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## Open Letter

International Conspiracy for Revenge – Indonesia  
FAI/IRF

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September 30, 2013

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If one reads the communiqués from these actions, clearly you can see that Phoenix Projects offer nothing but revenge, anger and total solidarity to our comrades behind bars around the world. Through actions we send our revolutionary greetings to the prisoners of war against the existent. We want nothing and have no intention of reforming society or arguing with pacifists, social activists who are also the enemy for us. We only want total war for the destruction of society. We want to bring down every form and tool of the enemy and set it on fire—although we are also burning in it.

ICR itself as group of direct action, consider ourselves an integral part of the new wave of nihilists-anti social who use violence as a method of struggle. As nihilists, we share the same feeling when comrades are arrested by pigs and face indictments because of their choice. And we realize that around the globe, many comrades are still locked up by the enemy. Marco Camenisch, Gabriel Pombo da Silva, Imprisoned Cell Members: Conspiracy of Cells of Fire, Hans Niemeyer, Ivan Silva and Carla Verdugo, the four anarchists of the Kozani case, Alfredo Cospito and Nicola Gai, Walter Bond, John Bowden, Fredy Fuentesvilla – Marcelo Villarroel – Juan Aliste Vega, Jock Palfreeman, and the fugitives such as Nikos Maziotis and Poula Ropa and Felicity Ann Ryder. For them, we dedicate this letter with love and solidarity.

The Phoenix's fire does go out and we invite all of you comrades to join with us and share its desire. Light your fire, refill your weapons, and colour the night with the ashes of the enemies.

For total chaos! To the end of society! 'Till anarchy  
***all units and cells of International Conspiracy for Revenge  
— FAI/IRF Indonesian Section***

Revenge such as The Phoenix Projects. International violence projects by FAI/IRF. First launched by Conspiracy of Cells Fire comrades in cooperation with Consciousness Gang in 7<sup>th</sup> June in the explosive attack against the vehicle of Koridallos prison's director, Maria Stefi. The second project continued on 20<sup>th</sup> June by International Conspiracy for Revenge: Greece Unit, blowing up the car belonging to Algiris Gelbouras, pig of the prison institution. We responded to it by setting fire to The Media Hotel and Tower in 26<sup>th</sup> June. The project continued where the Commando Mauricio Morales sent parcel bomb to Dimitris Horianopoulos, former director of the anti-terrorist unit in Greece. After this attack, the pigs raided the Nadir squat and kidnapped Spyros Mandylas and Andreas Tsavdaridis. An action from the enemy that led us to set fire to the police school in Balikpapan as a response and direct revenge in the name of the Free Mandylas and Tsavdaridis Cell. And it doesn't stop. The Greek comrades of Conspiracy of Cells of Fire, Illegal Sector sent another parcel bomb to Dimitris Mokkas in 1<sup>st</sup> September.

Launched in Greece and echoed in Indonesia. Why did we respond to the call? Because for us Phoenix are projects and an international call for coordination actions from cells of FAI/IRF. It isn't limited to Greece or Indonesia. One can't say that Phoenix Projects are nihilist attacks and not do for radical environmentalist or anti-civilization groups and individuals such as ELF/ALF. On the contrary, Phoenix is an open invitation for cells of FAI/IRF to attack, propose an analysis, discuss or debate and exchange knowledge, rage and respect between comrades behind bars and comrades outside. For us, Phoenix is the next step of international coordination in actions from FAI/IRF cells to start the storm of revenge against all forms of authority. And we consider it important for FAI/IRF itself to strengthen the networking of anonymous individuals who are limited by geographic space to meet offline. These projects are methods for individuals and groups to share concern and thought to sharpen one to the other.

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Sounds in the form of words from the angry ones who want exchange analysis or messages or greetings with the others.

Long or short, a communique is not the main thing. But the messages inside it. What one wants to share with other comrades abroad. Why you choose the targets, what is your analysis and who are the comrades that you want to share the warmth of the fire from your actions. All of that is what we call content of the communiques.

The communiques of the FAI/IRF for us aren't articles written by scholars, full of references or reading suggestions and theories of nothing. Communiques are also not poems full of romantic words of hope. Communiques are not programs or goals for informal networking of violent anarchists. Communiques on contrary should be a proposal of continual war and self-criticism amongst comrades in the network. Since we can hardly find an opportunity for face to face meetings, communiques of actions or letters from imprisoned anarchists play the role of providing each individual in the FAI/IRF project a voice for a continuity of communication. To plan, to analyze, to decide and to attack, to evaluate, share experiences and knowledge, to plan again for the next actions.

In this part, the informal networking of contra-info translations fill the gap. For us, the international project of translations are an integral part of our struggle. Our respect and love is also addressed to comrades who give their energy and spirit to expanding the calls from one place to another part of the globe. To spread the noise from one cell of FAI/IRF to the other. One can't say that translations or contra-info are methods of struggle where the risks are less than one who carries incendiary tools. In Italy we clearly saw how the enemy kidnapped our brothers and sisters from Culmine and Parole Armate. We saw that the translations project is also considered 'dangerous' by the enemy and how they want to repress it.

That is why for us, there is no need to explain anything to the enemy. FAI/IRF have nothing to do with them except our revenge.

Mokkas. But first we want to share more about our concern related to the recent text from Felicity Ann Ryder Cell of FAI Australia. An answer for 'the agents of doubt' after the attack. Something that in our consideration requires some attachment from us as comrades or individuals who believe that our enemy is the totality of society in all the details.

We want to open it with a question. Why did you show so much respect for your enemy when you addressed your violent attack?

Media, pigs, law-abiding citizens, judges, social activists, leftist politicians or any part of society are enemies, for us. There is no exception. The infrastructures, property or the human itself who stands on the side of society are enemies. That is why we have no respect or 'humanity' for any of it. Schools for example are one of our targets. In the past we burned down a school because we believed that schools are also part of the repressive tools of society. Schools are equal to factories, ATM or banks, police offices, car dealers or supermarkets in our eyes. Nothing is more important than the others. Burned down police offices are equal to attacks against ATMs or banks. And every sound of rebellion with fire and bullets will have no space in the social order. Each act of violence against authority will smash it down before the smoke rises up. That is why the enemy will do everything to cover it in order to maintain social peace.

When actions of FAI/IRF are not published in the media or they deny them, don't waste your energy explaining it to the enemy or some cowards (social anarchists for example) who want to have 'better and solid evidence' about it. Don't waste your time answering questions from cowards with anarchist symbols who bow their heads and sit calmly in their houses. You sound as though you 'beg for your rights for an equal ration of news between opposition and the ruler' from your enemy. As anarchists of praxis with violent actions, you don't need to do it. Communiques of action are not addressed to it. For us communiques are the voice of the actions.

*Finally, we have an opportunity to write a letter in a 'detailed way' from our own point of view of our group. After the difficulty of going beyond geographical borders, which is one of the basic problems that prevents our physical meeting (but it has never been a limitation for our meeting in ideas and actions). Through this letter, we want to offer some of our analysis regarding the situation around us (as individuals and as a group), also our own analysis related to the recent situation of FAI/IRF since we are part of it. The letter is our critique and contribution for international praxis anarchists around the globe. The letter itself is the result of our discussion. But one must be aware from the beginning that we are an association of individualists, although we use one name in order of anonymity. In some parts of this letter, the view represents the joint agreement among individuals in our group. But we never want to abolish the individual's judgement. That is why below, you will find some parts where we mention individuals' analysis or individuals' action.*

## **Fundamentalism, Direct Actions and the Anarchists?**

thus democracy – the mother of socialism – is the daughter of religions –Renzo Novatore, (Toward Creative Nothing)<sup>1</sup>

Since June of this year, we noted that in Indonesia there have been at least 4 cases of political shooting against police officers. In our short-term analysis, these actions were done by a Moslem armed group. A fundamentalist group that has existed for several years. Some individuals said that it started to appear in early 2000 and has run until now. Their type of actions are most easily recog-

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<sup>1</sup> In English version, Novatore wrote 'Christianity', but for us all religions are the same and no need to defend one. For all of us in the group, religions are fuck!

nized by the targets. For example, church bombings and 'capitalist symbols' such as hotels or cafés where many foreigners (western or simply said white-skinned) hang out. The most famous action of this group is the Bali bomb part 1 (12 October 2002), the bomb against JW Marriot hotels (5 August 2003), a bomb action against the Australian embassy in 2004 and three bomb actions known as Bali bomb part 2 (1 October 2005). We highlight one thing, that the group have now moved to another tactic. Rather than send suicide bombers like before, they are now targeting the pigs (police).

Why are they targeting the police? Because for them, the police is the most repressive tool of the state. Police institutions and all police officers are the ones who must take responsibility for the 'counter-attack' from the state against this group and all its members in the last ten years. The Indonesian special unit against terrorism well known as Densus 88, are the number one enemy for this group. The pigs in Densus 88, have the specific purpose of smashing down this group and all terrorism activities around Indonesia. In the last five years we noted that the pigs in Densus 88 carried out several raid operations against the group where some of the members died in gun battles with the pigs and a large number of them were arrested. Over 30 members of this group now face different charges in trials for their actions.

This group, in our analysis, is a group that shows in practice how small cells consisting of three or four people support each other in informal closed methods. The links for communication, exchanging information, or logistics, are built well, disciplined and tight. They also have good sources for logistics from actions of expropriation against banks, jewellery stores or robberies against non-Moslem rich citizens. Some 'self-proclaimed' experts have said that the group is funded by middle-east countries. That is the reason why they easily get gunpowder, weapons, safe houses and other supporting tools for their struggle. Each of their members also knows very well about all consequences of the struggle—they

government organizations or the media? We believe that you have only two options: you have either totally lost your mind or you were never an anarchist one single millimetre.

Many of you presented yourself before the media in order to 'explain' or to 'answer' questions from society related to your struggle. You brought yourself into dialogue with the enemy and still considered yourself anarchists at the same time. You talk 'politely and nice' in the face of the enemy and said that it is for the struggle. You shared moments with the leftists and said that you are not part of them, but you sit next to them. You hold the NGO's hands but you say that you still have autonomy. You obey the 'peace-maker' and you declare that you an anti-hierarchy? You live with two faces, two fake faces: the face of cowards and the face of liars.

## **FAI/IRF, Phoenix Projects and International Call**

We know that it never gets dark there, inside your prisons. Therein memories are scratching, and one forgets how the sky looks without bars and barbed wire. If death had its own colour, it should be painted on your prisons. Because the realm of slow death lies on the inside, and one can feel it every single day. –CCF in cooperation with Consciousness Gangs, Sole-Baleno Cell (Communique of Phoenix Projects #01)

We received the news of actions from different cells of FAI/IRF around the globe. From the comrades of the FAI Cell in UK, we also want to welcome our comrades from the Felicity Ann Ryder Cell of FAI Australia, the letter from captive anarchist Andreas Tsavdaridis, the coordinated attack from the CCF cell and ELF cell in Russia, and the Phoenix Project #6 from the comrades of CCF in Greece by sending the parcel bomb to motherfucker Dimitris

and put the limit of disagreement between us. Disagreement without any possibility of agreement, something that led to our total critique in some of our communiques. You, social anarchists, are cowards!

First of all, we want to highlight and clarify our stance before all judicial and legal tools. Something that in our analysis has contributed to oceans of disagreement related to how an anarchist acts in front of them.

In some cases, we often found that in several of what they called: social and autonomous struggles, one would have no dignity or will against the law and all the judicial setup when it is against their interests. But when they become the 'victims', they will back to 'home sweet home'; the repressive tool of the enemy. They will use it in order to gain their objectives. Even though it is clearly against your position as anarchists, who are the direct and total enemies of any form of authority.

The social struggles around us now are just a circus. Performances of activism and 'messiah-way' even by self-proclaimed anarchists. Social struggles that limit themselves from the direct war and hide behind the reason of 'right moment' to act. Stupidity and cowardice that they gained from their fear. Yes, they are totally afraid to bring themselves into the battle field and face the enemy. The real one and not imaginary enemy similar to that in facebook or twitter.

Without dignity the social anarchists often use legal means to gain what they call: the goals of struggle. But the main question for us is how can the anarchist struggle fit into the legal system created by the State, the enemy of our struggle? How do you—who proclaim yourself anarchist—believe in lawyers and their kind in the circus of 'class action', dependent on the judicial process and all its details? How can you call autonomous struggle 'fake plastic' when you put yourself and part of your activities into the legal system of law of the enemy? Where are your anarchist attitudes when you bow down before the judge's hammer or radical non-

call it 'jihad'. Getting arrested or sometimes death for them is only the cost of war. Nothing to worry about.

And what is the goal or purpose of this group?

Their goal is 'an Islamic kingdom' so called 'khilafah' which is of course based on Islamic rules known as Sharia law. Anyone who joins this group shares the common idea that an Islamic government is the perfect one and the answer for all the crises of the material world they are facing now. These fundamentalists—in our analysis—share the same idea as the Marxists and social anarchists who accuse capitalism as being the cause of all daily problems. In our eyes the Islamic fundamentalists, Marxists and social anarchists are groups of people who escape from the real war and choose to go after what they call better government, better rulers or a better society. If the social anarchists named it a better society, the Marxists call it a communist government, so the fundamentalists called it khilafah. Different names but one common essence. They just speak in different theoretical languages but their goal is similar in all aspects.

In our view, there is only one point that separates this fundamentalist group from the Marxists and social anarchists: the brave choice to take a step further, not just depend on the peaceful demonstration or wait for change to come. Their choice is to arm themselves and start carrying out an attack against the structure and individuals that they consider enemies.

After all for some individuals in our group, the choice to arm yourself and actively start an attack is not an easy one. But it's important to help to clarify the vision of the bold line regarding the consciousness of individuals among this group. Their consciousness is not critical. Their choice came from outside, injected roughly and without any resistance. The choice is a direct product of indoctrination and the individuals in this group are only puppets, zombies without individual critical thought. They only have one truth, without exception, devoid of self-awareness and there is no dignity inside.

For us, for each individual in this group, this absence of dignity also befell the 'anarchist movement' here. So far, we see how the anarchists who have no clear stance in the war against the existent mutate into 'social activism' as an excuse for their lack of ability to step into the direct war. They argue that feeding the hungry or sharing space with the homeless is part of the war, and they call it direct action. Something that makes us laugh. The social anarchists around us in Indonesia have only moved the pieces of the puzzle of illusion from one side to another while at the same time changing the angle to see it from. The kind of activity that always made them feel 'revolutionary tension' and deny that they were just repeating the activities inside their peaceful life zones full of boredom.

They speak about a better future where there will be no hierarchy and human lives will be equal but they accept and legalize all hierarchy in their struggle. Because of their individual cowardice, they run and hide behind arguments of solidarity with the autonomous struggles. But one can see clearly that it only points to temporarily quenching the thirst for that so-called revolution. That is why their revolution is always about numbers or masses. Their revolution is based on the needs of society, the need to create heaven on earth. It needs to be a revolution with temporary tension and full of fake plastic flowers and synthetic fragrances. They are a mob with a single destination, the same one as the fundamentalists.

In Indonesia so far, we have only recognized Kontinum, the anarchist-communist group who—even though separated by oceans of ideas and values—took a clear stance. This group with strong analysis, written by brave comrades—and not by cowards who can only translate texts from foreign languages to Indonesian languages but have shaky hands when holding rocks—provide their clear view with dignity as anarchists. As a group of anarchists, Kontinum go beyond obstacles. Something that many anarchists in Indonesia can't do. Stuck behind the wall of obstacles the social anarchists are turning to play with facebook, twitter or online

translations of archaic material about anarchism hundreds of years ago, era where anarchism was a 'success'.

The social anarchists in Indonesia or abroad for us represent a pathetic attitude! That is why if one of them tries to stand between us and our violent actions, we will not think twice about dispatching them our anger also. Everything and everyone who wants to maintain the social order are enemies! No respect for them.

## **Anti-moral, Anti-judicial and Illegality**

When you humiliate a means of struggle, in this way, it is just wrong. You either fight and remain true to your choices or you don't fight at all. You are not an anarchist when you suck on political parties. If you are an anarchist you don't talk about national sovereignty or the Greek people, neither do you seek the need of a new pole of authority. You are an anarchist when you proudly fight against any form of authority, even against those alienating forms of authority, that we all have inside us. —Gerasimos Tsakalos, (Now That The Circus Is Over)

We will never forget the day that the pigs arrested our brothers Billy and Eat. The day was the starting point where everything became clearer for us. Although they finally reached their freedom outside the wall, for some of us—nothing is over.

Yes. We point to all the social anarchists who at the moment—when our group was attacked by the enemy, when the State captured two of our brothers and forced one of our comrades to go underground until now—stand against us. You stand against us by accusing our choice as an imitation of European nihilists, beyond your mind where you can't believe the birth of a new generation of anarchists with nihilist tendencies and an anti-social pole. And all of you who from that time until now always doubt our actions