



# *Avalanche*

**Anarchist correspondence**

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*periodicoanarquia.wordpress.com*

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*contratodaautoridad.wordpress.com*

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*mtlcounter-info.org*

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*trebitchtimes.noblogs.org*

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*pugetsoundanarchists.org*

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*wildfire.noblogs.org*

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*lechatnoiremeutier.noblogs.org*

**Aus dem Herzen der Festung**

*ausdemherzenderfestung.noblogs.org*

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## Editorial

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March 2017

Time seems a self-evident measure of life, to the point of being assigned to the natural order of things. And with algorithms becoming more infused in daily life, its significance as a factor of being tends to increase. But time imposes itself on us as an uncompromising, external force, demonstrating an indifference to individual paths. The irrefutable fact of passing time belies hide-outs or erratic behaviour. Life measured by time needs to be productive, to show results.

As time becomes the guidelines of life, what exists between these lines are only circumstances. And for circumstances you find adequate responses while moving on to another particular situation. Thus life can consist of only vague intentions mingled with chance. The only logic that binds the different chapters of the biography of such a life together, is the one of time. The plot is the strategies applied for the achievements we have succeeded in.

Still for many such a life seems aimless. So we can produce a meaning that tells us who we are, and who we have been. And who you will be. A grand narrative that moulds an existence that is more limited (since it also tells who you cannot be and who cannot relate to you) but more comprehensible. The question of identity becomes a *deus ex machina*, the key to all answers.

But what if being productive is not a satisfying aim, and to belong to one or another seems aleatory. Instead of a logic aimed at results, we propose a method of life. One that entails developing autonomous practices and anti-authoritarian relations. A life that gets its oxygen from these liberating experiences. This is certainly not

a stylistic choice, as some might reproach, not one of the lifestyle options inside this society. But a disruptive ethical position that creates its own conflicts with authoritarian logic.

When our intentions are resolute, the logic is not external but our own, we can instead of responding to circumstances, create the situation we are moving in. Through anarchist projects aimed at opening spaces for encounters while sabotaging the tools of domination, and thus subverting the logic of authority. These projects are occasions, experiments where ideas and actions intertwine becoming expressions of a perspective that goes beyond the particular.

If the monologue is the tool for those who want to produce a hegemonic narrative and the debilitating repetition of clichés of common sense for those who obey to the dominant logic, dialogues are an integral part of the effort to create new paths. An approach that starts from an honest reflection of one's own trajectory and that doesn't seek to efface differences. A dialogue is in opposition to the rhetorical tricks used in too much discussions, that are employed to align others behind one discourse.

We have to create more moments of dialogue. This publication can be one, although with its own limitations. But dialogues between individuals, through experiences, are a necessity.

*Moving between the periphery and centre  
along the banks of the two rivers  
until the coasts of the Atlantic*



## A Look at the Free Alabama Movement

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January 2017 - USA

*“Non-violence is itself just an insidious hypocritical form of violence, a sign of certain people’s inability to stand up for themselves as human beings.”*

My critique of the Free Alabama Movement (FAM) springs from my belief as an anarchist and anarchists’ opposition to authority, domination and the state. It also comes from my participation in and observance of FAM. I sincerely hope that FAM changes its mode of action and incorporate a diversity of actions into its tactics when it comes to fighting the state, and abandon its reformist goals which only strengthen the state.

When FAM first came to Holman in its debut workstrike it seemed leaderless and militant, which I found most attractive, but now FAM appears to have deformed and twisted itself into this vulgar leadership kick.

The FAM insistence on non-violent/peaceful protest is bordering on the pathological, the sheepish pandering to liberal activists, reformist goals; and the abandoning of prison rebels who swerve from the non-violence/peaceful protest mantra is also bordering on treason. Case in point, a staunch member of FAM has been charged with the stabbing of notorious Warden Carter Davenport in March of 2016 at W.C. Holman prison. From all reports the comrade has not received any support from FAM. As a matter of fact, an anarchist comrade on the outside recently contacted FAM, but never received a response. Another instance of FAM’s pathological denigration of prison rebels who resort to violent direct action against brutal beasts whose only control mechanism known is violence, is the decrying the release from lockup of twenty prison rebels who had been placed in lock for allegedly taking part in a riot against prison guards on August 1, 2016, as if their release was a plot by prison officials to escalate prisoner-on-prisoner violence, calling these rebels “violent prisoners.” That’s the same thing politicians talk when they talk politics on the 5 o’clock news, “violent prisoners.” Not true! I was among the twenty placed in lock-up and released

back into general population, so I know what I speak of. And there has been other misinformation disseminated by FAM spokespersons.

It was reported that FAM had organized a “Peace Summit” here at Holman where an agreement was reached among the warring gang factions and that announcements were made in each dorm that gangs would provide protection for the elderly and as security in the dorms. No such “summit” took place here and no such gang agreed to act as security. The FAM spokesperson who has been saying these things has been in lock-up going on three years for posting on Facebook. I don’t know who or where he is getting this info, but I know it’s inaccurate and untrue.

Then there is the misleading report that the striking guards were striking in support of prisoners. Also not true. Those guards were striking against the refusal of prison officials not giving them a pay raise and the shortage of staff. Yes, there has been prisoner-on-prisoner violence facilitated by prison officials, but in this instance it’s not true. It seems as if any violence against prison officials by prisoners is frowned upon by FAM. Only prisoners themselves can bring a halt to prisoner-on-prisoner violence.

Another critique I have of FAM is its reliance on the state to enact new laws (see FAM Bill on FAM website). FAM speaks against “mass incarceration” in one breath, but asks the state to legislate “new laws” that FAM sees as “fair” in another breath. And FAM refuses to see that not all prisoners have jobs inside. What about those that do not? Are they not included in those who are to be released according to the “new laws” FAM wrote and lobbied to be enacted?

FAM is one-issue oriented and as an anarchist I see that as a hindrance to the liberation from a society of domination, authority and control. Laws are made to control the behavior and thoughts of the individual. And prison is for those who refuse to be controlled,

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dominated and dictated to be authority. Anarchists are in opposition to all forms of oppression, in all its manifestations. And we fight them all simultaneously in our everyday lives. And that includes fucking, fighting the state, working, rearing children and just relating to each other in new ways.

The tactics of FAM (workstrikes, boycotts, lobbying for new laws) are methods that continue a certain practice that have proven throughout history to be a failure when employed alone. And the insistence on these methods only impedes the creation of other means of action. We must reject the old practices of struggle.

The one thing that FAM is excellent at is the spreading of information on the outside, but not so good at it when it comes to articulating and spreading word of actions within the prisons. Many of the prisoners I talk with are confused about the goals of FAM. Most do not even know about FAM/IWOC.

The disorder, Department of Justice investigation, staff shortages, etc. taking place in Alabama prisons, especially Holman, are the result of rebellious prisoners and violent prisoners who have nothing whatsoever to do

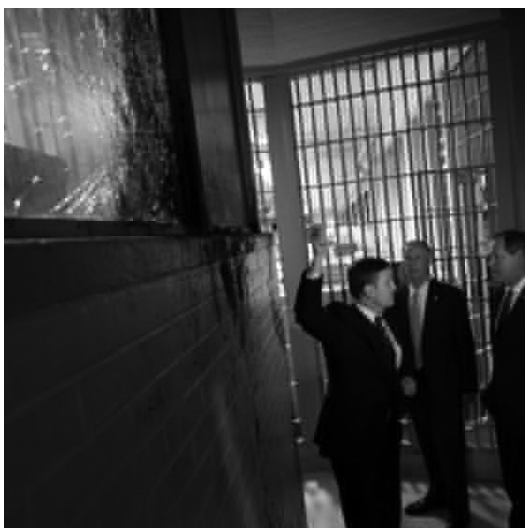
with FAM/IWOC. Out of the three workstrikes, nothing really concrete came out of it. Not the disruption to the smooth running of prison, more space opening up for dialogue among prisoners themselves, regaining agency, etc.

In order to end prison slavery, prison society must be destroyed and the same goes for mass incarceration. I would advise prison rebels to not allow so-called free-world allies to dictate how we fight. We really don't need allies, we need accomplices, conspirators. I know prisoners who are a part of FAM, just as I am, who feel the same way, but feel hampered because their thinking is not accepted or they are not part of a select clique and refuse to accept self-appointed leaders.

Most folks, in and out of prison, don't see that a war is being waged upon the oppressed and that the state, through its institutions (police, military, local/national governments, schools, etc.) carries out the dictates of power through various means. And that there are going to be casualties – but it's time to inflict some casualties on the other side.

*Michael Kimble*





## Demolition Now

# A Critical Look at the September 2016 U.S. Prison Strike

January 2017 - USA

The US prison strike of September 2016 showed the many possibilities that arise from consistent relationships with prisoners, coordination amongst outside supporters, and audacious action by imprisoned comrades. Having had time to reflect, it feels important to begin formulating critiques of what *didn't* work: what obstacles were placed in the way of revolt in its many forms. Michael Kimble's article shares the experience of how this played out at Holman prison, one of the centers of the strike, where prison rebels rioted, set fires, stabbed the warden, and killed a guard. As someone involved in the prison strike from the other end – an anarchist outside the bars collaborating with anarchist comrades inside prison – I would like to add another layer to Michael's critique, one aimed at the growing tendency of what I call "prison allies."

There are many people collaborating with prisoners for many different reasons: family and friends supporting their loved ones, Maoists trying to convert new disciples, charitable individuals and religious institutions trying to "save" the downtrodden, organizers hoping to abolish prisons through legislative campaigns, and anarchists finding affinity with those in revolt behind bars, among others. What I want to focus on here are the organizers and activists – generally working in formal organizations – and the tendencies in these groups that have routed the strike and solidarity with it toward leadership, non-violence, and reform.

### FOLLOW THE LEADER

Central to the myth of the prison strike was its creation by so-called leaders of the prison struggle. These "leaders," contrary to the fabrication by outside supporters, were only particular individuals that outside activists chose to focus on and hold up as "representatives" of the ongoing revolts. If one looks closer, it's easy to see why these particular individuals were chosen: they reinforced outside supporters' own strategies of reform, respectability, and non-violence. By singling out individuals who agreed with them and elevating them as spokes-

people of the struggle in its entirety, these activists were able to imbue their own strategies with the legitimacy of "coming from the prisoners."

This inclination toward leadership was most apparent when these positions were challenged. Numerous times leading up to the strike, critics of the ideology of non-violence pushed by its informal leadership were ignored because the agenda "came from the prisoners" and it was "bad security" to ask why a public statement needed to include the language of non-violence. What the activists consistently ignored were the voices of combative prisoners (like Michael Kimble) who were explicitly criticizing the language of respectability and reform. In their distorted veneration of prison leaders *they themselves appointed*, the activists were misrepresenting and marginalizing the rebellious actions of prisoners who disagreed with them.

In reality, the strike was pushed forth and carried out by hundreds, even thousands, of individuals, most of whom have no connection whatsoever to any organization, and who were simply acting upon their own desire to strike back at what oppresses and exploits them. If formal organizations on the outside cannot see this, it is because their fetish for formal organization cannot recognize anything but leaders and followers.

### ALLIES, NOT ACCOMPLICES

Many of these activists have begun formulating a new place in struggle for themselves: full-time "allies" of prisoners. Throughout the strike, it was stressed by many organizers that the role of "outside supporters" was to organize towards mitigating repression on those inside. Without ignoring the importance of call-ins, spreading information, etc., it is important to criticize this for what it is: a refusal of actual solidarity.

Alfredo Cospito writes: "There are two types of solidarity. A passive one that all too often serves only to wash away conscience for someone's own inactivity and that

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does not bridge the gaps between words and deeds. And then the active, concrete, real solidarity that some call revolutionary, created in silence and anonymity, where only destructive actions speak even through the words that follow.” The difference between these two forms of solidarity is crucially important to anarchist struggle. To say that our main priority is to support those taking action in prison removes any responsibility we ourselves have to fight. The absurdity of encouraging those in heavily restrictive environments (who will undoubtedly face harsh consequences for even minor infractions) to revolt, while we ourselves do nothing to act combatively, is astounding. It is cowardice to propose a strategy of standing outside of a prison-profiteering business politely holding signs while comrades languish in segregation for attacking.

As anarchists, we are not seeking “oppressed people” to whom we can become “allies.” We are seeking those with whom we share an affinity in struggle. This relationship is not one of leaders and followers, of “the most oppressed” leading empathetic supporters, but one of active complicity. This complicity entails a mutuality of input, care, and risk. It is not my goal to merely support others’ revolt, but to grasp for myself the means to attack this prison world as it exists in my life every day. Those who seek relationships of domination and submission will find only that. For the rest of us, the unknown path of affinity awaits.

### *THE NEW PACIFISM*

Those encouraging people in prison to revolt *know* that prisoners will face brutal repression if they act out of line. Rather than taking this as an impetus to use their relative freedom to attack prison from the outside, activists instead use it as blackmail against anyone who criticizes non-violence. The logic goes that because prisoners will be met with repression, they must abide by the principles of non-violence. During the lead-up to the prison strike, the potential repression against comrades inside was used repeatedly to obstruct criticism of public statements supporting non-violence from comrades both inside and outside of prison.

This pacifist ideology reached new levels of outrageousness when leaders in the Free Alabama Movement

criticized the Holman prison administrators for releasing “violent offenders”<sup>i</sup> and “sociopathic homosexual predators”<sup>ii</sup> from segregation and demanded that the prison hire more guards. To be clear: many of those released were in segregation for engaging in riots and rebellions throughout the preceding months. Blatant homophobia, concern for the safety of the pigs/guards over the support for rebels facing repression, and denunciation of those who took violent action are the disgusting and natural outcome of uncritical support of prison “leadership” – especially leadership promoting ideological pacifism.

Whatever the so-called leaders on either side of the walls say, prisoners don’t care about non-violence. The fires, stabbings, and resistance inside, and the attacks on property outside show that, despite the dogmatic pacifism of leaders, the revolt against prison remains destructive and uncontrollable.

### *ABOLISH OR DEMOLISH?*

It is not enough to “abolish prisons.” The move to push prison rebellion toward goals such as Department of Justice investigations into prison conditions, support for prison guards, appealing to liberals, and legislative reform will do nothing but create a new, more insidious regime of power. It is only through self-organized attack – without deference to leadership, without crushing our desire to be free beneath the weight of guilt-ridden Ally politics – that we will destroy prison. Despite the narrative pushed by leadership and activists (and subsequently taken up by the capitalist media) the prison strike went beyond any organization or leader’s control, beyond pacifism, and beyond reform.

As anarchists in prison and anarchists outside of prison, we will continue to attack the enemy wherever and whenever it is possible. Beyond abolition: Demolition now!

### **Notes**

i <https://freealabamamovement.wordpress.com/2016/09/17/press-release-2/>

ii <https://freealabamamovement.wordpress.com/2016/09/18/a-threat-to-violence/>



# Radical Mapuche Struggle Ancestral Resistance Against the State and Capital

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March 2017 - Chile

This text was written in Chile for the fourth issue of the journal *Contra Toda Autoridad*. It tries to establish points of connection with the radical and anti-state expressions in the historical struggle of the mapuche people. Unveiling some differences with their struggle strategies and marking some distances as anti-authoritarians, the text emphasizes above all the continuity of a long lasting struggle in which the fights for autonomy and recuperation of territory develop through resistance and offensive against the statist and capitalists interests in mapuche territories.

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*“Each individuality, group, tribe or original people have their own ways of resisting this system. However they have the same enemy who represses and oppresses them and the ultimate goal of their struggles is to live freely and autonomously.”*

- Compañero Carlos Gutiérrez Quiduleo

## 1. Brief journey on a path of resistance.

It is well known that the struggle of the Mapuche people has lasted hundreds of years. Even before fighting the Spanish conquistadors, they had already halted the advance of the Incan empire by preventing its advance towards the south of the territory now called Chile and forcing it to maintain its position in the central zone of ‘Chile’.

Also known are the battles and clashes with the Spanish conquistadors, where for more than a hundred years a war was fought that put in check the ambitions of the conquistadors to dominate the territory without any major obstacles, forcing them, after periods marked by extermination and captivity, to establish a border that allowed the Mapuche to maintain their territory south of the Bio Bio River.

Once the Chilean State was created, the oppression in Mapuche territory was intensified in what the history of

the powerful hypocritically calls the ‘pacification of the Araucanía’, which was in fact a mass ethnic and cultural extermination that deepened the dispossession by delivering Mapuche lands to German settlers with the aim of ‘civilizing’ the lands of the ‘savages’.

In recent decades, the logic of dispossession has intensified following the implementation of neoliberal economic policies imposed by the dictatorship, delivering ancestral Mapuche lands to forestry and hydroelectric companies, clearing forests, flooding lands, planting pines that kill the native ecosystem and installing pulp processing plants that devastate the territory.

## 2. Dispossession, repression and resistance against the State and Capital.

With the arrival of democracy, the commercialization logic intensified, but as was the case in centuries past, Mapuche resistance returned to emerge with organizational proposals and direct actions that led towards the autonomy of the Mapuche people through the reclamation and defense of their ancestral territory. This objective has been realized in recent decades via the cooperation between communities as well as direct action against diverse targets, such as incendiary attacks against the infrastructure of forestry companies, landowners, holiday homes of politicians, churches etc that are part of the interests of the capitalists and the Chilean state present in the area.

The movement that we call the ‘Mapuche Struggle’ is very heterogeneous. Existing within it simultaneously we find communities and groups that have been assimilated by the Chilean institutional path, discourses of victimhood, communities in conflict, armed resistance groups, military political organizations, anti-capitalist / revolutionary proposals, ideas of national liberation etc.

In the midst of this diversity the Chilean State seeks to solidify the resolution of the conflict via the institutional path, by projecting an image of respect for diversity by



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putting Mapuche people alongside the authorities during political speeches, inserting the Mapuche language (the Mapuzungun) in State buildings and school texts, appointing people of Mapuche origin to political posts in the 'conflict zone', etc.

Alongside this, a policy of intense repression has been underway for years against the Mapuche communities in struggle that have not surrendered to the impositions and offers from the State. They are attacked by the State with continuous raids, assaults on children, imprisonment, murders, torture, special prosecutors, surveillance, wiretapping, use of undercover witnesses, use of informants in exchange for benefits, militarized police, paramilitary groups and the whole range of counterinsurgency techniques that are at the disposal of the well resourced State and Capital.

### **3. Recovering the experiences of a struggle without truce.**

In spite of all their repressive machinations, the State has failed to stop the most radical expressions of the Mapuche struggle, making us aware of the differences that separate us from any victimized or ethnocentric positions that do not pay attention to the existence of other tendencies in the war against State and Capital.

Once certain distances are assumed, we can recover the permanent action against State and capitalist interests and see how, despite the repression, this action continues and even extends and intensifies, surpassing all the anti-subversive policies deployed in the Mapuche area with hundreds of men deployed and millions of pesos spent on human and technical resources for repression.

We can learn many lessons from studying the continuous radical Mapuche struggle, elements of which could undoubtedly contribute to the insurrectionary struggle against all authority. Its rhythm of war is already an example to follow, intensifying and diversifying the

combat, on the one hand against the centuries of dispossession that still continue, and on the other hand in response to the repressive assaults.

For example, in April 2016 while the State, its public prosecutors, police and intelligence agencies were still celebrating and boasting following the arrest of a group of comuneros accused of participating in an incendiary attack where two landowners died (2015), Mapuche resistance groups carried out various incendiary attacks in defiance of the authorities, demonstrating that imprisonment is not synonymous with defeat and that the struggle continues and intensifies.

Something also important to consider is that this continuous action despite the arrests and murders of Mapuche comuneros, the raids and endless harassment of communities, and even the betrayal of Mapuches who ended up collaborating with the State, does not necessarily have anything to do with a military professionalization of the Mapuche – although the authorities try to present it this way. On the contrary, it is individuals and collectives that with ingenuity and decisiveness take an active part in the radical struggle without giving truce to the enemy in a war that begins within the same communities that have made advances in reclaiming territory and resisting the police onslaughts.

Their attitude in the struggle, their rhythm of war, are an example for us. Bringing the war everywhere from our position of continual confrontation is something that is undoubtedly feared by authority.

How much stronger we would be if more compañeros had this attitude of breaking from their own routine and comfort, to unleash their rage against domination, to return the blows of the enemy and to give everything to the permanent insurrection against power.

We have the experience close to us and the desire and conviction within us.

**In the forests, fields and cities...To spread the war against domination!**



## On the Other Side Against the TAP Gas Pipeline and its Proponents

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January 2014 - Italy

This text is an introduction to a dossier about the pipeline TAP, written and spread in Italy in 2014. Since then some things have changed, the construction has begun and the project has become more concrete. However, this first deepened reflection, remains for us a valid point of departure from which other texts and further analysis have followed, both in regards to this hazardous project and to the partial struggle against it from our perspective, suggesting to us a path in action.

- *Biblioteca anarchica occupata disordine*  
(disordine@riseup.net)

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### Introduction

This is a dossier that intends to incite to struggle.

This is a fixed point, which the few readers it will find, will have to always bear in mind. The realization of this pamphlet intends *exclusively* to stimulate an opposition and a struggle aimed at fighting against yet another hazardous project that is imposed, with impunity, on our heads.

An other important aspect is that we do not claim to be *neutral*; we therefore do not aspire to be *impartial* and to provide *objective* indications and information. On the contrary, these pages are absolutely *biased*, desired and carried out by a few individuals who faced with the imposed construction of a natural gas pipeline destined to arrive in the territory they inhabit, took the *other side* than those whose interest lies in the completion of this endeavour: be it a joint-venture of multinational businesses which responds to the name of TAP (Trans Adriatic Pipeline) or the political parties who support the necessity of such a project; be it the people in flesh and blood who intend to golden the pill – such as university professors, journalists, experts and entrepreneurs – or the abstract “superior interests” of each single person, such as the energy needs of the entire European Union. And if we claim our absolute *bias* with

pride, it is equally necessary to immediately shed light on the fact that, whoever acts in the opposite direction as ours, wielding the flag of objectivity, impartiality and democratic nature of one’s own ideas, is attempting to conceal *their own interests*, which are the interests of transnational capitalism and of a globalized economy, which cannot coincide with those of common people, because they are finalized to the profit of the few at the expense of the many. These are interests that, in the name of accumulation and control of new sources of energy around the world, leave in their wake a trail of blood, exploitation, submission and repression. It is undeniable that these interests are the reason the vast majority of present-day wars are fought, whether these are evident – with military intervention disguised as “humanitarian mission” or “international police operation” – or inconspicuous, guaranteeing themselves areas of political and geographical influence.

### **Puglia: access road for the accumulation of energetic resources**

Finding ourselves discussing about the project of the pipeline TAP and of the proposed methods to attempt to contrast its realization, we have asked ourselves – among other things – why Puglia finds itself being used as an access passage for the accumulation of energy sources. This is a question that anyone who would have the good sense to look around themselves should ask, simply by noticing the huge fields of solar panels which have taken the place of farmed fields and of the wind turbines which have mutated the horizon and our way of looking at things, thus distorting the *social* relationship which exists between our senses and the way of perceiving the surrounding environment. The geographical position of the region has undoubtedly contributed to the creation of these conditions, just as it has occurred elsewhere. For example all the southern regions have been colonized by photovoltaics, for obvious reasons, such as the fact that the days and the quantity of sun possible to exploit are greater than in other places in Italy. But that’s not all. Puglia, like Sic-

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ily, are regions that on the european chessboard occupy a prominent position, finding themselves in the periphery, thus on the cusp of new markets – energy ones and not – and towards areas of the world not yet “pacified” according to western parameters. To appropriate and exploit their energy resources is a good way to impose one’s hegemony. It is not a coincidence that in Sicily arrive pipelines coming from north Africa and that in Puglia there is the plan to make an other one – the TAP – landing from the Caspian Sea and from an ex soviet republic. And that is not all, because TAP is only one of the pipelines which could arrive in Puglia, with a new one already being planned for Otranto (IGI Poseidon, also arriving from the Caspian Sea) and an other one coming from Israel, called East Med. These are only for now.

An other good reason to bet on Puglia is certainly also the economic blackmail which in the poor south is certainly for many a good incentive. To sell off one’s land for a lease of 20 years, for example, rendering it sterile and earning a tiny fraction compared to the profits of those who will manage it, is a scruple that doesn’t seem to keep most awake at night. And since the installation of the panels is primarily the labour of enslaved immigrants often not paid, as has been painfully ascertained over the years, and that the other positions are almost exclusively tied to the surveillance of the plants outsourced to security companies (and sometimes also to their theft, but this is not really covered by “official statistics”...), cunningly the entrepreneurs understood that this was a point of pressure. The ex-president of Confindustria\*, Marcegaglia, for example, has established in Taranto a solar panel factory, just as the danish multinational Vestas did for wind turbines but now, some years later, with the shutting down of these factories, the mask of the employment blackmail is definitively being torn down. TAP is playing, paradoxically, exactly the same card to gain acceptance, talking about an unspecified number of new jobs to offer to local companies and people, both in the pipeline’s construction phase and in the future management of the power station where the gas will be depressurized. Besides the intentional vagueness of the data given by TAP in regards to the number of hypothetical jobs, it is not made explicit that to accomplish and manage such an endeavour there are required a large number of highly specialized professional positions, and certainly not of the average unemployed. It comes down to individuals who certainly are not effected by unemployment and economic crisis, but whose academic path, specialization and social role, impose a *technicalization of life*, which makes us increasingly dominated by the few, who hold this knowledge, and by the idea of *progress* and *development* which they intrinsically bear.

An other bait to dupe the fools is the argument of economic saving which would result in a lighter gas bill but, besides being a shameless lie because the natural gas is destined for the european market, even if this was true,

would we be willing to close our eyes in exchange of the few crumbs they let fall from their rich banquet? To surrender oneself, one’s own life and land to those that think everything can be bought, is only the most abject form of prostitution.

Next to the employment blackmail, it is possible that the various specialists who inquire into the social fabric have identified in the pugliese population, and particularly in the salentian one, a high dose of resignation and fatalism, actually present – unfortunately – in a good part of it. For far too long this region has been accustomed to a clientist management of life, or whereby turning to the “saint in heaven” would be the solution for anything. Decades of social pacification have numbed the minds and fossilized the hearts of many, leaving many incapable of imagining that through struggle, rather than through begging, it can be possible to obtain what one wants. To not perceive as an *enemy* those who want to impose their choices on our heads or to think that they are too mighty to fight, is a mentality that inevitably breeds resignation or delegation, thinking that others – and not ourselves in first person – can protect our lives better than we can. The misfortune of having a Governor considered a sensible person who boasts the “green” principles in its party, has in itself highly incremented the accumulation of hazardous energy projects in Puglia. The fact that some sources of energy – such as solar and wind power – are considered “renewable”, has permitted their proliferation way beyond the local private needs of individuals, transforming the region into a factory of production and accumulation of energy, and consequently, into a park of exploitation available to any industry. With the natural gas that TAP intends to let flow into San Foca the exact same will happen, if one were to actually consider this kind of gas as “clean energy”. It is necessary to immediately melt away a misunderstanding purposefully fuelled by the supporters of the pipeline, because the gas that it will transport will certainly not be used to power the few household energy-saving light bulbs, and it will neither be able to substitute other energy sources we consider more toxic – such as the coal used in the factory of Cerrano – but, simply it will *complement* what is already there; practically, it will only be used in factories to increment their production of useless commodities which in turn render us increasingly dependent on “goods” which, up until the day before, we didn’t need, promoting new forms of toxicity, in a never ending spiral with no way out. Let’s for instance remember the MAT, a high tension power line in construction in Spain, which has the purpose of transporting the *excess energy* produced in different parts of Europe, against which a strong opposition has developed, as the project is a carrier of new hazards and diseases. In light of all this, it is evident how Puglia, and Salento with it, is being subjected to a real *energy colonization* because, if words still bear meaning, colonialism is nothing but a form of politics of domination imposed by a form of power at the expense of a certain population and land.

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## Why we are against the pipeline TAP

The planned pipeline is a toxic project. We consider it such regardless of all the single characteristics that can be analyzed, which we will anyways do, for instance the pollution it will cause. This means that even if its defenders would ever be able to show – which they cannot – that this endeavour is absolutely clean, it would remain a hazard *by virtue of the idea it supports*, in the sense that in itself it is already hazardous to think that it is right to build such a colossal project, spanning almost 900km across all kinds of territories, in order to transport gas and produce energy for which there is no need, if not for the financial benefit of few profiteers. As much as they try to demonstrate the opposite, the pipeline is certainly a polluting project, from when it is born in the Caspian sea up until its hypothesized arrival in Salento and it cannot be differently, in spite of the technical data provided by the same multinational that want to implement it. The opposite is in fact impossible, firstly because to drill deeply into the ground, to cut through it by land and by sea for hundreds of kilometres inevitably entails pollution, including the one emitted by the machinery that will be used over the years to complete the project, secondly by the leak of gas – in the sea, in the ground and in the air – which, even in reduced percentages, is confirmed by the same TAP. Not to mention, once landed in Salento, of the depressurization power station which would end up occupying an area of 12 hectares and would inevitably release polluting emissions, to the point that a security perimeter is planned around it. Anyways shouldn't the appropriation of large swathes of land by a multinational be considered in itself a form of pollution, ecological and social?

The fact is that, when we find ourselves before multi-millionaire interests, all this is not taken into consideration; the project is to be imposed over the heads of the people which, according to the studies of those who want to impose it – literally – are considered “a non-significant variable”. There, this imposition and this being considered *variable* and even further *non-significant*, should alone be reason enough to push us to oppose those who, with similar statements, show themselves for who they really are: colonizers ready for anything just to affirm their interests. To show that we are alive, thoughtful and *significant*, with a dignity to defend, showing them all our most visceral hostility, would be the least we can do to not feel debased and defeated, incapable faced with the powerful bullies of this round. If we were to decide to pursue this struggle, there is an aspect we cannot ignore. Since time immemorial, the powerful and their interests are defended by the State, which protects them through its armed arm, in other words, the police and the military. One of the aspects to take into consideration in the construction of these huge projects is, in fact, the inevitable increase of repression and militarization of the territories involved. It is, practically, a *piece of the world at war* that comes to visit us in our back yards. In no way is this just a rhetorical deploy-

ment of language, but a fact. If we just turn our gaze to what is happening on the territory where an other huge project is being built in Italy – the Val di Susa – we can see how the soldiers and the means employed in the control of the territory are *the same ones* which are returning from Afghanistan. In other words the bosses are in constant war against us: it is something to take into consideration in the assessment of the answers we want to give. On this topic, there is an aspect that we really cannot understand, and that appears to us surreal and grotesque: if in the imposition of a project, it is the State that protects the colonizers, as shown, how can it be conceivable that a part of the State could ever be *on our side* and act against itself? A difficult question to answer... Anyways, whoever really would like to play a game against the pipeline, needs to keep in mind that to oppose it will necessarily also mean opposing the State and its entire economic and social system. We can in fact affirm that the realization of this project is absolutely representative of the system in which we live under, or, in other words, which governs us. Just as for the energy it should produce, the entire economic system is based on a mechanism that we don't need, but which we cannot leave, in other words on an ever-growing production of commodities and assets – material and immaterial – absolutely useless but which are made necessary to us through the forced induction into fictitious needs. All this has contributed to create an increasingly energy-hungry society, where the amount of power demanded to keep it running, always faster towards the abyss, is destined to *never diminish*, and where this energy is wasted in the useless attempt of producing more of it, accompanying it by the creation of new sources of hazards and death. It suffices to think about what happens to any nuclear power plant or – even close to us – to the Ilva\*\*\*, which wastes enormous quantities of water and power to produce steel pipes of cancer, perhaps even those used in the construction of the TAP. It seems clear that the opposition to the pipeline intended to arrive in San Foca needs to be accompanied by a wider concept of struggle, and not to just defend one's own backyard, at the expense of the neighbour's, perhaps already deemed compromised. Let's consider the hypothesis more often regurgitated by different sides, to move the terminal to Brindisi. The logic that moves us should not be “*master in one's own house*”, but rather NO to the pipeline *neither here nor anywhere*, because a hazardous project built somewhere far away is still a hazard that hurts someone else, someone else with whom we necessarily need to identify and recognize ourselves in, as a victim of the same logics of profit which would harm us and Salento.

### **In regards to the race for natural gas and the hoarding of energy sources: some of its possible causes**

Besides the production of goods, what purpose does the hoarding and accumulation of natural gas and energy resources have? In light of the mad current race, it appears to be a relevant question.

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The most banal reason that comes to mind, is that of guaranteeing standards of life and comfort which have at this point become indispensable for those who live in the western world, compared to the legitimate aspirations of those who live in the so-called developing countries. Natural gas, for example is also used to fuel heating and transportation and its demand increases proportionally to the shrinking of oil sources and the consequent increase of its price. The same automotive industry tied to natural gas is in constant growth, just as the profits connected to it. But besides commodities and the financial profit tied to a few branches of the industry, it seems even more important to us the one tied to a kind of political gain; on the horizon of the next years, in fact, with the dwindling of more sources of energy, especially the fossil-fuel ones, those who will dispose of the most resources will be able to keep in check and under blackmail other parts and populations of the world, with all the Power this entails. A Power under which, by allowing the pipeline to arrive here in Salento, we would be subjugated to even further, contrary to what is commonly believed. If the false hypothesis of a reduction of our gas bills leads many to believe the TAP to be a real possibility, what will happen when everyone

will be dependent on natural gas and those who control it will be able to dictate the prices they want, as we will no longer be able to think about or provide for ourselves any alternative, for instance to heat ourselves or to cook? And again, what would happen if those who have control of the gas faucets, at some point decided to close them, for whatever reason, for instance to sell it elsewhere at a higher price or to force us to draw back from a protest or a revolt?

Hypothesis that can sound like science fiction, but upon which it could be necessary to reflect about. Because, as it has been seen, science fiction is a step behind reality.

### Notes

\*Confindustria – organization of representation of the Italian manufacturing industry

\*\*Ilva – An integrated steel mill in Taranto, seized and shut down by the magistrates in 2012 for “conscious and wilful polluting activity according to the logic of profit, trampling on the most elementary safety rules”.





# Neither Integration Nor Law

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*March 2017 - Germany*

Times are gone, in which the German state presented itself as a refuge of humanity and of culture of welcome and in which it was comparatively easy to enter the country for refugees (partly also without registration). Nowadays agreements are made with governors like the Turkish president Erdogan, to prevent refugees from coming close to the German borders; to speed up the asylum procedure, more and more states are designated as secure countries of origin, so that people can be deported there without a so called individual case inspection; an annual maximum limit for asylum requests is discussed and incidents like IS attacks or sexual assaults on women are instrumentalised to stir up fear within society and to legitimate a harsh approach against any form of foreigner's criminality. Nevertheless the economical possibilities that are opening up through controlled immigration that is to say through the specifically exploitation of those amongst the arriving, who are willing to adapt themselves and to work are welcome and it's intended to maintain Germany's image as the European flagship-state concerning integration.

Therefore refugees are more and more quickly and efficiently divided into people with a perspective to stay and people without. The former shall be integrated in accordance with the principle of demand and patronise, trying to force them to completely give up their individuality and force them to assimilate almost entirely to predetermined modes of behaviour. Whereas for the latter ones deportation camps are built and they are increasingly forced to return voluntarily or get deported.

To be able to ensure all this and to back it up legally there have been launched whole series of laws in the last time, on federal level, as well as on national level. One of the most repressive amongst them, that is aiming not only at people with any kind of migrant background, but at all non integrated rebels, is the Bavarian integration law.

In relation to the law that was passed on national level it represents once more a tightening.

The following text was written already before the expected approval of the law in the Bavarian parliament and was now edited and actualised. It is dealing in a quite specific way with some contents of the Bavarian law, which seemed quite important to us. But the text tries also to embed these contents into the broader context of an overall development and concludes with an attack against the democratic forms of protest, with which some tried to allegedly prevent this law, working together with parties.

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## **Guiding culture and submission**

To maintain domination and to arrange life within a hierarchical system, as it is every state, valid rules for everybody have to be laid down especially in times of a quick change in the social fabric. Based on this rules, ways of behaviour and of acting can be divided into right and wrong. These rules have to be accepted by a main part of the population and depending on the model of dominion (dictatorship, democracy...), be understood as being in their interest by a more or less big part. But they can also always be enforced with violent means. The state monopoly on the use of force is based on being the only instance, that is authorised to determine the rules (through the legislative), to evaluate offences (through the judiciary) and to impose a sentence and finally to punish the delinquent (through the executive).

To accept the democratic constitution, and the state's monopoly on the use of force as a part of it, is a basic keystone of what is defined as successful integration in the Bavarian integration law. From now on everyone is committed not only to show respect and obedience towards the nation and constitution, state and laws, but rather to show loyalty towards them. As it was made clear from the beginning, this is valid on a political level, on which every radical questioning of the existent conditions (of power) is forbidden, as well as on an economical level, on which a contribution is demanded of everybody to maintain the economical performance of the liberal (market)-minded

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Bavaria and preferably to even increase it. Commitment and the total assimilation to local morals, traditions and customs are basically demanded from everyone, but in a more harsh way from those, who came from another country to this place or who have at least one parent or grandparent being a foreigner (because also in this case, they talk about a possible increased need for integration; which reminds us of a certain certificate, that has been out of fashion, but might have a comeback soon).

Along with an arrogance, that emerged from the Bavarian and European history, those morals, traditions and customs are forming the guiding culture [*Leitkultur*], to which the legal text is referring again and again and to which refugees are allegedly committed in a particular way, because of being guest. Everyone, who does not absolutely submit herself and through this proves the demanded own efforts to integrate oneself, is going to be confronted with a series of specific repressive measures and an exclusion from the so-called charitable salaries by the Bavarian social state, for which this law provides the ground.

### Law and repression

If somebody seems not integrated to the security authorities because [...] he expresses through the demonstrative break of rules, defamation or in any other way shown behaviour, that he is refusing the democratic constitution [...], this person can in order to create a concrete pressure for acceptance be obliged henceforth to do a basic course on the democratic constitution. To stay away from this course or to disturb it is punished with a money fine. There's not even the need for a judicial decision, but the cops just have to give the order, what constitutes another increase of power for them. If you don't show the expected respect to them (what is explicitly named as one of the most significant ways in which such a lack of integration can express itself), you get the basic course on democracy and than let's see, if the judge has to offer something else to you. At this point they make an effort to emphasize equality: Not least to avoid discrimination also German citizens can be obliged to the democracy course, in case that they show an insufficient level of being indoctrinated by the democratic values until now. Once more, the hypocrisy of not discriminating anyone is used exactly in the moment, in which the lawmaker sees a good opportunity to create an instrument of control against everybody.

Part of these instruments is also a fine of 50 000, that can be imposed by the cops on a person, who is disobeying to the current constitutional order and who follows an order, that is contradicting to this. This is certainly even more true for those who don't accept to follow any order. Only by showing indifference towards the order or omitting to actively stand up for it, one can be sentenced to pay this fine. Besides it is forbidden, to call publicly, on a gathering or through spreading of writings, to disobey the constitutional order [...]. Here it becomes clear what is meant by the obligation to be loyal: Everyone, who

doesn't accept predetermined morals without critique as the own ones and rather questions them and the ruling order radically and maybe even expresses that, has to experience first-hand the defensive capability of democracy. Every attempt to influence the reality which is imposed on us, that is not content with changing the current constitution in this or that sense for the future, in the frame of the dedicated democratic procedure has to be eradicated. They are not getting tired to emphasize in the explanation of the corresponding paragraph that these penalties are not against the constitution, but rather in its sense. The constitution, which is even punishing the abuse of central political basic rights (as freedom of opinion, of press, of education, of gathering, of post, the telecommunications secrecy, property, asylum right) with forfeiting these basic rights. But all this can only reinforce us in our mistrust towards all rights, that have been guaranteed by an authority. Those rights can be taken away from us again and again no matter how basic and inalienable they are sold to us if we break the restrictions.

### Racism and created separation

The integration law makes the restrictions even more strict and is one of the repressive tools, that the state is prepositioning at the moment, to handle a situation, which is unstable in some way and which is threatening to expand itself and to become a danger for the state. In this sense the law will be applied against all of us, but especially against people with another country of origin, who are considered as cause of this instability. People, to whom barbarism is ascribed due to their socialisation in non-democratic states and who are generally constituted as danger for democracy and the often quoted common values, or as a danger to life and limb.

It will be applied on people, because of whom everyone now seems to care about the respect towards women, while nobody is interested in what happens behind German curtains or is wondering about the women on advertisement panels, who are reduced to their standardised bodies. On people who are allegedly all infected with the religious plague, what is considered as a threat in their case, while the spreading of the same plague in the Christian Occident is part of the aforementioned guiding culture. And especially it will be applied on people, who came here with the taste of the revolts of the past years on their tongues; or who are traumatised by the experiences from wars, with which Europe and Bavaria earn a lot of money and in which they are participating severely. People, who are put in overcrowded camps and inflatable halls often after a months lasting escape, that endangered their lives without the possibility, to find rest, to spend time or to earn money in a legal way. The boredom, the frustration, the rage, that are emerging in such places and under these circumstances can easily erupt into rebellions and revolts. The state is confronted with a mass of people, for whose management the necessary means are lacking, also because of the fact that these people are definitely not as homogeneous, as the government wants to make it look like.

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Actually there are thousands of individuals with different experiences and potentials (to fight back), who shall be made easier to control. By this it is tried to find a way of dealing with a class of poor, at the moment of its emergence. For one thing through concrete expansion of the police competences concerning refugees, who can for example be treated with fingerprint and photograph measurements (plus body-measures and characteristics) without a judicial order and without the excuse of imminent danger and whose accommodations and flats can be searched by day and night (while normally only starting from 6 o'clock). For another thing, one of the most important means for handling those new poor is to create separations amongst the excluded. In order to be effective, this separations have to be created as well inside of the new developing class of poor, as between those and the 'German' excluded.

The former is happening in a subtle way when people are jammed altogether in poky spaces and in a condition of never ending stress, which makes it difficult to develop a rebellious relationship of solidarity, but makes interior conflicts (often religious or ethnic ones) grow. In a next step the Bavarian integration law is laying the base to prevent the developing of centres of social conflict outside of these camps. For the purpose of avoiding too unbalanced demographic structures the interior ministry gets the right to deny or appropriate publicly founded housing spaces to every single requester (this values for immigrants as well as for every other requester), depending on whether this person would contribute to the emerging or reinforcement of such a one-sided structure. If a requester denies the appropriated flat, her application of urgency forfeits for five years (which in fact means not to get a flat for this time). Furthermore from now on the state can dictate in which district refugees have to live, even after the acceptance of their call for asylum(!) The state's interest to avoid the establishment of one-sided demographic structures (concerning the region of origin, the level of income or education...) in certain cities or quarters is often covered with the 'social' fig-leaf of preventing ghettoization and isolation from other parts of the population. But in fact the aim is to prevent centres of social conflict, which could get dangerous for the state. If a social connection amongst the habitants based on shared experiences or at least a common language is missing, a rebellious organisation gets quite difficult. Curiously, no one is wondering about one-sided structures concerning the rich quarters (where the risk of such an organisation is traditionally not that big, just because the habitants are not interested in it). To the contrary the moneybags would probably not be that happy, if the interior ministry would settle some angry poor people in their neighbourhoods. But they don't have to worry that much, because as we know there is not that much publicly funded housing space in their quarters.

The struggle on these flats is one of the domains in which especially in Munich the separation of foreign and German poor is working out most efficiently, due to the

fear of the Germans to loose their privileges because of the foreigners.

By referring to the own origin and the accompanied right to profit from the pathetic rests of the social state, a racism, that was covered for a long time is coming up and getting socially acceptable again. The medial and political stirring up of those fears of loss and those postulations is contributing to this development as well as the demands for assimilation and effort which are getting explicit in the new law. The civic racists are often trying to justify their blather about the positive aspects of immigration for the German economy (nice words for cheap workers, which can be exploited under even worse conditions than others, because they have even less possibilities to demand better ones) with the argument that they would hope to steal the thunder of AfD (1) and others by debilitating their propagation of fear. Whereas orientating at the well-being of the German (economy) is on of the cornerstones of racism.

### **Forced integration and commitment**

Based on this, commitment is now expected increasingly from the ones who are coming here and is justified with the moralist demand to give something back and to be grateful of having been welcomed here that friendly (or grateful for the deliveries of the weapons, with which their old homes has been bombed?). Of course, this gratitude can be proved even more distinctly if the contribution to the welfare of Bavaria is done without any payment and for that migrants get encouraged to offer a contribution to the common wealth through civic engagement and to confess themselves to our country and our values in that way. In the overall context of this law it's not hard to identify the subtle extortion to work voluntarily, because the whole content is aiming at the enforcement of such confessions. And in the light of bans to work, which are holding the ones who arrive in a condition of total dependence on the state and its generous benefits, not much more is left than unpaid slavery.

Harsh steps are taken towards all the possibilities of slogging through in an other than the legal way. This was already prepared through the media, for example as after the Islamist attack in Brussels it was publicised, that the terrorists got the money for the weapons and the explosives by selling faked branded goods on the black market. In this way the equation: black marketeer=terrorist has been set up in the peoples minds. Through that, after having claimed the necessity of the war on terror, a likewise hard war on every kind of petty criminality as a hypothetical breeding ground for it now shall be legitimated. Conveniently, this has also the effect to strengthen the state's control on the work of his subjects.

Beside the integration through work first unpaid and after years of arse kissing and (self-)degradation with a lousy small payment, the learning of the language is the second field in which commitment is expected in a well

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understood self-interest of the migrants. To help them to understand this 'self-interest' a period of three years is set in which they should learn the language. Everyone, who doesn't make the grade in this time will have to pay back the money sponsored by the state for the lessons. Principally everyone who needs an interpreter for appointments with authorities from now on has to pay him by herself and 'liability claims because of a wrong translation are impossible' so that authorities and interpreters can jerk one around however they want to. And as preschoolers will have to absolve tests of their language level, adult prisoners and juvenile prisoners awaiting trial will have to do language and integration courses if the prison director believes to recognize a deficit in this sphere. According to the laws about these forms of detention, it's not allowed to force adult prisoners awaiting trial and prisoners under preventive detention to do such courses. But the integration law proposes to the prison directions to summon the detained to participate 'voluntarily' and we all know that voluntarily in a jail is nothing than a bad joke. According to the integration law it should not influence the decision about their request if detained who asked for asylum don't join the courses (what can also mean that they do the course while they're in prison and afterwards get directly deported). But still the direction is always able to award a 'voluntary' participation with better conditions and punish the non-participation with worse ones.

### **Let's break the mould (of the democratic forms of protest)**

We could continue to illustrate and criticize the disgusting details of this law. Even from a democratic point of view it's obviously total racist, neglects what they want to tout us as freedom of opinion and many other fundamental rights, and contributes to the exclusion and isolation instead of the integration of those to which it's applied. For these reasons, in advance of the parliamentary decision a democratic protest rose against that law, which was mentioning exactly these points and an 'alliance against the Bavarian exclusion law' was formed, in which also the green party and the SPD (2) took part. Finally on the 22 of October 2016 there was a demonstration, organized by the alliance and announced by the SPD.

What a wonderful occasion for the democratic parties to spruce up their social image and to make forget about their compliance with the national integration law, that recently has been approved in the German Bundestag and which is inspired by the Bavarian proposal. Even if the draft for the Bavarian law, which has been made by the CSU (3), would not have been accepted by the parliament (which in the light of an absolute majority of the CSU could have been only the absurd mind games of deluded and hypocrites), it was obvious from the beginning which role the other parties would have played, which were airing themselves as the great opponents in the alliance and on the demonstration: through their canted opposition and fabricated debates they would have contributed to bring up a version sounding more harmless without com-

pletely exposing the democratic facade to its own ridicule and without changing too much of the original content.

This has been probably realized also by those who left some colour spots on the facades of the SPD's and the Greens' offices. Also during the demonstration there were at least some persons, who did not totally rest on their right to demonstrate and the concomitant regulations; some wrangling with the cops took place, some Christmas balls filled with colour were thrown against them and some flares were sparked. Unfortunately, according to the media, the ten slightly injured cops could proceed their service to the state, and they did this as customary with truncheons and pepper spray. Afterwards, everyone returned to the usual rules: the civic majority of the demonstrators criticised the outrages but also the inadequate police violence (as if there was any adequate); the cops provided a nice news account for making once more the classification into violent and peaceful demonstrators and for presenting themselves as uniformed heroes; the media rumbled about a riot demonstration because of some bruises and colour spots and some of the 'rioters' incomprehensibly presented themselves as nice and harmless and everything they did just as a reaction to the harsh police action.

But to take the victim role be it so as to convince the 'masses' or to avoid penalty instead of openly bearing out the necessity of attacks against everyone who is defending or enforcing this law and the logic it's based on, won't lead to a combative confrontation of the tendency, which is expressing itself through this law once more. If we want such a confrontation, we mustn't let ourselves in for the discourses, which are aiming at the retention of a crumbling democratic model, or neither build alliances with the defenders of that model. Instead of this we should try to identify the driving and realizing forces, the profiteers and the false critics, to counter against them, to relate developments and to search for possibilities of intervention in this context. Because who tries to regulate the living together of individuals no matter where they come from through laws, may they be excluding or integrating (what does not mean anything else than to assimilate the individual to the majority), is violating our desire to create our lives and our relations by ourselves and through that becomes our enemy.

Down with exclusion and integration!  
Down with the law and the constitution!  
Down with the state and the guiding culture!

### **Notes**

1. AfD: Alternative for Germany, populist party that actually has rapidly increasing numbers of members and voters
2. SPD: Social Democratic Party
3. CSU: Christian Social Party, Bavarian part of the Christ Democrats





## Supporting Prisoners of the Social War

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*February 2017 - France*

These past months, in different cities, including during unpermitted demos or riots, many of us have been thrilled by the number of offensive actions in the street. From clashes with the guard dogs of the state and property to the broken windows of shops and even the pilaging of their contents; from attacks on journalist-cops to overcoming the pacifiers of the day: all of this has shaken the arrogance of the powerful. In all forms of struggle — which aren't limited to “social movements” — self-organization and direct action are indispensable if we are to break with the pacification world of commodities and with state terrorism. Because to claim that it's unimaginable for individuals to directly oppose the existing order is just a veiled way of saying that social revolt is simply impossible.

Repression is not just the moment when the flashball or baton comes to strike recalcitrant bodies, it's each moment of daily life under the domination of the State and Capital, through their thousands of omnipresent psychological and physical manifestations that coerce the poor into accepting a shitty life. It's the prisons that lock up ever more people for ever longer sentences, in order to punish, isolate, break, and store them, out of sight of the peaceful consciences of good citizens. It's also the outside prison, built from measures like electronic bracelets, house arrest, exclusion areas, bail conditions, and so on.

The Kalimero solidarity fund for prisoners of the social war was created in the days following the movement against the CPE and has existed for ten years now in the Paris area. Its first text laid out the basis for its activities in these terms: “Because we know that the police and the justice system are nothing but machines of war that seek to crush all desire for revolt, we will not tearfully position ourselves as victims. The task we set for ourselves is to provide concrete, material support to our comrades and friends (even if we don't know them) pri-

marily though monthly stipends for prisoners, technical support for their defense, and the creation of a counter-force both inside and outside the court.”

Currently and for the past several month, we have been sending regular mandates to many people locked up, including those awaiting trial for the attack on the police car that was burned during the demonstration on May 18, 2016, to one of the rioters from Beaumont-sur-Oise held in custody after the death of Adama Traore at the hands of the gendarmes in July 2016, and to a comrade sentenced to ten months in prison following the ransacking “Jaguar” demo on April 14 2016. Several initiatives have already been organized to continue topping up the fund, such as the concert last October in Montreuil during the weekend of solidarity with prisoners of the social war.

Because we don't intend to simply react to repression against the so-called “social movement”, we also seek to place our actions within a continuity of revolt, which can be individual or collective and can take many forms. Because the sentences and pre-trial custody handed down by judges during the instruction are far too long. Because the Kalimero fund can only send these monthly stipends if there's a number of different initiatives to bring in the cash. Because there is no truce in the social war. For these reasons, we call on all of your to more than ever increase your solidarity contributions to top up the fund, whether that's by individual transfers (either one-time or recurring) or by organizing events (concerts, meals, or other) in order to turn over some or all of the money raised to the fund.

You can find us every second Thursday of the month during the Kalimero meetings in Montreuil to chat or to pass us an envelope, or you can reach us by email ([kalimeroparis@riseup.net](mailto:kalimeroparis@riseup.net)) to arrange a bank transfer.

*Some participants in Kalimero Paris*





**4 - USA - A Look at the Free Alabama Movement**

**6 - USA - Demolition Now**

A Critical Look at the September 2016 U.S. Prison Strike

**8 - Chile - Radical Mapuche Struggle**

Ancestral Resistance Against the State and Capital

**10 - Italy - On the Other Side**

Against the TAP Gas Pipeline and its Proponents

**14 - Germany - Neither Integration Nor Law**

**18 - France - Supporting Prisoners of the Social War**

The next issue will be published in June 2017. The deadline for contributions is the 1<sup>st</sup> of June 2017 and the texts can be send to [correspondance@riseup.net](mailto:correspondance@riseup.net). This correspondence entails reflections on struggle experiences, critical approach of old and new projects, correspondence on the general social situation, reflections on upcoming conflicts, proposals with an international scope,... Texts that already have been published in a different context, should be accompanied by an introduction (long or small) as to insert the text into the correspondence project.

Debate and comments:

Also in the next issue, a section of *Avalanche* will be reserved for debates and comments. For sending such texts in for publication, we invite the comrades to take as a starting point issues, problems, perspectives that were raised in texts already published in *Avalanche*.

The idea of this section is to offer a space for international exchange between anarchists in struggle, deepening of certain aspects, critiques on certain proposals,...