," but we can also see that this is not what determines the ultimate result of the nail-or-screw dichotomy. *You can build a house with nails or screws* – in fact, most are built with both – and it will be the same house. What is important is *how* the tool is used. In this analogy, the hammer or screwdriver does not appropriately represent a tactic, but an act. You can drive a thousand nails or a thousand screws and end up with a pile of metal and wood or an art project or a house. Tactics, in this analogy, are more appropriately represented by the considerations of where to drive what nails or screws to produce walls and sub-floors, while strategy takes place on the level on which we consider how to configure the walls to produce the house we hope to build. More significantly,

perhaps, a hammer, while suitable for driving nails (and unsuitable for driving screws), is not limited to this function – a hammer can be used to build walls, but it is equally suited to tear them down.

To bring things back from the abstraction of analogy, we can accept Swain's invitation to consider the hungerstrike, which he claims is an inherently reformist act. His evidence for this is that "with a hungerstrike, no matter how many of us do it, and no matter how long we do it, a hungerstrike will never bring down the power structure." This is by all means true, so long as we observe hungerstrikes only in a vacuum, isolated from their social context, but if we evaluate some actions Sean claims are inherently revolutionary, the riot for instance, in the same way we find it can be just as true. No matter if all the world goes outside and starts burning cars and breaking windows and fighting cops, no matter even if they do it until everything is broken, this doesn't even affect the social relationships that produce the social order. Of course, it is absurd to imagine a riot in a vacuum like this, outside of its social context, outside of the relationships and desires and visions that are produced by it. If, however, we historicise the riot and study how it's been employed throughout history, we can see that in the 1388 English Peasants' Revolt, like in the American uprisings of 2014 and 2015, there were parties who used riots for reformist ends, that is, as a way at applying pressure to those in power to exercise their power in a certain way. In fact, if we look in this way at what appears to be the most extreme act in Swain's list of supposedly inherently revolutionary acts, insurrection, we can see that most insurrections (at least most successful ones) have resulted in neither a changing of the prevailing social order nor even of the political order but only secured a changing of the persons who held power in an essentially unaltered power structure. Some still consider such an event to be a revolution, but I believe comrade Swain would agree with me in

against prisoners, but a calculated and strategic war against our loved ones and the delicate emotional bonds and ties that exist between us.

Like the ill-fated boiled frog who was unable to detect the gradually rising temperature in his artificial environment, prisoners in Virginia are unwilling to acknowledge and unable to ascertain that this new restrictive policy directed at contact visits is a "gradual" push towards the abolition of ALL contact visits.

Many of us trapped behind the walls of Virginia's modern-day gulags are so caught up in a zone and in the monotonous reality of prison life, so busy "enjoying" ourselves – as did the frog – and being deceived by the illusion of privileges while the "rising temperature" of fascist oppression/repression is slowly but steadily increasing, we don't even see what's coming; and that is the gradual curtailment of ALL the gains we've won over the years via grievances and lawsuits and the implementation of far more oppressive/repressive policies and procedures designed to make our bids a living nightmare. But there is reason to have hope.

Potentially the most dynamic and revolutionary force within the VADOC is the Free Virginia Movement and its current push to restore parole – among other things – and improve the living conditions of prisoners by organizing a coordinated, statewide work stoppage so that we can position ourselves to jump out of the water before it starts to boil and then smash the pot to pieces.

With the cooperative efforts of prisoners from diverse racial and cultural groups, socio-economic backgrounds and schools of thought, we can and MUST seize the moment on September 1, 2016 by planning and then executing a state-wide work strike – in solidarity with the nationwide prisoner work strike on September 9, 2016; we MUST actualize, realize, and then exert our Labor Power and utilize our leverage as the nuts and bolts that hold the VADOC together and running like a well-oiled machine so that we can change the course of our destiny and that of our sons, daughters, grandsons, granddaughters, as well as our nieces and nephews who'll be the next target of the Prison Industrial Complex and victims of the School-to-Prison Pipeline.

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BUCKIN IN THE BOP BY ANONYMOUS



That's right, we're tired of this shit – fuck work call, fuck standing up for count, fuck their chow hall, we buckin!

Comrades, it's time for a frank assessment of our situation. We've seen case after case of unarmed people of color gunned down by police on tape, cops who will never spend a night in jail while we doing long bids on some BS trumped up charges. Dozens of undocumented immigrants have died from intentional medical neglect in BOP-contracted private CCA and GEO prisons. And for all the talk of reforms, most of us in the feds are getting no 2-point reduction of Johnson appeals, no chance of presidential clemency. Whichever corporate puppet or fascist maniac wins the election, it's

all bad for us. Our only hope is collective action, collective resistance against the pigs in power.

As we speak, our comrades in Alabama and Texas state prisons are already going hard – refusing to work, refusing to leave their cells, all kinds of righteous rambunctious shit – and they put the call out for a nationwide prisoner strike for September 9th, the 45th anniversary of the Attica uprising. Though many east coast prisons every year buck on this date by refusing chow hall, this year it's going down everywhere, and it's gonna be big. We have the full support of organizations like the IWW Incarcerated Workers Union and the National Lawyers Guild. You can count on us to

THE PARABLE OF THE BOILED FROG: THE VIRGINIA DOC’S PROTRACTED, LOW-INTENSITY WAR AGAINST A COMPLACENT PRISONER-CLASS

BY UHURU B. ROWE



“Maladaptation to gradually building threats to survival is so pervasive in systems studies of corporate failure that it has given rise to the parable of the ‘boiled frog.’ If you place a frog in a pot of boiling water, it will immediately try to scramble out. But if you place the frog in room temperature water, and don’t scare him, he’ll stay put. Now, if the pot sits on a heat source, and if you gradually turn up the temperature, something very interesting happens. As the temperature rises from 70 to 80 degrees F., the frog will do nothing. In fact, he will show every sign of enjoying himself. As the temperature gradually increases, the frog will become groggier and groggier, until he is unable to climb out of the pot. Though there is nothing restraining him, the frog will sit there and boil. Why? Because the frog’s internal apparatus for sensing threats to survival is geared to sudden changes in his environment, not to slow, gradual changes.” – Peter M. Senge, *The Fifth Discipline*

Virginia prisoners have – over time – taken on the characteristics and plight of the boiled frog because we have been unable and unwilling to sense, recognize, and resist the changing conditions within our environment which – if left unchallenged – ultimately spells our doom.

After the election of notoriously racist Governor, George Allen, back in 1994, and the subsequent appointment of his henchman, (former) Virginia Dept. of Corrections (VADOC) Director Ron Angeole, the VA prison system has undergone a process whereby treatment, educational, vocational, and work programs and certain “privileges” have gradually been cut and/or reduced over a number of years to the detriment of our mental, emotional, physical, and spiritual well-being, as well as our rehabilitation

efforts.

Since 1995, we have the abolition of parole, the implementation of draconian truth-in-sentencing laws, a sharp decline in the parole grant rate for those still eligible for parole, and the outsourcing of the medical, commissary, and food service departments to private corporations which marked the beginning of the \$5 medical co-pay and benign medical neglect, price gouging, decreased food portions, and poor food quality, all motivated by profit and savings.

In addition, we have the double-celling of cells designed for single prisoner occupancy, the reduction of work assignments, work hours and work pay, the implementation of policies requiring us to make our beds, tuck in our shirt tails, cut our hair below a certain length, and wear our prison I.D. cards on our front shirt pocket in a military fashion. And most recently, we have the abolition of all tobacco products, pornographic pictures and magazines, and R-rated movies, and the exclusion/removal of CNN from the cable television package.

And just this month, “in-person” contact visits with our loved ones has become the latest target of the VADOC, where a newly implemented policy, created by Chief of Corrections Operations, A. David Robinson, requires/mandates that prisoners must return all the way to our housing units and our visitors must return all the way to the Front Entry just to use the restroom. The restrooms inside the visiting room are now off limits!

This new policy cuts into already limited visitation time and subjects us and our loved ones to additional humiliating, dehumanizing, and intrusive body searches. This is not just a war

distinguishing these occurrences as coups, not genuine revolution.

This is not to say that insurrections or riots are reformist in their nature, but to propose a different metric by which to judge our actions. There is a common trope, that seems to me to be self-evident, that “the only revolutionary act is revolution.” This doesn’t mean we should sit on our hands until there is a situation from which a single act could produce revolution. Instead, we must judge the worth of an action, from the obviously political ones to those that make up the banality of daily life, based on how it contributes to or detracts from a situation, how it alters the world and our position in it to advance a *strategy* of revolution. “To build a revolutionary material force.” It is important to reject reformist tactics and strategies, but these exist in the framing and focusing, the direction in which we aim an action – are we asking those in power to exercise their power in a particular way, or are we building and exercising our own power to create the world we want to live in? A hungerstrike can never be direct action, unless what one hopes to achieve is their own death; direct action is when we act directly to achieve our goals. However, sabotage (most often) is not direct action either. If our goal is to disrupt and dissolve certain social relationships – say capitalism or incarceration – sabotage could only be direct action if the social relationship was produced only by the material relationship mediated by the machine in question and that machine could not be replaced (see early industrial capitalism and Luddism). More often, breaking machines is an indirect – though perhaps affective – means to achieving our goal; we are hoping to decrease the benefits of these social relationships (profits) for those who impose them on us and thus weaken their resolve to maintain them.

Could the hungerstrike, then, be a useful, yet indirect, act within a revolutionary strategy? We can see that, though it’s particularly well suited toward leveraging those in power, particularly by appealing to their humanity and morality, the hungerstrike – like the traditional strike – might be deployed in a number of different ways, toward different ends. If, rather than making demands of prison administration, a hungerstrike was aimed at the public and if it were made explicit that the strikers sought not concessions from authority but instead were refusing to participate in the demeaning, dehumanizing relationship that is materially the most basic dynamic of domestication – the relationship by which one party (prisoner) is deprived of the means of obtaining a physical necessity (food) for themselves and must depend on another party (the prison administration) to obtain that necessity – then it could be a very beautiful and inspiring act that might provoke more popular and direct action.

Now then, if we agree the only revolutionary act is revolution and that direct action is when we directly act to achieve our goals (rather than acting to influence others toward an end we desire), we must admit the hungerstrike is neither, but that it can be a beautiful and inspiring act. The question then is what worth, if any, do beautiful and inspiring acts have within a strategy of revolution? To answer this, let’s look at the beautiful and inspiring, courageous and contagious, acts of the 12 Monkeys rebellion. Swain tells us “the 12 Monkeys promoted sabotage like clogging drains and jamming locks” which “quickly escalated to smashing windows and starting fires.” Ostensibly the ultimate goal of the 12 Monkeys was not to warm themselves or let in a cross breeze but to cause the massive, materially-enforced abstraction, the social order by which

it is possible (in fact, necessary) for people to be kept in cages, to dissolve – in that sense lighting fires and smashing windows were indirect actions. Neither has that abstraction dissolved, so these acts weren’t revolutionary; but were they worthwhile? Absolutely! Swain mentions them, in fact, to illustrate how the worthwhile ends of the promotion of revolutionary consciousness, broadened participation, and strengthened solidarity can be achieved. Could a hungerstrike potentially broaden participation in a revolutionary struggle? By inspiring in people rousing and visceral hatred for the starvers and admiration for the starved, yes. Could it strengthen solidarity? Through the cooperative actions it inspires, yes. Could it raise *revolutionary* consciousness? If the narrative put forth is an explicitly revolutionary one, yes. So a hungerstrike, if done the right way, has the potential to achieve many of the same things the 12 Monkeys Rebellion did, though in perhaps a more costly, less effective, less fun way.

To be clear, I’m neither arguing for hunger strikes, nor against fires; instead I’m saying that at each step our focus must be, the fundamental question we must act ourselves when acting is: will this/how can this make us, the revolutionary movement, stronger? Swain rightly tells us only 5% of the population has participated in any revolution in History, but every revolution in History has fallen short of what we seek. This doesn’t mean we need to pander to the crowd, but neither should we isolate ourselves from it. Instead, we must trade quantitative considerations for qualitative ones; we must trade aesthetic considerations for strategic ones.

Caged but Never Tamed,
Luke O’Donovan

Atlanta Commune;
In Exile

VIOLENCE IS NOT THE ANSWER

BY SEAN SWAIN



Ferguson wasn't the beginning of the genocide committed by police. Mike Brown wasn't the first black, young man gunned down in the street by a trigger-happy, white cop. Before Mike Brown and Ferguson there were thousands of tragic snapshots with names attached – Amadou Diallo, Oscar Grant, Michael Pipkins, and on and on. We've faced a mass grave that has been dug in installments.

After two more particularly heinous and reprehensible murders of black men by white cops, Micah Xavier Johnson employed the killing skills instilled in him by the U.S. military, killing five cops in Dallas and injuring several more. He planned out the shooting tactically as a response to police violence.

For a long and intolerable time, the killing has gone on and on with virtually no interruption. In fact, most – if not all – of the reforms to policing have been to *increase* its militarization rather than to decrease it. In the years of slaughter leading up to the events in Dallas, there was no call for a national dialogue, no government outcry for a conversation or a discussion. But now, in the aftermath of five dead cops, it seems that politicians and authorities of every stripe are bombarding us from every medium, urging us to all set down our guns and talk.

The same State whose armed agents have been waving around their pistols and shooting indiscriminately suddenly wants to have a Kumbaya moment. The thrust of their message to all of us is that violence is *not* the answer. In fact, dozens of folks on television, radio, and everywhere keep repeating those exact words: Violence is *not* the answer.

I find two fundamental problems with this statement. First, the State, the *source* of violence, is pontificating that violence is not the answer – which seems more than just a bit hypocritical. The violence began with state violence. Second, and more importantly, violence probably *is* the answer.

While we are all entitled to our own opinions, we are not entitled to our own *facts*. However we feel about it, it's a simple

fact that violence *is* the answer, and provably so. Already, in the aftermath of Dallas, there has been a far more constructive and substantive movement to address the problem of police violence than there ever was in the thousands of instances of state murder that did *not* result in violent reprisal. So, provably and undeniably, violence has already done more than decades of nonviolence.

In light of this reality, I am skeptical that exhortations to nonviolence that bombard us now are designed to prevent us from employing means that fail, but are really designed to prevent us from employing means that work.

In the example of Dallas, I am reminded of 911. Before 911, the U.S. government was in full support of Israel's expansion policy in Palestine. Two days after 911, President Bush, for the first time in U.S. history, spoke of a two-state solution in Palestine.

So, all grandstanding and finger-wagging condemnations of terrorists aside, violence works. One can only ponder what grand alterations that al Queda may have provoked in U.S. foreign policy if only they had a dozen more planes to highjack.

So it is here: while denying that violence works, the oppressor and its agents are responding to violence like it never responded to peaceful marches and moving vigils.

Considering this, we can only conclude that nothing changes without violence. NOT only is violence the answer, but *more* violence will likely expedite and improve the outcome. However we feel about it, the bullets fired from Micah Xavier Johnson's assault rifle, in the long term, will save more black lives than all of the peaceful words spoken by the Jesse Jacksons and Al Sharptons.

No justice, no peace...you know the rest.

BIRTH OF THE FREE VIRGINIA MOVEMENT

BY THE FREE VIRGINIA MOVEMENT COLLECTIVE



The Free Virginia Movement (FVM) is a prisoner-led Inside/Out collective of politically-active and socially-conscious prisoners supported by the Incarcerated Worker Organizing Committee of the Industrial Workers of the World union (IWW/IWOC). The purpose of the IWW/IWOC is to organize prisoners nationwide into one big union and to support and publicize prisoner-led direct action campaigns such as work stoppages/strikes, hunger strikes, boycotts, petition drives, etc.

The Free Alabama Movement was/is the main inspiration behind the formation of the FVM. Those brothers and sisters in the Alabama prison system recognize that the only way to combat mass incarceration and its effect on black, brown, and poor communities is through direct action. We of the FVM have come to the same conclusion.

Our situation here in the VA prison system is dire. Because of the abolition of parole and the implementation of truth-in-sentencing laws by the VA Legislature back in 1995, VA prisoners are ranked second only to prisoners in Florida in terms of the length of time we serve on our sentences. The decision of the Parole Review Commission not to discuss or recommend parole reinstated is proof that VA government officials will not budge on the issue of serious parole reform and de-carceration . . . unless we force them to.

Older prisoners in their 50s and 60s still eligible for parole under the so-called "old law" – whose crimes happened before parole was abolished in 1995 – are repeatedly denied parole because of the oft used, bogus reason of "serious nature of the crime;" so-called "new law" prisoners – whose crimes happened after parole was abolished – must serve a whopping 85 percent of his/her sentence, which amounts to excessive (de facto life without parole) sentences with no reasonable opportunity for release.

Let's face it, under the current ultra-conservative approach to prison and parole reform here in VA, many of us serving time

under both the old and new laws are destined to die in prison, or be released so old that most of us won't have a single family member left alive to return home to. And because of budget cuts to the VA Dept. of Corrections' \$1 billion annual operating budget, prisoner jobs, treatment/educational programs, and food portions (and quality) have taken a dive, and excessive commissary prices, is the new normal. Bottom line: our long-term incarceration here in the pro-mass incarceration state of VA is torturous, exploitative, cruel and unusual. *So it seems we have nothing to lose but our chains!*

It is past time for VA prisoners to join the righteous prison movements popping up all over the Amerikkkan Empire, especially since we're serving *more time* than most prisoners in other states. So we should have an even greater incentive to engage in a healthy dose of *non-compliance*.

The IWW/IWOC and rebel prisoners across the U\$ have put out a nationwide call for prisoners to engage in a peaceful, nonviolent work stoppage/strike beginning September 9, 2016. The FVM calls for our work stoppage to begin on September 1, 2016 and continue through January 1, 2017. This nationwide work stoppage has the potential of bringing the profits derived from cheap and free prisoner labor to a grinding halt and this system of prolonged mass incarceration to its knees.

If you are committed to the prison struggle, and want to support and learn more about the FVM, write to:

Free Virginia Movement
P.O. Box 4571
Midlothian, VA 23112