



Avalanche

Anarchist correspondence

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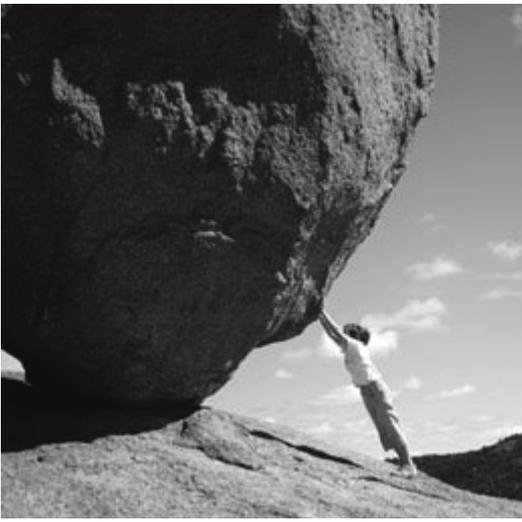
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Editorial

November 2017

To develop our projects, to establish an international correspondence, we need – among other things – persistence. A quality that is often not paid much attention. Like a butterfly, it is common for many to flit about from being interested in one thing today, something else tomorrow, and already move on to something else again the day after tomorrow; what was interesting before is already forgotten. This attitude has nothing to do with what Marxists have always maligned as the revolutionary impatience of the anarchists, which is to insist that attacks on the existing order are possible and necessary, as bad as the “objective” conditions may be.

However, the question remains; in so doing does one develop a projectuality, or does one become a mere victim to the circumstances they find themselves rebelling against, running in all directions like a startled chicken. Let’s not make illusions. The rope around our throats gets tighter and tighter – or, if we prefer this metaphor, we find ourselves increasingly pushed to the margins, along with lots of other people. Will we persist with our ideas? And as a consequence, look for means and ways to attack the digital restructuring of capitalism which is tirelessly pushed forward in universities, parliaments, labs... going forward, attacking, with the goal of destroying it. Or will we find in ourselves a critical but ultimately sympathetic disposition with regards to possibilities of “smart cities” and the internet of things? A similar question can also be posed when considering the rise of the neofascists. Will we persist that fascism is just one modality among others for how to govern a state and administer capital, and consequently not only aim at fascism but also continue attacking democracy and indeed politics itself, with the intention of destroying them? Or will we be content with defending “the best of all possible worlds” or “the lesser evil”, standing together with churches, unions, and liberals?

Maybe I put too much emphasis on persistence when considering these questions. So it goes. Certainly an insurrectionary projectuality must also be capable of recognizing when some paths ought to be abandoned, or when something is no longer worth the effort. It may be because of toughening conditions, but lately I experience more and more erosion of principles: former comrades who proudly tell me that they have been voting and so forth. Suddenly one’s enmeshment in capitalism, one’s contradictions, and the times when one can’t fulfill one’s own claims to coherence all becomes general excuses. Of course one must reflect upon one’s contradictions, but it must also be said that the subversion of the existing order isn’t an easy task that could be realized in the time between today and tomorrow.

Therefore we continue to address all anarchists that have an interest in sharing their projectuality, analysis, reflections, experiences, and proposals for struggle, which recognize themselves as engaged in a combative anarchism that tries to contribute to an informal international without center or hegemony. Because we insist that an international correspondence is necessary to try to overcome one’s limitations and potentize one’s qualities. Starting from local struggles aiming to create rupture, from intervention proposals for an insurrectionary anarchist presence in a social upheaval or from an individual path of scattered attacks, Avalanche is a collective attempt to sharpen our perspectives and practices, by counterposing each of them against the other.

An enemy of the state, mostly somewhere in the territory controlled by the Austrian state.



Theme park and living laboratory; the future of (two) cities?

Causing tremors, destabilizing territorial development

September 2017 - Portugal

Based on some scattered experiences and ongoing reflections during the previous years, this text attempts to distil an understanding of the social context to better aim our initiatives. Lacking a proposal for a shared, distinct project of struggle; rather the intention is to create a framework or starting point for future discussions and experiments.

On an international level, the question of territorial development is manifest. But more specifically references to the recent texts “At the beginning of the river” (from Berlin, published in Avalanche issue 11) and “Smarter Prison?” (Radical Interference, published by Return Fire) are appropriate here to put this text in correspondence with other critiques (in words and acts) of the digital economy and technology.

For some years now the issue of gentrification has been at the core of different actions and struggles with the involvement of anarchists around Europe. These changes in neighbourhoods driven by capitalist profit-seeking or statist management are very visible since they are taking place in central areas of cities. Regularly, these are areas where anarchists and their projects or the ones from an alternative or radical movement had carved out a space outside and/or against the dominant logic. This is easily understandable because these areas were deemed not interesting enough or too difficult for the usual power brokers (although not sheltered from capitalist or authoritarian logic) and thus through the cracks some weeds popped up. But these areas are resuscitating a renewed interest.

From a capitalist eye these territories can generate a profit if a new, wealthier, public can be attracted. Physically this can happen through destruction and rebuilding, or renovation and cultural rebranding. State institutions might be interested in getting more grip on places where survival also entails illegal (or in the grey zone of) methods and where people are more indifferent, critical or cynical towards democratic ideology and its tales of inclusion and welfare for all. So a new and wealthier population is wel-

comed, perceived as more cooperative in establishing a pacified living environment (and they also generate more money), and a part of the existing inhabitants can be dispersed. The state will invest in more repression, but also cultural events or places (to sugar coat the locals and promote the image of a friendly place to a new public) and at times housing buildings (to transfer poor inhabitants to or to attract a young, imminent middle class that needs a – financial – push).

Depending on city and region, the mix of ingredients that drives the gentrification process can be quite different. In some places big capitalist investors might do most of the work, others involve more effort of state actors to repress and subsidize. Sometimes only the geographical location of a neighbourhood matters, on other occasions a cultural appropriation adds value. The goal of the gentrification of a place doesn't necessarily entail a new group of inhabitants, but can also be about transforming a neighbourhood from a residential one with its local needs to a consumption or production node in the grid of a metropolis. Also the desired new public is different, from a regional middle class that before preferred the quietness of the suburbs (with its shopping malls and business parks), to tourists who bring in cash from more distant places, and a sector of specialized professionals that flock to the new international hubs.

Much more can be said of this process that can be defined more briefly as the restructuring of territories based on profit seeking and population management purposes. Much more has already been said, a lot of it in an academic framework which doesn't necessarily makes it more understandable[1]; to a point that one can argue to leave the word “gentrification” and the discourses surrounding it to self-referential academics and instead being more sensitive to local dynamics and connecting critiques of this to anti-authoritarian and anti-capitalist ideas (without the “intermediate step” of gentrification). The focus here will be on the recent territorial developments in two cities, Lisbon and Porto. Hopefully this text can be part of discussions in its local context, as well as beyond.

Collect as they pass

Both cities have changed rapidly over the last years; for Lisbon this transformation started earlier than Porto. This has to a certain extent given the first an advantage in the (regional and global) competition to attract money flows. It is of course also the Portuguese capital and thus already concentrates a lot of the economy and state institutions of the country. But Porto has had the possibility to learn from Lisbon and can take also advantage of the position of the capital (to market itself as complementary or as alternative – more authentic, undiscovered, cheaper). In general the two cities are going through a similar process. So let's take a look at the different players on the Monopoly board (warning: some stereotyping and generalizing will be unavoidable).

Cause and consequence might be difficult to separate (to avoid delving into economic analysis), but it is clear from the mass exodus after the financial crisis of 2007-'08 that the local middle class will not be the main fuel of the transformation of neighbourhoods. The educated young and an impressive part of the working class preferred to move abroad to get a job or earn a higher wage (the city with the most Portuguese inhabitants after Lisbon is Paris...). This is partly explained by the previous emigrations (during the fascist dictatorship, but also in the decades after) and the links they have made with other European cities. And it seems that most of the money flowing back is invested outside of the urban centres. That being said, those that are "left behind" have to find their own ways of getting money while also maybe wanting to participate in the urban lifestyle – that tends to be very similar all around Europe. So some might start their own business focusing on the local and artisan or rent out their apartments through internet platforms. And some (if they have money to spend) are the regulars of the specifically created zones of consumption (the area with bars and clubs, and the shopping streets). While the "established", older middle classes (those that were able to more or less hang on to their socio-economic status during austerity) are holding out in the districts constructed in the 80s and 90s, dispersed around the cities.

Both cities are indeed part of a bigger metropolitan area with the towns surrounding having their own population amalgam. Closer to the ocean is mostly where the rich reside and they are rather disinterested in the centres (this is changing for a part with a younger generation, but stays limited and reactive), although they are not insensitive to the rise in value of family property in more central districts. On the other hand – if we are to dwell on the activities of the rich – there is some serious investment into newly constructed hotels and newly opened restaurants and bars in neighbourhoods that were previously spared this fate. Although it hardly matters if these investors are Portuguese, Spanish or French.

Which brings us to the main gateway of the cash flow: tourism. The tourism industry is not a new phenomenon, but used to be centred around sun and beaches or yachts and greens (of the golf courses). Lisbon was gradually capable of diverting some of the tourist influx through its centre. From its display of colonial spoils (monumental buildings, squares, museums), attention shifted towards the historical, popular neighbourhoods around and in between the main touristic sites. While Porto was able to put itself on the map of tourism with its own modern airport welcoming every European low-cost airline. Actually it seems both cities have been caught in a perfect storm, the circumstances for a tourist boom being readily available. The politics of austerity have kept the costs of labour very low while a European middle class is always on the search for the next cheap destination. The respective historical centres have been relatively left untouched by urban development over the last decades, while the craze for city-tripping and authentic experiences have only been on the rise. Low-cost airlines have made short trips all year round possible and thus the possibility of a local economy totally dependant on tourists (while before businesses had to close outside of tourist season or had to rely on a mixed clientele of locals and tourists). Subsidies from the European Union have upgraded local infrastructure and street criminality is at a historic low point (this seems to be a phenomenon happening all over Europe, and thus cannot be explained by local politics and/or economics). The rich, who have been successfully reaping the benefits from austerity, are returning to their old love; real estate. Finally, who can be against the influx of people who want to spend money in a period of "economic crisis"? We are invited to perceive this as an opportunity and be flexible and innovative, rather than a process of exclusion which will leave you – and not only – in a more dependant position (abiding by the demands of the economy and state institutions to be able to survive).

The transformations taking place inside the most affected neighbourhoods are very brutal. From the moment an area is declared safe for passer-bys, public space is rapidly becoming dominated by tourists and their needs. Living spaces become holiday rentals. In Porto a lot of buildings occupied now by tourism were abandoned years before, since the flight of the middle class to suburbia – with its modern comfort and the displacement of poor inhabitants to social housing projects – has not been offset by an immigration movement (the number of inhabitants in the city centre has been declining over the last three decades and still is). Inhabitants of "ilhas"[2] on the slope next to the river have been removed, mainly on the pretence of safety and followed by the destruction of all the buildings. But some still standing are now being sold as "luxury estate" (oh the irony) and in other places empty *ilhas* are being turned into tourist flats. While in Lisbon, with its position as the capital, the pressure on the housing market has been constant, thus a new law making contract terminations easier has been deemed necessary (with some pressure from the troika – old

rent contracts from before 1990 were making it very difficult for landlords to drive out renters). Landlords have been gradually getting rid of old contracts and their “old” renters and replacing them for Airbnb profits.

Some grumbling is rising up from within the neighbourhoods. But the discontent has stayed rather polite if the drastic changes are to be taken into account. Without a doubt the idea that Portugal should be happy with any money coming into the economy, from wherever, has a huge calming effect. Leftist groups are focusing on a more even distribution of the profits of tourism, arguing for cohabitation of tourists and locals and more control on the touristic sector. These positions are far from radical and local politics are receptive to them. City councils have communicated “concern” about some adverse effects of tourism. Some measures have been taken to appease locals, from limiting the access of Tuk Tuk’s to neighbourhoods to donating renovation material to ilhas. In Porto, the social housing department has been renovating houses in the historical centre and moving families back in from the social housing projects on the outskirts. This might be a limited, symbolic gesture or a way to kick-start the renovation of some streets that are for the moment not on the radar of private investors (by restoring some of its facades). It might also be an attempt to keep some “authenticity” to the city, since every place overcrowded by tourism tends to lose its uniqueness and increasingly becomes less interesting for tourists.

This points to one of the pitfalls of an opposition to touristification. The struggle to keep a local life to a neighbourhood risks contributing to the attractiveness of that neighbourhood for tourism. The opposition to the selling of the cultural centre Coliseu (in 1995) and the privatizing of Teatro Rivoli (in 2006 – the privatization was only undone later by the next mayor) gets a different meaning in hindsight, now that these cultural spaces became an important factor in revitalizing the centre of Porto as a consumption hub (expressing the reconfiguration of the relation between culture and capital). It also risks to venture on the slippery slopes of the authentic, defending social relations and living conditions inside neighbourhoods that are suffocating and oppressive, because they are more “real”. This can turn into a senseless war of words with those who want to market the authentic and an implicit suspicion towards every change and an uncritical preference for the old. But reality paints a more ambiguous picture. Who in the Rua do Capelão - Largo Severa - Rua da Guia represents authentic Mouraria (Lisbon)? The 5m² ginjinha bar with its sympathetic owner sharing smiles, the fado cultural centre celebrating the origins of the music genre, the clandestine Chinese restaurant hidden while known by everyone, the mitras^[3] at the end of the street counting on some trickle-down economics? Probably the combination of all, but all have no qualms with the cash the tourists bring and the renovation of the streets and square the municipality invested in.

Go back 3 spaces

As was said in the beginning of this text, these changes are very visible and taking place in neighbourhoods where a lot of us are living. Thus we are bound to react in one way or another. But we should be aware of the hurdles this topic contains if we are to engage with it from an autonomous and anti-authoritarian position. Local state institutions and leftist activists seem very eager to mediate any sign of protest or even discomfort. If a more consistent resistance develops, it will be directly measured to determine its representative legitimacy and accordingly assigned its place on the board of political Stratego. To refuse these attempts at recuperation, while at the same time not being isolated in the neighbourhood (where lots of people tend to have ambiguous or contradictory opinions), will be very difficult. The process of touristification is seldom propelled by anonymous outsiders such as big investors building 5star hotels. What about a local bar that attracts lots of non-locals? And locals who pay their rent by hosting tourists? These things can spark very interesting debates but tend to end in defeatist and cynical conclusions (the most optimistic: have fun/take advantage as long as it lasts). One can imagine to combat this lethargy by developing autonomous structures. The example of Es.Col.A (2011-’12) in the neighbourhood of Fontinha (Porto) comes to mind. To create a different type of relations not depending on capitalist or statist logic, can take the idea of what is possible away from questions of immediacy and survival (the answer of the municipality, which was to repress and put money into their own social centre and renovation of some streets, shows they perceived the self-organized space as a threat to their legitimacy). But times have changed and these kind of projects inside neighbourhoods already undergoing gentrification risk to lose their balance and contribute to, rather than fight, gentrification.

Are we capable of defending the autonomy of resistance against attempts at recuperation? Will we be able to create an anti-authoritarian discourse that also goes against existing oppressive relations? If we want to be visibly present, with whom do we want to organize? And against what? What does it mean to make a neighbourhood unsafe for investors? Where do we draw lines and how do we sabotage developers “setting up shop”?

Chance card

Tourism isn’t all that is going on. Around the corner a different dynamic is taking shape, although also intricately linked with questions of urban restructuring. City hall has understood that tourism is not eternal and, while it is still perceived as the-place-to-be, is also betting on an other sector, the digital economy.

While Porto got its prize in 2017 when selected as European Best Destination, Lisbon was already some steps ahead when it received the European Capital of Entrepreneurship medallion in 2015, topped with holding the

annual Web Summit from 2016 on. Politicians flaunting the amount of start-up's might seem nothing more than a good news show when keeping in mind that a lot of the Portuguese economy already consists of small businesses hardly generating an income for more than 2 to 10 persons and that a lot of people reverted to survival economics during austerity by trying to sell whatever (food, drinks, handmade things – mostly to tourists) and setting up their own business to do so. It could be argued this is regression in economical terms, instead of progress. But there's a new component, the digital sector, that is also treated with more privileges. After the Golden Visa (for non-Europeans investing significant sums), there is the Startup Visa (aimed at Indian Engineering and IT professionals), there's the 0% tax rate, the Empresa na hora (all the bureaucracy for a new company done in 48 hours). The central government might find it hard to compete with the funds that other countries allocate to "innovation" but is as flexible and lenient as imaginable. In Lisbon, besides the events and inevitable city promoting (Lisboa Startup City), the co-working spaces, incubators and accelerators are popping up, specific zones are developed to mimic a Silicon Valley vibe (mainly next to the river, west of Cais do Sodré but not limited to Lisbon itself, see Lisbon South Bay). In the meantime Porto is trying to catch up and is hatching plans to transform the neighbourhood around the Campanhã station into its own tech hub. And some years ago it installed about 800 sensors around the city and in public transport (from anemometers – measuring the speed of wind – to microphones – noise sensors) and asked people to connect their own mobile device (collecting data about location, motion, etc.), gathering all information into databases and transforming the city into a living laboratory (under the banner of Future Cities[4]). This big data must be a big bait for tech companies.

Both city councils would like to see the tech industry concentrated in a dilapidated or "marginal" part of town, to clean up and develop (meaning generating profits from) these specific neighbourhoods. But typically start-ups avoid investments in work environment, searching rather for closeness to like-minded people and investors who are at the moment in other neighbourhoods where already "something is going on". The big tech firms are only showing moderate interest (globally so many cities want to be the next capitalist hype city) and, as said before, the state hasn't got the budget. Thus the question remains if enough private investors will show appetite to build infrastructure from almost scratch. The tourism industry seems quite entrenched, the tech industry is still testing the waters.

The central popular neighbourhoods are increasingly transformed into places for consumption, into theme parks for visitors (not only tourists – meaning foreigners – but also inhabitants from the metropolitan area). This is a real loss, because relationships not quantified into profits and averse to rules and regulations imposed

by city hall are being broken up. But this loss has been a fact for years (even for as long as they know for the younger generations) for the great majority of city dwellers because they live the reality of the suburbs. They rediscover the centre now precisely because it is repurposed as integral part of the metropolis. They navigate through the city by way of centrally managed fluxes (metro lines, traffic routes to the nearest parking lot) and by way of digital applications (where to find friends, parties, events, the new place to be). Thus a conflict in a city that is centred around the opposition to the gentrification of a neighbourhood might find itself marginalized as a defensive stand from a very specific segment of its inhabitants. A conflict that also develops a critique against the digital economy (against quantifying life and making it transparent, submitting it to capitalist logic and normative behaviour), might be able to touch more people. And forces us to think again about communication (as an effort against isolation) and to experiment different forms.

The deployment of internet infrastructure around the world was hailed as the groundwork for the emancipation of marginalized groups, the enrichment of individual experience, the expression of difference without limits. The reality for the vast majority of internet users seems to be the total opposite. The misery of social life mediated through internet companies should be articulated clearly; the constant pressure (or incentives) to pretend (and the emotional tension because of its discrepancy with reality), the round-the-clock availability and social undesirability to disconnect, the encounters that lack any substance or dissonance, the popular jury of the comments section, etc. All this exploited by companies who gather every personal detail that we leave behind to sell advertisement space to target us. Companies that aim to know everything, to achieve a monopoly on the articulations of our lives. The transparency that is demanded of us (and rewarded by more apps), is leading us down a path of a society of total conformity (but don't worry, there are enough "personal" lifestyles to choose from) with direct repercussions for those who refuse and tightening controls on who resists. The increasing reliance on digital applications (designed as consumer products) is diminishing capabilities to craft our own tools and methods through experiences and reflection. A smartphone doesn't enhance our autonomy, rather it turns out to do the contrary. As we move through life with digital devices always within reach, our actions are also shaped by the world views and moralistic notions of its designers. We end up quantifying every move we make, calculating our profit (not only for our bank – or Bitcoin or PayPal – accounts, but also for our health, social, etc. status). Are we living life or managing it?

A critique of digital economy and technology should develop a discourse starting from the real, lived experiences in the digital world (besides a critique on the territorial restructuring it entails). Such a critique stays a very difficult project since technological and digital

applications are more and more normalized not only as a means to “facilitate” or “enjoy” life, but also to “live” life. A radical critique of the digital can easily be perceived as an attack on the lives of its users. At the same time a critical understanding of technology is shunned because too sour or pessimist, or turned into a parody (gravitating towards a horizontal digital utopia or a dystopia imagined by conspiracy theories). But the urgency of a critique on the digital encroaching on human life is growing and needs to find its expression in practical experiences (and not only intellectual endeavours).

Win to lose, lose to win

The purpose of this text is not to make absolute claims, not to assign more intrinsic value to one or the other. The choice to focus the social conflict in a city on the tourism or digital economy, to focus on visibility in a particular neighbourhood or to broaden the scope, to focus on deepening relations of solidarity or on advancing critiques of authority, all create their own potential and have their own limits. This text wants to add an other dimension into the myriad of intentions, motivations, thoughts, acts. In the best of situations, we would have all of them (and then there would be anarchy!). To completely ignore (consciously or not) these different aspects and push ahead only one would be the worst of situations.

To forgo a defensive stance and to take on the offensive, is probably the biggest and most crucial step to make in a conflict. While there is no guarantee of winning (and winning might entail losing a lot – even too much – or what might at first feel like a loss, turns out not to be). But the direct outcome of a social conflict is seldom the most important part. Besides, when we’re aiming for the subversion of society and its exploitative and coercive relations, we will only be satisfied in moments. How to trigger these moments, expand and echo them remains an open question because they are part of an erratic life and not a programmed one. Through multiplying experiences, deepening understanding, we might be able to orientate ourselves, setting out parameters, drawing lines, pointing towards a direction. At least, for the moment.

September 2017

[1] The academic gentrification discourse has several problems. Firstly, without a critique of power relations everyone is just as complicit as the next one in the gentrification process. Also there is no space in its analysis for ethics of individuals. So we’re reduced to cogs in the machine. It reflects a deterministic view on society, only allowing reformist (tweaking the process a bit) and fatalistic perspectives. Finally, it produces a generic tale of gentrification, allowing professionals of the critique of gentrification to travel the world with lectures and workshops and to impose their moralistic and leftist conceptions of resistance on local dynamics.

[2] These small alleyways with one-storey houses pressed against each other are remains of the industrialization of the city. Typically a big house on the street inhabited by the factory owner or an educated employee (engineer) would give access to the ilha behind; enhancing the ownership and control of the boss over the workers.

[3] Mitra are the youth (or young at heart) from the popular and social neighbourhoods, recognizable by the hip-hop inspired clothing style. Guna is the equivalent in Porto.

[4] An other buzz word here is Smart City, which is such a broad concept it becomes practically difficult to use. Simply put it refers to anything in the management and planning of a city that can be digitalized and connected. Mainly Smart City projects are about governance (meaning mostly digitalizing bureaucracy to make it more efficient) and traffic and energy enhancements (there seems to be a preference for issues that are already thought of in terms of fluxes and nodes). The security domain (integrating different forms and platforms of surveillance, as well as introducing new technologies like facial recognition and computerized analysis of behaviour and situations) stays a bit behind for now, probably not wanting to associate Smart Cities with dystopian Big Brother images (although The Netherlands and UK are testing the possibilities without too much reservations). Of course when everything in a city (including its citizens) will be constantly translated into data and connected, everything and everyone will be traceable and visible (to companies and institutions).



Against the TAP, let's block everything

July 2017 - Italy

We will attempt to discuss energy and to what it is linked. To do so, we will take as a starting point the building of a gas pipeline of several thousands of kilometres long and which will cross also the place where we are living. The pipeline is called TAP and should transport methane from Azerbaijan to Salento (Italy), crossing Georgia, Turkey, Greece, Albania and the Adriatic Sea. We will use conditional clause as the pipeline isn't finished yet, although building works have kicked off in several concerned countries. It is for us an occasion, for the umpteenth time, to understand why we want to fight against a specific nuisance and how to do it.

We confronted the question of the centrality that energy plays in a system like the one we are immersed in. There's no surrounding that doesn't need, for its own survival, production and energy resources in an ever exponential growth. We could say, without banalities, that everything turns around this point.

The last years, we have seen a multiplication of energy producing sources. Proportionally to the multiplication of commodities the sources to produce energy have also known a sharp rise, which is also due to the end terms on certain raw materials. Technology and research have developed new systems which allow for increased energy production. One example is the solar energy, very probably the next frontier, of a production of energy needing evermore sophisticated techniques and which can be used everywhere: for civil and industrial scopes to supply houses, schools and factories, for military scopes to supply structures and apparatuses which make the war machine turn. Recently, news came out of an air plane capable of flying without fuel thanks to solar panels. Or another example are the nanotechnologies and its applications for the building of machines (often for technological-computer use), capable of functioning with solar energy.

This diversification of energy sources seems to be constant and an urgent and fundamental requirement for a system which tries to reproduce itself and is always on the look for new ways to exploit this planet and its resources until exhaustion. A dominant ideology rules the theories and modalities adopted in the research, production and distribution of evermore energy. In order to do so, it is necessary

that everything succumbs and can be turned into energy. Places, life systems or survival, economy of territories, organised on a state level or on a tradition level. When you look to a place before and after the advancing of "energy progress", you will be struck by the transformation of its geography. In this direction goes also the use of language. Vast uncultivated lands are called deserts to fill up with infrastructures of all kinds which will bring welfare, development, work and so on.

Irreversible changes

But how the need for energy is fundamental for the continuation of this system can also be understood from other aspects. Constantly subjected to impulses and stimuli of all kinds we assist, often inert, to the changing of our lives, to the perception that we have of what surrounds us, to the levelling of the human being to a robotic model and the living beings to commodities. The human being as the other living beings are guinea pigs in a series of experiments which are preparing the future, or the immediate present. It's enough to look to the use that's made of instruments like smartphones which have totally revolutionised the approach people have amongst each other from a relational, communicational and emotional point of view. People communicate fast, so one always has to be on guard, always ready to answer, always be present. Such changes are irreparable. They make the human creatures used to become a machine, to codify or de-codify signals, images, words; on a social level, they generate automatons which seem united by a unique language, but speak actually all different languages because the unique language is not a real language, but a fragmented bunch of data. Those who don't master the language are cut out. If it is true that we speak a language of thoughts, whatever they might be, so a language that modifies, alters or worse, diminishes our capacity of words, this cannot but diminish also our capacity of thinking. But although this an important aspect, it would now bring us too far.

Intertwined complications

So, why is all this energy needed and what does it mean to begin or continue to remove it in a perspective that tries to block, interrupt the flux, destroy.

The pipeline the multinational consortium TAP wants to build and is partly already building, has giving us the ulterior development of this thought. Everywhere we see the economic and state Power try to build plants of all kinds to extract resources. From wind to solar energy, from biomass to nuclear power, from carbon to petrol. And when we go deeper to understand who intervenes in the building of these plants and infrastructures, we see that the technical reproduction of this world is already part of the projection of these huge works. With the financial exchanges in the first place. With the intervention of companies and multinationals that are specialised in the sectors of social control, war, forging of our chains. Amongst those working for the TAP, one has to highlight the presence of the Italian companies Bonatti Spa and Carlo Gavazzi Impianti, which will fabricate and lay the tubes of the pipeline. These companies were highlighted some decades ago for their participation in the building of nuclear power plants in the '80 and for their presence in the hot spots around the world where energy resources could be exploited, territories could be colonised and wars could be waged. The example of Bonatti is sufficiently significant of how the presence of these companies in the world is functional to the conquest of resources by Western States and how wars have been spread.

Another example is of involved multinational corporations is the Indian company Himachal Futuristic Communication which will lay out the fibre optics along the pipeline. This multinational collaborates with the Indian military defence and brags about its products for the so-called "Smart Cities", from CCTV surveillance to all kinds of apparatuses that make the cities fast, permanently connected, technologised and controlled in all aspects. Or the company Honeywell, present in various countries, which will build a system to centralise data from the whole pipeline and brags about its intelligent robots and its hyper-technological clothing for (specialized) work security. Or Siemens, whose name can be found on so many machines of common use, or the Saipem, part of the Italian Eni, who will construct to submarine part of the pipeline. And finally, there are the big brands like Coin or OVS, linked in Albania to the company Gener 2, which a part from constructing bridges and streets, build in partnership with these two companies, big commercial surfaces.

Interrupt, block, remove

We have found many reasons to fight against a gas pipeline, but we would like to start again from the initial question. What is the use of all this energy, how can we interrupt its flux. The European Union marked energy as one of its most sensitive points: energy sources are "critical infrastructure" to be protected at all costs. That they are not used to light the lamps in the house is quite evident, and good night to those who want a de-growth in consumption to protect the environment and life on this planet.

There seems to be no doubt about the fact that the production of evermore energy aims to reproduce the social and technical organisation of this system. With all its machines, the military ones in the first place, the industrial and technological ones in the second place, and the ones destined to control and management in the third.

To interrupt can mean to undermine, at its foundations, the primary necessity of this world, a necessity that supplies and supports authority, power, economy and therefore States and Capital. And from the other hand, this is what once in a while happens when we hear talk of burned petrol wells, sabotaged pipelines, radical fights against the extraction of carbon which is supplying the war industry, as happens in the forest of Hambach in Germany or where people try to stop the building of oil pipelines like in North Dakota in the USA, which will cancel the life and history of those who live there.

The language of thoughts is often a simple language, to destroy what harms is but its immediate reflection.

Project

We ask questions, and from theory to practice, we ask ourselves how to make an anarchist projectuality possible. We think that amongst the various possible roads, to have an own projectuality seems the most suitable road for us. We reaffirm concepts that many consider simply evident, but maybe they are not so evident for everyone. In any case, we think one can intervene in a specific struggle starting from what we are, individuals against authority and against politics, in whatever from they appear. We therefore believe it is important to not leave aside this starting point.

If on a theoretical level we take as a starting point what a specific nuisance, like the TAP pipeline, represents inside this energetic and economical system, and what it can mean to fight against it to block or interrupt a flow as to create a rupture, maybe significant in the current state of things, from a practical point of view we believe that the multiplication and spreading of acts of resistance and attack are a doable and reproducible road.

By attack, we do not only mean destructive or incisive acts, but also the fact to act by taking initiative, building for ourselves possibilities and perspectives, instead of acting only in a defensive way, answering to plans others have imagined. Spreading counter-information, act by surprise, act with fantasy, identifying targets, causing damage, opening breaches. And, amongst other things, suggest hostility towards the many collaborators of these works. A method to try to intervene without delegation, without compromise, with clarity. And to go where?

The particularity of a certain building project and the fight against it can be a spark that might generalise the attack from two points of view. A method which spreads and a practice that are being reproduced, a theory which propagates and becomes international. Energy, technology, control, war, borders, economy, authority. If those fields are often no so definable, certain and unambiguous, but ramified and present in all aspects of life, also resistance and attack can ramify and spread out.

In a world of persons with their heads hanging down, waiting for a beep that will wake up their senses, of overload of all kinds of commodities and of all kinds of nuisances, to remove, to take, to block, to destroy is what cannot be any longer postponed.



A Year Of Making Noise

Summer 2017 - Minnesota

The following essay was written in the summer of 2017 in the Twin Cities (Minnesota, USA) and published anonymously on the counter-info website Conflict MN. It comes on the heels of several anti-fascist mobilizations in the area, with diminishing returns as described in the article. As a possible source of rejuvenation for an autonomous movement, this essay examines the material dynamics of prison noise demonstrations in Minneapolis.

The Twin Cities is certainly a much more pacified region of the world, with social conflict being a rare event. It is in this context that the following essay is offered to explore the possibilities of sharpening antagonisms despite these conditions. It is our hope that this can be a source of inspiration for others who struggle within similar pacified contexts around the world.

October 2017

It does not bring us great pleasure to say that so far this year, autonomous efforts have been lacking. We would do well to remind ourselves that rebellion exists everywhere, even if it is obscured from our view, yet we remain unsatisfied. The excitement we felt on January 20th, that feeling of potential, has continued to escape our grasp ever since. As Trump took office and millions across the country were moved to take their stand, it was the left who welcomed them with open arms. Anarchists and other autonomous rebels everywhere seemed to be caught off guard January 21st and it seems the Twin Cities have been the slowest to catch up.

Above all, it seems that combative efforts have been poured into local anti-fascist organizing. The metropolitan area has seen at least four significant clashes between patriots of one sort or another and anti-fascists in as many months. With each action, there appears to be a downward trend in terms of the anti-fascists' offensive capacity: each action sees the right closer and closer to a decisive victory. This statement is no doubt contro-

versial, yet it is not the purpose of this essay to examine in-depth the clashes of the past several months. Rather, we intend to examine what we thought were some of the recent peaks of collective autonomous action, in hopes that it could inspire those who feel as dissatisfied with the current trajectory of things as we do.

It is clear to us that in the past handful of years, the true height of conflict in the Twin Cities is found in the alleyways off of Plymouth Ave1 or under the trees adjacent to the I-94.2 Analyses of these moments are important and incredibly useful. However, they remain spontaneous reactions to a particular chain of events that none of us have any power to set in motion. For this reason, we will instead analyze the series of demonstrations that took place outside the Hennepin County Juvenile Detention Center, or the youth jail. We do this not because we think that noise demos are more important than other forms of action, but with the hopes that this analysis can inspire more creative actions in the future.

As 2015 came to a close, an anonymous public call went out for a noise demonstration downtown on New Year's Eve. A small number of people met up by the Government Center light rail [metro] station who walked three blocks to the youth jail, displayed a banner and let off a few fireworks. People dispersed quickly without any incident. If the police were aware of the call out, they did not appear to act on it. A few weeks later, this was repeated almost exactly for the January 22nd day of solidarity with trans prisoners.

As the summer of 2016 ended, organizing and agitation around the September 9th prison strike had kicked into high gear. In Minneapolis, a noise demo was planned to meet on the 10th at Elliot Park before marching the six blocks the youth jail. The call itself was anonymous but the Incarcerated Workers Organizing Committee of the IWW lent some amount of public organizational credibility to it. On the 10th, around fifty people showed up. The crowd marched to the youth jail and set off several fireworks until a security officer from the facility ap-

proached. At that point, the crowd continued through downtown, vandalizing a couple of buildings before stopping briefly at the adult jail housed in the public safety building. The police who had appeared part way through the demonstration kept a distance from the group who marched back to Elliot Park and dispersed. A second noise demo in solidarity with the prison strike was called for October 22nd. This time, the police came prepared with several cruisers circling Elliot Park. Around twenty people arrived for the demonstration, however this time almost everyone wore masks whereas only a minority had at the previous demo. The group took off with a quick pace towards the youth jail, lit off several fireworks and then turned back towards Elliot Park. Dispersal was much more chaotic, with police cruisers following people into the park, and trying to follow some participants home. Regardless, there were no arrests.

On New Year's Eve there was another noise demonstration, following the same pattern from Elliot Park to the youth jail. This call was not circulated publicly, and still managed to draw around fifteen people. Once gathered, the march took off on its usual route, and graffiti was spray painted almost immediately. People arrived at the jail and again set off many fireworks while others painted messages on the jail. The group then marched back to Elliot Park but not before shattering one of the facility's windows. Police arrived within a few blocks of reaching the dispersal point, and again tried to follow people as they dispersed, albeit unsuccessfully.

And finally, on January 20th, 2017 a rowdy group of at least fifty people broke away from the mass anti-Trump demonstration at Government Center and proceeded to the youth jail where fireworks were set off. Before long, the crowd continued through downtown, vandalizing a Wells Fargo before blending back into the crowd gathered for the mass rally. While police were ready for the public demonstration, the unannounced breakaway caught them off guard and was only monitored from a distance.

With all of this, there are several things to consider in order to hone our collective strengths. First of all, there is the dilemma of announcement: a public call allows for the possibility of people outside our milieus to participate, but ensures police supervision which will no doubt be tight. However, it did not seem to be the case that any of the publicly announced demonstrations benefited greatly due to this, with the exception of those which benefited from public attention to wider campaigns (e.g. the prison strike or the inauguration). If we have the option to gather about twenty people who know each other and a delayed police response, or gather about twenty people and an equal number of officers, the choice appears obvious. As an aside, the first two noise demonstrations also suggest to us the possibility of clandestine fireworks displays. Anyone could go to any prison alone or with an affinity group to set off fireworks and quickly

leave the scene. This requires no advance planning besides familiarizing oneself with the terrain.

It makes sense to assume that Elliot Park became a focal point of the noise demos because it presented more favorable terrain than Government Center plaza, or anywhere else in downtown for that matter, while still being only a handful of blocks from the jail. It is closer to south Minneapolis, is in a more residential neighborhood, and the park isn't well lit nor completely surveilled. It may be the best option in the downtown area, which itself is cut off from the rest of the city by highways, but it is still far from ideal. Finding areas where the police can't easily follow or see into is crucial, but these areas are something cities are well-designed to eliminate. For other targets instead of the youth jail, better dispersal options may present themselves in other areas of the city. These noise demos strike us as important because they were a measurement of our collective capacity. This refers to the number of attendees just as much as the ferocity of the demo, or seeing how many people self-organized to bring their own materials and carry out their own autonomous actions, as opposed to passively participating in something someone else organized for them. While the jail makes for a clear and easy target, and breaking the isolation it imposes on all the young folks locked inside is important, there are other ways to demonstrate our collective capacity. Could they be rebel dance parties through a gentrifying neighborhood? Or spontaneous infrastructural blockades around the city? Maybe it's better we leave these decisions to those with more vibrant imaginations.

We don't intend to speak condescendingly to those who have dedicated so much of their time and energy into anti-fascist organizing. It is simply that we don't see a future in these repetitive clashes that chip away at our capacities. If we go on the offensive, if we carry with us a fierce critique of the existent instead of just its most virulent defenders, the battlefield might not look so dismal next time we encounter the right.

1. On November 18th 2015 protests over the police killing of Jamar Clark in north Minneapolis escalated into a fierce siege on the 4th Precinct police station. Exits to the station were blockaded while officers were attacked with bottles, stones, and even molotov cocktails. See *Dispatches From Minneapolis 2015* for a lengthy analysis of the protests, available at conflictmn.blackblogs.org

2. On July 9th 2016 a protest over the police killing of Philando Castile took over the freeway in St Paul. Construction materials were dragged across the road while fireworks and stones were thrown at police lines for hours in a standoff.



For the anarchist comrade Santiago Maldonado

Let's make the police and the state disappear!

September 2017 - Chile

Note: On the 20th of October Sergio Maldonado (the brother of Santiago) confirmed, what all of us were afraid of: That the corpse that the cops "found" in the river Chubut is the corpse of comrade Santiago Maldonado. The cops are responsible. The state is responsible. It was them that took Santiago away on the 1st of August from the rebellious area of Cushamen. Now Santiago is not longer one of those that vanished but one of those that were killed.

Introduction: This text from Chile analyses the situation, that followed the arrest and vanishing of the anarchist comrade Santiago Maldonado on the 1st of August. The reflections illuminate the advance of the democratic regime and emphasizes that the contemporary totalitarianism is and its politics of counter-insurgency is a continuation of the repressive practices of the Latin-American dictatorships of the seventies.

This September 1st marked one month since the disappearance of the anarchist comrade Santiago Maldonado at the hands of the police of the National Gendarmerie of Argentina. This took place within the context of the repression against a demonstration that included road blocks made by the Mapuche community Pu Lof in Resistance at Cashamen, in the Argentine province of Chubut.

While the anarchic agitation spread beyond borders, comrades in Argentina took to the streets to spread acts of revolt via propaganda and direct action. With arson attacks against the police, barricades and Molotov cocktails against government buildings, our comrades unleashed their rage at a situation that is as sad as it is real: the bastards have arrested and disappeared an anarchist comrade.

Because Santiago is an anarchist, and not just a young musician and artist, something the press and leftists

conveniently leave out, in denouncing the state repression we make it clear that denial and silencing of the comrade's political identity is another form of disappearance, erasing from the narrative the true motivations of his solidarity presence in the Mapuche community where he was at the time of his arrest. [1]

We have no advice for our comrades in Argentina, we believe in them and their conviction and autonomy to continue transforming their pain into rage, spreading chaos against the world of authority, and deepening and expanding affinities in concrete experiences of confrontation and agitation.

Simultaneously, coordinated informal international action since the announcement of Santiago's arrest and disappearance sends a clear message: he is not alone.

Extermination, Cover-Ups and Psychological Warfare: The Counterinsurgency of the 21st Century Against the Internal Enemies of the Established Order

The arrest and disappearance of Santiago Maldonado is not, as some people might think, an isolated incident. On the contrary, it is the living and current state of capitalist and civilized repression. It is a new episode of the historical confrontation against the forces of law and order.

It is no surprise then that individual Mapuche and anarchists are designated as the new internal enemy within the context of dominion's democratic state. It is well known that the radical struggle of land defense, autonomy and freedom has been transformed over the years into a real danger to the interests of power. As others have stated, it is a new autonomous subversion. Offensive actions of resistance that, combined with the propagation and implementation of ways of living and relationship modes that are contrary to those imposed by the state, capitalism and civilization, build an ant-

agonistic reality that preoccupies power and keeps it busy with its eradication, isolation and extermination. In relation to the above, the present configuration of the conflict includes the updating of tactics that many continue to consider as being exclusive to dictatorial regimes.

The arrest and subsequent disappearance of Santiago at the hands of the police in Argentina on August 1st, as well as the death in Chile of Macarena Valdés [2] – an active opponent of the RP GLocal hydroelectric project who was found dead of an apparent suicide at her home in 2016, days after hit men linked to the company left threatening messages for her family – these are just two recent examples of the continuity of the tactics of counterinsurgency in the 21st century.

In both cases, the state and media cover-ups appear under the guise of a fake suicide in the case of Macarena, and for the protection of police agencies by the State in the case of Santiago, seeking to insert the idea that the comrade was never at the location, or that he continues to enjoy a ‘hippie’ lifestyle elsewhere, or even that he went underground in Chile to carry out guerrilla actions [3]. The Latin American dictatorships responded to complaints regarding cases of missing persons with the same or similar lies and arguments.

This is compounded by the situation of Facundo Jones Huala, lonko (tribal leader) of the Cushamen community and spokesperson for the Mapuche Ancestral Resistance, who was arrested for the second time in Argentina since June 2017. At the same time, the Chilean justice system requested his extradition, accusing him of the attempted embezzlement of a private fund. This was state revenge for his participation in the processes of Mapuche land reclamation. Although the lonko was released in early September, cooperation between Member States for repression and the transfer of internal enemies continue beating their wings with the same counterinsurgency motivations that saw the establishment of Operation Condor in the early 70’s [4].

These are the tactics deployed by 21st century capitalism, which reveal its oppressive and totalitarian essence that seeks the subjection of the entire population and the perpetuation of the social order via the militarization of resisting territories using surveillance, monitoring and phone tapping, undercover agents, infiltrators and collaborators and the imprisonment, torture and disappearance of Mapuches and anarchists at the hands of state agents.

The picture is completed with the complicity of the mass media who contribute to the propagation of false, confusing and misleading information with the

aim of molding a favorable ‘public opinion’ for the validation and continuity of a strategy that is historically well known: the extermination of the projects of struggle that are the embodiment of revolutionaries, subversives, conspirators and communities in conflict.

September Rage and Memory

Today as protagonists of the continuity of the conflict against power and its society, we are facing this previously mentioned strategy. While others assume eternal positions of waiting and victimization, perpetuating their status as spectators of other people’s struggles, the insurrectionists who do not recognize flags or borders continue to focus each within their own territories and with their affinities, on the continuity, deepening and (re) activation of the anarchic threat against power.

The case of comrade Santiago Maldonado is not an ‘excess of repression’ or an ‘abuse of power’. It is power and its repression displaying their sincere intentions to eliminate us. And while others seek refuge in the same State or in the institutionality of the international community, we feel it is important to stress strategies that we can develop to deal with the dynamics of repression and what may come with the worsening of the totalitarian character of democratic regimes.

This is a challenge that we take on in the heat of confrontation and not from the comfort of citizens or reformers as passive observers, for it is the declared enemies of the social order who the enemy will target first, and it is not hard to envisage where they will hyper-vigilantly direct their repressive compass; the normalization of the military presence on the streets, the expansion of citizenist ideologies, joint exercises between military assault groups for urban contexts and the promotion of intelligence operations under the discourse of protecting society by annihilating ‘the enemies of the democracy that has cost us so much to build’.

In Chile, the month of September has left us with other concrete examples of what we have already mentioned. The murder of the anti-authoritarian comrade Claudia López by police bullets on September 11, 1988 – encapuchados (hooded ones) behind the barricade during demonstrations against the beginning of the dictatorship initiated in September 1973 – are another reflection of the emergence of autonomous subversion and anti-authoritarianism in post-dictatorship Chile [5]. In September 2005, in the city of Puerto Montt, José Huenante, a young person of Mapuche origin is detained by police. And in September of 2015, in the town of Alto Hospicio, the

young José Vergara is arrested and taken away in a police car [6]. Since being detained, neither of them have been seen again. Both are currently detainees who have been disappeared under democracy.

One month since the disappearance of comrade Santiago Maldonado, 17 years since the murder of the comrade Claudia López, 118 years since the death in action of the anarcho nihilist comrade Bruno Filippi while attacking a meeting center of the Italian bourgeoisie with an explosive device in September 1919.

Let nothing stop our offensive against authority and those who validate the imposed roles. Do not stop the conflict with those who defend the power!

LET'S CONTINUE TO SPREAD ANARCHIST CONFRONTATION AGAINST ALL AUTHORITY!

Sin Banderas Ni Fronteras,
cell of anti-authoritarian agitation.
Chile, September 2017.

[1] <https://es-contrainfo.espiv.net/?s=ARGENTINA+SANTIAGO&submit.x=0&submit.y=0>

[2] <http://www.mapuexpress.org/?p=13455>

[3] <http://www.nuestrasvoces.com.ar/entendiendo-las-noticias/estan-defendiendo-guerrillero/>

[4] Operation Condor: Cooperation agreement between South American intelligence agencies during the 1970s to eliminate subversive activities in the region.

[5] <https://publicacionrefractario.wordpress.com/2015/09/07/memoria-anticarcelaria-para-claudia-lopez-11-de-septiembre-desde-la-carcel-hasta-la-calle/>

[6] <http://lamatriznoticias.com.ar/jose-huenante-y-jose-vergara-los-detenidos-desaparecidos-en-democracia-de-chile/>



To have one's sight on the enemy

Some contributions on anarchist violence.

June 2016 - Chile

The following text was published in Chile in June 2016 in the fourth issue of the journal "Contra Toda Autoridad". Seeking to share reflections and tensions on the practice of anarchic violence, the text raises the importance of measuring our affinities on the objectives pursued by a violent action and not exclusively by the methods or means used. Together with the above, it proposes a positioning totally valid for our days: Being enemies of this and every society isn't the same as considering all those enemies that live in this society.

The violence as a mean of struggle was used in history from various groups, tendencies and demands. Violence as such is not exclusive to any political position or vision. The materials or tools that are used in its expressions are therefore not part of a certain ideology or vision.

The violence as any tool gets its color, its meaning, its legitimization and its projectuality through those, that give life to it. The sentiment and the reason for its application are obviously part of the theoretical body and the intentions of those, that use it. And if, therefore, groups, visions or diverse tendencies, including antagonists, can use it, it becomes vital to make clear what are the ideas on which it is based.

As those, that claim affinity as a way to face live, we feel connected to violent actions because of their intentions – and not simply because of them happening or the materials with which they are presented.

The violent rupture in the social order of course gets our attention, since it is fresh air against the daily suffocation, if it implicitly or explicitly conveys the destruction of what makes us slaves.

It is not a fetish of violence, nor a pleasure just to grant adrenaline and fun.

Like any tool it is a carrier with which a fundamental idea is set up and we think that this is it what we should recover.

The violence is "our" black and anarchist violence if its purpose is to destroy authority, power and domination in its essence, because it drives forward in the direction of a free horizon, free from hierarchies, submissiveness and exploitation.

The anti-authoritarian violence makes clear that in the in basic aspects of oppression, relations of power and authority are hidden, which we want to fight radically, including also to try to destroy them in our own relations.

The anti-authoritarian positions are therefore destructive and productive at once – they are directed outwards and inwards – because it strives for perfection in order to neither reproduce power in our intimate or daily relationships nor in any form we use for organizing.

For all this we believe that the prerequisite for the use of violence is the identification of the enemy. Only through putting our peephole on the real enemy our violence turns into one that can't be recuperated and this marks its essential difference to any other tendency, that tries to hide among us.

We are enemies of power, of authority and their defenders, either cops, politicians or law-abiding citizens. For them we are enemies of the existing order, enemies of the society, which violently enforces its values, laws and norms. We are enemies of authority and enemies of the exploitation of earth, from which we are all a part.

But being enemies of this or that society isn't the same as considering all those enemies that live in this society. Not every person has the same responsibility for the maintenance of the ruling order: Bourgeois, politicians, judges, cops and journalists were and are explicit targets of the violent anarchist attack, but not any random person, that moves in a city.

That would mean to equalize the responsibility between the exploited and their exploiters, to think and act in

mass categories, which homogenizes and uniforms the others, as if they were all the same, a question, which we reject in practice.

We think that the acting is target-oriented when one knows who or what the enemy is against whom one is willing to fight. Persons become complicit citizens of the existing social order, when they take this position, be it theoretical or in explicit deeds (like the well-known example of the wannabe-cop) and it is in this moment (and not before) that our acting is unleashed against them in contempt.

The anarchist violence with which we feel connected to, doesn't identify the common people that move in a city as targets and doesn't aim at them. We believe that the indiscriminate attack on random passers-by is part and an axis of action of other tendencies that have nothing to do with the rejection of all authority, but on the contrary, are trying to tilt the balance in a direction that favors their desire for power., through eliminating civilians and terrorizing the population.

The black violence that connects us, has never celebrated the death or the injuring of a common person, because it is neither a triumph nor are we indifferent towards it and we think, that one must be capable of learning from these experiences, as much as from the comrades that had to take on such actions, when they had occurred.

Nevertheless, often the rhythms of violence aren't predictable, they can spark in one moment and move away from what was planned and therefore can have the effect that somebody gets affected. It is like this, nobody should be ingenuous, but to assume it in this way does not mean that we look for that purpose. This differentiates an accident from an objective and shows on the long run the closeness or differences with the acting and its motives.

We don't deny the deaths that may still occur or that already happened, there is always a dangerous part in violence or in anarchist ferocity. But that doesn't mean that we don't take precautions or that we defend carelessness in this direction, on the contrary, this is a urgent call to consider in planning, what could lead to an aberration and to act accordingly to avoid it or to minimize the risk.

But despite any unfavorable circumstance, the anarchist violence stays valid, it is a tool that must be defined, analyzed and thought through, but foremost lived – not just as a intuitive mean of expression, but planned ahead with the head and heart in order to ignite the flame inside of us and then in any other material.

Let's spread the conflict and unleash the always black virus!

Let's defend direct action and encourage the comrades that use it!



The nonsense of privacy and the necessity of action

April 2017 - Barcelona

This text appears as an appendix to the pamphlet EXCLUSIÓN -ninguna coincidencia- (Exclusion – no coincidence). It is proposed here as a contribution to the deepening the discussion about DNA, both in an anti-repression context and as social question, especially on the terrain where they inevitably intersect.

Some texts have been written about the use and purpose of DNA in the medical, scientific and forensic fields, showing the link between the intention of these specialist subjects towards and ever codified and controlled present. This is not only laying the foundation for a more efficient judicial system or for genetic pervers to play god in laboratories, but it is especially paving a direction where manipulation under a microscope translates into a project of control of the most vast ambitions. It constructs a path for a future even more in the hands of a few specialists in the service of Power (or who themselves are the embodiment of Power).

Such a realm of specialization, as required by DNA analysis, the investigation into the smallest layers of life, is simply not conceivable. There is no correspondence between this dimension and a sensory life, enriched by imagination, dreams, desires, passions, relationships and wilderness. One is only told about its existence, and in the worst case one learns about its applications during a court case, or reads a sensationalist article about some mad scientist and his sheep. Such powerful yet such speculative knowledge, such a central truth and tool of Power, the dubious principles of which are only understood by so few, but with widespread and imposing consequences for everyone.

The use of this sequence, the supposed most essential and smallest part of life, rides on the blackmail and lie of Progress. Inside the trojan horse of “medical research” and “saving lives”, is a system that aims to penetrate and colonize the depths of our bodies and life. Because what it is, how it is presented, who presents it, how it is used and who uses it, simply are in the service of those who subjugate and sterilize life. Thus the ques-

tions raised and acts proposed against this double helix should not be simply a matter of technical self-defense in a context of repression. Any tool used by Power and thus compatible with it, is in itself Power, thus is something to understand as to avoid its legal repercussion and to better have the means to destroy it.

The nonsense of privacy and the necessity of action

The media lead the discourse on the use of new genetic technologies and control, camouflaging it with the necessity for the safety of people facing indefensible and sensationalist crimes, such as rape and multiple murders, with the aim to allocate more funds to forensic investigation. This shows only one of the aspects of this field, which has the potentiality and intention of control over everyone and their movements.

It is strange that the Interpol manual includes a specific paragraph where the police expresses the necessity of convincing the public of the importance of the use of genetic technologies: it seems to imply that a complete acceptance of its use does still not exist. While other aspects of social control such as cameras and social networks are already accepted and even internalised (since people no longer only tolerate that they are being filmed for their own safety; these same people are now themselves filming to contribute to “public safety”), there continue to be doubts concerning the taking of genetic information, doubts which appeal to the right of privacy.

Beyond the fact that all rights are little “concessions” of power, of which people think they benefit and which could only be given in the framework of structural oppression, privacy itself is a concept strictly connected with the bourgeois perspective of a productive time of work and a time of leisure in one’s personal life. Anarchist ideas dissociate themselves from this perspective, as they do not value time based on productivity but through acts and relationships.

Despite not attributing any value whatsoever to the aforementioned right, it is funny to see how the society which is so concerned with it quickly forgets about it when it comes to using social media as personal diaries. Even in certain contexts of struggle there are people or groups who refer to privacy as a value and to the legality of it as a basis for (digital, technological, etc.) self-defense.

What should bring about a sense of safety should be practices and not the simple fact of privacy, since the discourse needs to be connected, it aims to go beyond guilt and innocence it always ends with the latter prevailing, and as a consequence certain acts are isolated and attract attention.

It is not privacy which brings us to criticise the use of forensic genetics, but rather the obvious perception of it as yet another piece of the mechanism which strives to control ideas, repress actions, regulate flows of merchandise and people, and locks up bodies.

Without ignoring the legal consequences which the refusal of the taking of DNA could have at an individual level, we think the diffusion of this practice on a collective level is necessary to obstruct the creation of these databases. We know that these bases will end up being a typecasting of the most meticulous aspects of identity, with the goal of determining, between genetic information and its expressions, a connection which in advance represses whatever kind of criminality and rebellion.

Which is why we consider it necessary that the theory is accompanied by practice, which could go from the refusal of giving your DNA to identifying and striking the accomplices who sustain the use of these means, to taking good care of physical and cybernetic traces, so that we can continue to be free and wild for many years, weakening the foundations and the structural pillars of the system.

- 4 - PORTUGAL - **Theme park and living laboratory; the future of (two) cities?**
- 9 - ITALY - **Against the TAP, let's block everything**
- 11 - USA - **A Year Of Making Noise**
- 13 - ARGENTINA - **For the anarchist comrade
Santiago Maldonado**
- 16 - CHILE - **To have one's sight on the enemy**
- 19 - SPAIN - **The nonsense of privacy and the necessity of action**

The next issue will be published in February 2018. The deadline for contributions is the 1st of February 2017 and the texts can be send to 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,...