

**A new repressive operation, named
“Sibilla”, against anarchists
in Italy**



NOVEMBER 2021

At 4am in the morning of 11/11/2021, the ROS [Carabinieri Special Operations] raided the homes of dozens of comrades all over Italy on orders of the PM Comodi in an investigation set off by the usual Nobili and Basilone.

Alfredo, in prison for having shot at Adinolfi, CEO of Ansaldo Nucleare, and for operation Scripta Manent, was notified of yet another pre-trial detention; another comrade is under house arrest, four more were subjected to an obligation to remain in their own area with regular signing.

The main accusation is of having constituted and promoted an association with aims of terrorism, an accusation in particular revolving around the paper “Vetriolo” and some articles published in it.

Linked to this operation, the editors of Roundrobin were notified the same evening that they are under investigation: the accusations (threats, incitement to commit crimes, association with terrorist aims) are linked to the publication of some writings which in the cops’ opinion are signed by some of the comrades under investigation.

As Roundrobin we have always wanted to give space to all anarchist ideas and debate and are proud to have published the writings of the comrades under indictment.

Despite the difficulties due to which the site has been on hold for almost a month, we will now recommence giving space to the contributions that reach us, no matter what the shit servants of power think.

Solidarity to the comrades raided and under investigation.

We are another aspect of the asymmetric threat

The war to the end has begun and the only development we could hope for is clash, till the abolishment of laws, the deconstruction of authoritative society and its relations, till the liberation of human and nature from the bonds of state and capitalism.

Clashes in the streets, clashes on the prison rooftops, clashes inside and out of the court room, clashes with our own conventions, at an individual and collective level, with words and action.

The multiform actions of many other groups and comrades from Greece and around the world always raised our spirits and strengthened us.

Every translated word, paragraph and page expresses the rage and desire to give a flaming hug to the imprisoned comrades, hostage in the prison dungeons.

We do not forget the comrades in Italy who were persecuted with fabricated indictments because they participated in translating initiatives and not only.

Their attitude and dignity shows the way.

We send our solidarity and respect to all those around the world who fight in any way, inside and out of the walls, against this rotten system.

Anarchists, comrades, from the Anarchist project Act for freedom now!

actforfree.noblog.org

mented its military structure and the division of labour it required. But we didn't stop at theory; we 'dared' interpretations we believe are fundamental to understanding the current times. As in the previous issue, we have observed the social crisis which new technologies are seen to inflict on the poorest classes of humanity (starting from the employment question, a real taboo for anarchist reflection in recent years), and this time we went even further: we suggested that new technologies are directly linked to so-called 'crisis of globalization' (why exploit a child in Vietnam when the bosses will be able to 'print' shoes directly with 3D printers?) and that phenomena such as Brexit, Trump, Orban, Salvini, etc., are the results of an historical trend towards a new robotic nationalism.

In other words general theoretical analyses meant to seize instruments adequate to the attack on the actual world. For, upturning the slogan which belonged to the no global: 'another world is impossible, it is this one that we have to fight against'. So there's much talk about elasticity, flexibility, the ability to be understood by others, happiness in adapting to the running times (but where are these times going if they're running?) Often when you mention elasticity you imply the art of compromise, and for understanding you imply the art of negotiation. And for many this means being flexible, which also means becoming adaptable, malleable, kin to being manipulated and at the same time incredibly rigid. For in a certain sense the world got us accustomed to being rigid, of a rigidity which led to having blinkers and chains well planted in our heads. But why should elasticity and flexibility always be the same as compromise and negotiation with a reality that disgusts us? We think we can go further. Ours is the elasticity of a sling, a flexibility that aims to strike harder. Precisely for this reason we reflect, analyse and study the State, capital, science, technology, the economy, the misery of politics and the outcomes of the revolutionary movement. Certainly not to amuse ourselves or to find a hole for future collocation.

Always with head held high.

Long live anarchy!

On the preventive seizure of malacoda.noblogs.org and roundrobin.info in the context of Sibilla repressive operation

Following the Sibilla repressive operation of November 11, 2021, against the anarchist paper 'Vetriolo', the websites roundrobin.info and malacoda.noblogs.org were subjected to preventive seizure, in an attempt to block the online reading of articles published in the paper and others that the repressive forces believe were written by the investigated comrades.

The two websites are blacked out in Italy, so in order to visit them in this country you need to use TOR or a VPN. Solidarity with the comrades arrested, investigated and searched.

malacoda.noblogs.org



The reaction in Italy: Message in the barrel about operation Sibilla and much more by Anarchist Michele Fabiani

Message in the barrel about operation Sibilla and much more
The passion for destruction is also a creative passion

— M. Bakunin, The Reaction in Germany

The story goes that one day Alexander the Great went to the barrel in which Diogenes of Sinope lived. Diogenes was the only philosopher who had not gone to pay homage to the great king. So Alexander went to him. Alexander asked him: “Tell me what I can do for you”. And Diogenes answered: “Yes, move away, stand out of my light.”.

Reflecting on conditions of incommunicability, autonomy and refractoriness towards power is far more complicated today than it was in the 4th century BC.

Today power does not move, there is no longer a barrel inside which the shadow of the State does not reach. The only possible relationship with this global organism is violence. One hears all too often, like a plaint of bigots at evensong, that revolutionary violence is out of date. It is said that “times have changed” when, if anything, it is the possibility of escape that has changed.

The last two years have been a sad confirmation of this old story. A new era was heralded in with the massacre in the Ital-

and action. We’d like this paper not to be ‘used’ passively, we’d like thought not to remain crystalized between the lines and columns of a publication, but animate the discussions going on among anarchists, to contribute to the clarification of intents and perspectives and give space to the various aspects of the antiauthoritarian struggle against power. Precisely for this reason we are calling on comrades who might be interested in taking on the circulation of the paper in their own areas as widely as possible, and we also invite them to send us reflexions and criticisms.

We know it is an ambitious project. This paper includes ideas but not as a mere container. It has the claim of wanting to explore the various ‘threads’ of reading, analysis and reflections that are developed and examined by and by. Therefore we won’t limit ourselves to setting them out and composing them in each issue of the paper. Moreover a good part of the texts are aimed specifically for this publication and were created as such, so have a specific meaning in this project. Each time we will analyse questions, thoughts and ideas that we think are important, necessary and impellent, and along with them we intend to proceed in understanding the reality around us. We have this obstinacy, this kind of stubbornness that we don’t want to renounce. And wanting to understand is not necessarily the same as wanting to be understood by everybody.

In particular in this issue we ‘discovered’ a spontaneous ‘conspiracy’ between the most important editors’ articles in respect to the topic of the interpretation to be given to the ongoing technological revolution. Alfredo Cospito talked about that in his interview, of which we have published the first part and which we will circulate further in the coming months; we faced it from a philosophical point of view concerning the ‘theoretical status’ (not) to be given to the concept of Nature, by criticizing metaphysical misunderstandings within eco movements; we also took it from an historical point of view, in the article dedicated to the birth of the State; and in the transition between so-called Bronze Age and Iron Age we identified the historical moment when authoritarian society imple-

The Anarchist paper Vetriolo start the publications print out from 2017 until now 2021

The pages of Vetriolo have always been and will continue to be a means aimed at discussion, dialogue and confrontation among anarchists. The paper will continue to give time and space to dialogue and debate among revolutionaries, including those who find themselves imprisoned. In this issue there are writings and articles by Marco, Anna and Alfredo, imprisoned following the arrests of the repressive operation 'scripta manent' of 6th September 2016.

Anarchists have always appropriated instruments to nourish anarchist ideas and anarchism itself with discussions and actions. In this paper we will try to continue to give space and time to debate, polemics, reflexion, study and analysis. We won't tire of repeating it; these are aspects that we consider distant from chatter, sterile opposition, commonplaces and hassles, which we believe afflict certain contexts of the anarchist movement. In this respect, the paper will never be representative of some special faction, 'trend' or line to be followed or complied with. We have no thoughts to be contemplated or flags to be waved. On the contrary we have the awareness of a clear difference in certain of our convictions compared to those of others. We are aware of the fact that renouncing anarchism means renouncing all revolutionary and subversive possibilities. We have the will and the intention to banish all forms of petty superficiality.

It seems that today those who content themselves with assimilating facts and notions that are easily memorized and shared are many. So many objective immediate things. Nothing too complicated, and very little to reflect upon. There are those who praise real and proper 'ignorance' and reject 'theory' as something out of place, boring, of secondary importance. Something authoritarian even. In fact, not by chance, you can happen to be told that you want to 'rip off' and deceive someone merely by exposing and expressing your ideas. Revolutionary ignorance? Certainly not. This kind of misery is typical of those who can't perceive the complementarity between thought

ian prisons, the people locked in their homes while production continued to go ahead, the attacks and killings during the transport strikes, the countless repressive manoeuvres against anarchists, and finally through the green pass, the final (?) destination of the new society of control.

In so-called global civilisation, the disasters of capitalism reach us in every nook and cranny. The parable of the latest environmental movements seems eloquent to me. The "blah blah blah" of little Greta which falls back on her head: it is precisely you pacifists who only make "blah blah blah", meanwhile the bosses of the world continue to lead us all towards the catastrophe. What should we do then? Get out of the barrel, and act.

We can interpret the recent operation «Sibilla» from three points of view: the dynamics of desolidarisation; the new form of authoritarian turn; the nihilist phase.

The dynamics of desolidarisation

The investigation is aimed primarily at targeting Alfredo Cospito's writings and those who disseminate them. The magistrates' declared objective is to create a moat more powerful than the physical one surrounding the prison. So giving revolutionary solidarity to a prisoner like Alfredo means attracting the attention of the repression.

Some things cannot be said! Still not enough attention has been paid to a fact concerning the raids of 11 November. The ROS seized all and I mean all the traceable copies of Vetriolo, of the book *Quale internazionale?* [What international?], and the book *Mio caro padrone domani ti sparo* [My dear boss,

tomorrow I will shoot you](Edizioni Monte Bove) in an attempt to wipe out an important piece of anarchist publications of recent years. The words, analyses, proposals of revolutionaries must disappear, condemned to damnatio memoriae, they will probably be burned on the first night of the full moon, with the blessing of the bishop and the curses of the holy inquisition. But the dynamics of desolidarisation are something creeping, they do not end in a night of witch-hunting. They are expanding like a toxic cloud.

How do we respond to the dynamics of desolidarisation? With solidarity, yeah, but what does solidarity mean? I am not in solidarity with Alfredo's ideas. Some of them I share, others I do not. I am an anarchist and I think for myself. I am in solidarity with the practices he is accused of. I think the practices of which Alfredo is accused are a heritage of the revolutionary movement.

And I am not using the word 'heritage' by chance. Our class does not possess wealth. It inherits nothing of the land of the bosses. Our only wealth, our heritage, are our struggle practices. They are our only inheritance, we must guard them jealously, but above all we must nurture them. Every generation can be a 'messianic', revolutionary, generation, Walter Benjamin said.

Of course, bread is made with the flour one has. When Diogenes was asked about the best time to eat, it seems the philosopher replied: 'The rich man when he likes, the poor man when he can'.

A great revolutionary strategist, Carletto Mazzone, said that

mediate convenience but in perspective. Terrorism, intended as a practice that spreads terror among the ruling class as Emile Henry did, as Algerians did by striking French bars (the examples are endless), however questionable it might be on a "moral" level, has never isolated anyone and history tells us so.

Terrorism from below to above has all the justifications in the world. Excuse me if I've gone off the subject, but I had to say certain things, no matter how inconvenient. Let's move on to the next question...



years. The much denigrated “parcel bombs”, an ancient practice which, whatever you say, is part of the anarchist “tradition”. Just think of the so-called “galleanists” in America or the dispatching of explosive trunks addressed to the biggest Italian dailies carried out by [Italian] anarchists who had escaped to France during the fascist regime, to mention but a few. As I have already said in the past, the distortion of “history”, the purging of inconvenient facts is not an exclusively Stalinist practice, even we anarchists practice it in our own small way, often unconsciously. You mention the Luddite movement, anarchists, and not only, far too often present this movement as an exclusive example of the practice of “sabotage”, erasing the part of that history which is less digestible for a certain vision of action. Murder was also part of the Luddites’ paraphernalia, they didn’t limit themselves to the destruction of looms. In 1812 William Horsfall, the owner of a textile factory, was shot (dead) in an ambush. A few days earlier he had promised his workers he would put down any revolt and that Luddite blood would flow up to his saddle. It was he who succumbed, it was his blood that flowed. Three Luddites were hanged for that gesture of revolt. It was not a sporadic case, when we read the just exaltations of Luddism we hardly ever hear mention of this kind of action. Why? Is “sabotage” perhaps more subversive, more dangerous to the system than the physical elimination of a boss? Certainly today it involves a greater reaction by the system, more repression.

But “fear” is never a good counselor, it makes us lose our rationality, our sense of reality. Perhaps the sense of loss of reality is due to the tomes and tomes, the endless “sociological” disquisitions of anarchists on the word “terrorism”, and on how this word can “isolate” us and is uniquely the product of power. Terrorism is a practice that anarchists (as almost all revolutionary and people’s movements) have always used. I will never tire of repeating it no matter how inconvenient and a bearer of repression it might be, because I believe that intellectual honesty and coherence go hand in hand, and in order to be credible, therefore effective, in action, we must be honest with ourselves and others, and not reason according to im-

‘technique is the bread of the rich, tactics the bread of the poor’. We do not have technique, we do not have science and we do not have millionaire foundations. We have our intelligence and our hunger.

And intelligence scares, that’s why they seize our books and newspapers.

A new form of authoritarian turn

Speaking of analyses that scare, the Sibilla operation confirms an important hypothesis of Vetriolo. The advent of a “new form of authoritarian turn”. To frame this concept correctly, we must first say something about the patron saint of the Sibilla operation.

Temporarily parked at the Perugia public prosecutor’s office, Raffaele Cantone is one of the shining stars of the Italian bourgeoisie. A reserve of the republic on permanent duty, his name has been mentioned several times for the presidency of the Council, particularly by Europeanist and liberalist circles and by the clique that revolves around Matteo Renzi. For a government of parliamentary conspiracy of course, these people, as we have seen with Mario Monti, do not even vote for their mother.

Of all the accusations made by Manuela Comodi and blessed by Saint Raffaele Cantone, item M) of the order is undoubtedly the most hilarious. One is accused of having written a text signed “Circolaccio Anarchico [Bad Anarchist Circle] – Spoleto” in which a call is made “for a real general strike” – fuck me! – “so as to publicly instigate the commission of crimes

against the personality of the State, seriously threatening unjust damage”.

This is the new form of authoritarian turn: while the bosses’ terror gangs are beating the striking workers to a pulp, those calling for a real general strike at the level of the clash are threatening ‘unjust harm’ to the bosses who hold Dr Cantone in such high regard.

In order to avoid any danger of “victimism” or “innocentism”, it must be made clear that Cantone, how to say, has not made any goofs. His strategy fits into the new form of authoritarian trend perfectly. There is a red line connecting the Mottarone massacre in Stresa, the six deaths a day at work, the murdered trade unionists, the green pass and the Sibilla operation. This red line is called: recovery of the capitalist economy.

‘Cantone the censor’ is right, I am absolutely guilty of having advocated the sabotage of economic recovery.

Cantone’s accusation has a nostalgic flavour in fact that takes us back to a little old world. In fact, we must remember that, originally, Article 270 of the Rocco code punished associations that promoted ‘class hatred’.

Imagine if I were not guilty, we anarchists have been promulgating class hatred for 150 years! Not only do I declare myself guilty, but in order to make my confession more convincing I intend to call in complicity:

- the industrialists’ association (do you remember that scumbag from Macerata who said ‘if someone dies, so be it’?);
- the tradesmen’s association, for those 10-hour contracts and another 40 hours off the books (so during the lockdowns

ity groups, have deployed a theoretical and practical armamentarium on the sensitive and peripheral points to be struck, optic fibers, power cables, pylons... The tendency has been that from the centre we needed to move to the periphery of the system where controls are inferior, where vital lines, if interrupted with reproducible means (fire, bolt cutters...) could wreak considerable damage; there has been much talk recently about interrupting the flow of goods. This tendency that prevails today among insurrectionalists owes its birth (in my opinion) to the opposition of anarchism of action to the BR [Red Brigades] “lottarmatismo” of the late 70s when the “keyword” for anarchists became that the State did not have a heart, a centre. Meantime the BR were maintaining the necessity of striking “the heart of the State” in the figures of its most significant men. Many decades have passed, everything has changed but this “formula” which had a strong sense at the time has become a “mantra”, a “dogma” that has perpetuated itself in the same way, losing more and more meaning and becoming harbinger of obtuseness, intransigence, justification for fears never expressed. This methodology, at least as far as concerns the country where I find myself living, has been reduced to a refusal (never admitted, but in fact practiced) to strike people, those directly responsible for the nefariousness of the system. For many anarchists there is only “sabotage” and destructive action (striking and destroying things). The exclusivity of this practice is also widespread in the “ecological” milieu with a few significant exceptions, Kaczynski for one. ALF and ELF also take on this propensity to exclude violent actions against people (with a few sporadic exceptions).

These “organizations” are important for other reasons because they are an important example (because concrete) of how one can “organize” in a destructured way. As some comrades say “the organization that does not have or want organization”. In my opinion, their influence on the practice of FAI-FRI is without any doubt, it suffices to think of their communicating through actions and their international campaigns. I hope we’ll have the chance to talk about this more in depth later... Here in Italy in the anarchist sphere only a few actions of the FAI have gone against that tendency in recent

scure, an abortion of nature, a cancer for this planet even more than we already are. Fortunately for us, scientists are by nature often too “optimistic” in their timing and “imaginative” in their outlook. We can well believe in our ability to oppose if not reverse this process. It depends on us, on our lucidity, on the strengths we bring to bear, on the weapons we put in place. I think the important thing is to not be overwhelmed by catastrophism, which doesn’t strengthen us but leads us to resignation in the face of the inevitable. In order to have a more precise idea of the technological leap that “modernity” is promising us through super-intelligence, let’s try to read a couple of definitions that technicians give of the same: «any intellect that greatly overcomes the cognitive performances of human beings in almost all the domains of interests», an ultra-intelligent machine is «a machine that can greatly overcome all the intellectual activities of any human being, however intelligent». According to those working on it, super-intelligence will be the panacea against all evils, the Aladdin’s lamp that will solve all our energy, pollution, economic problems, it will find the cure for all diseases, it will even promise, if not immortality, a-mortality. But the very scientists and technicians who are dreaming about these future advances (which, let it be clear, will inevitably “benefit” only the class of the included) are terrified of it and consider its advent extremely dangerous, so much so that it makes the dangers of the atomic era, of a nuclear war, ludicrous. Scientists and technicians, although still far from reaching it, are desperately studying possible virtual reality traps within which to contain it, deceive it, cage it once they reach it. Fears and hopes, the law of science condemns us to “progress” to go ahead at any cost, even to the detriment of our survival as a species. But what worse condemnation for a slave than an amortality that prolongs the agony of a life without freedom. We anarchists have always been sensitive to these “issues” because nothing has challenged our freedom in recent years more than “modernity”, technology. We have not limited ourselves to sociological analyses of technique and technology over the years.

Those of us more inclined to action, the anarchists who have put destructive direct action into practice through informality and affin-

we only took redundancy pay on those 10 hours);

— companies such as the SPK in Milan, which rent «thugs» for the terror gangs with which they beat the workers on strike.

I apologize to the many I’ve forgotten. I’ve done everything I can to stir up class hatred in my life, but it’s only thanks to you that we’ve come this far.

If that’s incitement, well, it’s irresistible incitement!

Despite that little old world of the Rocco code that for 15 years has been making Manuela Comodi dream, it must be pointed out that the new form of authoritarian turn is not fascism. Just as the electronic tag is not the ball and chain. On the other hand, they promised that technology would improve our lives!

This clarification, by the way, keeps me far away from conspiracy. Those who believe, for example, that the State provokes tensions and crises on purpose, to then give an authoritarian twist. The State, if it could, would live in social peace. The State attacks us because it is attacked!

The truth is that the crises that capitalism is causing – environmental, health and social – are unmanageable. That’s why an authoritarian turn is needed. That’s what the technologies, digital control, internal passport to move around and work are all for.

This clarification, moreover, keeps me far from all democratic anti-fascism. It is true, as Bordiga said, that anti-fascism would become the worst product of fascism.

Immodestly, Vetriolo has always been the most lucid paper on

these issues. In less suspicious times, when we had Matteo Salvini in government, Vetriolo always criticized those who spoke of the fascist/league danger. In the columns of Vetriolo it has always been written that the real authoritarian risks came from a tightening of liberalism, that we risked a Bava Beccaris rather than a Mussolini (just recently Bava Beccaris invoked machine-gunning the no green pass protests in the squares).

And in my history book, after Bava Beccaris comes Gaetano Bresci...

The nihilist phase

The last aspect that operation Sibilla tells us about is inherent in what has been called the “nihilist phase” in Vetriolo. The nihilist phase, in my opinion, calls into question two kinds of problem.

The first is inherent in the increasingly conflictual relationship with which science is now perceived at mass level. Bakunin prophesied this degeneration already 150 years ago. Linking the idea of the State to the idea of God, and observing that every State power needs an ideological-religious apparatus, Bakunin predicted that in the full development of the bourgeois State, scientists would become the new priests.

Bakunin, it should be remembered, does not argue against science, as if it had its own subjective vitality, but with the constitution of scientists as clergy. In other words, Bakunin’s problem is not anti-science, it is always a social problem, of the stratification of social classes in an ideological and not just a mechanistic key.

around the world. They all are within reach of an anarchist international, a combative one, even if limited in strength. Its best weapons? Willpower and determination, these two qualities are sufficient to chase back, slow down this technological “progress” they want us to believe unstoppable.

We still have time at our disposal and room for manoeuvre, especially as the “system” is not yet fully aware of the turning point it is about to take and investments, however huge, are just at the beginning. It is very likely that government bureaucracies and intelligence agencies have a certain ineptitude and rigidity that will prevent them from fully understanding the importance of certain developments, which could be clear to those of us external to these logics and certain specialisations. Let’s say that our being outside and against the system could allow us a greater overview, a greater mental elasticity. The obstacles to understanding such a technological “revolution”, such a turning point, could be particularly strong for governments, states and capitalists.

But what would this turning point, this technological “revolution” be? The agricultural revolution spread around the world over thousands of years, the industrial revolution over hundreds of years, the information technology revolution over a few decades and it will have its apex, its “point of no return” with what technicians and scientists define “an intelligence explosion”. The “Human Brain Project” founded in 2005 hopes to recreate a human brain within 20 years.

This will trigger the so-called “explosion”, the transition from human intelligence to (sub-human) super-intelligence. Scientists claim that once the human intellectual capacity is reached in a very short time (even months) the intelligence explosion will be triggered, consisting of an exponential and uncontrollable growth of the intellectual capacity of AI. From that moment the risk of losing the reins of our destiny will be very high, to the delight of the transhumanists homo sapiens will transform into something else, something ob-

delegate (cede) command (of a “mega-machine” by now too complex to be managed) to a “super-intelligence” then, yes, we can expect “virtual wellbeing” for all, “infernal wellbeing” without any freedom, which I don’t even wish on my worst enemy. But let’s be clearer about what are we talking about: however “science fiction” and fanciful it might seem, we are talking about a “revolution”, which if not stopped will disrupt the life of the whole planet. If capitalism is the alienating and alienated offspring of the supremacy of technology over science, we can easily conclude that the product of this relation is the “mega-machine” in which we all live immersed in today. The next step will be this “mega-machine’s” gaining awareness through AI (artificial intelligence). Let’s take it step by step: all over the world investments in AI are substantial and multiplying year after year. In 2016 Europe invested 3.2 billion euros, 20 billion euros are predicted in 2020. The United States have already invested 18 and 37 are predicted in 2020. 12 billion euros all over the world in 2017 solely for the study of algorithms capable of learning from their errors, autonomously. In an advanced stage, the creation of neuromorphic computers, which instead of performing calculations based on binary codes (on – off) use processors that exchange signals as our neurons do. By reaching infinitely greater speeds and more and more reduced dimensions and ways of functioning “closer” to our mind.

The effects on the market, even if partial, are already there: – self-driving cars– medicine (analysis of medical records, X-rays, diseases, viruses) – robotics (all the systems that manage robots) – industrial automation – analysis and management of complex systems such as the road network in a metropolis – automatic management systems – analysis and forecasting of stock market trends – analysis and forecasting in the meteorological and agricultural fields – analysis of videos and texts and images published online – logistics management.

Those running this “revolution” today are a limited number of scientists, super-specialized technicians in a few centres scattered

The scientist clergy, like any clergy, has its rites and its mysteries, its language envelops and excludes, composed as it is of vain idiocies that exclude the masses.

Today Bakunin’s prophecy has become reality, millions of proletarians in the world are taking to the streets against the new «scribes». If even the very civilised Netherlands sees the police shooting at protesters, it means something very powerful is going on..

The greatness of Alfredo’s gesture consists in having identified the contradiction of the century in a ferociously lucid way: the struggle between the exploited and the new clergy who want to redesign the world so that the order of the bosses becomes irreversible. At a time when we are all held accountable, Alfredo «redistributes» a little responsibility.

The second order of problems that the nihilist phase calls into question consists of the remotion of the class struggle. A real practical and cultural uprooting of this struggle has been carried out. Class hatred is the great extirpated of our time.

The nihilist phase therefore consists in this: the return of repressed class hatred in symptomatic, karst, irrational forms. To mock this irrationality because the angry do not worship science as the marxist churches predict, or because they do not adhere to the manual of the perfect green-fuchsia activist of the “new left”, is to have failed to understand the nature of the nihilist phase.

On the contrary, we must counterpose the myth of science with the myth of the social revolution, bringing into the nihil

ist phase that radical negativity that is vengeful anarchy.

Alas, we must acknowledge a certain ‘timeliness’ in operation Sibilla. ‘Long terms’ are over, it seems that history has put on seven-league boots [Italian fairy-tale, boots enabling to cross seven leagues at a stride]. I am convinced, however, that these operations have no chance of success. I am very fond of a phrase from the Platform:

«Anarchism was born, therefore, not from the abstract reflections of a scholar or philosopher, but from the direct struggle of the workers against capital, from their needs and necessities, from their psychology, from their aspirations for freedom and equality.»

Being an idea inherent in the exploited, bars are not enough to lock up anarchy. It is not enough to close down newspapers. Inevitably, from anger, like the phoenix the unspeakable Idea will rise again.

Finally, since we are talking about «crimes of opinion» (definition of the judge for Preliminary Investigations, sic) we are called to answer a question: what does thinking mean?

To think means to deny. Every affirmation is a negation, Spinoza said. In our languages a sentence that does not contain a negation is almost impossible. Thought therefore arises as negation of being, as negation of what-is, of the State. Humans have always denied a reality they find unbearable.

There is only one entity that never denies: the machine. The machine is a ‘positive entity’, we are negative entities. We

nomenon to the danger of unemployment, some more imaginative media go even further, seeing the advent of robots as an overcoming of the human, a dictatorship of machines to which a generic humanitarianism should be opposed.

For decades they have been bombarding us with the danger of an imminent ecological catastrophe, suggesting at best a digestible, ecological technology, and the hope of a spontaneous collapse of the system (to the most “radical” ecologists) in the worst case. Why are the media doing this? They give us a huge amount of information that leads us by the hand to fictitious solutions, a “generic humanitarianism” which acts as a counter-balance to an equally generic concept, that of “people”, suggesting a supposed inevitability of catastrophe from which only “fate”, a meteorite, a nuclear war, the arrival of green men can save us. In this way they undermine our will by convincing us that the possible is impossible. Leaving us with only two “alternatives”, the false hope of a technology on a human scale or resignation to the inevitable in the false hope that “god”, “fate” will deliver us from the nightmare. What could we counterpose to all this shit? Full awareness of our own strength, full awareness of who is responsible for exploitation, wars, the impending catastrophe. One single class has control of the hyper-technological society. One class alone enjoys its benefits, all the others enjoy the rubbish, the crumbs, the exploitation. It is not the robots that are our enemies, but those who design them, capitalism and the states, that finance these projects, men and women in flesh and blood. I’m sure I am stating the obvious in saying that a “liberated society” that uses a hyper-technological model is a contradiction in terms. We must have the courage to renounce “progress”, we must have the courage to oppose it arms in hand by risking our lives to stop this self-destructive process, which is not at all inevitable.

Only the systematic exploitation of billions of women and men can sustain modernity, there is no communist state “utopia” that can hold. This will be the case at least for as long as the reins are in the hands of us imperfect humans, until the ruling class is forced to

anarchy that risks annulling itself in a post-anarchist gradualism, which behind the semblance of “realism” delivers us entirely into the politics of gradual changes, reformism.

Only by not postponing the revolution to some far-off tomorrow, but living it now, violently, without compromise or mediation will we be able to push ourselves out of this dead end. I know I am repetitive in my contributions and writings from prison. I am not looking for originality at all costs but the few ideas I have I will repeat ad nauseam in the hope that they are discussed. I am firmly convinced that the knot we need to untangle in order to become more incisive and cause as much damage as possible to this hyper-technological system that rests on two crutches, capitalism and the state, is how to “organize” without betraying ourselves, without giving up any individual freedom as we do so. My adhesion to the project FAI-FRI says a lot about what I think should be the way forward and what this “international” should be. We will find the way to talk about that later on, it is a simple and at the same time complex discourse, which, like all vital things, divides the movement, creating tensions, misunderstandings and, last but not least, repression, and we are just at the beginning ...

The media are announcing the arrival of robots with great fanfare. We shall see. The role that science plays in the world of exploitation, however, has been clear for millennia. How to stop this monster that is threatening to disrupt life on this planet for ever? What perspective should inspire the actions of an international towards scientists? Could individual direct action be accompanied by mass explosions, as happened in the past with the “luddite” movement (for example by people who have a grudge against robots because these take their jobs away or make the pace of slavery worse)? And how do you see “historical” movements such as ELF, ALF and the like?

It is true that the media are announcing the arrival of robots with great fanfare. And when they do, they almost always link this phe-

have within us a fracture between our self and nature, between our self and history, between our self and the State. This is the reason why it will never be possible for intelligent machines to exist, no matter what they say. The only intelligent machine is the one that switches itself off. Because only those who deny themselves, those who ‘go on strike’, have the dignity of the intellect.

As the odious Carabinieri motto goes, “obey by keeping silent”. Obedience is mute, it is the negation that is the basis of language. As far as I am concerned, you will not succeed in silencing me: I am a proletarian, I am an anarchist, I am an insurrectionalist and I will never take one step back.

Michele Fabiani
an anarchist of the Sibillini
[? of the Sibylline Mountains]



Does the Sibilla predict the storm?

Sibilla predict a storm?

At dawn on 11 November, a number of searches were carried out in various Italian cities and six comrades were served with orders for precautionary measures: in prison for Alfredo, under house arrest for Michele, and an obligation to remain and sign three times a week for four other comrades.

The comrades are suspected of the crime of art. 270 bis (subversive association for the purpose of terrorism and subversion of the democratic order) for the conception, editing, printing and dissemination, including via computer and telematic tools, of the anarchist paper “Vetriolo“, for wall writings with content considered outrageous and instigatory and for an episode of damage. They were also charged with Article 414 (incitement to commit crimes), for drawing up and disseminating communiqués containing incitement to commit crimes against the State in person, for the purposes of terrorism and subversion of the democratic order.

In addition to this, two counter-information websites, roundrobin.info and malacoda.noblogs.org, were obliterated because they were considered an aggravating factor in the specific crime of incitement (through a digital instrument).

The investigation starts in the year 2017 in Milan, from the beginning of the newspaper’s editorial experience, then was passed to the Perugia prosecutor’s office until today, and reviews the content of the anarchist propaganda articles that are

reality, living matter, action, projectuality, praxis – theory. If we look at which forces push us towards the international we will see that all concrete attempts at internationalizing struggles have “solidarity” as their driving force, solidarity with a population in struggle, solidarity with migrants, solidarity with sisters and brothers hit by repression... “Solidarity” is the first thrust, the deus ex machina of every struggle that aims to involve mutual aid, because it comes from an inner need that is important for every human being. You ask me what the international should be and what are the instruments, the most anarchist and effective structures, in which our profound need for internationalism can express itself.

This is a controversial question, the points of view can be many. In the history of our movement specific organizations, federations, even parties, let’s remember UAI which Malatesta himself defined an anarchist party, were all put to the test even on an international level with mixed fortunes and common failures. Far be it from me to make “moral” judgement concerning which organizational form should or should not be adopted. Otherwise we get tangled up in jesuitical discourses on what is or is not anarchist, excommunicating right, left and centre.

I spent my life doing this and only now do I realize that it is a huge waste of time and energy. What I can try to give an answer to is what for me is the most effective “structure” or “tool” to concretize a powerful, aggressive, dangerous anarchist international. An international that makes power bleed, by hurting it, by waging war on it effectively. I shall be clear and brief: for me this “international” already has its form, its own dynamics even if only in outline. With its ups and downs and its smallness and greatness, it is made up of all that world of sisters and brothers who, through their claims, also without acronyms, talk to each other, giving support and solidarity to one another calling for campaigns all over the world. A small thing at first sight, but which contains great hope in itself, a real possibility that, after the failure of scientific Marxist determinism, can restore hope to the oppressed of the earth, bring new life to an

affect reality effectively) that we as anarchists feel so much need of. We anarchists have this international in our blood; our vision against states, borders, our rejection of all forms of nationalism leads us by the hand towards this perspective, we just need to concretize the response to this need.

This dialogue between anarchists has always been there around the world, we have always influenced one another from one side of the globe to the other. Many, many have been the attempts to give constancy, a minimum structure to this international vision of the movement. But theory falling from above, overriding praxis and reducing it to the minimum terms, bureaucratisation, gradualism (a sort of impotent reformism) have penalized these intentions, however generous, reducing them (far too often in the last 40 years) to a sterile testimony of a glorious past.

Today “informal” projectuality (based on communication without intermediaries through claims of destructive actions carried out by fluid and chaotic individuals and affinity groups scattered around the world) is giving us the chance to concretely relaunch an “international” that could unleash an unstoppable chain reaction in a dangerous way for the system. Certainly we are talking about infinitesimal minorities, but why exclude a priori that, as often happens in nature, an imperceptible virus injected perhaps by an insignificant mosquito bite can kill the mighty elephant? This is a possibility that it would be stupid to renounce; imagine if anarchists of action, in spite of their many differences, were to succeed in joining forces while safeguarding their autonomy, their diversity. After all, ours is the only alternative to capitalism that hasn't betrayed itself. Perhaps because we have always “failed”.

More than once in history there have been glimpses of anarchy concretized but always for short periods, we preferred to succumb rather than accept a “revolutionary” dictatorship. These failures of ours have left in us utopian strength, the primordial force of our utopia. It is in our striving towards this that our actions become

declared dangerous for their communicative effectiveness and the spreading of the radical idea.

This is not an attack on freedom of the press and ideas. The State is doing its job of controlling and managing its internal enemy in order to maintain its authority, and publications that resolutely assert a certain kind of content that undermines its interests are clearly attacked, as has always been the case throughout history. In the current democratic and technocratic regime characterised by an authoritarian turn of events, the ‘permitted’ remains confined within the limits of maintaining the economic and capitalist profits of production and consumption. As is evident in the piazzas of the current dissent against the political and health impositions, the boundary of the permissible is defined by the institutions and the boundary of the freedom to protest is being increasingly restricted.

Anyone who takes it upon themselves to openly publish a newspaper such as “Vetriolo“, giving support and a voice to anarchist and revolutionary prisoners, is well aware that repression will take its steps, with investigations laced with sensationalist tones. But this does not mean that we will complain about the lack of democratic ‘freedoms’ of expression and of the press, which in fact have never existed and today even less so.

The investigators argue that it is the effectiveness of the message that determines the 414 offence. Thus, in addition to the content itself, how well it could be received, and therefore more so in times of social tension, i.e. when a certain type of content is more widely shared. A distortion can be detected in the cop narrative, namely that an immediate direct cause-and-

effect relationship characterises propaganda and action. This is a banal simplification. Anarchist ideas have made their way through society, in different historical periods and in different ways, they have animated individual and collective acts, deeds have characterised the struggles for the liberation of the oppressed, illuminating thoughts in a relationship of reciprocity and union, not in a static relationship of causality decodable by the interpretative codes of Jurisprudence.

In the same way the Circolaccio Anarchico space in Spoleto, defined the organisational headquarters of the association, was also criminalised. Certainly the activity promoted by Space, even in times of lockdown, the numerous events in the struggle against the Snam gas pipeline, the discussions against the green pass and employers' policies, the analyses of the crisis in the Middle East have always stimulated the spirit of criticism and encouraged free thinking, and are therefore considered potentially dangerous.

One of the most striking aspects of this investigation, after the closure of spaces and the attempted dismantling of anarchist newspapers and sites, is the persistence with which the State is perpetrating its vindictive coercion on prisoners who keep their anarchist and revolutionary ideas alive.

The constant efforts to isolate imprisoned comrades and promote desolidarisation are proof of this. In this investigation is applied the measure of remand for Alfredo Cospito, already in prison since 2012: a punishment in an attempt to discourage his convictions, a warning also for all prisoners who, far from the logic of distancing themselves from anarchist ideas and practices, maintain dignity, conviction and vital determina-

those who hold knowledge and capital and therefore power, whatever it may be. Technology is no longer at the service of capital, on the contrary increasingly capital is at the service of technology, this is the direction in which we are heading. The logic that commands us is less and less mere profit but the even more ruthless scientific logic; once a scientific discovery has been made it is impossible to go back, even if the ensuing technological innovation is leading us by the hand towards self-destruction. We have seen it with nuclear weapons, we will see it with the enormously more devastating and uncontrollable artificial intelligence, we are going ahead automatically without any possibility of turning back. "We are condemned to everything that has been invented once and for all". Likewise we are condemned to take the following step until the final crash. Like the character in Hate who, falling into the void, reassures himself thinking: "so far so good, so far so good..." I don't know whether internationalism will save us from this fall into the void, if as you say it will be the lever that will allow us to uplift the world and subvert it. But one thing is certain: in order to oppose this new capitalism decisively the collapse of the system must be global. Wars of position lead to defeat as much as anarchists awaiting the right moment to act have already lost.

It is here that the anarchist vision of action comes into play. Much more than revolutionary gymnastics or simply being prepared when the collapse of the system comes. It is in action that the anarchist realizes himself/herself, that they exist as such. It is in individual gestures of destruction, hotbeds of revolt and insubordination, that the anarchist lives their anarchy now, today, breaking with all forms of waiting.

This living "nihilist" conception of being anarchist is accompanied by the relationship praxis-theory. In order to be effective theory must come out of praxis, not the opposite. Only by clashing with the system arms in hand can we build the action that will allow us to give ourselves the "organizational", "informal" tools that will enable us to strongly contribute to the "international" (instrument to

between the two, until the dawn of the most advanced capitalism when in the nineteenth century, science and technology became inseparable. Some argue (rightly, I think) that capitalism is substantially the product of the union of science and technology, or rather the subjection of science to technology. When we speak of imperialism today we speak of a scientific-technological revolution. And this “revolution” leads to an increase in the number of exploited, the bourgeoisie are thinning out, the dispossessed are increasing. Fewer and fewer people have knowledge and therefore wealth on our planet; this “new” imperialism is increasing exponentially the gap between the included and the excluded. A tiny segment of humanity is responsible for this situation, at the service of the modern states and capital.

The modern states and capital have created the conditions that could lead to the advent of a new world that will overthrow humanity as we know it today, annihilating all life on the planet. Scientists, mathematicians, biologists, computer scientists, chemists, researchers in all branches of science, technocrats, the whole aristocracy of human knowledge, without the large investments and resources that only capitalism and the states, with the exploitation of the majority of the population on the planet, can give them, could do nothing, let alone carry out that “revolution” which has been underway for some time and which if carried out “successfully”, will bring about such radical a transformation of our nature that it will in fact be equivalent, if it is not stopped, to the extinction of the human species at least as we know it today, and the change would certainly not be for the better. The “class struggle” remains the driving force of everything, our greatest resource, but only if it directs itself against the State and capital in equal measure. Only capitalism and modern states can adequately feed the technological progress, so much so as to lead us towards the abyss. So, I believe that this international has to fight against states and capital and feed class hatred, the hatred of the excluded, the poor, the proletarians, directing its energies against lobbyists, the military, industrialists, the rich, technocrats, politicians, statesmen, technicians and scientists. Against all the included,

tion. Other devious attempts have recently been made against prisoner comrades in this regard, such as the notification in the prison of Messina of a new 270 bis to Anna in February 2021, basically for the loss by the prison police of a hard disk during her transfer to the prison.

It is evident that those who give their lives for anarchism and continue to hold their positions give a slap in the face to power and continue to do so.

The comrade Alfredo’s intransigence is attacked in an attempt to silence him by charging him with offence 414 for a contribution sent to the anti-prison initiative held in Bure, France, in March 2020, a contribution sent for an anti-prison assembly in June 2019 in Bologna, and for the interview “Which International?”.

We reiterate our solidarity and closeness to our comrade Alfredo.

We express our closeness to all those under investigation. The organs of power might repress and imprison the individuals who resist authority, but the demon of revolt will continue to haunt their dreams of social peace. The social war is on, between the State, capitalism and their enemies...

THE STRUGGLE CONTINUES!

Some of the suspects and comrades in solidarity

Interview and dialogue with Alfredo Cospito from the prison of Ferrara [Published in anarchist paper Vetriolo, issue 2, autumn 2018]

Part One

Internationalism has always been the principle inspiring the actions and horizons of the exploited who do not accept the role that society has given them. It has always been a vaccine against opportunism of every kind, a guarantee that those who practice it are not the servants of their boss or a foreign boss, but are authentic enemies of all forms of exploitation and authority. Internationalism as tension, as spirit, does not change with the changing of times. But the way it becomes real in history changes. Reformists, opportunists and authoritarians have always tried to pervert internationalism towards their own interests.

The question of questions, the lever get the world to rise up, is therefore the International. How, what should the International be today? Should it be a real “organization”, a federation of groups, a “world party”? Or can there be instruments or “structures” that are closer to the anarchist Idea and that are more effective in this historical period?

Like “scientific” socialism, anarchism was born to oppose a global process, capitalism and the advent of the bourgeoisie. It is more than natural that anarchists and Marxists have from the beginning pursued with alternating fortunes an international organizational dimension. In the nineteenth century, with Bakunin, anarchy abandoned the philosophical, idealist level to take its first steps in the real world. First against Mazzini’s messianic liberalism, to then clash with Marx’s state socialism, giving rise to the autonomist federalist currents within the First International.

These first concrete steps of anarchism were taken thanks to two

international organizations that today we could define “clandestine”, which acted in the shadows within the “real movement”, that of the workers, the proletarians. The International Alliance of socialist democracy operating from 1868 to 1872 and the International Alliance of revolutionary socialists operating after 1872. Paradoxical as it might seem, I think that still today the attempt to create international “clandestine” organizations that act under the radar within mass movements can be incredibly effective and topical.

Marx’s “scientific” conception could not tolerate it, considering it a naivety, a forcing, a remnant of eighteenth century conspirationism. A little like how today the vast majority of the anarchist movement does not understand plotting in secret against the State and laws. It was Engels who first saw in “clandestinisation”, the double level, the attempt to hegemonise the International. Over time the anarchists made endless attempts to organize themselves internationally: Saint Imier in 1872, Amsterdam in 1907, Berlin in 1921, Paris in 1949, London in 1958, Carrara in 1968 with the creation of the IFA... but over time the conspiratorial perspective weakened until it almost disappeared. That “almost” is constituted in recent decades mainly of the efforts of the Anarchist Youth Federations with the name “First of May” at the beginning of the 1960s to bring solidarity to Spain under Franco’s regime through destructive action and armed struggle, and subsequently by the revival of the insurrectionary perspective enriched by the relaunch of the “affinity group” and informal projectuality. Up to the present day, with the birth of the FAI-FRI and with all those actions around the world that talk to one another through claims and concretize a kind of “black international”. Before I answer your question about what the international should be today and how it should be structured, let us try to clarify what this international should fight against. Let’s dwell a moment on the concept of capitalism.

When we talk about capitalism we cannot avoid talking about technology and science. Up to the end of the sixteenth century science and technology were separate fields, then a growing osmosis formed