

# ANTI SYSTEMA

PAPER FOR ANARCHY  
AND CONSCIOUS ACTION

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## IN A STRANGLEHOLD: THE BLACKMAIL OF POWER

If you speak of a life free of domination, you are no longer merely told that you are unrealistic and unworldly; many say today that it is too late for that: the destruction of the earth is too devastating, the collapse of the ecosystem can no longer be stopped and civilised humanity has lost all ability to live in autonomy and freedom anyway. Therefore, the order of the day is to curb the destruction of nature.

So it is no longer the omnipresent corruption and seduction of commodity consumption, the indulgence in large and small luxuries that are available to („unfortunately“ only almost) everyone in the shopping malls, which reconciles us with the seemingly inevitable course of events. Hedonism is replaced by blackmail: there is no other way, because anything else would only be worse. State disaster management is in full swing and who, with doomsday rhetoric resounding on all channels, is not concerned with limiting climate change and preventing the total apocalypse, quite pragmatically and taking all scientific expertise into account? Who is not frightened at the sight of the seas of flames blazing in the south and in the next moment hopes for the alleviating effect of renewable energies and possibly also geoengineering? Because if things go on like this... the utopia of another world is impossible anyway... and therefore, if one wants to avoid the great apocalypse, one must pragmatically follow the path of the lesser evil... and support the least harmful management of the ongoing catastrophe. But following the wisdom of the experts means using the same toolbox that created the problem. And so they continue to hold up one part of the problem (new technologies and extractivism) as the solution to the big problem (industrial destruction of the earth).

On the other hand, there remains only blasphemy: because whoever questions the foundations and the continued existence

of these technologies and the industrial system as a whole, which is the cause of the destruction of nature that surrounds us, becomes not only a heretic and skeptic of our current „prosperity“, but also an apocalyptic... because what would still function in this world without a central electricity grid, without extractivist mines and high-tech?

Within just a few generations since the beginning of the Industrial Revolution, this world-spanning industrial system and the ecocidal destruction it has wrought has made continued survival on this planet entirely questionable for future generations. This industrial system consists of a global network of domination that is constantly expanding and based on transporting data, goods and people everywhere and tirelessly. The bizarre point we find ourselves at today is that a disruption in this network of domination is now widely portrayed as something life-threatening. A created traffic jam means that emergency services may not be able to rush to the scene and a cut mobile phone connection means that they may not be able to reach at all. While a disruption of the internet can (still) only be presented to a few as a life-threatening danger to the general public („... and what if it affects the police? And the fire brigade? And the hospital?“), the power grid has become synonymous with life in the consciousness of today's society. The blackout becomes synonymous with the collapse of today's social order. Without electricity, no refrigeration in the supermarkets – at the same time, the great dying in intensive care units and old people's homes, no water from the tap and chaos and looting on the streets. Simultaneously electricity is the blood in the arteries of the industrial system. When the electrical grid is interrupted, the wheels of industrial destruction stand still. This ambivalence is the blackmail of today's civilisation: either you maintain the network of domination or disaster looms.

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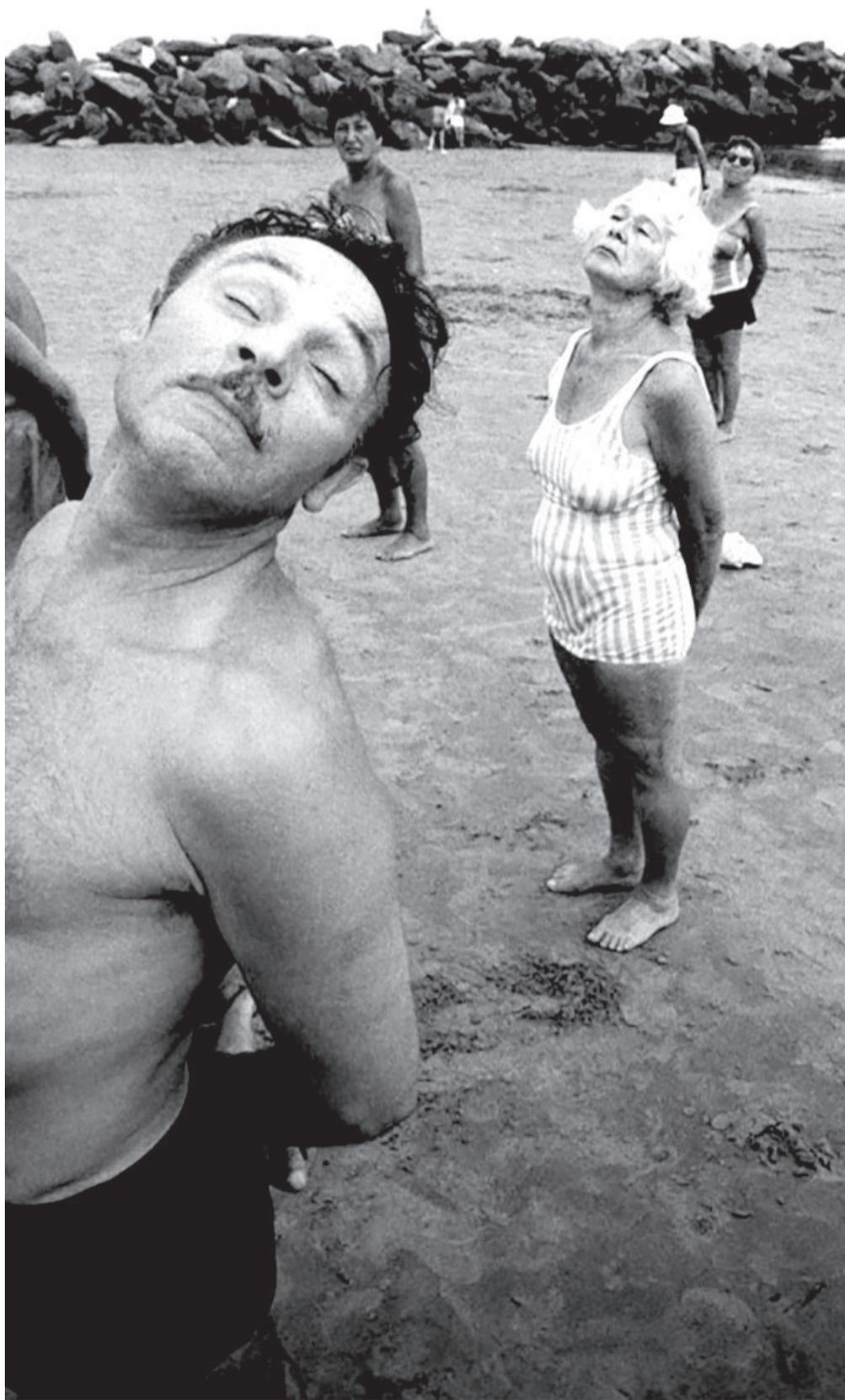
And let's face it: there is no way to break free from this extortionate stranglehold – except by force. The interruption of the central nerve pathways of domination is essential oxygen for any insurgent moment. A century ago, the telegraph and railway lines attracted the attention of insurgents – today, that role is played by the entire telecommunications and energy network. This central network is the backbone of the state and in moments of upheaval the military nature of this network becomes obvious. If it functions without restrictions, a police-military suppression of a riot is child's play. But the mere failure of street lighting can make the repression of a riot a nightmare for the police. This urgency of infrastructural attack in moments of unrest is one thing.

The other thing is the projection into the future, the question of what next. And perhaps it is true that uprisings in the future will have more of a catastrophe, more of an all-sweeping tidal wave leaving behind an unimaginable tabula rasa, rather than a new order. But the new (old) „revolutionary“ orders have too often proved to be our bitterest enemies and their „revolutionary“ leaders and slaves our bloodiest persecutors. Perhaps we can also take away from the pessimism of uprisings in the midst of the catastrophe that surrounds us that their non-hope and non-pretended utopia do not run the risk of helping the next naive hope of an authoritarian utopia to power. The chaos and disruption of an uprising has always been equated with catastrophe – and why not, when catastrophe in its word origin means not only „great misfortune“ but also „collapse“ and „decisive turn of events“ leading to the „downfall of the

hero“? Perhaps this is precisely the crux of the matter, that the heroes (hērōs - gr.: demi-god) of the civilisation that surrounds us are unquestionably technology and science – demi-gods that promise us prosperity, happiness and health. But no doubt any radical upheaval of domination will disrupt the infrastructure of the industrial system and thus challenge their divinity.

**«The bizarre point we find ourselves at today is that a disruption in this network of domination is now widely portrayed as something life-threatening.»**

And will also bring them down? There is no doubt that the industrial world order has made the earth a partly uninhabitable place. We live in hostile environments, drink water from plastic bottles and eat pills for health. The survival of billions of people in housing silos within metropolises of millions is only possible thanks to this semi-divine technology. But what follows from this? That we are too afraid of the consequences of a radical upheaval or too uncreative to imagine a different world? That we are too alienated from nature and earth and do not long for survival far from supermarkets and freezers? Or that we even want a proposed solution or plan that explains to us point by point how a deindustrialised life in freedom on a planet destroyed by industry works?



If the latter, we will run into the arms of de-growth capitalists preaching minimalism and critics of consumption, who are pessimistic enough to prepare for a catastrophic scenario and at the same time try to guarantee even in this scenario that it is still the same people (i.e. themselves) who are in charge in a catastrophe-ridden world. If, on the other hand, we understand anarchy as a conflictual tension towards freedom, this can only mean for us that the question of how to survive in the future is also an open social question: for if there is a lack of food, it must be organised, grown, hunted, plundered or procured. And there is no one solution to this; this is a social problem that can be solved in thousands and thousands of different ways at the same time. And to think that we have to fix one solution in advance says a lot about our alienation and inner colonisation. Because it's true, to philosophise about autonomy while you have never provided (each other) with food is a state of alienation. Our skills, our knowledge and our relationship to the earth has been destroyed, this is part of colonisation, and to speak of revolt within the industrial catastrophe means also to try to overcome this alienation and dispossession, at least partly. This applies just as much to other areas such as health care. To prevent such an attempt from joining the ranks of authoritarian utopias, we focus on two points: Autonomy and decentralisation. Both are mutually dependent. Autonomy in that it is important to solve needs such as food and health in a self-organised and direct way, to address them or to coordinate with others in the first person to do so. Decentralisation in that one's approaches are not generalised or imposed over the heads of others instead of oneself. Thus, the independence and self-organisation that one can already try out in small and large groups is also the core of autonomy and decentralisation, which necessarily implies a life free from imposition and colonisation.

This way of thinking and acting is ultimately a certain mentality of autonomy that places no hope in a higher authority and relies on it already protecting and providing for it.

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This mentality is an appropriation and practice of autonomous self-organisation, also for the purpose of violence. The state as an institutional monopoly of violence has always deprived us of any possibility and capacity for self-organisation. And just as today the state-administered energy and telecommunications network is regarded as the bringer of salvation and the provider and protector of us all, on which we are ultimately made so dependent that we are ultimately blackmailed into maintaining it, so too the lordly, military or religious authorities of the monopoly of violence have always been regarded as protectors against all kinds of hostile evils: the imperial army protected against the invasion of barbarians or the war of enemy armies and the prayers of the priest protected against the punishment of God. Contrast this with a mentality of autonomy and the collective breaking away from the structure of domination: Even out of a state of alienation and dispossession – coming together, attacking, but also being equipped for an autonomous life... perhaps we have much to learn from the maroons and quilombos who fled after violent slave uprisings in North and South America and lived an autonomous life in constant struggle against the slave society... A proliferation and intensification of autonomy and decentralisation within social conflict, then, can also equip us for various perhaps unimagined moments and allow us and others to open windows and fractures towards a broader revolt and unfamiliar freedom.

## **AN ONGOING DISCUSSION: WHAT AM I FIGHTING FOR OR AGAINST?**

It is a discussion we would do well to have first with ourselves. Not just now and then over coffee and cake when we are idle, but at regular intervals and with full awareness. In the ‚heat of the moment‘, such debates tend to take a back seat, because there is little time and space to ask ourselves fundamental questions. Some may be quick to wave off when this or similar uncomfortable questions are thrown into the room. The need to organise for the next (re)action always seems to take precedence and be more important. But this behaviour leads to the reproduction of common politics. So if we don't follow a political programme, a manifesto, that restricts individual freedom of choice, we have to take other paths and face the inconveniences.

Where politics is practised and aspired to, a cycle of patterns of action quickly emerges from which there is little escape. It is like a hamster wheel, which at best is set in motion by one's own actions, but which can never really come to rest and stop. It is the circumstances and the self-imposed individual and collective pressure to perform that keep the wheel turning. It often turns for its own sake. Free choice, personal initiative and open debate are then rather unwelcome, because one would risk questioning oneself as a whole. It is more pragmatic to reproduce the rehearsed and tested narratives over and over again. But what are we really fighting for in this endless marathon from plenary session to plenary session, from one meeting to the next? What

am I fighting for and how, as an individual and as a group? And against what?

Let's assume that we have already acquired a set of anarchist ideas and perspectives that we want to implement in our everyday lives, looking longingly towards the „sun of the future“ (a term used by many anarchists in the early 20th century to describe the anarchist utopia). But what can this mean for anti-authoritarians? One expression of authority is the state, which is a collection of different people and institutions with different (capitalist) interests and ideas. This is expressed in liberal, repressive, fascist, democratic or authoritarian ways, depending on the tastes of the temporary rulers. Any expression of power, which every form of state needs, can only be beneficial to a few. This part of society will then do everything in its power not to lose its status. The disadvantaged, on the other hand, will try to free themselves from their entrenched position, e.g. to share in the wealth, or they will try to take power by force for their political interests. This is an example of an entrenched pattern that has polarised and divided society since the beginning of civilisation. But to be against the state and its power can only mean to question its power and any other power and to see its defenders for what they are: Enemies of freedom. So our conclusion could be this: The negation of the physical and mental existence of the state and of domination.

Too often, however, our actions appeal to the good will of those in power. We want to be heard, we beg for their attention, we crave their compassion. Apart from the fact that it acknowledges Dominion, such thinking is a colossal mistake. Dominion has not the slightest interest in freeing us from anything. Not from suffering, not from exploitation. Its power rests on our shoulders and our cooperation. It will do nothing to bring us to their level. For them we are the branded, the damned. We will never be equal to the rulers and they will never listen to us. We speak different languages because we have different starting points and different dreams of life. They may make concessions to us from time to time, but only to preserve themselves. It is a presumptuous and fatal mistake to believe that recognising and appealing to the power of the powerful will change anything fundamental for the excluded. Fighting authority with one's own means may seem conclusive at first glance, but, for example, the establishment of a reactionary „counter-power“ to the ruling power can only inevitably mean the establishment of new hierarchies, oppression and violence, only in a slightly different form.

So we fight for life, for freedom, against the authorities... As declared enemies of the state, we should have lost all faith, both religious faith... but above all faith in the state and all its supporters, right? In theory, yes. If it weren't for the fact that, especially in the case of repression, the strategy of weighing things up often comes into play. That is to say, tactics; the hope that mercy will prevail because the laws must be respected and the judges can perhaps be persuaded otherwise with „facts“.

**„When anarchy comes  
the whole world will  
change  
and governments  
will be but a memory of  
the shameful past.**

**The hated frontiers will  
disappear  
like priests and soldiers  
and only the ideal will  
remain in the world  
that inspires us**

**And then in the heart  
when we think of the  
future,  
the oppression  
and suffering will cease“.**

*(Quando l'Anarchia verrà -  
Sante Ferrini, Italy, ca. 1870)*

But even in such a situation, where you are at the mercy of others, you can learn to maintain your dignity and try to keep your ideas alive. To do this, we need to discuss the various aspects of joint action with our closest allies beforehand, and perhaps simply play out certain scenarios.



The exaggerated slogans and the imposing appearance and supposedly militant behaviour at demonstrations, the clever and self-confident chatter at plenums, quickly evaporate when the handcuffs click and you are alone at the mercy of the pigs, knowing that perhaps a few years (tenths) in prison will result. And yes, no well-meaning slogans like „You are not alone“ will help... because you just have to be aware that you are alone, that you will stay alone for the time being and that you have to deal with it. A misguided „feel-good activist mentality“ will fizzle out in the cell at the very latest, when you have to beg for something from the locker.

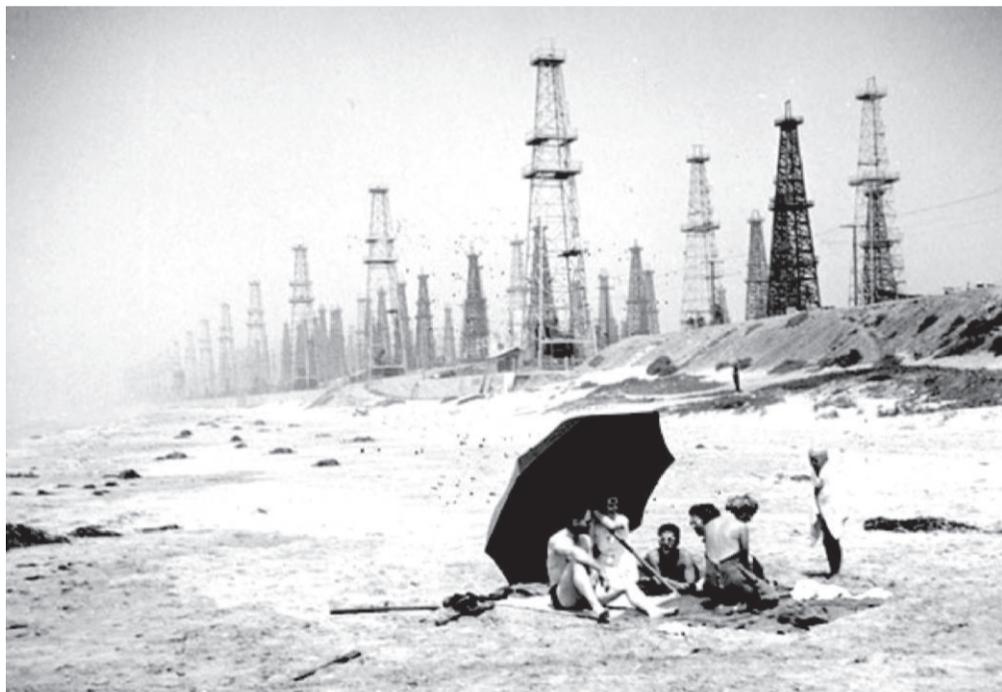
It is understandable and human to want to get out of such a situation somehow, but at any price? To have no expectations of the state and its justice system also means to be able to bear the consequences, or at least to try. Even if the repressive authorities have been learning all the time since they came into existence and seem to be a superior force, we still have a playing field and possibilities for action. The social tensions in this country are too low to justify extreme state measures, and this could only encourage us to bring these tensions to the boiling point offensively, without being directly and immediately

exposed to extreme repression. Yes, we can and must act, cunningly, wisely and in accordance with our ideas. If we are caught, the punishment of imprisonment serves mainly to make the accused distance themselves from their actions and ideas and show remorse.

Standing behind the deeds does not necessarily and only mean claiming them in court, but it does at least mean not discrediting them in the vague hope of getting a better deal. It is not about clear-cut defamation, such as expressing remorse, but about more perfidious tactical strategies: for example, putting one's own person in a certain light in order to be able to sell it better to the justice system. „It is legitimate to express one's opinion, and one is actually quite well-behaved because one leads a normal life and has no criminal record, for example...“. Such and similar statements or patterns of behaviour are neither confessions nor collaborations, and therefore appear „harmless“ at first glance. However, they foreground acceptable innocence and relegate subversive ideas to an annoying appendage. Of course, this is mostly done for reasons of personal damage control, not wanting to end up in jail and, frankly,

being afraid of it. Very few people are not afraid, let alone want to go to jail, but for enemies of the state this can be the consequence, and then it would be good for everyone to have thoroughly considered whether and how to deal with this extraordinary emotional situation so as not to break down as a result. Well-meaning and honest conversations sharpen the dagger we might otherwise put between our teeth.

The naivete and blind faith that may be present in some aspects of our actions can, in the worst case, lead to a situation where those closest to us have to withhold their support because the behaviour just described makes it even more difficult to show solidarity. The point here is not to lose the fear of repression, but not to let it dominate completely. Ultimately, one should think twice before taking action if one does not know how to deal with the consequences, or worse, if one cannot even assess them. The prudent responsibility that one takes or does not take in this case concerns in particular the companions with whom one wishes to share the dangers. The answer to the question in the title therefore requires not only theory but also action.



## LET'S GIVE WEIGHT TO THE WORDS

*Foreword by Stecco from  
„I giorni e le notti.  
#8, Anarchist Magazine - October 2018“:*

*„This text is about the concept of responsibility between individuals and communities, between comrades, in relation to the world as we want it. As in other recent texts circulating in the anarchist movement, there is a common sentiment of trying to illuminate principles, methods and dreams that strengthen and improve our actions as anarchists. I do not claim to be exhaustive on such a complex issue that touches on delicate aspects. Responsibility can be seen from different angles and I am sure that I will not be able to see them all. I will therefore concentrate on the points that seem to me to be the most urgent, and consider this text as a stimulus for reflection among the Companions. It is a text in which I do not intend to give an outline. My aim is to make a contribution, a wealth of reflections that stimulate me precisely on this delicate subject.“*

Dealing with the issue of responsibility today means, above all, dealing with the doctrine of irresponsibility that has been organising this society for some time. By irresponsibility, I mean the goal set by the state, by those in power, and also by science, of driving the exploited to ever greater inattention to the various social problems that afflict the whole of humanity. A never-ending task, so that people stop caring about the impending and imminent social changes. So that they stop thinking more and more. So that they believe that it is not possible to live and organise life without this social structure. In short, responsibility is to be passed on to others, and nowadays more than ever to some kind of technician. Of course, this development also affects interpersonal relations in all their facets.

As anarchists, we criticise all those who do not rebel, all those who doze off, all those who take part in abominable projects, all those who want to lead us straight into an ever more terrible world. We do not want to surrender to the course of events. But we who are born into this time are shaped, influenced, have a certain lifestyle. We are surrounded by a morality based on authoritarianism, violence and also irresponsibility. All this is the reason why we are confronted with such problems. One step towards improving the current situation is to have a clear idea of responsibility. If being an anarchist means being conscious people fighting for freedom, then this means the highest degree of individual responsibility for what we say and do. With rebellion we try to get out of this dark hole, and with constant awareness we try to direct the rebellion into

a world as we want it to be. This also means having other relationships than those dictated by society, in order to strengthen our anarchist intervention as such. We try to influence reality and bring it closer to freedom through the clarity of our intentions and goals.

A concept of freedom, a society where each person is responsible. But to whom? To whom is a free man responsible? To a stranger? To the whole of society? No one has to answer to any law, any justice, any public opinion. So what can we expect? We know very well that human relations, especially between comrades, should be based on fundamental concepts that correspond to the ideas we are trying to promote: Respect, mutual support, responsibility, including political responsibility, and last but not least, respect for agreements made between individuals. This last point is the result of exchanges between all the Allies. It is on this occasion that we establish the general guidelines for any human activity, whether it be projects to be developed, the way to deal with a difficult situation, the way to conduct love relationships, and so on. They are balanced, thoughtful, profound, honest and critical words that are the same for everyone.

If any of the above is missing, the risk of the free agreement failing, breaking down or being terminated increases, and with it the risk of not achieving the goals set. Worse, trust can dissolve into confrontation and separation, i.e. when separation is dictated by negative factors that are harmful to all allies. The alliance may be explicit or implicit. The latter deserves special attention. For example: When a proposal of any kind is made public, it is generally expected that those who make the proposal will take responsibility for it, and that those who consider it valid will act as supporters or flywheels, without the need for structures or formalisms. We know that this is not always the case, but I think that this aspect should be taken into account or deserves more attention. If suggestions are not taken seriously, this can lead to mistrust and difficult moments over time.

In today's world, words are all too easily blown away by the wind: words that carry weight, words that are often also linked to the history of past struggles, words that are meant to make us aware that certain words have consequences, that when one uses them, one can expect a positive or negative response, but always a consequence: words also have their essence. This is a very subtle point of view because it can be suggested again and again in different situations among the comrades.

What if someone doesn't take responsibility for the damage you've done and your



irresponsibility? I believe that among comrades we must always experiment and find new tools, including cultural ones, in order to have the clearest possible ideas, given by life experience, to deal seriously with the everyday problems that surround us. Today people say that certain things didn't happen in the past. But that is not true. When we read the biographies and stories of vehicle:ins, we see that certain events did happen in the past. So if we think about the anarchist movement of the past and assume that certain incidents never happened, we are wrong, because that would be glorifying an almost perfect past, a purer anarchism. In reality, there have been moments of intense activity in our movement, when there was the strength to achieve the desired radical change, as well as moments of strong internal and sad struggles, or specific incidents of particular gravity. All these experiences have drained a great deal of energy from the struggle. We are sure that these events were approached with responsibility, with a great will and seriousness to fight among the Companions to overcome the obstacles imposed by the moment. Certainly, coexistence among the Companions was different, more protected from a number of negative dynamics and not yet so influenced by the rapid changes and brutalisation of today's society.

Discussion, constant exchange, learning and, above all, the experience of healthy relationships, the desire and interest to face life's questions anew every day can help to consciously take responsibility for mistakes and other failures. When trust has been





abused or betrayed, it is all the more difficult, if not impossible, to repair the damage, and it is neither desirable to look the other way in such situations, nor to assume the infinite goodness of those involved. At the same time, I think we should approach the problems with some understanding and without prejudice: Confrontation is not always the best way to point out or solve a problem. Among ourselves: how important is it to know that a sister or brother is returning to old ways, aware of the problems she/he has caused? How unifying can it be to look each other in the eye again and feel stronger than before, to embrace each other again in spite of everything? Wouldn't that be desirable? An insight that can help strengthen relationships that would otherwise never find their way back.

***«If being an anarchist means being conscious people fighting for freedom, then this means the highest degree of individual responsibility for what we say and do.»***

What might be a helpful factor in developing an awareness of one's own responsibility for the harm or omission caused? Certainly it is the recognition of the person or collective who has suffered the harm. To feel and share a community as one's own, of all who have contributed, can be a way of undoing the damage. If everyone pulls their own weight without looking anyone in the eye, there is no way to recognise each other. Pursuing only one's own interests can lead astray, because as human beings we are related to each other. There is no individual who is not related to someone else. Therefore, as anarchists, we need to have a set of tools to recognise certain behaviours, negative words and actions. We also know that this is not always the case. Our character, our sensibilities and our experiences have an influence on how we see what exists that should not be underestimated. What's more, we won't get very far if poison, rumours, prejudice and mistrust are spread between us. And those who want to get us into trouble know exactly how and where to strike: with dirty tricks.

Mika Etchébèhere, the only female commander of the POUM in the Spanish Civil War, describes an important detail of life in the trenches in her autobiographical book „My War in Spain“. Just before an attack on the Francoist front, during a nerve-wracking waiting period, and after she had given all the instructions for the war of positions, one of the most important pieces of advice she gave to her comrades was, in her opinion, to avoid gossip among the militia. The word she used

for this was just that: gossip. We all know what we are talking about: all these words scattered to the winds, without any practical or determined aim to solve the problems of the thousand and one different situations. Criticism that is only negative, that hides and devalues the positive, that poisons relationships, that loses the „objectivity“ of problems and makes them personal, that creates fronts, all this happens between us.

I believe that these practices are the order of the day in our movement today and are spreading dramatically. Where there is room for heated debate, where there is an interest in getting to know each other without indulging in gossip, whoever and however, where there is a desire to understand the sensitivities of the companions, how they move, how they deal with the various difficulties, all this is increasingly mixed with gossip, paper wars of words or, worse, the world of Internet sites, chats and the like.

On this point, I think it is a „collective“ responsibility to try to take up these practices and put them back where they belong: on the dung heap. By collective responsibility I don't mean the debate of the 1920s and 1930s about the platformist proposal for the anarchist movement that came from Makhno and other comrades to raise the question of organisation. Here the problem is not one of organisation, but one of recognition between communities and thus individuals trying to analyse the problems as best they can and find common ground to move forward in struggle, with the characteristics I mentioned earlier: Support, respect, etc. If there is not this desire for recognition, then there is a tendency to seek distance in a one-sided way, to turn up one's nose at a misspelled word in a text, at unclear terms, or even at the fact that they are considered harmful when they could open up a new discussion. That's why I think constant discussion is necessary and constructive. Being affected can also help us to recognise and understand each other. Perhaps ways can be shared, with some more, with others less, but without complicating or poisoning the work of others. Openness is a good ingredient. If we do not feel accountable for what we say and do, even if we know each other as „anarchists from here and there“ or through newspapers, websites, etc., trust will diminish over time and distrust between groups and individuals will grow. Thinking ahead can avoid problems. By this I mean considering the implications of what we say and do, especially when it comes to serious issues, where bad words and the inability to understand them bring the risk of danger and divisions that are never healthy between comrades.

The debate must be as clear and transparent as possible, on the issues we want to discuss in depth, and in all forms of propaganda and argument. At the moment this does not seem to be the case in our movement: The effort to be together does not always seem to be a common and achievable goal. As if it

is bad for anarchists to be many, aware of their differences and with the same or similar goals, although I think it is always desirable to enlarge our movement and to give more influence to our ideas, for a radical change of society and also for something that some no longer believe in, the social revolution. By „many“ I don't mean a big movement, a mass movement, where the aim is to increase rather than to fight, where the aim is to formalise the structure rather than to make it qualitative. It is a question of directing the debate and the actions of the comrades towards quality rather than quantity. Simply strengthening relations between comrades and groups is not an issue that can be put aside. I will not give up and I will not be defeated, especially at this moment when the society around us is at its worst.

***«We don't have to prove anything to anyone, we are what we are and nobody forced us to be anarchists, because being an anarchist is probably the most difficult thing of all.»***

If we do not see the harm and suffering we cause each other, how can we pass on our ideas that we believe are important for everyone on the path to freedom? If we are the first to use the methods of this sick society, what proposals for a different life can we articulate? It is frightening and exhausting to find new ways that are free and constructive, but must we take the easiest and most destructive way? Only we can feel responsible for our fellow human beings and find solutions. The state wants to destroy us, that much is clear. Do we want to give it this satisfaction or do we want to strengthen solidarity, close, compact, with a thousand different projects and struggles? I think we also have a historical responsibility. Some will say that sounds romantic, but it's not. It's about remembering how many people gave their lives to fight for the ideas we believe we can pass on today. It was determined, serious and courageous men and women who dedicated themselves to anarchy. Again, we should feel responsible for everything we do and say. We don't have to prove anything to anyone, we are what we are and nobody forced us to be anarchists, because being an anarchist is probably the most difficult thing of all. So I think we have to be consistent in what we say, in what we agree among ourselves and in what we proclaim. The ideas we proclaim in a thousand different ways have to carry weight, otherwise no one will take us seriously, least of all ourselves.

Malatesta once wrote about the crime against Matteotti (an Italian anti-fascist who was murdered on Mussolini's orders. The assassination in 1924 is considered the beginning of the dictatorship): „And we are ashamed as human beings and as Italians of



this terrible fact...“. Some comrades criticised him because this „Italian“ sounded patriotic. Malatesta replied that the „Italians“ was not linked to the fatherland, that is, to a moment of confusion on the part of the companion, but to a sense of responsibility, because this murder was close to him, it was up to him and to all the comrades living in Italy at that time to give a firm answer to the fascists and to the state that protected them. This sense of responsibility must be understood even more in relation to events in individual cities and regions, where, depending on the situation, we can act directly against certain injustices. Here we must not hide our shortcomings and we must be aware that the fewer reactions there are, the more the other side will be able to pursue its goals, while the signals of resistance to barbarism from our side will become weaker and weaker.

Clear words, someone once wrote, not only to our enemies, but also to ourselves. May they be hard, respectful, honest and direct, in order to find solutions to eliminate injustice, abuse and slander, because that is what has happened among us.

Responsibility is a broad and deep concept that we draw from the most conscious form of freedom. In it we are all obliged to be accountable to ourselves and to others. This is true in love, in friendship, in struggle. It is a value we seek to promote throughout society in order to improve the human condition itself. Let us start with ourselves and in our environment. Among ourselves we want to be creative, with the exploited we want to rebel, with our eternal enemies we have nothing to offer but to be forgotten.

*Stevco*



# COP CITY WILL NEVER BE BUILT!



A banner dropped in Eugene, OR this past February read “*Against Cop City and Its World.*” These words have come to echo throughout Atlanta and across Turtle Island<sup>1</sup>, indicating that the struggle extends far beyond the construction of this particular police facility. But what exactly is “*the world*” of Cop City?

One interpretation has to do with the strategy of secondary and tertiary targeting. This past winter, night owls across the country have set their sights beyond the state officials behind the Cop City project, focusing instead on the contractors hired to build it and the banks and corporations funding it. This is a practical approach to stopping this specific project — sabotaging the offices of contractors like Atlas and *Brasfield & Gorrie* is intended to put pressure on them to drop their contract with Atlanta, which would make it harder for the city to move forward with its plans.

Many of the communiques accompanying the actions we’ve seen this season state this as their goal. A claim for an action against an Atlas office in Detroit included the warning, “*Atlas, until you stop supporting Cop City, there will be no safe corner for you on Turtle Island.*” A communique out of Indiana writes that all executives and property of Atlas should be considered legitimate targets “*until Atlas publicly announces that it will no longer work on the project.*”<sup>2</sup>

Additional communiques from this winter’s solidarity actions with Atlanta — to our knowledge, only a handful of claimed actions took place that were not Atlanta-related — clarify their opposition not just to Cop City but to the world that needs it. In many cases, they do this by drawing connections in writing to additional struggles that the authors see as interconnected. In other cases, this projectuality that aims to destroy both Cop City and the world that makes it possible is embodied in the choice of target. Many of this winter’s actions expanded from the more

“*precise*” choice of targets like *Atlas* offices and into the wider world of exploitation and domination, which, after all, would likely just find a replacement for Atlas elsewhere if the contract was dropped. This is not to minimize the significance of actions against contractors, but rather to consider some critical questions being raised<sup>3</sup> and experimented<sup>4</sup> with through action, a powerful and beautiful dynamic that we were happy to see growing this winter.

Night owls in the Ozarks sabotaged “*four forest-killing machines,*” writing that their action was taken in solidarity with “*forests under siege everywhere*” as well as with the Atlanta forest. This thought was echoed later by Portland anarchists, who similarly took up a solidarity action that burned a machine unrelated to the specific contractors of Cop City. Other actions, like ones in Durham and Oakland, were dedicated to Tortiguaita<sup>5</sup>, who was murdered in the Atlanta forest in January, as well as to Tyre Nichols and others recently executed by the police.

Anarchists in Denver remind us that that the violence of US-based private extraction companies extends beyond US colonial borders, acknowledging “*the murder of three land defenders in Honduras since the beginning of the year.*” In another communique, Brooklyn anarchists included shoutouts to “*the struggles in Latin America, the Palestinian struggle and the struggles against exploitation the world over*” alongside their solidarity with Atlanta.

But there are also ways in which these struggles, regions, and systems of oppression are materially and logistically interconnected. A handful of actions in solidarity with Stop Cop City have turned their focus to this aspect of Cop City’s world. In a communique about an action against *Norfolk Southern* (NS), three weeks after the catastrophic derailment in East Palestine, Ohio, anarchists in Philly wrote that they chose this target not only because NS is itself a funder of Cop City, but because “*large*

1 Turtle Island is the name for the earth or North America used by some indigenous people of North America.

2 Apparently Atlas actually terminated its contract with Cop City in July.

3 <https://scenes.noblogs.org/post/2023/03/16/on-easy-answers/>

4 <https://scenes.noblogs.org/post/2023/04/01/friendly-additions-to-an-earnest-proposal/>

5 Tortiguaita is the nickname of the person who was killed by cops in the Atlanta Forest on 18.01.23 by 57 gunshots.

shipping companies like NS are the circulatory system of industrial colonialism.” The authors illustrate this by discussing how rail and other logistics provide the means through which industrial agriculturists move their soy and corn, loggers get lumber to and from mills, and Amazon gets shipping containers from ships to distribution centers.

*“Perhaps NS funds cop city because they understand both how crucial they are in building a dead world and exactly how vulnerable they are.”*

There’s been a lot of talk of winning with regard to the fight in the forest, but in a world whose brutal domination and exploitation extends so much further than one police facility in one city, what exactly constitutes a victory? If *Brasfield & Gorrie* drop the contract, is it still a win if a new company then gets hired to do the same thing? If this police training facility is never built in Atlanta, but is built somewhere else instead, should we call that winning? What exactly are actions accomplishing if their perspective is confined to winning a campaign goal?

Any particular struggle against a specific manifestation of domination will have its ebbs and flows — triumphant moments, waves of repression, and responses to that repression. Moments of success and failure happen throughout a particular struggle, not merely at the end of it. Memories of past struggles can be used as a weapon, too, whether to avenge our fallen comrades or to send a kind of smoke signal that the will to rebel endures.

Projectuality is a word the insurrectionary anarchist tradition uses to describe the longterm and contextual dimensions of the projects that rebels take up, and how we make sure these projects take us to, and help us create, the places we want to go. This often includes fighting against a particular project the state is proposing, but is not confined to responding to the initiatives of those in power.

Our conception of victory and defeat must similarly extend beyond the immediate goal. For one thing, to say that nothing is truly a victory while capitalism is still intact is not just an ideological flourish, but quite literal. It is a commitment to continue fighting against all forms of domination and to resist recuperation at any cost. From resource extraction projects to new prison construction, in the rare cases in which we do succeed in stopping a particular thing from happening, the state and capital tend to simply shuffle things around until they get what they needed from that project through other means. When the state

is just giving us the stick, it can be difficult to remember that the carrot is just as dangerous

For examples of how to move through these peaks and valleys, we can look to those who have kept fighting long after a particular phase of the struggle has ended. In a recent communique in solidarity with Tortiguita, comrades resisting a nuclear waste storage project in Bure (France) wrote:

*“We have taken the occasion of the fifth anniversary of the evacuation of the forest [in Bure] to show that we have neither forgotten nor forgiven what they did. And that they are mistaken if they think they have hunted us and defeated us forever.”*

In torching an ANDRA transmission pylon near Bure, the writers aimed not specifically at the corporation (CIGEO) that drove the police to evict the forest occupation, but rather “deliberately place[d] our action in the context of a series of attacks carried out last year against measuring stations intended to collect geological, hydrological and meteorological data.” This choice of target comes from observing that “these structures are of paramount strategic importance in the current development phase of the project given that the data collected, for example for environmental impact studies, alone constitute a necessary basis in the creation authorization procedures. Thus, destroying them, putting them out of service, are and will inevitably be a thorn in the side of the ‘smooth running of the CIGEO project.’”

***«The most significant struggles are ones that are approached not with an expectation of “winning,” but rather with an eye towards how to spread practices of lived anarchy and struggle, how to build capacity as individuals and networks, and what can be taken from this struggle into the next.»***



“*And its world*” is adopted from the slogan accompanying the struggle to halt the airport slated for development in Notre-des-Landes, France, this past decade. Proponents of the ZAD (“zone to defend”) saw the horizon of victory squashed there after a long, brutal, and dedicated fight. After the state announced that they were no longer planning to build the airport, the fixation among certain participants in the struggle on securing their hold on this particular piece of land led them to effectively recuperate their own struggle. The long and violently repressed fight against another airport in Atenco, Mexico State ended when the current progressive president AMLO was elected. He was able to claim the victory of cancelling the contentious project in the name of the popular struggle, carrying out mediatized “consultations” with the affected communities, and then proceeded to build the airport elsewhere. His government has proceeded to use the support garnered from this strategic concession to pave the way for further industrialization and militarization across the country.

Both of these struggles cost the state and the corporations behind the projects dearly, and both live on in the multitudes of actions that took place against the world that made the proposed airports possible. The claims of “victory” are attempts to rewrite these stories of struggle, and the heavy costs suffered by the rebels, as part of the necessary democratic process of checks and balances within the power structure. From unions to politicians to social movement leaders, opportunists everywhere seek to pacify our intransigent struggles with “winning strategies”.

Specific struggles are part of the fight against domination, but the whole cannot be reduced to the sum of its parts — this fight is also long, intergenerational, and cyclical. Out of the endless daily miseries of this world, choosing where to draw lines in the sand enables rebellious energy to coalesce and build on itself. The most significant struggles are ones that are approached not with an expectation of “winning,” but rather with an eye towards how to spread practices of lived anarchy and struggle, how to build capacity as individuals and networks, and what can be taken from this struggle into the next. The words “*Cop City will never be built*” evokes a powerful and transformative commitment to fight to the end, to refuse surrender. The fact that there is no end, that the fight against domination cannot be reduced to a single target, but is a tension that must be created and maintained, doesn’t make this specific fight any less important.

The only way to really do away with the world of Cop City is through profound revolutionary upheaval, an insurrectional process that goes so far that normalcy can’t return. The fight to defend the Atlanta forest has disrupted the social peace that those in power reimposed following the 2020 uprisings for Black lives and against the police. The combative struggle against Cop City lays the social groundwork for insurrection, spreads indomitable practices and ideas, and provides anarchists with the experiences of autonomous self-organization that will be needed to decisively intervene when widespread social revolt comes knocking.

Along these lines, the epic mass action on March 5th during the Week of Action in Atlanta was in itself a major milestone. That a combative crowd was able to force police out of their own outpost and then burn it down in front of them in broad daylight — unprecedented in the US as far as we know — potentially opens up vast new fields of action for those with the courage and ability to pursue them.

The publication *Avis de tempetes*



**All named companies are involved in the construction and financing of the Cop City - Atlanta (USA):**

[scenes.noblogs.org]

Atlanta, 1.7. :

Three police cars damaged and eight police motorbikes set on fire.

Bay Area, 1.7. :

Four Bank of America ATMs damaged, „Stop Cop City / ACAB“ spray-painted.

Atlanta, 2.7. :

Cop City architect and lender each privately visited home and tyres slashed.

New Orleans, 2.7. :

Golf course sabotaged in solidarity with Cop City fight.

Atlanta, 3.7. :

Private home of Brasfield & Gorrie executive spray-painted.

Atlanta, 4.7: Two construction machines by Brent Scarbrough torched at day light.

Berkeley, 9.7. :

Three Bank of America ATMs smashed, „STOP COP CITY R.I.P TORT“ spray-painted.

Oakland, 9.7. :

Windows of UPS smashed.

Michigan, 13. 7. :

Chase Bank damaged, „DROP COP CITY“ and „VIVA TORTUGUITA““sprayed.

Williston, 9.7. :

Atlas offices damaged. Atlas announces the next day they are no longer involved in the Cop City project.

2018 essay *“Without Victory, Nor Defeat”* argues that the logic of victory and defeat comes from politics, i.e. activities that distribute power relations and status among individuals. Anarchy, the beautiful idea, abjures the realm of politics and proposes instead to live and fight in a state of tension towards freedom and the destruction of power relations. The only defeat is submission, resigning ourselves to the world of policing, Cop City or no; and as all those who put their freedom on the line showed us this winter, that seems unlikely to ever happen.

*“Contrary to cats, we indeed only have one life,  
and we dare to say that it is during this life  
– the only one we have –  
what matters is to fight, to live that tension  
towards the destruction of authority.  
It’s by moving, moving on the path  
we have chosen, that we live up to ourselves,  
that we become what we are.  
It is the quality that bursts into our life,  
the quality of actions and ideas  
that go hand in hand.  
Victory or defeat have no place here,  
only persisting or abandoning,  
perseverance or resignation, passionate love  
and hate or obliteration to politics.”*

from: *Night Owls* #4

Somewhere, 21.8. :  
„Nationwide“ insurance office  
attacked with rocks and paint.

Milwaukee, 30.8. :  
Truck set on fire by Vertiv,  
which makes military and police  
technology, including for Atlanta  
cops. „Cop City is everywhere, so  
our resistance will be everywhere.“

Ashville, 6.9. :  
Cop car torched by „March 5th  
Movement“.

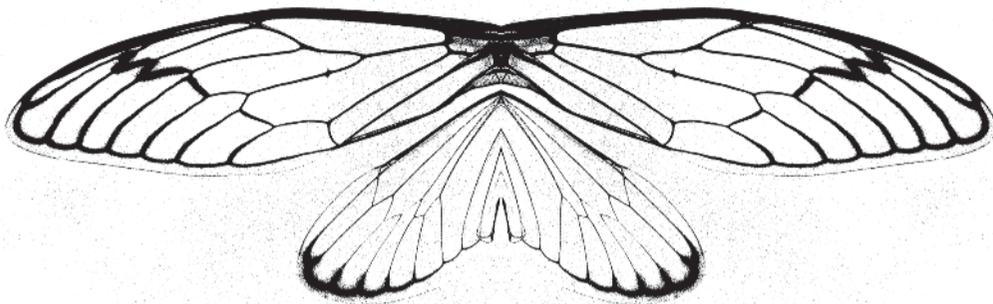
Atlanta, 9.9. :  
Norfolk Southern train infras-  
tructure sabotaged by setting fire to  
signal box.

Olympia, 11.9. :  
Inspire Brands LLC office  
smashed.

Chicago, 20.9. :  
„A hundred queer anarchist  
criminals“ celebrate a sex orgy on  
a golf course in solidarity with the  
Weelaunee Forest.



In memory of a comrade who has passed away....



## THE EPIC OF OUR LOVE

Severino Di Giovanni



*Giocare intorno al fuoco  
che prova sforzi  
sovrumani per bruciarci;  
Volare, come una farfalla  
intorno alla fiamma;  
Creare il pericolo;  
Correre per i precipizi  
più difficili per allenare  
i muscoli;  
Creare la forza;  
E corriamo sempre con  
lo stesso fervore,  
con lo stesso ritmo;  
agire.  
Al di sopra di tutte  
le critiche.  
Al di sopra della „morale“.  
Al di sopra del male  
Al di sopra della vita.  
Per la vita.  
E siamo solo all'inizio.  
Andremo così, verso la  
meta irraggiungibile:  
Creando,  
Conquistando.  
Amando.  
L'impossibile.  
L'intangibile.  
La vita.  
„Nella morte  
per la vita.“  
Nella morte,  
per l'amore...*

*Playing around the fire  
that tries superhuman  
efforts to burn us;  
Flying, like a butterfly  
around the flame;  
Creating danger;  
Running over the most  
difficult precipices  
to train our muscles;  
Create strength;  
And we always run with  
the same fervour,  
with the same rhythm;  
act.  
Above all criticism.  
Above „morality“.  
Above evil  
Above life.  
For life.  
And we are only  
at the beginning.  
We will go like this,  
towards the  
unreachable goal:  
Creating,  
Conquering.  
Loving.  
The impossible.  
The intangible.  
Life.  
„In death for life.“  
In death,  
for love...*

*Um das Feuer spielen,  
das mit übermenschlicher  
Anstrengung versucht,  
uns zu verbrennen;  
Wie ein Schmetterling  
um die Flamme fliegen;  
Gefahr heraufbeschwören;  
Über die schwierigsten  
Abgründe springen,  
um unsere Muskeln  
zu trainieren;  
Stärke erzeugen;  
Und wir rennen immer  
mit dem gleichen Eifer,  
mit dem gleichen Rhythmus;  
Handeln.  
Jenseits aller Kritik.  
Jenseits der „Moral“.  
Jenseits dem Bösem.  
Jenseits es Lebens.  
Für das Leben.  
Und wir stehen erst  
am Anfang.  
Dem unerreichbaren Ziel  
entgegen gehen wir weiter:  
Schöpferisch,  
Erobernd.  
Liebend.  
Das Unmögliche.  
Das Unfassbare.  
Das Leben.  
„Im Tod für das Leben.“  
Im Tod, für die Liebe...*

«Severino Di Giovanni (Chieti, 17 March 1901 - Buenos Aires, 1 February 1931) was an insurrectionist and „illegalist“ anarchist who emigrated from Italy to Argentina to escape fascist persecution. Although Di Giovanni was an „anarchist of action“, he did not deny the importance of theory. He published numerous anarchist texts and the newspaper „Culmine“ (the first issue appeared in August 1925), whose aim was: to spread anarchist ideas among the Italian workers, to oppose the propaganda of the pseudo-revolutionary political parties that made anti-fascism a speculation on future electoral success, to agitate the Italian workers: spread the „anarchism of action“, to keep alive the spirit of antifascism and to establish an intense and active collaboration between Italian anarchist groups or individual prisoners and the local anarchist movement. The execution of Sacco and Vanzetti in August 1927 prompted the environment in which Di Giovanni moved to carry out even more intense attacks. Between August 1927 and May 1928, he and his comrades-in-arms carried out more than 20 attacks. On 1 February 1931, a few hours after his arrest, he was sentenced to death and shot.»

# WORDS..

„Athens, 14.6. : Attack with gas bottles by the „Anarchist Attack Group“ against National Social Security Institute. *„The majority wants democracy and repression. Yet we are proud to be part of the minority that continues to negate power and attack its institutions.“*

Mezzovico (CH), 18.6. : 10 civil service vehicles and 4 military vehicles set on fire: *„Swiss neutrality does not exist. Where there is capitalism, there is war. Death to the state, long live anarchy.“*

Munich, 18.6. : ZDF television truck including satellite equipment burnt down after filming a church service.

Bordeaux, 20.6. : Right-wing party office smashed.

Finland, 21.6. : As the Finnish government wants to make hunting laws more liberal, several hunting stands were sabotaged.

Argentré-du-Plessis (Ille-et-Vilaine), 22.6. : 6 school buses torched.

La Motte-Servolex (Savoie), 25.6. : *“We saved off the feet of a 225 kV electricity pylon (...). Let the attacks against the imprisonment of this world continue.“*

Valence, 25.6. : Several people attacked the municipal police station. While there had already been stone-throwing at the premises in question the previous day, this time the perpetrators managed to break open the glass door, enter the interior and destroy furniture.

All of France, 27.6. : After 17-year-old Nahel was shot by cops, a social revolt breaks out: In the following days, 12,031 vehicles are torched, 2,508 buildings are burnt or damaged, including 273 premises of the national, municipal and gendarmerie police, 105 town halls are burnt or damaged and 168 schools are attacked. 722 members of the security forces were injured. Across the country, 3,625 people were taken into police custody (including 1,124 minors). Some 370 bank branches were attacked, including 80 destroyed or burnt down. 80 post offices could not be reopened due to the devastation, 150 were „affected“ and 80 La Banque Postale ATMs „were destroyed“ In Montargis, the internet was also down as switch boxes were set alight. The French insurance association puts the total damage at 730 million euros.

Unterfranken (Bavaria) 29.6. : Rubbish bins in front of a Bavarian district office are set on fire, damaging the façade.

Berlin, 30.6. : Three cars, presumably belonging to guards, burn down again opposite Moabit Prison.

Patras (GR), 30.6. : The „*incendiary initiative Nabel M.*“ sets fire to two cars belonging to „Kotsorolos“ and „End“. In memory of Nahel: *„The only way to emancipation and freedom is resistance and insurrection.“*

Guise (Aisne), 3.7. : Car of a parliamentarian torched.

Leipzig, 1.7. : In June, the wheel nuts of 7 private cars by cops were loosened.

Munich, 4.7. : A Telsa is torched at a charging station.

Hambach, 6.7. : Three cable routes in the Rhenish lignite mining area are sabotaged (Hambach open-cast mine, Garzweiler and Fortuna coal bunker). *„The aim of the action was to interrupt the coal supply to the Neurath and Niederaußem power plants and to force eventually their shutdown. Unfortunately, according to press reports, we did not have enough accelerant with us to cause serious damage. We will have more with us next time.“*

Belfast 6.7. : A mobile phone antenna is torched. There was already an attack on 1. June when four different antennas were torched in one night.

Brussels, 7.7. : Police station in St. Gilles attacked with a Molotov cocktail.

Montfort (Alpes-de-Haute-Provence), 7.7. : A photovoltaic installation is attacked again as several cables of the solar panels are cut.

Munich, 8.7. : An excavator burns under an Isar bridge, setting fire to the cable shafts above. The bridge is closed.

Sorbiers (Hautes-Alpes), 10.7. : The expansion of a platform for recycling sewage sludge causes resentment in the small village of Sorbiers: The company’s administration building and a construction machine are destroyed by fire.

Munich, 10.7. : In solidarity with climate activists affected by repression, two BMW SUVs of a car dealership are set on fire. *„Switch off BMW, switch off the system!“*

Albertville (Savoie), 11.7. : A truck set on fire next to an employment office destroys it.

Hamburg, 12.7. : *„In joyful hatred and with the energy that the revolt in France gives us, we set fire to the private car of a cop in Eimsbüttel“*

Barcelona, 13.7. : Vehicle of liquid gas producer Naturgy torched. *„Naturgy exploits the earth’s resources without limits and exerts the cogs of the capitalist system violently. (...) Freedom for Mónica and Francisco!“*

Ambres (Tarn), 13.7. : Environmental activists storm an agricultural apple field where pesticides are to be used recently and cut up 9000 freshly planted apple trees on three hectares.

Mont-Saint-Martin (Lorraine), 14.7. : Another school is burnt down in the town where a 25-year-old was shot during the revolt.

Bremen, 14.07. : Two car charging columns set on fire: *„Against the continuation of the extractivist destruction of the earth, only the multiplication of sabotage, resistance and real alternatives to capitalist production will help – For the (eco-) social revolution! Switch-Off! The system of destruction!“*

Nantes, 14.7. : On the national holiday, two cars belonging to the prison administration and one belonging to a guard are torched.

Patras. 15.7. : The „*Cell of Incendiary Memory and Rage*“ burns down a wagon of Hellenic Train. *„At the borders, in the trains and hospitals, the state and capital commit murders.“*

Athens, 16.7. : Explosion of a grenade under the car of the warden of Koridallos prison in front of his private house. *„No warden, no prosecutor should sleep peacefully while they enforce the interests of cops and government against prisoners. We can easily make sure that next time the grenade will not only cause property damage. So think carefully before you make decisions against prisoners.“*

Munich, 16.7. : A mobile phone mast in a forest is set on fire.

Berlin, 15.7. : A sharing car is set on fire in solidarity with the struggles in France.

Breil-sur-Roya (Alpes-Maritimes), 17.7. : Cable of an antenna transmitting TV and radio cut. Bottrop, 17.7. : A BMW of a car dealership is torched.

Tourcoing (North), 18.7. : Windows of the Communist Party office destroyed. The party called for calm during the revolt and

**..ARE FOLLOWED..**

demonstrated together with the police union.

Riddes (CH), 18.7. : One hectare of a vineyard is vandalised and sprayed next to it: „*Glyphosate kills*“ and „*Against agribusiness and the devastation of the Alps*“.

Bremen, 19.7. : „*We set off a firebomb under the Audi of Bremen's Interior Senator Mäurer near his front door (...) Switch OFF! the system of destruction*“

Berlin, 19.7. : Three cars burn in an industrial zone in Wittenau.

Ingoldstadt, 20.7. : Arson of military van parked at a car dealership.

Helikon (GR), 24.7. : The „*Wolves of Helikon*“ again sabotage wind measuring equipment in the mountains of Helikon, where 50 wind turbines are to be built. „*Let's fight against the plundering of nature*“.

Hamburg, 25.7. : Golf club attacked with butyric acid „*their luxury = our drought. their profit = our housing shortage (...) switch off capitalism*“

Vert-le Petit (Essonne), 25.7. : Sabotage of the electricity grid in a stronghold of the nuclear and arms industries: „*We attacked the TEN grid [back in May] in an attempt to disrupt their activities by setting fire to the three 63kV cables hanging from each of the two pylons on the edge of the Saint-Vrain forest that supply part of the area's electricity grid*“.

Concerned: „*LIVBAG, whose main activity is the manufacture of explosives, ISOCEM, which specialises in fine chemicals, STRUCTIL (acquired by Hexcel in 2017), which specialises in the manufacture of high-performance profiled materials for aerospace, defence and industry, and a research and development centre specialising in energy materials, owned by ArianeGroup (a company that manufactures, among other things, the Ariane 5 and Ariane 6 launchers and the M51 ballistic missile, which equips nuclear submarines. each with an explosive power equivalent to 1,000 times Hiroshima)*“[...], „*The cables are under the pylons*“

Barcelona, 25.7. : A van belonging to the Indra company is torched: „*Numerous contracts the company has with the Spanish Ministry of Defence attest to its involvement in military armament projects, such as 80% control of the Spanish missile company Sociedad Española de Misiles, the Spanish subsidiary of Europe's leading missile manufacturer. Solidarity greetings for Mónica and Francisco!*“

Munich, 26.7. : Fire at the Martinsried underground construction site, which will connect the scientific biotechnology site: two construction machines, a wheel loader and an excavator burn.

Munich, 27.7. : Forestry machinery torched in Perlacher Forst.

Saint-Herblain (Loire-Atlantique), 27.7. : A McDonalds, already vandalised during the revolt, is completely burnt down.

Chanéac (Ardèche), 26.7. : The construction of a future mobile phone antenna is sabotaged.

Berlin, 27.07. : Attack on Deutsche Bahn train office complex: „*We attacked the Deutsche Bahn office complex with hammers and incendiary devices. We broke the windows in the entrance area of two office buildings and spray-painted the slogan „Stop Tren Maya*“. On the associated car park, a DB Flinkster e-car and a DB Service vehicle were set on fire. To slow down approaching cops we spread crow's feet in the street“.

Modane (Savoie), 29.7. : Five construction machines are torched at the construction site for the new Lyon-Turin train line, the damage is considerable. A 57.5 km long tunnel is being built for this train line, and there have already been demos and protests against its construction.

Canny-sur-Matz (Oise), 4.8. : Cables of a mobile phone mast are cut – subsequently no network.

Caen (Calvados), 7.8. : Two e-charging stations sabotaged with construction foam: „*The energy transition is synonymous with the revival of nuclear energy, huge wind projects, mega-photovoltaic parks and the maintenance of fossil fuel production*“.

Berlin, 7.8. : Transmission tower in Berlin-Wuhlheide torched: „*Further aim of our act, was to disrupt the „Innovationspark Wuhlheide“ with the interruption of communication, which is located on a 32 hectare area in the immediate vicinity of the transmission tower*“.

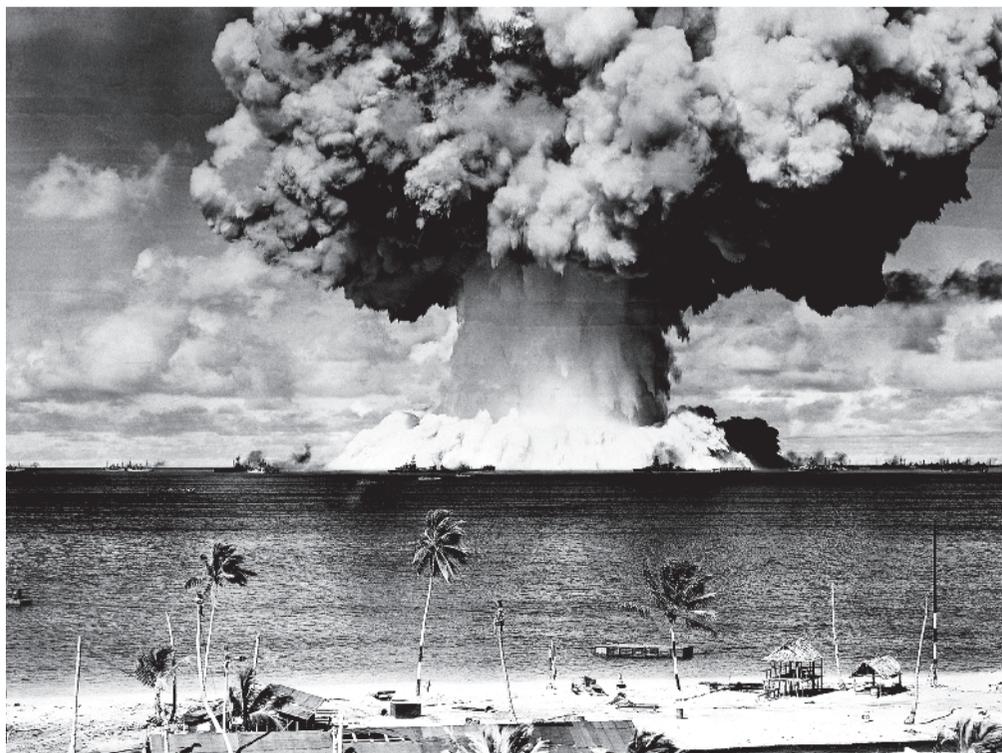
Vandœuvre-lès-Nancy (Lorraine), 8.8. : Fire at the tax office, which was already devastated during the revolt. The city's camera surveillance has also been paralysed since the revolt and cannot help investigators.

Berlin, 10.8. : „*switch off! Kiez and environment destroyer Züblin*“ car torched. „*Somebody has to build all this shit, the motorways through forests, the jails, the palaces of the rich in the formerly green backyards of Berlin's old buildings, the concrete aisles on the banks of the Spree, which are called post-densification*“[...]

Saussan (Hérault), 11.8. : Fires break out at a supermarket, a McDonalds and a youth centre.

Munich, 14.8. : An excavator belonging to the energy operator Stadtwerke München burns out on a construction site.

Munich, 16.8. : An asphalt paver machine is torched on a motorway construction site.



# ..BY ACTIONS..

Fleurus (Be), 16.08. : Police and military collaborator UPS loses 10 vehicles in arson.

Erkelenz, 17.8. : Fire is set at a transformer house.



Cruis (Alpes-de-Haute-Provence), 17.8. : A photovoltaic project is attacked again and the fence surrounding the solar panels is cut and knocked down.

London, 19.8. : In the last four months, 288 cameras have been sabotaged in Greater London.

Colombelles (Calvados), 21.8. : Two e-charging points sabotaged again with construction foam: *„The electric car (and the network of charging points essential to its operation) is one of the main elements of the so-called energy transition, a strategy to defend the productive system and reproduce capitalism.“*

Limoges (Haute-Vienne), 25.8. : Five municipal public service cars are burnt down.

Aurillac (Cantal), 26.8. : On the fringes of a feminist demonstration (organised in solidarity with a woman who was denounced for not wearing a top in midsummer), hooded people enter a courthouse, destroy furniture, computers and set fire to files and French flags.

La Verrière (Yvelines), 2.9. : While the mayor is visiting a school that burnt down during the revolt with a TV crew, his car parked nearby is smashed and vandalised.

Inden (D), 4.9. : The group „GAFFA“ claims to a renewed arson attack on a cable line of the Rhenish lignite mining.

Charleville-Mézières (Ardennes), 7.9. : Several people break into the courtyard of the court and set fire to two cars belonging to the Ministry of Justice with Molotov cocktails. The fire damages the façade, but a 22-year-old man is arrested on the spot.

Hamburg, 08.09. : *„We sabotaged the arteries of capitalist infrastructure. For this we chose several neuralgic points of cargo traffic(...) A few litres of petrol in the cable shafts on the rails should lead to the longest possible breakdowns or restrictions in the transport of, for example, raw materials procured in the course of neocolonial exploitation and earth-destroying extractivism.“*

Paris, 10.9. : A fire breaks out at the gates of the Iranian embassy, a burning car tyre is the trigger. A 60-year-old Iranian is arrested, who says in court that he did the deed in good conscience. *„Women, life, freedom!“* he shouts, and was quickly interrupted by the court as he repeated the slogan of the demonstrators who took part in the Iranian uprising that emerged

after the death of Mahsa Amini in custody a year ago in Iran. He explained that his *„illegal act“* was to *„show the Iranian men and women living in the country that we are there for them and especially for the women.“*

Düsseldorf, 11.9. : Some cars torched at Opel dealership. *„A very profound break with our way of producing, consuming, the way we live is now necessary (...) Switch off!“*

Frankfurt a.M., 12.09. : *„...deadly disasters have many causes. The IAA is a small one of them. We say switch off the system of destruction! That's why we flambéed some new Teslas in Frankfurt tonight. As a salute to the protests in Munich. As one attack among many on the destructive car industry.“*

Pont-Évêque (Isère), 12.9. : Power outage after a power pylon caught fire, with the fire spreading to a 63,000 volt power transformer. The pylon was behind a fence, which was knocked down.

Bremen, 13.9. : Broken windows at the FDP and Green parties: *„For a militant climate strike! Switch-Off - the system of destruction!“*

Barcelona, 17.9. : ATM torched: *„They promise access to a „good life“ through their loans and credit cards, which is nothing more than a pile of empty goods with which consumers voluntarily adorn their misery with glamour, and which only reinforces the condemnation of selling one's days as a slave to the economy.“*

Berlin, 18.9. : Two STRABAG excavators torched: *„STRABAG, as one of Europe's largest construction corporations, is involved in every conceivable abomination against the earth, and every further construction project means a progression of the destruction of nature in favour of the now already sheer endless concrete deserts.“*

Marmagne (Saône-et-Loire), 20.9. : Fire in a company vehicle laying fibre optic cables.

Panazol (Haute-Vienne), 22.9. : A Molotov cocktail is used to set fire to a switch box, causing the newly installed cameras, street lighting and internet to fail in the small town.

Dartford- Kent (UK), 23.9. : After having to pay 12.50 pounds to drive to London since August, some traffic lights equipped with cameras were moved. They bore the sticker *„ULEZ spy camera“* with an arrow pointing to the camera.

Saint-Jean-de-Couz (Savoie), 24.9. : Mobile phone mast set on fire – partially damaged.

Seyssinet-Pariset (Isère), 25.9. : Fire on a hard-to-reach electricity pylon supporting two high-voltage lines.

Berlin, 27.9. : *„Hentschke-Bau“* excavator torched. *„Hentschke Bau GmbH and its managing director Jörg Drewns work as an interface between the economy, the neoliberal elite and fascists.“*

Polling (D), 2.10. : Three construction machines for the construction of a geothermal plant, a forestry machine and cables of the train line burn simultaneously. Train cancellations and 2.5 million euros in damage.

Leipzig, 3.10. : Flooding was caused in a new building that had just been completed, causing millions of euros worth of damage according to initial estimates.

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