

english
VERSION



June 2016

issue 7

AVANTAGE

Anarchist correspondence



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These moments lived in this society seems exceptionally prolific to cynicism and defeatism. And I'm speaking beyond concerns for my own well-being. These are attitudes you can encounter daily, in the form of an aspirational "shrewder than thou" or as a passe-partout to stroll through life without hindrance. But also, more sincere, it follows as the result of various degrees of burn-out or disillusionment. The capacity to revolt cannot rely only on the optimism of uncertainty. While rebellion hasn't lost any of its urgency, this alone doesn't preclude one of heading into a dead end.

An anarchist position has to find its expression into actions, or it will be words in the wind soon proving their own flimsiness. The question then is how to? Moreover, how to intervene from an anarchist position in social relations? Because that is where the reproduction of authority is taking place. Against the organized dependency that puts us (alternately or even simultaneously) in the role of oppressed and oppressor, we should aim for autonomy. Starting from the refusal of representation and alienation, the attempt to not let your life be molded by the demands and norms of this society. Maybe this used to be designated as individual emancipation. From this perspective, an anarchist project aiming for a social struggle encompasses direct action and informal organization, obstructing relationships of power to settle in. A rupture in itself, striving to widen.

Surely, bubbles of alternative practices and improved relationships are not satisfactory. Every subversive attempt looks to sabotage the mechanism of control and submission and will meet accomplices. We can create ourselves moments of encounter or we can engage in moments of rage. These moments hold all their potentiality in the capacity to push forward a radical critique of all authority and to realize autonomy (meaning no representation, but direct action). Often we are (again) confronted with efforts of recruitment and recuperation, which fly the banner of unification. Be it through the convergence managed by leftist militants/bureaucrats of the assembly or through an appealing rhetoric imposing a hegemonic narrative (that out of all the traits of an ideology only lacks the consistency). Some have ambitions of being spokespersons (from the media intermediaries, to the power brokers, but also the self-styled intellectuals), which we should desecrate.

While the integration machine of the welfare state is dwindling (anyway with limited access and manufacturing consuming and productive citizens), the illusions of many are shattered. These seem to be fertile soil for the new politics of the old identities, based in chimeras around race, ethnicity, nation, religion or other ideologies when wannabe leaders are trying to keep up with the latest fashion. This probably means some will think anarchists are behind the times. We like to think that we are out of time with this society and we will make sure to interfere in the rhythm of domination.



DESTROY THE BORDERS AT BRENNER AND EVERYWHERE

April 2016 - Italy

**Why does Austria, with the compliancy of Italy,
want to close the Brenner border?**

**Because men and women become “immigrants”
when millions of human beings are uprooted from
their lands and forced to move away.**

The causes aren't mysterious and do not always have the brutal characteristics of a bombing. An entire community of Senegalese fishermen has no more means of subsistence, because the intense activity of the huge fishing boats has left no more fish. A nomad Indian community of shepherds must transfer; once abandoned their traditional way of life to become sedentary, because of the diesel-powered wells of the so-called “green revolution”, they are no more able to survive the scarceness of water (as they had done for centuries) when the aquifers dry. Hundreds of thousands of Chinese peasants are coerced into transferring to the city because the construction of an enormous dam has flooded their farmlands. There are more and more strangers in the world, whose forced mobility involves all the continents. Only a small percentage tries to reach Europe. The containers for asylum-seekers at the frontiers between Austria and Slovenia, or between Greece and Macedonia, as the recently manu militari demolished “Jungle” at Calais, bring in the heart of Europe the conditions of a billion of persons which live in the slums of the rest of the world.

A world which is an enormous accumulation of ghettos. Borders render *explicit*, what the capitalistic social organization is *in fact*.

Contrary to what the ideology of progress affirms, nothing in history is outclassed; contradictions are redistributed, elements of the past are integrated and modified. When certain totalitarian solutions are adopted, even if they seem to disappear for a short period, sooner or later they reappear, more or less masked. As the gigantic military-industrial apparatus created by the so-called free-world against the nazifascist barbarity has produced the bombing of Dresda and the atomic destruction of Hiroshima and Nagasaki, so have returned the impositions of democracies on colonized populations, just with a little make-up on. Between the end of the '90s and the beginning of 2000, various States have introduced administrative detention in their territories. A typical colonial mechanism. Without having committed any crime, thousands of foreigners have been interned for months or years because poor and with no documents. They have become undesired. As in South Africa or in Cuba at the end of the 19th century. Like in Germany in the '30s or in USA in the '40s. If western democracies -right and left winged governments the same- have copied the administrative detention measure from Israel, why should we now be surprised if they copy their walls, the barbed wire and the steel barriers?

Few -very few- have felt involved, while jurists asked themselves just how legal it is to imprison human beings who haven't committed any crime, and while the "guests" destroyed their cages and fought courageously in the "Centri di Permanenza Temporanea" (Temporary Permanence Centers, in the technical euphemism of the totalitarian language). Every measure of containment and repression obtains space and power, if it doesn't meet opposition. At the same time, when abjection masks itself as "technical solution", and politics presents itself as mere administration, the only logic which prevails is that of the accomplished. In front of the executed fact, presumed differences between Right and Left are reduced to grotesque ballets. Following this line of reason, we have passed from administrative detention – introduced in Italy by a left-wing government in 1998- to the acceptance of the closure of the Brenner border wanted by Austria. In fact, ministers and police chiefs of North Tirol have declared that barriers and wires are precisely this: a technical solution. Like that guy used to say, only the sword cuts the knots that indifference has permitted to form.

Because "to govern refugee fluxes" is a ruthless Risk. The 24th of February this year, the Austrian government has invited to Vienna spokespeople of the Balkan States (Albania, Bosnia, Bulgaria, Kosovo, Croatia, Montenegro, Serbia, Slovenia, Macedonia), in order to repel the refugees and block the so-called Balkan route. No Greek delegate was invited. A week later, the 1st of March, the police chiefs of the Western Balkans (Macedonia, Serbia, Croatia, Slovenia) met at Belgrade with spokesmen of the governments of Holland and Hungary. These meetings answer to the needs of the UE States to have safer outer borders, patrolled by different national police corps, and the economic needs of the Balkan States towards the richer uncle. In particular, how a letter from Skopje to UE reveals, Macedonia has requested, in order "to protect its outer frontiers", technological equipment and engineering structures to fortify its southern border, materials for the construction of a 300km-long barrier and of a detention camp for 400 refugees, equipment for "crowd control" such as sound grenades, rubber bullets, pepper sprays and other, not better specified, dissuaders. Between the Macedons, the worry is that this equipment may be used for internal repression, in view of the political elections of June and the strong tension between Government and opposition. In the meantime, at Dimitrovgrad (Serbia), access point of the Balkan route especially for the Afghans, the Identification Centre has stopped working the 20th of February. At the present, when the Serbian police stops the immigrants, they resend them to Bulgaria. They do the same at the border with Macedonia, where 700 persons are blocked in the Tabanovce camp, because Greece does not reaccept them. From the closure of the frontiers, the camp of Idomeni has reached the frightful number of 14 thousand persons. At Idomeni there is no camp controlled by the government, like the one, for example, in Athens, built inside the old airport aban-

doned in 2001. There, more than 3000 persons live in precarious conditions, far from the eyes of the city. It's the Calais of the south. Greece refused to participate at the 1st March meeting, and has started to organize buses which will not have direction Idomeni any more, but Albania. Refugees will try to reach North Europe from there, and through Italy, at the Brennero. The Italian police has already sent 30 policemen to Tirana in order to collaborate to repel the migrants. For those who will manage to cross the sea between Albania and Puglia, the Government is planning to open camps at Otranto and Melendugno, the closest ports. In Otranto camp Don Tonino Bello has operated in the past and continues to exist. Irony of destiny, let's say, Melendugno is the arriving point of the TAP, *Trans-Adriatic Pipe-line*. As to say: we've closed our eyes in front of the massacre of the Syrian people so we could continue to make profit and buy gas, but we block who runs away from that war, and from others, when we have to cope with the consequences of our affairs.

Goodbye Balkan Route, welcome Adriatic route.

Because it's a dirty business but someone has to do it. The 15th of June 1990 the European community has signed the Dublin Convention, for a better coordination of the 'asylum policies'. The convention was replaced in 2003 with the Dublin Treaty II and later on in 2013 with the Dublin treaty III. Its subheading reads: 'Criteria and mechanisms of determination of a member State competent for the examination of a request for international protection from a citizen of a third country or with no country'. It has nothing to do with?? of the asylum procedures but is, in fact, a way of settling controversies between still quarrelling States on who should take care of the people fleeing from the horrors they have created. The two modifications of the Dublin convention and recent events- suspension of Schengen from many European states, the 'barbed wire' policies that these have been carrying on for months, the EU/Turkey agreement- let us understand just how much, both the claimed objectives and the real ones haven't been reached. The application of Dublin has brought to a pointless and discretionary obstacle course for those running away from wars, or from persecution for religious or political reasons; red tapes, detention, separation from other members of the family and complete loss of freedom. Clearly, the definition of *who* is forced to run from war or persecution is decided in any case by International right. Which has established iron clad clauses to define a country at war: if a country isn't recognized as such, a person arriving in Fortress Europe becomes just another deportable 'illegal'. The woeful attempt to make rights of the wrongs through Right has brought back internal borders, barbed wire, soldiers carrying out facial recognition and a new all out plan of deportation and concentration, which is the EU agreement with Erdogan's fascist regime. Because for Europe, Turkey has never been democratic enough to join it but remains a precious ally when it comes to taking back people expelled from the Fortress. And all this

with a compensation of 3 billion euros, in a perspective of badly hidden wrangling. Since the Union can't do the dirty work, in order to maintain what is left of its good name, it needs someone who doesn't need to hide their lack of scruples, shameless use of violence and open disregard to freedom.

Because we live in a world at war.

Three simple reasons are enough to understand why millions of men and women flee their native countries tired of war and suffering. The first example is the situation in the Niger Delta, an exploited region since 1956 because of its huge oil reserves. ENI is one of the enterprises responsible for the environmental, economic and social devastation. There have been endless massacres, rapes and pollution since then. The constant spillages of oil and the scarce maintenance of the plants of ENI (and other companies) have polluted the waters so much that the local fauna, primarily fish, has been killed, consequently leaving the local tribes without their main food source and causing starvation for the whole population of the area. After the armed resistance of the local population and other parts of Africa the US created AFRI-COM, the regional command for the defence of the oil rigs. Italy is the state that hosts the soldiers assigned to these tasks in Vicenza and Sigonella, where there are counter-insurgency training camps.

The second example is the deployment of 450 Italian soldiers at the Mosul dam on the Tigri river in Iraq. The dam is of vital importance for the economy and politics of the area. Its destruction would mean the fall of the capitalists' interests in the region. Controlling the dam means having power over the majority of Iraq's water reserves. The reconstruction of the dam will be carried out by a giant cement enterprise called Trevi, based in Cesena.

The third example is Beretta, that sells assault rifles to Bahrein, and Finmeccanica that sells a wide variety of armaments to Saudi Arabia and other dictatorships. The bombs in Syria, Pakistan, Brussels and Paris make arms-manufacturers jump for joy. It doesn't matter where the bombs fall. If they end up in conflicts far from Europe a certain type of weapons will be needed, if its here in Europe the demand will fall on security systems, video surveillance, facial recognition etc. All this means, on one hand money by the bucket load for those which offer these services, and on the other hand escape and misery for millions of the Wretched of the Earth. Control and militarization for all the rest.

Because a border is functional for the management of immigrant labour force.

For a big part of the immigrants, the Brenner border will consist in another possibility of arrest on their journey towards north. Once blocked, they will be identified and directed to the so-called "reception" structures, on the basis of their country of origin. The more immigrants are interned, the more these structures earn, thanks to the public funds. "Illegals", "refugees", "asylum-seekers" are categories built to separate different business-

es in the circuit of administrative detention. "Illegals" go to the Identification and Expulsion Centres (CIE), the "refugees" to the first-aid centres, the "asylum seekers" to the CARA. Who isn't imprisoned has to work, but not legally. The direct consequence of this is that amounts of human beings in extremely precarious conditions are formed, ready to be blackmailed. None of these persons end in the white-workers' reserves, but are destined to those areas where no experience or visa is required, only submission to hard jobs, and badly-paid, treated like objects, considered as slaves. Borders unhinge the old fairytale of immigrants which steal jobs from regular workers: the market which uses immigrants doesn't want to hear about working and wage conditions, even if only decent. These are work paradigms useful only to the few which have access to them. The immigrant-workers' market will look only to the production; exploitation and slavery will be causes and consequences at the same time. The agricultural entrepreneur is assured workers available to work for 10 or 20 euros a day; the building one, workers not incline to protest for a poor and late salary, or for unsafe scaffoldings or for a 12-hour day; the house owner, tenants in unhealthy flats with the toilet outside. Not one of them wants to "close the borders": the mince-meat of the borders, and the blackmail of a permit, produce assets. Not too keen to rebel. And if it does rebel, like what happened in Rosarno, there are the mafia and the police to put them back into their place. The States build barriers to stop, as they say, the advancement of these people; what they don't say is that they perfectly know, at least in Italy and in the case of the Brenner, that their economy needs all that low-cost labour force that immigrants guarantee as well. The State doesn't have to justify this exploitation: these persons will never appear in the statistics about working conditions or in the employment rates. They will simply be other invisible workers, of that special invisibility that everyone knows about and that is based on the fact that it isn't important who is exploited, since these persons are all perfectly interchangeable and indistinguishable, just like slaves.

Because capitalist war roars when social peace triumphs.

During 2011-2013 revolts and insurrections crossed the planet. Regimes with which the western states had done business for decades crumbled under the weight of popular rage. From Tunisia to Mauritania, passing through Egypt, barricades have redefined the urban geography and Communes have occupied the squares. Anticipated by the social clash in Greece, those uprisings have had significant correspondences in Europe: in France, England, Scandinavia, Albania, Slovenia and, for a few days, even in Italy.

The youth that destroyed entire sections of the CIEs in Italy from 2012 to today have learnt courage and the capability to organize themselves during the revolts in Maghreb. And they certainly did not wait for our revolutionary theories to fight back. At the same time, the mass exodus of people from the areas touched by the so

called Arab spring is tied to the reactionary outcome of those uprisings, to which the manoeuvres of the old colonial powers contributed: better a military regime or an Islamic government than a people in arms. In that sense, armament and reinforcement of groups like Isis, mass fleeing and walls at the borders are (also) the intertwined fruits- and rotten- of an interrupted and smashed insurrectional movement. And no solution will present itself on the horizon without an upswing of International revolutionary struggles.

Because power is more and more in the hands of the Single Party of the Police (military if need be).

Closing the borders is an integral part of repressive renovation from the European States. Police and soldiers at the border are now presented as a necessary consequence of the particular and contingent needs to control the front, outside the walls of Fortress Europe. They are, in fact, ready to be deployed, if needed, inside the States themselves. In this way, we assist to a process that is gradual but relentless in which control in everyone's life grows and will pass from being justified with 'emergency' to being considered normal. Do you remember operation 'Strade sicure'(safe streets)? Begun in 2008, it foresaw the use of military personnel to support patrolling operations and surveillance over shelters for refugees and other sensible targets done by Police and Carabinieri. In a few weeks, it had become normal to see camouflaged Apcs and soldiers in uniforms in the streets, markets, in front of train stations. The dangerous ease with which it became routine allowed the operation to be prolonged until 2015, and is still in course. With the declared necessity to form a common front in a moment of 'crisis', the acquiescence towards the military, the racially based stop and searches in train stations, the containers and the mass registering and the self-justification represent a dangerous precedent for the moment when the search for an enemy shifts to the internal front. Well aware of the psychological need of the population to have military presence on the ground, OTAN has made the creation of the demand from society for 'rapid and decisive action' one of its main goals, and has listed it in the report UO-2020 (Urban Operations in the year 2020). Another significant passage has been the creation in 2010 of the European Gendarmerie Force (Eurogendorf or EGF), with total disregard from the media. This new police corps is formed by detachments of military police from five european countries (France, Italy, Holland, Portugal and Spain, after joined by Romania in 2008 and Poland in 2011) but is completely independent from EU institutions. It is stationed (not by chance) in Vicenza, city that already hosts both Camp Ederle (US military base) and the excellence SWAT police training centre (in Italian COESPU). L'EUROGENDORF is structured to operate under a military chain of command as much as under a civilian one. Until now, like COESPU, it has been deployed only abroad, but it has the power to act within the bor-

ders of sovereign states part of the EU, of ONU and other not better specified 'International coalitions'. Among its tasks, there are public order maintenance, border patrolling, surveillance activities and penal investigation in support or in the place of international polices. Emblematic is the fact that members of the EGF are not subject to control of the institutions of the countries they operate in; offices and archives can't be inspected, communications can't be intercepted, agents and officers can't be inquired upon or put on trial and they answer only to a committee of foreign and defence ministers of member countries. With the fore-mentioned elements, the entry of such an actor on the European and international scene is an important sign of the direction taken in the sphere of repression. There is a growing symbiosis between the militarization of the territories (and the liberty of police in them) and the constant work to create emergencies and the consequent fear. In this way, the muscular and visible exercise of power is constantly legitimized from the population.

Because in the growing grey mist, it's difficult to see.

We live in a society in which it's getting more and more difficult to distinguish our enemies. It's more difficult to address our rage against the responsible of this misery, because of the advanced techniques of Power. But this isn't casual. The life of a State is complex and contradictory. Even if it's most violent expression, war, is it's vital lymph, every capitalistic-advanced State wants to appear in its interior as a sustainer of humanity and peace. Power needs this, that false peace, social peace, the peace of the governing class and of the rich. The only way to keep this peace, is that the refused part of the society, the excluded, compete among themselves and wage war against each other. Exploited that fight other exploited, that is every governor's dream. In name of Scare and of so called security, militarization of society is justified and at the same time the true problems are mystified. No revolutionary idea will exist and the heads of the exploited will stay down, if they are more occupied in surviving in the misery than in thinking of freeing themselves from it. For the States there is an ideal environment, when there are no declarations of war against exploitation and power. In this reactionary context, the extreme right groups of the democratic Europe make pogroms and fascist attacks against immigrants almost every day (in Germany, the fire attacks against asylum-seekers centres have been hundreds in a few months). They ride the waves of rancour between poor, and permit the calm of the power. They assume, more and more, the characteristics of servants and well know where they want to direct anger against. In this reactionary scenario, a wall at the border finds legitimation. We're going towards the same world in which the distinction between citizens and foreigners, between "normal" and "different" was the road that led to a lager.

Why do we want to destroy all borders, at the Brenner pass and everywhere?

Because we want the world of ghettos, war, exploitation, environmental catastrophe and social control over with. Because borders are a barrier and at the same time a reminder. A clear message sent to all those who *don't toe the line*: against that humanity that is considered 'in excess' by States' and Multinationals' reasoning, but also against that minority of rebels that have no intention of taking their place in the ranks. The barbed wire and soldiers today are intended for *them*, but they're going to be for *us* too. And the OTAN summits or the European Gendarmerie declare this openly

Destroy the borders can't be a slogan to acclaim the return of Schengen with, or a different policy of 'hospitality' from institutions, and neither a mere expression of solidarity towards refugees. It means struggling autonomously – with those that agree to – to subvert a social order which is rotten to the core. If every cop is a border for everyone that has a good reason for not getting stopped, then borders are also a way to control the flux of goods and human beings reduced to goods. And the first and most immediate message to send should be this: your iron barriers will cost you dearly. We will not give your market peace neither shall we halt the fight against your walls.

We are few and we know it. We would like nonetheless to suggest a certain way of being Internationalists today. Hundreds of men and women reach the borders after exhausting voyages, hardly knowing the areas they pass through or where they arrive; ignoring how much police they're going to face in their path, if there will be rivers to cross or how many will make it alive.. Yet they still depart, with the stubbornness of desperation, and with stubbornness many others struggle, even bare handed.

We, that have the opportunity to eat every day, and are motivated by an ideal and not blind fear or stricken by hunger, are we the ones that need guaranties before setting off to assault this world and its wire fences?

If we want the border between them and us to crumble, we have to set sail from the lands known and familiar to us.

Head off.

We want to accomplish a life with no power and money, neither States nor classes. Standing between us and that life are uncountable walls. The return of the borders is today one of the most unacceptable.

But what does it mean, in a time where words seem to have lost all sense and power, to say that something is unacceptable. How many times have things deemed unacceptable been accepted?

To try and abolish the borders is an effort to not accept this. It's a practice of linguistic ethics, a practice of freedom, a possible encounter among comrades travelling a common route.

Chronology against borders and militarism

January 28, Saronno. An attack with Molotov cocktails is claimed against the offices of Rotodyne company, designer and constructor of military aviation.

February 16, Trento. Comrades block the train Munich-Verona for a short moment. The banner deployed on the train tracks says: "They close the borders? Let's block everything!".

February 22, Lecce. Windows and cash machine of a Post Office gets smashed. A slogan is painted on the building: "Fire to the deportation centres". The aviation branch of the Post, Mistral Air, collaborates in the deportation business.

March 2, Trento. Comrades block again the train Munich-Verona for some time with banners, pamphlets and smoke bombs.

March 11, Rovereto. An anonymous hand lights a fire on the train tracks. Firemen are forced to put out the electricity supply to put out the fire. Trains are delayed up to two hours.

March 16, Milan. A sabotage of four cash machines of the Post is claimed, referring to the struggle against all borders and its collaborators.

March 18, Cremona. The launching of a molotov against the Palazzo Trecchi, with a slogan on the wall "against borders and the war in Libya, sabotage and desertion, Maroni you're shit" is claimed. Maroni, a warmongering politician responsible for many measures against the undesirables, was supposed to meet up with local employers in the attacked building the next day.

March 20, Madonna Bianca. On a construction site of Ediltione, two building engines are burned. A slogan close to it says: "EdilTione builds prisons. Solidarity with the prisoners of Spini, Belluno and Venice. No to 41bis. [isolation regime]."

March 22, Milan. Two mobile phone antennas are burned in solidarity with anarchist prisoners.

March 29, Cagliari. The doors of the offices of the maritime company Tirrenia get covered with motor oil. Tirrenia transports soldiers and military equipment.

March 29, Milan. Tires slashed and bodywork of 10 cars of ENJOY (car sharing from ENI, Italian petrol and energy multinational) are claimed "Sabotage ENI, sabotage war."

March 31, Bologna. Blockade in front of the military barracks Mameli with a banner saying "Those who make war should not be left in peace! Let's break war machinery!" and smoke bombs.

April 2, Modena. Burning barricades in front of the Questura with slogans spray-painted on the ground against borders and fascists.

April 3, Brenner. Demonstration against the reconstruction of the border between Austria and Italy. Around 1000 people participate, fights with the cops (both Italian and Austrian).

April 5, Brindisi. Unknown persons break in the villa on the countryside belonging to Angelo Antelmi, boss of the military company *Tecnomessapia*. The attackers steal some radiators and then put fire to the villa which was completely destroyed by the flames.

April 15, Trento/Rovereto. In two gas stations of ENI, tens of hoses are cut and a cash machine smashed. Slogans are painted like "No to war and borders" and "Eni makes money with war."

May 7, Brenner. Hundreds of comrades from different countries march behind a banner "Destroy borders" and fight with the many cops present to protect the new Brenner border control. The local train station is occupied by the demonstrators, later on, the nearby highway gets blocked. Police uses water-cannons to break the blockade. Two cops get wounded and one police vehicle gets burned. Many comrades are wounded or bruised, six comrades are arrested and sent to prison. After a swift trial, they were convicted to sentences up to 1 year, but released.



THE CONFLICT AGAINST RWE AT HAMBACHER FOREST HAS INTENSIFIED WITH EVERY DAY SINCE THE BEGINNING OF THIS NEW YEAR.

January 2016 - Germany

[Note of translators: Since the publication of the text quite some stuff was going on in the Hambacher Forest. Through the slime of the media and the internet we were informed that parts of the occupying camps were raided and evicted. We also heard that in the end of April 50 cables of the main energy line to the coal-mining got set on fire, which caused an interruption for three days. In the weeks before a pylon in the area got sawed and several conflicts with security, as well as occupations in the forest and interventions at the main meeting of RWE were taking place. As we know at the moment all prisoners are free.]

Many individuals embracing a diverse variety of tactics have been hard at work bringing anarchic mischief to the mine.

Some elements of practical refusal from the occupiers of the forest include:

* The continuous barricading of the roads used by security and construction vehicles, as well as structural damage to the bridges they use with fire and pick axes.

* Tree-spiking and the placement of “potential improvised explosive devices” in threatened areas of the forest, as well as more and more barricades, platforms and tree-defenses deeper in the woods.

* The technological apparatus of RWE such as pumping stations, radio-masts and electrical transformers being set aflame almost daily.

* Sabotage of coal-transportation infrastructure, such as short circuiting the power lines running above the train tracks and burning of electrical components alongside the railway.

* Numerous attacks with stones, slingshots, fireworks and molotov cocktails against the mines security forces, either ambushed on their patrols, or directly confronted at checkpoints. Many of these acts have now been carried out in revenge for the attempted murder, hospitalization and subsequent imprisonment of one comrade on the 21st of January.

Of course this has not gone unnoticed by the cops, who have openly acknowledged the area surrounding the

mine as “outlaw territory”. For over a week now, surveillance of the forest occupation has increased, with helicopters hovering above for some time almost every day, and sending groups of cops in riot armor into the forest. They also make many attempts to ID-control people who are coming to the forest from the train station.

It should go without saying that we will not be intimidated by the presence of some vans of cops, skirting fearfully around the woods. Every time, the helicopter has been greeted routinely with fireworks, and one cop car which ventured a little too deep into the autonomous zone was smashed up, as was the vehicle sent to retrieve it.

Day and night, we lay in the woods, watching, waiting, ready to strike at any moment, and should you imprison or strike down any one of us, as you now well know, there will be consequences, here in Germany, or anywhere else in the world where RWE spreads its sickening tentacles.

It is now of importance to address that of course RWE is not just responsible for opencast lignite mining and deforestation in the Rheinland in Germany, RWE, its subsidiaries and accomplices are to be found everywhere. Their projects, their offices, their cars, their machinery, our targets, are to be found everywhere.

They are responsible for the running of coal mining operations worldwide, such as the collaboration with Hrvatska Elektroprivreda to run the Plomin coal-fired power station in Croatia, the lignite and gas-fired Mátra Power Plant in Hungary, where RWE is the 2nd largest competitor in the national electricity market, with shares in the ELMŐ/ÉMÁSZ Group, FICÁZ and TIGÁZ. They also seek to expand the development of the coal industry in the Asia-Pacific region with offices opened in Singapore, and operations based out of their offices on the 22nd floor of The Plaza Office Tower in Jakarta, Indonesia.

RWE also makes a killing (literally) from its part played in the increased development of the atomic menace, running and servicing nuclear power stations across the world, with the collaboration of the Technical Association of Large Power Plant Operators and VGB Power Tech.

And what would RWE be, without its contributions to the industry of hydraulic fracturing and the construction of gas-fired powerplants such as the CCGT power plant in Denizli, Turkey, with the aid of Turcas Petrol and Metka, or increased oil and gas exploration in Poland, under the banner of RWE east, whose central offices are located at Limuzská 12/3135, 100 98 Prague 10, Stranice, Czech Republic.

RWE Innogy, the subsidiary complicit in the farce of greenwashing industrialism, which boasts of “renewable” or “sustainable” energy operations. With this approach, RWE feeds the insatiable hunger of the indus-

trial leviathan and at the same time satisfies the manufactured needs of those “benevolent” and “conscious” consumers, so that they too may spend all their lives in the glow of artificial light, with dead eyes staring blankly into screens, as they attempt to distance themselves from the harsh realities of the mechanised and systemic dominion that they depend on and contribute to, whilst at the same time sacrificing themselves upon the altar of the “green economy”.

With biomass power plants, solar, wind and hydro farms – all highly dependent on the same ecocidal methods used in their production, operation and maintenance, such as the extraction of rare minerals for circuitry and other sophisticated technologies and the burning of immense amounts of fossil fuels just to keep them in working order and fully integrated into the electrical grid – in Belgium, the Netherlands, France, the UK, Italy, Spain, Portugal, Poland the USA, and many other countries (which are listed conveniently on their website, along with the locations of their offices and so on).

RWE are also working together with Siemens to build virtual power plants... “What the fuck is a virtual power plant” you ask?

According to RWEs web page “A virtual power plant is a link-up of small, distributed power stations, like wind farms, CHP units, photovoltaic systems, small hydropower plants and biogas units, but also of loads that can be switched off, in order to form an integrated network. The plants are controlled from one central control room.”

With this, Siemens and RWE seek to create an interconnected, easily controllable and digitalized electrical grid, so that the functioning of capitalism, and the smooth flow of profit and products can be managed with ease, by some cabal of technocrats, plugged in, locked away, working towards the total control and destruction and of the natural environment which all life is dependant on.

In the words of Siemens-puppet Thomas Zimmermann: “With this technologically leading system, RWE will be well equipped to meet the challenges of an increasingly digitalised energy world.”

RWE is also making major contributions towards the approaching technological singularity, which seeks to encompass all aspects of life under one suffocating, automated, artificial reality. With the aid of its research project “E-DeMa”, they are working on projects such as “smart homes” and “smart meters”, so that each individual/familial consumer-unit is completely integrated into the automated capitalist-industrial machine.

Plugged in permanently one can use their “smart” phone to manage their levels of electricity consumed, turn heating and lights on and off whilst slaving away at some mindless job, simultaneously booking in appointments

and sending “emoticons” to their so-called “friends” on disgracebook, ordering the latest automated vacuum cleaner to keep the prison-home sterilized, all from the comfort of your place of employment-imprisonment, working for digital money, to spend on mind numbing drugs and healthcare, and the latest distraction, all kept safe and secure under the surveillance of countless corporations, working hand-in-glove to spy on, collect and database every aspect of your life... all this for your security, all this in the name of convenience.

Of course this dystopian vision of the future offered by RWE and the nerds of the techno-industrial system is only available for those those eager to comply and bend themselves to the will of another, and those privileged enough that the increased development of this technologically driven society has not already landed them in prison or some distant mass grave.

We conclude this text with a call out to all cells and chaotic individualities tending towards the international anarchist offensive against power, for the direct attack against RWE, its subsidiaries, its partners such as Siemens and VGB Power Tech and their projects.

Our targets are everywhere. Opportunities present themselves everywhere.

From expensive, isolated and indefensible pieces of infrastructure on the edges of the prison-cities, such

as power lines, substations, transformers, wind/solar/hydro farms and so on, which if destroyed will all have a wide knock-on effect, to the densely packed clusters of targets in cities, such as offices and groups of vehicles parked outside, CCTV surveillance cameras, telekomm masts and electrical boxes full of fibreoptic cables line the streets, begging to be sabotaged, shattering the hold of civil normality for a time, perhaps long enough that some will look away from their glowing screens and see the fire of chaotic anarchy on the streets. With a little research, the homes of the technocrats are uncovered, and their daily lives can be ruptured at any moment, their ostentatious cars burning on their driveway, windows shattering in the night.

With easily reproducible and simple methods elaborated in the numerous communiques of anarchist action cells, such as the placement of a single firelighter cube, or the indiscriminate application of bolt cutters, crowbars, rocks, hammers and molotov cocktails, our targets are all too easily destroyed.

Our targets are everywhere. Our tools are many, and the automatons of order cannot be everywhere at once.

In solidarity with imprisoned warrior Fledermaus.
For international coordination and combative anarchy!

Some anarchists



THE SLAUGHTER AND ITS WORLD

March 2016 - Belgium

“The language brings it out into the open. Perhaps someone wants to conceal the truth by speaking. But the language does not lie. Perhaps someone wants to utter the truth. But the language is more true than he is. There is no remedy against the truth of language. Medical researchers can fight a disease as soon as they have recognised its essential properties. Philologists and poets recognise the essential properties of language; but they cannot prevent language from testifying to the truth.”

Victor Klemperer

It has often been said that the first victim of war is the meaning of words. On the moment of war, each word becomes propaganda, behind every expression a precise call and a desired effect hides, all phrases aim to eliminate the critical capacity of the individual. But, as says the German philosopher who started studying the Nazi New-speak from 1933 on, language does not lie: it expresses a truth, it expresses, in all its manipulation, deformation, instrumentalisation, the real essence of dominion.

Today, two days after the jihadist attacks in Brussels, one speaks about “slaughter”. Correctly, without the slightest doubt, but this qualification gets emptied of meaning when another slaughter is not called “slaughter”. When the regime of Assad threw barrel bombs with Sarin gas on the peripheral areas of Ghouta, we haven’t heard the various fabrics of opinion speak about

“slaughter” to qualify this industrial massacre of almost two thousand people. When the Islamic State decapitates opponents, one speaks about “gruesome executions”, as these acts committed by a State in the name of its values indeed are, while the drone strikes in Pakistan, Yemen, Somalia, Afghanistan and elsewhere which executed since 2006 more than six thousand people, are called “surgical strikes”. When hundreds of workers die in the raging fires in a cloths factory in Bangladesh, producing for brands for sale everywhere in the world, one speaks about a “tragedy”, trying to induce the public to believe that this was an accident, and not an evident consequence of the capitalist production mode, while the bombardments of Kurdish cities and villages by the Turkish State, an ally of the European Union and a member of the NATO, are called “operations to maintain order”. The words used, the meaning given to them, betray a vision on the world.

The blood jihadists spilled in the metro of Brussels and in the entrance hall of the airport recalls also the fury of the jihadists against those who have risen up with the cries of freedom and dignity in these last years, in Syria and elsewhere. It recalls the abducted, imprisoned, tortured and massacred revolutionaries in the territories under jihadist control. It recalls the atrocious and bloodthirsty regime they try to impose on so many people, in Syria and elsewhere. It recalls how, on the dead body of a liberating uprising, the reaction that follows is

always extreme and merciless. It confirms how difficult it will be in the coming times to speak about and fight for freedom, to clearly distinguish the enemies of freedom (every State, every authoritarian, every leader), without sparing any of them in the war they are waging on each other.

As now everyone could understand, not any anti terrorist measure, not any battalion of military in the streets of the metropolis, not any network of CCTV, can stop a person who wants to kill as many as possible, and even more, die together with them, from acting and slaughtering. The State is incapable of bringing an end to the war which, despite their looks of “pacifist” States, is part of their *raison d’être*, which is their *raison d’être*. To stop the war can only be done by those who refuse all wars. And to refuse all wars is only possibly by rejection every authority that, as it is in its essence of being, wants to *impose* itself (that is to say, to make war). To give a quite concrete example: many speak today of the “support” jihadists get in the poor areas of Brussels. If this would truly be the case, if the people in the neighbourhoods know who is preaching the holy war, if someone has informations concerning the preparing of a slaughter in the streets of the city where he lives, if they know who is recruiting youngsters who have lost all reference points and are an easy prey for the reactionary ideology of jihadism, should these people then go to speak about it to the cops so that the State can take care of it? To this same State that is letting thousands of refugees drown in the seas, that participates in bombarding different areas on the planet, which locks up and tortures to protect its order, which manoeuvres, just as the dictatorships as the one of Assad, the very same jihadist movements (we recall that the guy who arranged travel, papers and contacts for tens of young people who left for Syria was... an infiltrator of the Federal Police)? No. They should act by themselves. They probably know better than anybody else where and how to strike. If the State hadn’t made such sheep of us, dependant and impotent up to a point where we almost don’t know any more how to defend ourselves, we would have definitively have been more to put an end to the acting of a jihadist current in the neighbourhoods where we live.

But this reasoning goes also for all other preachers of war and defenders of capitalist cannibalism. *It is on the corps of freedom* that the continuity of dominion flourishes. How can you leave peacefully two streets away from a scientist who does research on new weapons? How can you tolerate without doing nothing a statesman who puts into practice the politics of “push backs”, yet another example of this kind of expressions to not say “massive and deliberate drowning”? How to not break the face of the one who speaks of “freedom” when he actually means the exploitation of billions of people? With every step we put backwards – all of us, without exception – the reaction devours every time more space for the fight for human emancipation, for the freedom of mankind and the end of all exploitation.

They will say us that we have to “speak about religion” today. Agreed, but not only because the perpetrators of the slaughter in Brussels are moved by religious beliefs. We will speak about religion, because it is jihadism (religious authority) that, together with the regime of Assad (secular authority), that has massacred social revolution in Syria. We will speak about religion, but not only about its Islamic version, also about its scientific and state version. The slaughters committed in the name of Allah are as disgusting as are the slaughters committed in the name of Science, Progress and Money. We will criticize religion, all religion, because they all want to impose an authority on the individuals, because they are the negation of freedom. The apocalyptic vision of the partisans of the Islamic State is not without recalling that since very long time, States have equipped themselves with instruments of apocalypse (nuclear bombs, nuclear plants) to assure their reign.

The situation today is not without precedent in history, or rather, in what concerns the space for acting for revolutionaries and anarchists. If the first days of the First World War destroyed the internationalist hopes, the crushing of social revolution in Spain in 1936 inaugurated dark years to come that would decimate the revolutionary forces. And the “end of hostilities” declared by some protagonists of armed struggle in the 80’s in Italy, ravaged the spaces for subversion conquered by so long years of fight and struggle. And what to say about the action of revolutionaries during the countless wars that have ravaged countries all over the world? The spaces for anti-authoritarian subversions are being reduced today, in some parts, we are even approaching pure and simple disappearance. This tendency is double: it makes subversive action particularly complicated due to the repressive occupation of all space by the State and it seems to make this action incomprehensible in the eyes of others. Total disgust could then bring us to take refuge in some dark forest, hoping to stay *outside* and that the red of the blood does not come to splatter the green leaves. If such a forest exists, it could also be from out there that new assaults on this world of authority can be launched. To take notice of our quasi disappearance of the scenery does not necessarily mean to abandon. It could be a starting point to multiply, yet again, the points of rallying of the deserters of the wars of the powerful. To invert the tendency will be very difficult, but this doesn’t mean we cannot at least try to give ourselves the means and capacities to defend and attack as revolutionaries and anarchists, and to fight again ways to break the propaganda of the States (democratic, Islamic or other) which is clouding the spirits and the sensibilities. Such an attempt to renew combative anarchism will need a good dose of courage and audacity, non-negotiable ethics, a theoretical lucidity on the conditions of the revolutionary fight. And it cannot limit itself to the borders of the States, as it should refuse any trench that has already been dig, as all trenches are today disgusting.

To sharpen the critique on the State, on all States, on all authorities, that is our task today. And this, in more and more unfavourable conditions, as the perspective of social revolution is being totally pushed in the margins. But it is also time to launch deep debates on this revolutionary perspective, and on the revolutionaries that are supposed to defend it. To the anarchists, in particular, as they should analyse the new conditions of the anti-authoritarian fight, taking notice of the fact that the State will not wait too long to try to eradicate any voice that

disturbs and any act that targets it, as they should interrogate themselves on their methods of intervention and the projects of struggle we have been developing in the recent years – reflecting on how to generate a perspective that can project itself in the years to come. To refuse the sides of the authoritarians is just the first step.

Some anarchists

March 24, 2016



A BRIEF LOOK ON THE CURRENT SOCIAL SITUATION IN BRUSSELS

April 2016 - Belgium

Since a year already, with things speeding up after the jihadist attacks in Paris in November 2015, the Belgian State is reinforcing its repressive arsenal. In the first months of 2016, the pressure put on the poor areas of Brussels (pictured as “jihadist hotbeds”, “dens of criminals”, “administrative chaos”) has been very big: media propaganda, reinforced presence of the cops, now permanent presence of soldiers in the streets, invasion of all kinds of journalistic vermin and the continuous announcements of new plans “to fight terrorism, radicalism and criminality”.

It is important to stress that the majority of the measures taken and the plans announced by the State directly target the poor areas of Brussels and the means of survival of the poor and the excluded. Measures range from a tightening of administrative control on the place of residence (as to know exactly who lives where), a multiplication of house raids almost always combined with the blocking of whole streets by police to the creation of special police units “to fight trafficking and work in black”. On a juridical level, Parliament doesn’t stop voting new laws, as for example the extension to 72 hours of detention in the case of a judiciary arrest, the softening of the procedures for house raids, the creation of a centralised data bank concerning radicalism, the creation of special sections in prison for detainees

known for “terrorism” and the extension of the legal terrain for applying special research measures (observation, hidden microphones, hidden cameras, computer hacking, phone taps,...). And on the level of repressive infrastructure, millions of Euros are flowing to the secret services and the anti-terrorist units of the Federal Police, an integrated platform will be created for the CCTV surveillance (first linking up all cameras of the police, the public transport and official building; then, possibly, the integration of private cameras), highways will all be equipped with cameras detecting all registration numbers of vehicles,...

After the jihadist attacks of March 22, 2016, military presence has been reinforced even more in the streets of Brussels. Metro stations have been closed for about three weeks. All demonstrations have been cancelled by their organisers, or forbidden by the authorities.

But slowly slowly, and this despite the passive acceptance by a part of the population of this militarisation of Brussels, people in the neighbourhoods started to attack journalists, police patrols and even soldiers.

A week after the jihadist slaughter, an incendiary attack targeted two vehicles (one belonging to a member of European Parliament, the other belonging to an employee of the NATO) just under the walls of the prison of

Saint-Gilles (Brussels). The attack was claimed in solidarity with the anarchists Monica and Francisco and against the militarisation of Brussels.

Two weeks after March 22, following the announcement of a fascist group to come “clean out Molenbeek” (a poor area of Brussels), hundreds of people went on the streets in Molenbeek. All access to the area was blocked by massive police forces. Although there were some hesitations, fights erupted with the cops. Also military who were protecting the police station of Molenbeek were attacked with stones.

In the meanwhile, anarchist posters, rejecting both Belgian as the Islamic State, started to appear on the walls of the neighbourhoods. A call was launched for a gathering in the sense on April, 9. Many leaflets were handed out to call for this gathering. *“The slaughters committed in the name of Allah are unbearable, as are the slaughters committed in the name of all religions, really all, also if they are called Money and Economy, Nation and State, Science and Progress. The only thing they have to offer are tasteless lives of submission. The time is now to take back taste in life. The time is now to attack everything that wants to impose authority on individuals, before we get totally imprisoned. The time is now to carve out a path which cannot be recuperated, without politicians nor leaders, where every person goes forward through self-organisation and direct action, towards the unknown of a life that is worth to be lived. In the name of the only thing that we could lose forever: freedom!”*

The day of the gathering, the whole area was blocked off by police, making any starting of the demonstration impossible. About twenty comrades were immediately arrested and were released one by one during the night. Police seized also the opportunity to once again raid the Passage, the space for struggle against the building of the maxi-prison (it is the third raid in a bit more than a year).

And the struggle against the maxi-prison? Well, after months of silence, the consortium of construction companies launched a new procedure to obtain the necessary permits. More than ever, this project of the maxi-prison is part of a large offensive of power against the undesirables in Brussels, an offensive that has been clearly taken to another level in the past months. As one can read in issue 15 of *Ricochets*, the bulletin of the struggle: *“Therefore, another effort has to be made in the struggle against the maxi-prison. To rush them down by force. To launch a cry of defiance: we will continue to fight, through confrontation and direct action, for freedom. Another effort, so that, throughout this struggle, we create the bases of the upcoming fights that will be more hard, more brutal, more sharp. Another effort so that they, why not, definitively renounce to impose this maxi-prison on us, because if it would be built, it would throw a terrible shadow on all of us. Yet another effort, to defend loudly and strongly all the direct actions that have taken place, everywhere in Belgium, in the industrial zones targeting companies as in the streets of Brussels targeting the defenders of order, to defend these actions as part of a determined struggle for freedom. Where does this effort has to come from? From each and everyone of us, from every rebellious hearts in the neighbourhoods, from every person who as fought against the building of this maxi-prison. It is from there, from those who are being crushed by the State but are not ready to resign to it, that this effort, this starting sign of a more vast, more revolutionary, more daring struggle has to come. Another effort, dawa everywhere. An effort to put fire to the powder kegs accumulating in the streets of Brussels. And then, we will throw the most sublime of challenges in the face of the military, the cops, the politicians, the judges, the journalists, the rich, the eurocrats: the challenge of the fight for freedom.”*



ON THE COMING ANTITERRORIST TRIAL AGAINST ANARCHISTS AND ANTI-AUTHORITARIANS

April 2016 - Belgium

*If fighting for freedom is a crime,
then innocence is really the worst of all.*

In late 2008, amidst diffuse hostilities triggered by the revolt in Greece following the assassination of Alexis by police, the Belgian Federal Prosecutor launches an investigation of anarchists and anti-authoritarians. In 2010, on the basis of a list of actions that the police attribute to the “anarchist movement” and while the struggle against the construction of a new detention centre in Steenokkerzeel is underway, magistrate Isabelle Panou is assigned to the investigation, now under the anti-terrorism. In May, then in September 2013, a dozen searches took place within this investigation, the searches targeting different homes as well as the anarchist library Acrata in Brussels. It is on this occasion that the existence of an antiterrorist investigation first emerges. This investigation is led by the anti-terrorist branch of the Federal Judicial Police backed by the State Security and the General Intelligence and Security Agency of the army as well as various anti-terrorist branches of other European countries. The investigation is closed in 2014, culminating in the referral of twelve anarchists and anti-authoritarians to the Court Chambers.

After a session for the legalization of the specific methods of research used in this investigation (shadowing,

phone tapping, microphone placement in one house, secret searches, attempts at infiltration, placement of video surveillance devices outside homes and inside one home) in October 2015, the case is referred to the Court Chamber. The sitting of the Chamber is scheduled for May 10, 2016 and will determine whether a trial should be held, and if so, under what charges.

In this investigation, the Federal Prosecutor has attempted to draw up no less than 29 individualized charges. Nine comrades are accused of belonging to a terrorist organization and involvement in terrorist activities for more or less extended periods. Three of them are also accused of being the “leaders”. In addition, three other people arrested in the wake of an attack on the police station of Marolles are accused of belonging to this terrorist group for a day, as well as various charges related to the attack. This is as far as concerns the general accusation.

This is then complemented by more specific charges such as participation in a non-authorisation demonstration outside the detention centre 127bis in Steenokkerzeel (transformed into “attempted arson” and a “terrorist offence” by the prosecutors), preparation and participation in an attack on the police station in Marolles (qualified by the prosecution as a “terrorist offence”),

assault and wounding of police officers on several occasions, obstruction of the public highway, damage in various forms, shoplifting, arson of prison guards' cars in the Ittre prison car park, incitement to commit terrorist offences... It should be noted that these specific allegations are each aimed at specific comrades, that is to say not everyone has been charged with all the allegations.

The backdrop to this investigation that has gone on for several years and produced no fewer than 32 boxes of papers, is that the Federal Prosecutor hypothesizes that an "anarchist terrorist group" would be active, in particular in Brussels, and that the accused would have "participated" in or "favoured" those activities. For example it has produced a list of about 150 attacks, a good number of which incendiary, against the structures of domination, police stations, courts, banks, companies that enrich themselves out of incarceration, construction sites, cars of diplomats, Eurocrats and NATO officials, mobile phone antennas... All these attacks took place in Brussels and surrounding area between 2008 and 2013.

The invention of a terrorist group that would be responsible for all of these facts (if only by the fact of "having rendered them possible") allows pretty pirouettes for the prosecution: a library becomes a place of recruitment, discussions become clandestine meetings, leaflets and newspapers of anarchist critique become urban guerrilla manuals, demos and rallies become calls to terrorism, the affinity ties between people in struggle and the self-organization that might flow from them become "a structured terrorist group." The invention of an "anarchist terrorist group" is obviously a rather clumsy attempt by the State to reduce anti-authoritarian and revolutionary subversion to the work of a single "structured group". In trying to put a handful of inconvenient anarchists behind bars the State is seeking to discourage the refractory from taking direct action against what oppresses and exploits us and impose absolute silence on any desires, possibilities and critical reflections that clash with this authoritarian world.

What has been committed to trial therefore is a mosaic of struggles, revolts, ideas, direct actions, critique, revolutionary imaginaries, agitations that have been attempting to attack dominion for years. In this, the possible trial concerns not only the comrades accused, but also each individual, every anarchist, every revolu-

tionary, every rebel against order, every insubordinate to authority who refuses to stand idly by in the face of exploitation and oppression. What is being targeted is the search for autonomy in action, self-organization in the struggle, direct action in all its diversity, the choice to defend and disseminate anarchist and revolutionary ideas, to participate along with other rebels in self-organized and autonomous combat. And finally, without any doubt, a combative approach of anarchism that starts off from the individual, affinity, informality.

It would be absurd to separate the repression that is striking some anarchists and anti-authoritarians today from all the repression that is seeking to subdue (often preventively) any criticism of the established order and revolt. By dint of "terrorist threats", refugee crisis, the fight against crime and very real wars, State repression today is going into top gear. At a time when change and restructuring is changing the grounds of social conflict faster and faster, neutralizing those who disturb their thinking and their actions is part of a set that targets the exploited and oppressed: the hardening of the conditions of survival, the militarization of borders, the imposition of massive technological control, the construction of new detention camps, ...

Defending oneself against this repressive coup that wants to send comrades to court on charges of terrorism is to defend any possibility and space of anarchist and anti-authoritarian action. ... And, by solidarity with the accused comrades, face the State repression aimed at paralyzing all subversive action.

More info and contact...

La Lime

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Réunion chaque premier lundi du mois à 19h30 à Acrata

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LONDON 2016: THE TERRAIN OF STRUGGLE IN OUR CITY

January 2016 - UK

[This is a summarised version of the full pamphlet published here: <https://rabble.org.uk/london-2016-the-terrain-of-struggle-in-our-city/>]

If we want to bring some life and anarchy to the streets of London, it helps to understand the terrain we're fighting on. This article looks at London's role in global capitalism, how this drives "social cleansing" and control, and at some seeds of resistance emerging in the last year. It is a shortened version of our full "London 2016" pamphlet, which expands on these points in more detail.

The enemy

London now is not so much a nation-state capital as a money-laundering centre for the world elites.

The patterns of development we are seeing now go back to the 1970s, when the international economy began to "globalise". The Soviet bloc and organised workers movements collapsed, and neoliberal "free market" economics was unchained. As the "developing world" opened to international capital, industry shifted "off-shore" from the rich economies to Asia or South America where wages were much lower. In the UK and other rich countries, mines, factories and shipyards shut, unemployment and inequality soared.

The post-war social peace was under threat. In the 1980s, as the traditional working class was "dispossessed", the miners' strike brought parts of England close to insurrection, while riots raged in Brixton, Tottenham and other ghettos. The elites maintained control by increasing repression: expanding prison, surveillance, military-style policing. But, even more importantly, by finding ways to keep the majority "included" in the consumer dream. The main means to do this: debt. In a nutshell, China and other "productive" economies send their goods to us on credit, receiving back investment assets from bonds to real estate.

While other parts of the UK economy stagnate, London thrives from this flow of goods and debts. It has two power centres: the glass towers of "The City", site of major banks, investment funds and financial exchanges; and the noble quarter of "The West End" (Mayfair, Knightsbridge, etc.), where the global elites – from hedge fund bosses to gulf oil sheikhs or Chinese party princelings – do more discrete deals, store and spend their wealth. Enough wealth trickles down to employ many of us in their armies of servants, from accountants and tax lawyers down to baristas and dog-walkers. Although wages stagnate, low interest credit – mortgages and small-time property speculation, credit cards, pay day loans, etc. – keep us going.

The housing boom

The most obvious driver of change in the city is housing development. The average London home now costs around £500,000, far more than the average Londoner can afford. Save for a brief slump around 2008, property values have risen consistently for two decades, jumping another 40% just in the last two years. This is a direct effect of capital flowing into the “global city”.

First, there is an influx of rich buyers for luxury property. London has over 4,000 “Ultra High Net Worth Individuals”, the world’s highest concentration of these unsavoury characters. Besides buying somewhere to live, or visit occasionally, global elites use the property market as a “safe haven” to store their wealth. Such “prime” developments dominate the city’s housing boom as they are both desirable investment assets, and make the biggest developer profits.

Down the foodchain, middle class families are then priced out of their traditional areas, spreading into working class zones. Demand is pushed higher still as migrant workers – both inland and overseas – are drawn to the city’s service economy. London’s population is growing fast – around 115,000 a year, and topping 8.6 million last year, so reaching levels last seen in the slum days of the 1930s (before many Londoners moved out in the post-war “new town” era).

But very few of the newcomers can now afford to be part of the “homeowner” fantasy promoted by politicians since the 1980s. At the same time, low-rent “social housing” continues to disappear. We are going back to a 1930s picture of a city owned by private landlords.

Two meanings of social cleansing

The overall picture is: development spreading outwards from the central hubs of wealth (City and West End). At street level, this means two kinds of “social cleansing”.

First: cleaning out people. People are forced to move as rents rise, social housing is sold or demolished. The process is sped up by measures such as the “bedroom tax” and benefit caps, as well as by raids targeting illegal migrants, sex workers, and other undesirables. Those who stay are forced into increasingly crowded conditions.

Second: cleansing the social environment. Identikit square apartment blocks everywhere, the less bland of them recalling 1930s Italian fascist architecture. The streets become controllable grids studded with CCTV cameras, with “anti-homeless spikes” and other hostile street architecture, patrolled by “neighbourhood wardens” in signposted control “zones” enforced by “anti social behaviour orders” (ASBOs).

These transformations are promoted by “development partnerships” of investors, property developers, local politicians and bureaucrats, police, immigration en-

forcement, businesses, etc. With various motives of profit, power, or prestige, they work together to create a city of control.

Safe haven

London has two big attractions for global capital: its historical location at the heart of global power networks; and its security. The regime is stable and business-friendly. The once mighty London Mob stirred on just a handful of occasions in the last century, and each time unrest has been shortlived.

The general strike of 1926 was put down safely by the trade union leadership; the squatters movements of 1946 were absorbed by the welfare state; the strikes and riots of the 1980s were contained, while the left (Labour Party, unions, trotskyists, etc.) played its part in managing discontent. In August 2011, rioting spread across excluded areas of London (and elsewhere), but never threatened the centres of power, and was stamped out with 1,000 in prison.

Three and a half years later, in the winter of 2014-15, we began to see some small murmurings of self-organised resistance at the frontlines of spreading development ...

Some seeds of rebellion

In September 2014, a group of single mothers threatened with eviction from a hostel, who went by the name “Focus E15”, occupied a small block of flats in the Carpenters’ Estate in Stratford, East London. This estate, right next to the site of the 2012 London Olympics, is one more targeted for a demolition and gentrification scheme.

The occupation only lasted a few weeks but attracted much attention and inspired others. Similar protests sprouted in the next months across other working class neighbourhoods: New Era Estate in the East End; Cressingham Gardens and the Guinness Estate in Brixton; West Hendon and Sweet’s Way estates in North London. The same period also saw a rise of housing activism championed by groups such as Hackney Renters (aka DIGS) and Housing Action Southwark and Lambeth (HASL): fighting evictions with tactics from legal action to pickets, office occupations, or direct resistance.

Although soon jumped on by the left and liberal media, these local occupations were relatively autonomous. The SWP (trotskyist party) had been smashed by a big rape scandal, while Labour appeared in terminal decline. The ground was perhaps fertile for new forms of self-organised rebellion.

The Aylesbury Occupation

The most sustained and combative of the estate occupations began on 1 February 2015, when an anarchic “squatters bloc” about 150 strong broke off from the

“March for Homes” demo to occupy an emptied block on the Aylesbury Estate, the largest of the council estates targeted for demolition and gentrification, in Walworth near Elephant & Castle. When Southwark Council came with 100 riot police to evict on 17 February, the squatters outfoxed them by moving into a new heavily barricaded building and getting enough supporters down to make the cops de-escalate rather than provoke a serious clash on the estate.

In the next weeks, the police avoided major confrontation, while the local council wore down the occupation by siege. It built a £150,000 razor-wire topped fence around the occupied area, and hired an army of private security guards costing hundreds of thousands more. It worked. Numbers gradually decreased as most squatters found easier accommodation and supporters got locked out. The occupation went out with one last bang, pulling down several fences in a well executed final demo on 2 April.

In the final analysis, we didn’t have the strength to hold this or other occupations for long. And although we saturated the area with posters, leaflets, messages in paint or chalk, knocked on doors, held street stalls, called meetings, demos, gatherings, etc., the vast majority of residents weren’t roused to action. Many were on our side, but with a few very notable exceptions their support remained passive.

The strategies of councils like Southwark and Newham have, so far, proved effective. Estates are left to deteriorate; those who agree to move are offered shiny new homes; any who refuse face losing any chance of an affordable home in central London. Schemes are phased over years, people moved individually rather than in dramatic mass evictions.

Raids and mini-riots

Three months later, on 21st June, a Home Office “immigration enforcement” team arrested a man in a fishmongers shop in East Street, the street market near the Aylesbury estate. Immigration cops had already carried out a number of raids on East Street that week. These raids are part of the wider pattern of “social cleansing”, as Home Office, police, and local authorities collaborate targeting street markets in frontline neighbourhoods.

This time, someone spotted the raid and posted an alert on social media, which was picked up by the “Anti Raids Network” and spread fast through internet and real-world grapevines. The arrest van was surrounded and blocked, its tyres let down, officers were pelted with eggs and fruit. When riot police arrived, a street battle ensued as people barricaded the roads and fought with rocks, street furniture and whatever else came to hand. The riot police eventually managed to escort the “racist van” away and flee the area. The crowd celebrated its rebellion dancing to a mobile sound system.

In the days that followed, anarchists went back to East Street and nearby, putting up posters and talking to those they met about what happened and about how to ward off the expected repression. Currently, four comrades are facing trial for charges including “violent disorder” and “false imprisonment” – i.e., kidnapping the immigration police!

This small uprising was a taste of just what Southwark police had sought to avoid during the Aylesbury occupation: anarchists, Aylesbury residents, market people and neighbourhood teenagers fighting together and actually chasing them out of the area. Whereas the occupation had been safely contained by the fences, this time rebellion spread into the streets and across divisions of age, background, identity.

A few weeks later, in Shadwell, East London, four immigration vans were attacked and had their tires slashed, as residents threw eggs from the buildings above. Other publicised examples were happening in areas across London. In a September radio interview, one immigration officer representative said that their colleagues were being attacked in incidents every week.

The slow drip of social cleansing on the estates comes to seem normal and inevitable, we become resigned to it. The raids are state violence at its most naked and provocative, highly visible attacks which crack the facade of normality and awaken rage. The “Anti-Raids Network” and others have worked actively to combat normalisation: posters, leaflets, graffiti etc. against raids are becoming common in some areas, and attacks against “racist vans” have become a kind of “meme” on London social media.

Street parties

Like many other cities, London has its carnevalesque traditions: from the Notting Hill Carnival in years past, to the “Reclaim the Streets” parties of the 1990s. In the last year too, a number of the most interesting moments of transgression came from parties. On 25 April, a “Reclaim Brixton” demo got lively when some of the crowd left the “designated protest area” to block the main road, passers-by joined in, teenagers called up their friends. The main window of Foxtons, a hated up-market estate agent, was knocked through to big cheers, and breakaway groups attacked the Town Hall and the Police Station.

The “Fuck Parade” street parties called by Class War through the year in Whitechapel, Camden and Shoreditch also targeted gentrifying areas where there is both social tension and nightlife, taking the streets with sound systems, smoke and flares. At the start of November, police tried to stop hundreds of ravers from getting to the Scumoween squat party in Vauxhall. This seriously kicked off, with barricades, police charges and street fighting into the night.

Some might dismiss these events as “spectacle”. But they are an important strand of what rebellion does happen in London. Many involved are kids, ravers, passers-by who wouldn’t ever turn up to a demo. Together for a moment, we take the streets, meet strangers, challenge the control of the city’s space, and sometimes put up a real fight.

A “movement”?

In the first half of 2015, it seemed like something might be emerging between the occupied council estates, from Stratford to Southwark. As we visited each others occupations or street stalls or street parties, connections were formed across the city, and new shoots appeared in unexpected places.

But by September, all the occupations were gone. Some of the campaigns won concessions: as yet, been no demolitions on the Carpenters or Aylesbury Estates. But these are more likely delayed than abandoned. On our side, the flow of ideas and actions seemed to have dribbled out.

Ultimately it had, after all, been a movement of “activists”, engaging few people beyond quite closed circles. We hadn’t found ways to crack through the resignation of most our neighbours. Few are happy with the way things are, but few imagine any other possibility. Until we can find ways to challenge this situation of widespread resignation and consent, we offer no serious threat to the powerful.

Life vs. Control

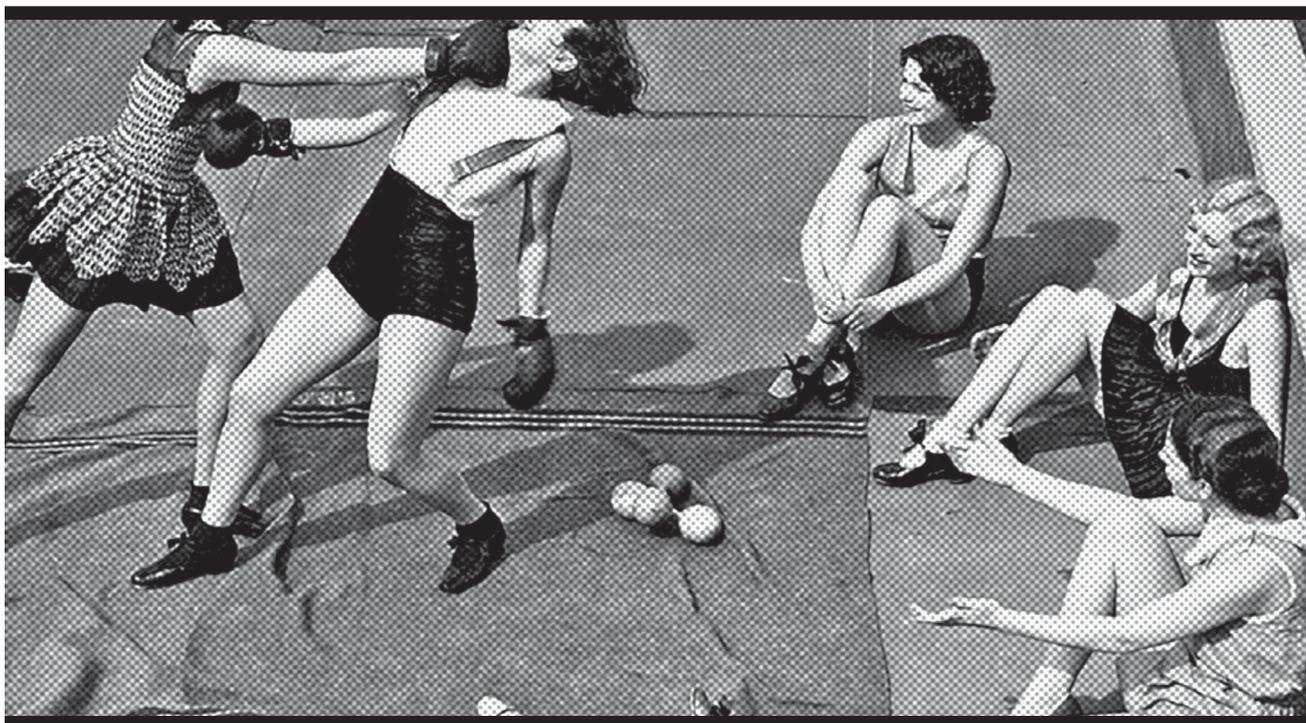
It is easy to get daunted, considering our weakness and the scale of forces against us. But although right now the enemy seems unassailable, they can lose their grip very quickly, as in August 2011. And if we can find ways to fight in this key global city, it could have repercussions worldwide.

What worked well last year was: small groups of friends and comrades taking on particular projects, focused at the local “faultlines” of development. Then informal networking and sharing between these projects, not attempting to create a unifying organisation that will suck away life and action.

Where we notably failed was: our projects became isolated and contained, sometimes by physical fences, but more importantly by our inability to connect with our neighbours beyond the ghettos and habits of “the left”, “activism”, the squatting scene. We need to make new alliances with others who are also up for a fight. And we need to find new ways to catch the imaginations and awaken the passion of those who are resigned.

Here is one possible starting point for imagining the battle to come. Against the city of control, the sterile zones of profitable development, we create and fight for cracks in their power, from a one-night riotous street party to an estate occupied, a neighbourhood made alive. Moments and spaces of wildness, difference, decentralised creativity, self-organisation – in short, of life.

Some London Foxes



COMMUNIQUE ABOUT THE LAST REPRESSIVE OPERATION IN BARCELONA

April 2016 - Spain

On Wednesday April 13 at 5am an operation of the *Mossos d'Esquadra* [Catalan Police] began in which two private homes and a squat in the neighbourhood of La Salut, "El Bloke Fantasma" were raided and the twenty or so people living in the building were detained for twelve hours.

In addition to the looting and destruction that accompanies any police search, the operation resulted in the arrest of a comrade who had already been imprisoned within the framework of the Pandora Operation, and for whom since 11 April there was a European arrest warrant on charges of participation in bank expropriations in Germany. After her transfer to the Spanish National Court, judge Eloy Velasco ordered preventive detention for our comrade, who has been transferred to the prison of Soto del Real.

As she is also charged in the Pandora trial (currently under instruction) and that she herself has expressed her desire not be extradited, our defence has called for a "conditioning" of the European extradition order, claiming that she be held in custody in the Spanish State until the trial pending here is held. Within a maximum period of 2 months (extendable for another month), the High Court would have to decide whether the handing over

of our comrade to the German authorities can be temporarily suspended or not. From the German press we learned that she has been linked to an expropriation that occurred two years ago in the town of Aachen, during which, again according to the press, the assailant group took a significant amount of money from the bank without causing any injuries or personal damage.

Whatever the evolution of the judicial process, we want to publicly show our support to the comrade, vindicating as our own her revolutionary objectives, her struggle and militant activity. We who know her well, know that she has totally earned the solidarity of all. We are talking about a fighter and anarchist, a person active for years in various anti-racist, feminist and libertarian projects of Barcelona, always in solidarity with the persecuted, always willing to help wherever she could, always willing, always generous, cheerful and smiling with whom she is close, always intransigent and firm against everything that she perceives as unjust.

The media attempt to turn her into a 'public danger' could not be more perverse. Especially when this operation of media manipulation involves presenting the banks as victims, in a total inversion of reality, that glorifying those who have stolen, squeezed like lemons,

swindled, deported and made drastic cuts with impunity for years, while criminalizing those who revolt against their order and dare to attack them. Those of us they have been stealing from, squeezing, swindling, evicting with impunity for years while criminalizing those who rebel against their order and dare to attack them.

We are not interested in knowing whether the comrade is actually responsible for these robberies or not.

Expropriation is an ethically just and politically legitimate practice, a method of struggle that is part of the history of all revolutionary movements.

Indeed, despite the constant attempts by Power to reduce this method to within the scope of a “common crime”, moved by interest and individual greed, the fact is that the expropriation of places of accumulation of capital is a constant in our history: from the anarchist-syndicalist groups in the early twentieth century who robbed banks to support strikes or help the families of imprisoned comrades, to the various autonomous groups of the 70s-80s such as the MIL, the OLLA or ERAT (formed by workers of the SEAT) which diverted the money accumulated by the rich to various projects of the exploited in struggle, through groups of *maquis* such as those of Sabate or Facerías, which in the post war period carried out robberies to finance the resistance against the Franco regime. Expropriation, both in its tactical expression of a general political struggle, as in the form of social banditry in which is recovered what the banks rob from us to break free from the chains of labour exploitation and unemployment recovers, we do not think is something reprehensible under any principle, but rather the opposite. The fact that there are people who are tired of being systematically trampled and squeezed by the le-

galized mafia confirms that “we are not merchandise in hands of politicians and bankers” and that fortunately the human condition resists against meekly accepting the dictatorship of capital over our lives.

The police and media hunt deployed following these robberies in Germany must not make us lose perspective or confuse who is the enemy. The real public danger is the power represented by criminals like Wolfgang Schäuble and Angela Merkel, power that has not just emptied a couple of safes, but the social wealth of whole peoples and territories. It is the power of the transnational elites that have doomed millions of people to misery to impose austerity measures functional to their neoliberal and imperialist project.

The arrest of our comrade is just one more reason to fight these elites and the system they represent, a system fanatically driven by the accumulation of money in a few hands at the expense of suffering, dispossession and exploitation of the rest. Neither the police nor the massive propaganda of the regime can obscure what is already obvious to everyone, and that is, as the poet said, what is the crime of robbing a bank compared with the crime of founding one?

Immediate freedom for the comrade imprisoned in Madrid!

Let's block the extradition process!

Solidarity with El Bloke Fantasma and all persecuted fighters!

While there is misery, there will be rebellion!

Comrades of the person imprisoned.

April 15, 2016, Barcelona.



FOR AN ANARCHIST AND INSURRECTIONARY 29 MARCH

March 2016 - Chile

March 29 as the Day of the Young Combatant originates from the practice of combative memory around the murder of the brothers Rafael and Eduardo Vergara Toledo in 1985 during the civil-military dictatorship concluded in 1990 with a negotiated exit.

The combative and revolutionary memory is then projected in the context of democratic rule and expands until today connecting new generations of autonomous, anarchist and horizontal rebels.

Aware of the importance of this date, but also how important acting beyond the calendar and the years we have, we share the following, -with some edits- diffused four years ago and which we consider is still valid until this day.

Before a new “Day of the Young Combatant” That insurrection and anarchy take to the streets.

... Before a new Day of the Young Combatant (March 29), we share with our comrades a few thoughts on some challenges that we face in our active participation as agitators of anarchy in a context where we are not the only current that stirs the waters of the ocean of domination...

1) The ongoing challenge to remember.

Although the rapid pace of domination drags the individuals to live in an eternal present of consumption,

obedience and alienation, we feel the continuing need to remember and to remember for action, remember for the present and for the daily struggle. Because to enrich our current experiences with past experiences is critical to place our actions within a continuous rupture with the world of authority, despite the repressive blows and the different contexts of struggle, because the enemy strives to isolate and silence these experiences so that new comrades have to start from scratch again and again.

It is necessary to remember the Vergara Toledo brothers, Ariel Antonioletti, the comrade Claudia Lopez, brother Mauricio Morales and other comrades fallen in combat. But it is also important to know and analyze their historical contexts, their particular experiences and the dynamics of struggle from that moment to avoid falling into the traps of idealization or the swamp of ideologies. Knowing other experiences of subversion, assessing them and criticizing them with camaraderie to sharpen our positions and practices of struggle is something the powers have always feared. And that is combative memory...

2) The challenge of making a difference

Do we want to contribute to radicalize the conflict against the authority or are we content with moving in the context of mobilizations defined by others?

Both in the recent mobilizations and dates such as March 29 or September 11 the streets are flooded with different desires that often seem homogeneous through common practices that unite them in action. On one side is the mass of citizens, its processions and demands towards the oppressive state, and on the other, the diversity of individuals that are taking part in street fights. Leaving aside the mass of citizens, we want to note the need for the presence of anarchist/anti-authoritarian propaganda in the streets to mark a difference from other speeches and proposals coming from other perspectives present in the radicalization of social protest.

First, we must make clear that we do not share the objectives of those who see street combats and confrontation with the police as a simple form of entertainment as intoxicating and fleeting as a drug. To us, the need to overwhelm and destroy the limits imposed by the enemy at all levels of life -including the protest- is an act of coherence with our anti-authoritarian stance. We try to bring these considerations to each of our actions, even in those that may seem small or insignificant as our food and our relations with friends and comrades... That is why we refuse to claim ourselves as part of the lumpen, where consumerist, sexist and authoritarian behavior prospers.

We also find it necessary to make a difference with Marxist Leninist organizations and the full range of satellites that hiding behind discourses of *asambleísmo* and horizontal organizing feed the ranks of the hierarchical structures of the ultra-leftist eager for Power. We say this because our perspectives are completely different from the Manuel Rodríguez Patriotic Front (FPMR), the Revolutionary Left Movement (MIR) and the Lautaro Youth Movement (MJL). These Leninist parties seek to destroy capitalism and certain forms of government, but have never been interested in destroying the authority and all forms of domination. On the contrary, the way they organize and their proposal of social order, embodies the need to create and use agencies of power to be vanguards (overt or covert) of the oppressed (such as FER, Andha Chile and ACES) and aspire to control a proletarian state or popular government whose historical experience has proven to be totally counter-revolutionary and authoritarian in practice (as it turned out in Russia, Cuba, China, Vietnam, and wherever Leninists of various kinds occupy positions of power)... Our insurrection is to destroy power, theirs to seize power.

Furthermore, we also want to differentiate ourselves from certain libertarian organizations reproducing Leninist discourses and practices like the claiming of partial demands, platforms, acronyms and covert vanguards.

Finally, on a more global level, we feel the need to mark our clear differences with all speech and action that doesn't have as a permanent objective the destruction of authority. Its content, its perspectives or lack thereof, certain positions, although some seem radical, do not aspire to spread the struggle against power and, therefore, are something else than the anarchist, rebellious and anti-authoritarian praxis.

... So we are clear (as someone wrote out there) that we are a proud minority within the minority.

However, we aim to contaminate others with our ideas, not for hegemony or to control struggles, not to form popular armies or to appeal to a social class supposedly destined to make the revolution. We aspire to the spread and deepening of anti-authoritarian struggle simply because we want other individuals to also negate the reality of domination and to experience freedom and anarchy in the multiform and everyday struggle. Therefore we appeal to individual consciences and common experiences that enable us to sharpen the conflict and to give continuity to the struggle against power. We are not interested in programs but we do have perspectives. We refuse to make the organization an end in itself, but use it as a tool to act. We refuse to work in formal organizations that divide the struggle in stages, only aspire to recruit new followers and have answers structured by ideology. However, we do have a proposal, and this is the proliferation of groups of individuals organized through affinity, capable of generating anti-authoritarian activities of various kinds and able to connect and coordinate with others through informality... And in this organizational proposal emerges in practice the life we propose: a free life, where individuals freely associated give free rein to their autonomy in mutual support and in permanent conflict with all forms of power. In this we believe, and this is why we fight, developing anti-authoritarian ways of relating and annihilating the relations of domination and dependence, because the way we organize ourselves reflects how we want to live, without leaders or representatives... That is why we refuse to separate the struggle from our own lives...

3) The importance of knowing the repression to not halt the struggle.

Of course the enemy wants to see us defeated, alienated, isolated, locked-up, paranoid, etc. But knowing how repression works and how it has operated in the past and recent contexts helps us to understand what is happening around us and to some extent to anticipate possible repressive blows. It is known that on symbolic dates such as March 29 or September 11 the agents of power often monitor certain areas and comrades known for their positions of anarchist life. They may even have these raids or threats to try to show that everything is controlled or simply to terrorize the rebellious. For example, in late 2009 on the eve of the presidential elections they raided several squats and autonomous social centers, as often happens in Greece on the eve of some important dates.

That's why we call those who feel part of the anarchist/anti-authoritarian struggle to stay attentive and cautious without ever backing down or falling prey to fear, keeping activities at any time and place.

For the combatants yesterday and today. That this March 29th insurrection and anarchy emerge on the streets!!!

Sin Banderas Ni Fronteras



IN STRUGGLE AGAINST PATRIARCHY, BUT ABOVE ALL... AGAINST ALL FORMS OF AUTHORITY!

September 2015 - Chile

“If our desire is to destroy all domination, then it is necessary that we move beyond everything that holds us back, beyond feminism, yes, and beyond gender, because this is where we find the ability to create our indomitable individuality that rises up against all domination without hesitation. If we wish to destroy the logic of submission, this must be our minimum goal.” (Willful Disobedience Vol. 2, No. 8.)

As anti-authoritarians, for a long time we have no doubt about the patriarchal nature of the existing system of domination. In this society model, biological sexual difference (genetics) between men and women translates into a social construction of gender and roles that impose superiority of “masculine” over “feminine”.

Thus, the powerful, the state and its defenders strive to instruct us on what “is to be” a woman and what “is to be” a man. From childhood we are bombarded with imposed definitions, establishing patterns and behaviors, imposing norms on tastes and practices, looking to normalize us and “differentiating” us from each other with categories functional to the established order.

Among anti-authoritarian comrades, it is clear that the power tries to define us and we refuse to accept this, deconstructing within ourselves that with which the enemy has been polluting us from childhood. Then it is

about unraveling civic education, through confrontation and constructing own values that shape feeling, speech and anarchist actions.

So we address the internal dimension as part of an insatiable quest for the integrity of our war to domination, which leads us to confront everything around us. From the intimacy of our feelings, the way we give them life, what we eat, what we wear, to the way in which we act against authority.

It is about going all the way, without ambiguity nor renunciations nor compromises that reconcile us with the social norm.

Negating the existing, is declaring war on the entire grid of power, its laws, culture, ideology, science, etc. Therefore, our struggle is not only anti-patriarchal, not only anti-specist, antifascist or anti-capitalist. Our struggle is essentially anti-authoritarian, because we know that what underlies any form or manifestation of domination (as well patriarchy as anthropocentrism, science, capitalism, etc.) are power relations, hierarchies and the principle of domination. Against these authoritarian manifestations we aim our destructive criticism, marking a line of fire and confrontation. The objective is to carry on in everyday life the rupture with power.

As a result of the above, our organizational and life proposal is to combat all forms of authority, debug our relationships and lives in constant tension and conflict with the logic of power, and building relationships of affinity in free association with our comrades, regardless of sex, genitalia, race or species. Because what really matters is our negation of the conditions that society imposes on us. What matters are the decisions we make to break with those conditions and with the established order.

So, we turn away from false communities based on biological aspects that we can not choose, as well as distance ourselves from any speech that attributes protagonist or “more revolutionary” roles to certain oppressed subjects, for alleged transcendence from the role of “historical victim” often attributed to them in the network of domination.

What matters is how we face daily life, not with which genitalia we were born. What matters is our values and actions, our consistency in struggle, not our biology. It will not be the chromosomes or the social role that the enemy tries to impose what defines our affinities, but our entirety in the war against power.

What we decide and reaffirm constantly and daily, is not only to not reproduce the logic of domination, but also to combat actively. Because what we reject are the relations of domination itself, wherever they come from and against whomever they are directed, without attributing more importance to one or the other or without making some invisible.

If we understand the authority as a whole, as ravaging every aspect of life, then let’s attack the root, the base that gives rise to every authoritarian expression. Let’s attack the very essence of power and not its tentacles as something separate, even if they are or appear to be very old or strong.

On the road to total liberation we are not victims, but we are defined by the weight of our decisions on the passage to the offensive. And in the fight against all authority, all the comrades are called to be protagonists and give the best of ourselves.

No patriarchs, nor matriarchs. Fire to all hierarchies of domination.

Contra Toda Autoridad



UNYIELDING BEFORE POWER AND ITS REPRESSION

February 2016 - Mexico

On the repressive circus mounted by the Mexican State

“...what is condemned about anarchists is not the violence, but their having transcended denunciations and conferences, bringing disobedience, insubordination and the capacity for revolt to this point. What is condemned is precisely the fact of their standing up and walking from the point of a radical critique of power and an intransigent ethic of freedom; and, moreover, to do so until the very end.”

Daniel Barret (Rafael Sposito)

When the unyielding have declared war on power with their daily, consistent action, there is not much need for “pretexts” in order to attack the subversives. For power, the fact that anarchists are unyielding to power’s norms, that they can’t be corrupted and don’t make alliances, is enough of a reason to attack them. It’s true, many times those who rule the world have to carry out “criminalization” campaigns in order to attack various struggles, anarchists included. However, other times these campaigns are much more than a campaign to “discredit”; besides, who wants credit? Do we need it? The vast majority of the time, these campaigns are part of a strike of greater magnitude, form part of an overwhelming strike that the State plans to inflict. It is within this context one can place recent events, part of power’s repression of the local anarchist or libertarian landscape, that is to say, in the Federal District [Mexico City].

The subversive struggle in the region has gained in strength and form in the past three years. In years prior, attacks on power were carried out, in general, from the shadows, but they began to happen in the light of day as well. Opposition took the form of possible widespread revolt, disturbances took on consciousness and attacks on the structures of domination spread rapidly. Sabotage and attacks of all kinds spread throughout the territory. In those moments of subversion of the existing order and the destruction of social peace—that is, the peace of the powerful—the repressive responses from the dominators were not lacking. Monitoring, surveillance, searches, arrests, and even attempts at disappearances, were what we lived with in those days, in the years past.

The climate today is not so different and beyond a campaign of harassment, what is happening today is a continuation of the repressive actions the State has directed against anarchists in recent years. Just read the stories about the climate of tension experienced during the Informal Anarchist Symposium; just consult the statements from Okupa Che and take a look at the anarchist websites and independent media to get a sense of these repressive actions.

This year seems to already be highlighted in the calendar of power, and we don’t say that with a prophetic voice, the facts simply make it quite clear to us. For some months now (a little before the start of the new year), the police forces of the Mexican State have been

carrying out acts of espionage, intimidation and attacks against anarchist, libertarian and subversive individuals; and also against projects that, for power, constitute a real threat. Messages with a link sent to the telephones of acquaintances; emails sent to some anarchist projects with attached links containing a malware product called Da Vinci, acquired by the Mexican State from HackingTeam as a means to infiltrate computers and telephones, are part of these repressive actions, of the continuation of what the State has been doing to subversives for the past two years. But not just that. There is also the constant shadowing of *compañeros* carried out by police in recent weeks using private cars, the intimidating telephone calls, the constant surveillance outside the home of some *compas*, the visits from ministerial police at the homes of several *compañeros* involved in various parts of the anarchist movement, these are part of the same story.

Included in this repressive climate is the arrest of *compañero* Yorch Punk, one of those who for years have inhabited “Okupa Che” in the Philosophy and Letters Department at UNAM. Last Wednesday night, February 24, around 9:45pm, ten individuals with “military appearances” forced *compañero* Yorch into a white truck without license plates, threatening the two people who accompanied him with weapons. The morning of the 25th, at around 5am, masked individuals burned an automobile belonging to UNAM Security and built barricades on the interior thoroughfare of the university, in front of the squatted auditorium. Hours later it was finally known that *compañero* Yorch was being held in the Federal Attorney General’s office located in the historic city center. But the system didn’t hesitate in starting up its manipulative machinery, which forms an important part in the repressive experiment of social pedagogy. In the afternoon, all the news outlets announced the capture of an alleged “drug dealer” in the vicinity of University City, who, to give coherence to their circus, they pointed to as the leader of Okupa Che. Some outlets accused Yorch of possessing marijuana, others of possessing amphetamines, some of diazepam and even cocaine. If Yorch drank, if he took drugs or if he was straightedge is something that should matter little to us, as the strategy of power is more than clear: a campaign of criminalization, possibly preceding a great repressive event. That statement is not for nothing, just look at the context of the *compañero*’s arrest, which occurred at the end of an activity held at the squatted auditorium in solidarity with imprisoned *compañeros*. Adding to this the fact that the following day the director of the Philosophy and Letters Department called for the prompt eviction of the squat, the suspension of intra-campus transportation, and in the afternoon of the 25th, the announcement of a meeting between the President of UNAM and the police to arrange the eviction.

But this is not the first time they’ve tried to do their worst to Yorch. Two years ago, in 2014, Yorch was viciously beaten by a paramilitary group when they tried to retake the squatted auditorium, a group that was beaten back by a large group of anarchist *compañeros* in December

2013. On this occasion, they severely beat Yorch, burned him with a blowtorch, opened up his head, and embedded metal pellets in his skin. To the misfortune of those “reds”, the following day a large group of *compañeros* again retook the auditorium, so their “failed assault” did not last long, as we say.

In any light, what has happened to Yorch is nothing more than part of a plan to evict a space that in some way is uncomfortable to power, hence the criminalization in the news, as a way to have a minimal justification for students and society “in case of an excessive use of force.” But this is not a separate issue, as it is indisputably linked to all of the monitoring, the visits by the federal ministerial police at *compañeros*’ homes, the harassment, the sending of messages, making clear what they are preparing. Repression, like any other method, has a before, has its central moment, and has an after. The repressive strike is being prepared, practiced and justified, although all this is done in order to maintain a facade, as the State does not need to justify anything, it simply makes use of its authority. But repression is not just the repressive strike itself, nor the arrest of *compañeros*, nor the kettling of a demonstration. The State practices repression in everyday ways, through the classroom, through the television, through the family; at work, in the jails, in the psychiatrist’s office; the repression the State practices is also in the power relations that prevail in society, therefore, a fight against repression is a fight for the destruction of power. Without abolition and without mediation, a precise attack against the structures, the representatives and the social relations that sustain this domination.

The tiger does not lose sleep over the opinion of sheep; this is how we should move forward, without the opinions of others about us as anarchists impeding our ability to realize our dreams, as we do not seek prestige; this is how we should advance against the wind, without the repression of the State (selective or daily) being able to paralyze our struggle or keep us inactive or in constant weariness; as such, like the tiger who doesn’t lose sleep but stays wide awake, that is how we should advance in the face of all adversities, generating projects of freedom capable of subverting the relations of domination, capable of contributing to the spreading and intensification of the conflict against authority. Determination is what we have, *though many become disheartened and everything seems difficult*.

There is nothing left but to send a greeting of support to *compañero* Yorch Punk. All our solidarity to the *compañero* and to all *compañeros* facing repression, imprisoned, and those who are on the run, transgressing the laws of power.

Against power and against all authority, social war without agreement or mediation!

Some anarchists from the Mexican region

February 26, 2016

- 4 - ITALY - *Destroy the borders at Brenner and everywhere*
- 10 - GERMANY - *The conflict against RWE at Hambacher forest has intensified with every day since the beginning of this new year.*
- 13 - BELGIUM - *The slaughter and its world*
- 16 - BELGIUM - *A brief look on the current social situation in Brussels*
- 18 - BELGIUM - *On the coming antiterrorist trial against anarchists and anti-authoritarians*
- 20 - UK - *London 2016: the terrain of struggle in our city*
- 24 - SPAIN - *Communique about the last repressive operation in Barcelona*
- 26 - CHILE - *For an anarchist and insurrectionary
29 March*
- 28 - CHILE - *In struggle against patriarchy, but above all... Against all forms of authority!*
- 30 - MEXICO - *Unyielding before power and its repression.*