WORDS ARE FOLLOWED BY ACTIONS:

LYON, 2.5. : A cop station is attacked in solidarity with Serge, the lawyer who was brutally injured in the head during the confrontations against the mega-basin in Saint-Bénezet that he is still in a coma.

Toulouse, 3.2. : Two huge burns happen on a metro construction site and are completely destroyed.

Toulouse, 4.6. : Two vehicles of the city are set on fire and a slogan is left: “neither suburban, nor work”. A claim expresses that the action is directed against the construction of a new subway, because it “is primarily at the service of the commercialization of life.”

Val-Susa, 3.5. : Fires are set in cable ducts on two sides of a highway bridge, damaging both the cables of the Savoie-Pyrenees high-voltage line and the Italy-France fiber-optic line. “Against nuclear power, which fuels the capitalist catastrophe. Against the digital centre.”

 Lyon, 5.5. : Two camera masts are sabotaged by igniting a flammable liquid inside them, causing an explosion.

Béziers, 5.5. : Fifty hooded people ambush cops and engage in a wild riot. At the same time, a car parked at the [political] municipality police station is set on fire, severely damaging the station and causing it to be closed for several days.

Montauban, 5.9. : Three police cars are torched in the Toulouse region.

Düsseldorf, 8.5. : In the last 4 months, 5 arson attacks were reported on the railroad signal cabinet in the Rhineland- dorf area. In one of them, the writing “STOP TREN MAV” was left clearly visible. The primary goal was to obstruct freight traffic.

Savoy, 8.5. : Several windows of the town hall were smashed.

Saint-Seine-du-Plain, 10.5. : The central Mont- Rome antenna in Burgundy is destroyed by three fires. Radio and television transmitters are completely cut off from the area, and no date has been set for their return.

Athens, 11.0. : In Athens, fire is set at the parking lot of a car dealership, humanism, safety and the facade: Volkswagen is not only equipping Greek cops, VW also wants to turn the Greek island of Astypalaias into the first “smart island” and also the inhabitants into guinea pigs of a dystopian future.

Hamburg, 11.05. : Several cars are set on fire at a DBT petrol. “With an armada of trucks, vans and a large storm of airplanes, DBT and its men guarantee CO2-emitting filthy goods that exemplify the destructive logic of the industrial system.” Moreover, all the logistics of handling industrial systems.

Angers, 12.5. : Three antennas along with cables and control cabinets go up in smoke. Various providers are affected by the sabotage, in some cases there is no network anymore.

Cam, 17.5. : Several e-charging stations are sabotaged with construction foam. “Electric cars are a great economic opportunity for the electric industry and a boon for the revival of the automotive and intermediate industries, which are among the most polluting industr
ties in the world.”

Munich, 19.5. : Two e-cars owned by the municipal utility were completely destroyed. A slogan painted next to the scene proclaims: “NO HKW” (No coal and power plant).

Salon, 22.5. : A 220,000-volt power line is damaged by fire. The company supplies the Hessel power plant, a company that produces carbon fibers for Airbus, among others. The power supply was restricted and production stopped. On a white board located in the pole was written the following slogan: “For Serge Stop the industry.”

Trient, 24.5. : Some windows of the court are smashed and the slogan “No! Nordo [the Minister of Justice Hannah] - No 411!” is left behind.

Thessaloniki, 24.5. : A car belonging to the telecom company Cosmote is set on fire in solidarity with hunger striker G. Michailidis.

Lyon, 29.5. : A car set on fire in the city center, including 3 BMW SUVs.

Munich, 26.5. : A large fire at a construction site destroyed 26 cable drums for optical fibers and empty pipes.

Athens, 27.5. : A citizen’s office and a post office are attacked in solidarity with G. Michailidis.

Paris, 30.5. : A number of banks and ATMs are smashed, including 2 with G. Michailidis.

Leipzig, 30.5. : While there are confrontations with the cops at Day-X in Connewitz, a Sparkasse (Bank) in East Leipzig is smashed.

Gondrecourt-le-Châtaux, 30.5. : A fancy new cop station is being built in Burg as part of the Gign project (promising to be completed). The police technical rooms, garages and a building with ten staff quarters are already fully torched, fire breaks out in several places inside the building, causing major damage to the interior of the shithole.

Helcon, 30.5. : The Helcon Mountains of France are being smirched with anti-nuclear waves. However, some “Helcon wolves” have now for the second time cut down a wind mast (which measures 200 meters high and was installed at the top of a high mountain peak and are fighting against the “plundering of nature”.

Carn, 31.5. : Once again, several electric charging stations are sabotaged with construction foam. “The so-called green capitalism will not be better than the previous one.”

Gotha, 2.6. : In the quarry “Kammerbacht” two construction machines are torched in the early evening.

Paris, 3.6. : A car of the security company KONEC and a car of the security company ESB are set on fire in solidarity with G. Michailidis.

Louvaine, 4.6. : The cables coming down from a power pole are set on fire. The cement works and the Lafarge quarry are targeted. “This site is one of the most polluting in France. Lafarge wants to expand it. We followed the cable and then found the weak point to be!”

The next morning, police officers across France conduct searches for the December 2019 lootings of a Lafarge quarry. Apparently, the police is preparing for a giant “Holocaust,” France’s largest CO2 producer.

Lyon, 6.6. : During the nationwide strike against pension reforms, a fire is set in a switch box near the main lines. A power cable is destroyed, causing damage to a submarine, cables and fiber optics, and several trains to stop running.

Roanne, 7.6. : A cop’s private car is burned at a supermarket during the day. The cop’s previous car apparently suffered the same fate.

Paris, 13.6. : Several ATMs and banks are smashed in attacks on public spaces in the city center.

Athens, 8.6. : In one street, a real estate office, a post office branch, 2 ATMs, a Vodafone branch and other stores are smashed in solidarity with G. Michailidis.

Munich, 8.6. : A TELEKOM radio mast burns down. Damage to the mullions.

Garahedev, 12.6. : The GAFPA group claims responsibility for the attack on the central com- ments of the Garahedev open cast mine, which is to be enlarged.

Berlin, 12.6. : The “Vulkanpark Lünen” claim to an arson attack on the coal-fired power plant. The power cables run in a cable bridge over the River Spree. The action aims to support an improved security of the Grand Canal and to encourage sabotage of industrial power.

Hanover, 13.6. : Dem’s organic supermarket looted. “We want to motivate people to experiment with new forms of acting together.”

Paris, 14.6. : The car of a supermarket chain is set on fire in solidarity with G. Michailidis.

Hamburg, 15.6. : Stories against cop academy, in solidarity with the defendants of the Anti East trial.

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THE NEWSPAPER IS PRINTED DECENTRALIZED. IF WE WANT A FUTURE HUMANIZATION WE MUST COME TOGETHER.

PAPER FOR ANARCHY AND PASSIONATE DESTRUCTION

EDITORIAL

The (non-)consciousness of the individual and the need for more solidarity. Participation in society is the engine of the system. The innumerable questions and doubts one asks oneself in the course of life can be overcome, and it is difficult to imagine detaching oneself from the prevailing reason.

The ideology of the citizen prevents any unashamed of freedom. Moving away from the prescribed ways of authoritarian society can be a matter of one’s own will – but is also always conditioned by external factors such as the individual’s experience of being exploited, regimented and beaten on his own skin. Rebellion against any authority and humiliation may appear to be a logical conclusion in thought and everyday life, but it is usually not. For every hierarchical system is interwoven with an ideological core. Our alleged high culture should be the beginning of economic, social, cultural, political and even ecological development.

In practice, however, it seems much more likely to mean the destruction of all life on this planet. Nothing is more responsible for the destruction of the earth than industrial capitalism, its ideology of progress and a humanity obsessed with progress in all its complexities, with all its interwoven needs, desires and illusions. Many of these dreams are now finally to be realised through the destruction of the technology, but on the way to dubious “perfection” it will leave a trail of long-term devastation. Nuclear waste, microplastics, asbestos, cancer and ecological disasters are added to the burden. The dominant industrial system manufactures the destruction of the earth and life on a daily basis.

Within this mega-machine there is no longer anything local, everything is global – the structure of the capitalist system has the entire globe in its grip and the structures of the industrial system are expanding by the second with the grip and the structures of the industrial system are expanding by the second with the system that increasingly turns our complexity, with all its interwoven needs, desires and illusions.

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The need to destroy all coercive relations is based precisely on destruction, whether material or metaphysical. This is the case with many wild creatures (Latin creatura, “creature”), from creare, “to create”, “to build”, “to generate”) who reject all authority, destruction is also a moment of creation. Taking the space and time to act means filling and using both differently. On the way to destruction, we often direct our thoughts and energies in ways that we can most effectively achieve our goal, because neither time nor space is unlimited. The prevailing “common sense” and “the way to do things” prevent the conclusion. This leads to the pursuit of efficiency in the implementation of our plans. The degree of goal achievement, or in other words, efficiency, can only be determined by comparing the actual value with the planned target value. This apparent logical idea is subject to a mathematical formula. But this calculation lies beyond our grasp, and, for example, it is used to measure management. It shows the “most efficient” tactics for managing people, means of production or bureaucracy, and even for politics. But not in precisely administration and the order it creates that is the problem?

Why should we, on the one hand, attack and destroy any administration and its effectiveness (which we criticise) in order to replace it with a different, but still efficiency-oriented, basic attitude? After all, it is our struggles that want to propose something different in their fundamental contents and perspectives and express it in action.

The opinion of others is one of the great metaphysical hurdles we face as soon as we step out into the daylight, into the streets and squares. There exists a real conflict. From the feel-good plums, the walls covered with political posters, we stand on somewhat precarious legs because someone might ask uncomfortable questions. There are only us, with our questionable and incomplete ideas, who seem shy and uncertain when talking to other people. Perhaps because many of us have never been used to putting content, positions, ideas and proposals into our own words, without bearing about the bards and without being ashamed to talk about them. An exercise, certainly, but just one of many.

But the opinion of others is a problem we encounter more often...
hundreds of radio masts, fibre-optic cables and electricity pylons are sabotaged every year, anonymously or not. And the number is increasing. Like all sabotage, its effect is temporary, until it is repaired, which is out of the question, but the fact of future repair cannot be a reason not to sabotage. In Germany, such forms of action could probably lead to a great social outcry, and probably parts of a radical left would also join this outcry. But what would that mean for the people who sabotage, or want to sabotage, out of principle? Do they not think there is no immediate communicability? The value of such actions lies not only in their expression, i.e. the result of an action, but also in the motivation through the choice of the form of action and the target itself. The value also lies in the quality of wanting to break with the status quo, without waiting for the masses, consensus or broad agreement. Ultimately, the question is: how do we decide what is “communicable”, when, how? How can we determine this?

“The value also lies in the quality of wanting to break with the status quo, without waiting for the masses, consensus or broad agreement.”

We have no social barometer. We only have our debates and analyses in which we discuss what could be done, how and why. That is the real value, the quality. What is the long-term perspective of indiscriminate vandalism? It might sound exaggerated, but smearing paint on a window, even the one of the National Parliament, is in form and expression a trivial threatening gesture that does not carry the desire and will to destroy. We cannot afford to merely threaten or intimidate the rulers with whom we are engaged in a social war and try to push them to their eventual destruction. In this way, no one creates a threat that can be perceived as a real danger to the ruling order. The opinion of others and the fear of it, which could lead us to choose colour, has at this moment become an obstacle to a possible wider perspective. If we set ourselves the goal of launching an attack, but exclude certain actions and means a priori because we find the level of presumed repression (the opinion of the forty years ago, there were those who criticised the proposal for an amnesty for political prisoners on the grounds that the moral pressure of four thousand bodies dying in solitude could not justify negotiations with the state. They argued that one should not demand the release of comrades in order to resume the struggle, but that one should fight for the release of “unbelievable” figures. The anarchists, account the different historical contexts, a millennium has indeed passed if today the change of the prison regime for one anarchist can and thinks of to get out of the hole in which he is imprisoned. But since he is in the hands of the state and the game is played entirely on institutional grounds, there is no reason to be optimistic about his fate. The government has ample opportunity to juggle the situation. It can show concern and set the record straight in the tradition of pantomime; it can prolong the prisoner’s ordeal by force-feeding him; it can be generous today only to be crueler tomorrow. It can even show a certain humanitarian spirit and then pull the plug (Oops, there was a complication, we’re sorry, we did everything we could, but you know how it is, his body was weakened?). As any gambler knows, the house always wins in the long run.

“If the Socialists have condemned me to exile, I condemn them to remain in their homeland,” Diogenes the Cynic is said to have said. Is this the art of putting a good face on a bad game, or an angry philosophy of life? Dear comrades, we too are condemned to exile, eternal exile, because there is no place for us in this world. One dream after another, one desire after another, one freedom after another, everything is taken away from us. And it is no comfort to know that the extinction of the lovers of freedom precedes the extinction of the champions of authority. But here, in the midst of loneliness and despair, is not there only resignation, bitterness, melancholy, nausea. There is also what is called the courage of despair, the determination to try everything because we have nothing left to lose.

Let’s find that courage. Let’s banish the domesticated bipeds to their homeland and stop wasting time running after their parties, their classes, their movements.”

(plus three Stalinists and a few hundred alleged malcontents) is made the goal of mobilising an entire movement. It is possible to tell a nice story about the anarchist exception in the general Italian situation and to imagine today the agonies of the bourgeoisie, angry with the state for having “unleashed” the anarchists, just as it was possible yesterday to imagine the resurrection of the Paris Commune under the sky of Venus. In reality, the state today rules so unchallenged that it can get away with anything; letting anarchists rot in jail at will, charging trade unionists with extortion or placing environmental activists under special surveillance. Why shouldn’t they? Because it’s unconstitutional! If he can lock up 60 million honest citizens in their own homes without anyone making a sound, even to the applause of many right-wing revolutionaries, then surely he can banish an anarchist dead or alive. Without having to justify himself. To whom should he justify himself? To the journalist? To the intellectual? To the politician? To the lawyer? To public opinion? Before the subjects who are afraid of their own shadow and even their own breath? Before the subversives who can only demand that the state behave better, more justly, more fairly? The victory of the State is truly complete when its enemies only speak its language and show that they no longer want to storm the skies (they are content to defend a few loopholes in the earth).

Alfredo Cospito is still alive and continues his hunger strike. He is doing everything he

that surround us. So the critique of social relations arms our minds, and the toolbox of sabotage arms our hands—and in a dispersed conflict we come together with other individuals who are equally intent destroying what stands in the way of their freedom. This scattered constellation of struggle—sometimes alone, sometimes in small groups, sometimes coordinated or with many others—emphasises the need to organise oneself, to express one’s own ideas, to examine them and one’s own relationships, to discuss them and relate them to one’s own perspectives. For what can damage the pervasive and fragile network of the system and provoke ruptures in the social reality of oppression is neither a centralised "counter-power", nor a "critical public debate", nor reformism in anarchist rhetoric. Rather, numerous scattered individuals and groups who come together according to their own desires and hostilities to dare destructive attacks on the neural pathways of the system can wash away the lethargy and rot of servility, multiply social disorder and disrupt the stability and functionality of order.

A liberating proposal for self-responsibility, for overcoming coercive relations, can therefore be the violent uprising against these relations, in order to propose and implement an immanence expression of offensive action against the existing system.

continuation of “For more thoughtful dicing”

than when we hand out leaflets on the street. Because it is our subjective opinion about the opinion of others that makes us doubt our ideas and actions. Legitimate questions arise: Do “people” understand us? Shouldn’t we write “simpler”? Maybe we should swap that blackoodle for a nice chart! The dilution of ideas is always lurking around the corner, and so we disguise ourselves in order to be more accessible, i.e. more efficient. The easier way is to make us feel less alone with our ideas. The biggest nightmare for many people in any kind of movement seems to be the “critical” loneliness. Being or feeling isolated is tantamount to non-existence and can lead to giving up activism and going through life with resignation.

The efficiency spiral is also a danger in “combative” circles. It is not necessarily expressed in resignation, but rather in the question of the communicability of action. This often leads to a kind of hierarchisation that distinguishes between “easily communicable” and “badly communicable” actions. Sensing a fascist’s knee-jerk reaction about acceptable today; hanging him from a rope would probably meet with less understanding, even though this has happened time and again in the “glorious” victory of anti-fascism. But now without metaphorical allusions: In France, cops/judges) and “unpredictability” (the opinion of society) too disturbing, and adapt our action to this standard, does this make us strategists or revolutionaries? Rather the former. Not that revolutionaries (only) act out of recklessness and stubbornness, but perhaps the bar could be set a little more independently of factors that we can never really assess objectively anyway. Constant tactics can lead to a wait-and-see attitude that does not fuel lights. We need more cheerful dicing than a tight timetable, and we should push ourselves and others towards that rather than always rationalising everything.

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VENUS is a village on the border between France and Italy. It is a pivotal point in the No-Tav (citizens) struggle against the high-speed train that will link Italy and France. Certain movement leaders and groups saw great insurgent potential in this widespread struggle. Hence the comparison with the Paris Commune.

Death, life lies in wait.

“Let’s banish the domesticated bipeds to their homeland and stop wasting time running after their parties, their classes, their movements.”

(found on altsuits.net)
In the original it says: “In this merciless war that we have declared against the bourgeoisie, we do not ask for pity. We give death, and we know how to bear it”. The reference here is to Emily Henry, who used this phrase in his trial statement. Less than a month later, at the age of 21, he was beheaded by the guillotine on 24 May 1884. The authors of the text “The best offense is not defense” have rephrased the original sentence as an allusion.

**Antisistema – N.0**

**Mastering nature**

Man is outside and above nature, destined to dominate it – this is the world view taught by Bible and religion, and which is nourished by those who cannot be ignored. It is paradoxical that what one is inclined to paraphrase ‘the words of a famous French anarchist who climbed the scaffolds: „In the virtual war they have declared on the bourgeoisie, certain anarchists demand protection; they do not give death, they demand not to suffer it.“

Contrary to those who bask in a mirage and deduce an electrifying weakness of the

Suffice it to say that the tone of this hunger strike remains the same as it moves from the palaces and courtrooms to the streets. It is pathetic, to say the least. Not to mention the embarrassing praise of the sanctity of marriage. But what about the constant distinction between bad marxists and good anarchists? Or the deplorable denunciation of the disproportion between the acts committed and the sentences imposed (certainly nothing new, considering the agony of an anarchist). The attack of green capitalism is already defeated at the outset: …

The system of destruction

Industrial capitalism has colonised the entire globe and is the web that enucleates and imprisons the entire planet. There are no more local problems – every product on the market links people in different parts of the world and different places in the production chain, every T-shirt is linked to landslides and rainforest destruction, to the power of agribusiness and the importance of fertilizers, pesticides and other chemicals on rivers and groundwater, to the collapse of industriations, to global networks of exploitation and sweatshops, to endless slums, to children and young people nailing their health with piecework in dangerous factories, to offices with panoramic views and Swiss bank accounts, to container ships powered by heavy fuel oil, to shopping malls and endless landfills where 80% of fast fashion ends up. Every piece of fabric is part of a global network of profit and exploitation, deforestation and destruction. Capitalism’s constant quest for growth, producing its economic output every 25 years or so, has brought us to this point: on the one hand, capitalism’s consumption of raw materials has become so great that is no longer be satisfied, and on the other, the resulting destruction and pollution is so devastating that we are in the midst of a catastrophe in which the industrial system threatens to destroy all the foundations of life in the long term.

The attack of green capitalism

Faced with its own devastating destruction of nature, the same capitalism is making a “green” turn towards sustainable solutions as a response to the ongoing devastation. It cloaks itself in an anxious disguise, calling itself “climate and CO2 neutral”, while maintaining the same industrial progress and growth. A new crisis of capitalism and the same old capitalist solution: economic growth and technical innovations. There is also about exploiting new sources of energy, developing new infrastructures, recruiting new products and opening up new markets – only this time everything is electronic, digital, “sustainable”, “green” and “climate-neutral”. But green capitalism and its new innovations and infrastructures are the same continuation of the ongoing exploitation of nature: new toxic mines and land grab from indigenous peoples, development of new energy sources at the expense of nature and people, pipelines in every direction, toxic waste dump. Also the capitalism of e-cars and eco-certificates

only leaves behind deforested areas, depleted soils, overfished seas, extinct animals, destroyed habitats, impoverishment, misery and war.

Old patterns – new infrastructure

At the moment, for example, Europe is massively expanding its hydrogen, gas, mining and wind power infrastructure: Hydrogen is to come from the disputed territories of the Mapuche indigenous people in Argentina and Chile, from Norway, where it is produced from toxic natural gas, and eventually from some African countries, such as Namibia, the former German colony, which will soon supply ‘green’ hydrogen on a large scale. New pipelines are being built for the hydrogen infrastructure in the North Sea and between Spain and France. There are also plans to drill for gas in the North Sea – and Germany wants to produce gas in the Atlantic off Senegal, which the locals are protesting against because of the destruction of nature and the lack of fish. At the same time, thanks to the LNG terminals in the North Sea, which were completed at lightning speed, there are massive supplies of fracked gas from the US – the protests of local people on the island of Rügen against the ugly terminals and the new LNG pipeline, as well as the voices warning of the imminent extinction of the harbour porpoise, were unanimously ignored during construction.

Finally, 13,000 new wind turbines are to be built in Germany, covering two per cent of the country’s total area. A total of 1.8 million tonnes of copper (from Peru and Chile), 95 million tonnes of cement and 30 million tonnes of steel will be used to build these wind turbines, as well as iron ore (from Brazil), silver (from Mexico and Argentina), bauxite (from Guinea) and rare earths (from China). In addition, a number of offshore wind farms are to be built in the North Sea, the infrastructure for which will form a new European “electricity motorway”. There are

**Antisistema – N.0**

**A determined struggle against the industrial destruction of the Earth**

State from the statements of some television journalists who commented on Cospito’s hunger strike, it seems to us, on the contrary, that the anarchists have become more pathetic, to say the least. Not to mention that the attack of green capitalism
also other crazy plans in the EU, such as turning large areas of northern Sweden into the territory of the indigenous Sami people, who also fight against huge windparks in Norway as well as belonging to German and Swiss companies) into the largest rare earth mine... or opening various lithium mines in France and Portugal, or extracting lithium from the Rhine in Germany.

At the same time, the absurdity of green capitalism is exposed by proposals such as dumping concentrated and highly toxic CO2 waste in the North Sea (Habeck). In order to satisfy the every hunger of green capitalism, the network of destruction is constantly being extended – and whether capitalism calls itself green or not, it is always based on extractivism, colonialism and exploitation, on mines, factories, temples of consumption and technological-military armament.

Everything different!

We propose a break with the dominant religious-scientific ideology, which keeps coming up in the area of northern Sweden as well as pseudo-solutions for the domination and destruction of nature. It is time to break with the whole Christian tradition of colonization and genocide, and to contaminate the death of history the idea that this industrial system would bring us progress and happiness. In less than five generations, industrial capitalism has managed to threaten the very survival of the human and animal worlds. In just one century, technology and the ideologies of progress of various political persuasions have brought us electrification, urbanisation, weapons of mass destruction, industrial mass murder, atomic bombs, the internet, smart phones, quantum computers and gene editing. What we are waging is not a natural disaster, but a social disaster – a social system that is destroying all the foundations of life through a global industrial system. This catastrophe is happening by the minute: 30 acres of rainforest are being cut down every minute, while at the same time one million tonnes of Greenland's ice is melting.

At the same time, the economy's energy needs are growing. And the shareholders' till is ringing every second. This social disaster, this economy of destruction, has clear profiteers and responsibilities – it is at the expense of the poor and marginalised – while the agribusiness and meat industry, which is cutting down the rainforest; the oil and chemical industry, which is poisoning the oceans and the soil; while Bayer-Monsanto, which is responsible for 60 percent of insect deaths with pesticides; while the technology and car industries, the energy giants and energy companies, the mining companies, the industrialists and banks and many others continue to siphon off fat profits...

We are not apologists who, in the face of the daily ecological crises, hopes for a kingdom of heaven. In fact, we are quite desperate. But despair can also make us determined. We are also inspired by the initiatives and struggles that are springing up everywhere to resist the advance of destruction. We think of Lützerath and the variety of actions that were united in their rejection of the big German mine. We think of all the fiery attacks in solidarity with this struggle. We think of the new generation of climate activists, some of whose reformation seems naive to us, but who we admire for their determination. We hear and read about the indigenous Wētâwê'en in British Colombia, who have been fighting for generations against the colonial state's infrastructure projects and to prevent the construction of gas pipelines – as well as the technology and car industries, the energy giants and energy companies, the mining companies, the industrialists and banks and many others continue to siphon off fat profits...

For a world where we live in harmony
and as part of nature.
Let's shut down the industry of destruction.

Nevertheless, we cannot help but put a question to those who have ears and hearts: Would so much overarching interest have been possible if the original demand had not been political-humanitarian in nature? What we mean is what the anarchist lawyer himself says when he declares that the great merit of Cospito is to have reopened the public debate on what the Mafia is and whether or not it is compatible with the Constitution”. These are not just the words of a lawyer doing his job to the best of his ability, but the only possible perspective on the question raised: if the responsibility of the prison is re-education, as we are led to believe, what is the point of a harsh penal system like 41Bis? Shouldn't the state be more or at least as much as possible? (Restrict it to those who destroy a person, to those who kill, to those who destroy the life of another, to those who destroy the life of another...)

The victory of the State is truly complete when its enemies only speak its language and even the no longer want to storm the skies (they are content to defend a few loopholes in the earth).

"The victory of the State is truly complete when its enemies only speak its language and even the no longer want to storm the skies (they are content to defend a few loopholes in the earth)."

But all the occasional outpourings of genuine feeling in this world can no longer hide the stark fact: democracy is an authoritarian regime. And after three years of state humiliation of human life and dignity in the name of public health, this is no longer the radical criticism of a few hotheads, but a banal statement of fact.

You don't have to be an anarchist to realise that the Constitution is nothing more than a toilet paper, judged by the way it has been used in public by its own admirers of late. Even those with a solid academic and philosophical reputation in the field of jurisprudence have recently had to admit that they can no longer refuse to address certain questions... (Restrict it to those who demand the way the law and the Constitution have been manipulated and betrayed without questioning the legal system and the Constitution). Need I remind you that even Mussolini or Hitler needed to question the constitutions in force in Italy and Germany, but found in them the legal bases they needed to establish and maintain the political-military prison regime to which 41Bis has been subjected since May last year. His life is in danger, but he is not giving up. He says he will continue until the victory, and the certainty and determination, is capable of doing so. Only he can say what he can and cannot accept. Only he can decide what he wants to do with his body. How he wants to live, how he wants to die. And why.

So far, so good. Everyone makes their own choices, whether they agree with them or not. But unlike the White Bear, Alfredo Cospito has made a political choice. He is someone who refuses to be part of the adversarial system and tries to go beyond it. One also thinks of the hundreds of attacks on antennas and fibre-optic cables in France, which hinder the constant expansion of globalization, solidarity and sabotage have complemented each other. All this and much more comes to mind when we say that we are more determined than ever to stop this global capitalist industry that brings nothing but suffering and destruction. And this self-determined, offensive and creative struggle, the means, the variety of which is limitless – both from the industrial system of domination. Just as we reject the total idea of subjugaing nature, we do not have an all-encompassing concept of how everything should be different. Perhaps the problem also lies in the search for individual solutions and ideologies, and in putting them on the throne, instead of the.MATCHES community, and of the rich experience of past struggles against the nuclear industry, in which various forms of disobedience, solidarity and sabotage have complemented each other. All this and much more comes to mind when we say that we are more determined than ever to stop this global capitalist industry that brings nothing but suffering and destruction. And this self-determined, offensive and creative struggle, the means, the variety of which is limitless – both from the industrial system of domination. Just as we reject the total idea of subjugaing nature, we do not have an all-encompassing concept of how everything should be different. Perhaps the problem also lies in the search for individual solutions and ideologies, and in putting them on the throne, instead of...
Sunday evening, the eleventh of December, somewhere in France: Somewhere in France? No, not anywhere, somewhere between Paris and Fessenheim. There, several people climbed to the top of a 400,000-volt electricity pylon. They have not come to admire the view, no, they have a clear intention: they want to „mimic the struggles for which our comrades are behind bars”, because this is „the most passionate form of revolutionary solidarity“. What does this mean? Quite simply, they set about unscrewing the bolts that held the colossus in place. „The mast is still standing, but its statues are clearly compromised. May our revolutionaries’ fury work in alliance with nature and a winter storm do the rest!“ The power line in question will supply electricity to the CIGÉO industrial project. CIGÉO? Centre industriel de stockage géologique pour les déchets HA et MA-VI, in English: reversible geological repository for radioactive waste in the departments of Meuse and Haute-Marne. In Bure. From 2025, nuclear waste will be stored there in a system of tunnels covering an area of 30 square kilometres. And it will remain there for the next 100,000 years. Until now, France has only two sites for storing low and intermediate level radioactive waste; the rest of the contaminated waste from France’s 56 nuclear power plants is stored at the La Hague reprocessing plant. Right next to the Bure repository, RTE, the grid operator, is planning a transformer station the size of 20 football pitches to satisfy the “energy hunger of the nuclear monster”2. All right, sabotage then. In solidarity with who? With Alfredo Cospito, who has been on hunger strike until the 19.04.2023. Let’s hear from the saboteurs themselves: „Alfredo has always known how to link the question of social revolution with the question of ecology, and through his words and actions to link the societal plundering of our planet with the struggle against the powers that be, against exploitation and oppression. In his statement on the shooting of Italian nuclear industry leader Roberto Adinolfi (nuclear accident; 2012), and later in various court statements, he described the need to anchor a revolutionary perspective in the anti-nuclear movement. In a suitable contribution to the debates, he also commented in 2018 on the struggle against the CIGÉO nuclear waste storage project in the French village of Bure in the Meuse department. Referring to the idea of the diversity of tactics practiced there, he proposed „an intensification of the forms of struggle shown there“: Aha, an intensification of forms of struggle...
for ten years say about the so-called environmental struggles in his contribution to a meeting in Bure?

“First of all, let me introduce myself: 8 years ago I shot the CEO of Amideal Nucleon, the designer and builder of nuclear power plants, in the leg. You have to know that Italy, even if it doesn’t have nuclear power plants, is quietly exporting them to countries like Romania, Croatia, Albania... The aim of this action was to revive the anti-nuclear movement in Italy and to give an aggressive answer to the struggle against the techno-industrial system. With a “rousing” action, we wanted to show that anarchists can hit “alone” one of the people responsible for the revival of nuclear energy in “our” country. For once, we did not limit ourselves to the only destructive action against things, but we took another direction by directly listing those responsible for the destruction of “our” planet. We called this action “Nucleo Olgi (FAI-FRI)”. We wanted to make the different perspectives visible in their feasibility and to stimulate a greater openness to the different forms and practices of anarchist ecological action. To reject the taboos that only actions against things can be justified. To challenge the absurd belief in the absolute sanctity of human life, even among those who commit massacres in the name of science and progress. The objective was only marginally achieved (even if it made many compañeros think) because the practice of “multi/form” action (at least born in Italy) has not yet been fully understood and is even less practiced in its full potential, and many prejudices still exist. Many people see “peaceful” blockades in street confrontations, in attacks on people, in attacks on things, in the use of permanent acronyms to give continuity to temporary acronyms separated from each other.... Few people realize that all these practices have their own reason, their own specific purpose, and that they are necessarily contradictory. The absence of one of these practices weakens the strength of all the others. It is only through the inclusion of each one, in parallel, without contradiction or struggle, can make a difference and achieve the goal. The absence of one of these practices weakens the strength of all the others. If we isolate them we come to question the idea that “the environment”, “peaceful” actions cannot be carried forward. Violent and armed action is only an instrument that does not depend on the assemblies, they that organize, link, through words and deeds, the ecocidal plundering of our planet to the struggle against the powers that be, against exploitation and oppression.

“These affinity groups do not depend on the assemblies, they are something else, they have nothing to do with the organisation, they live on liberating, destructive gestures and can become really dangerous for the system.”

But that was not enough: Just two days later, the French grid operator RTE reported further sabotage. Also between 17. and 18. December, an electricity pylon in the town of Saint-Just-Vaquieres, near Alès, also in the south of France, was sawed down – unfortunately it did not fall down, otherwise the consequences would have been very serious, because the pylon of this high-voltage line would have fallen on a neighbouring pylon and could have caused a destruction effect,” according to a public prosecutor. The deputy mayor argues: “I am very concerned about the radicalism with which vital interests are targeted, against industry, of course, but not only. If the people who committed these acts are really concerned about the radicalism with which vital interests are targeted, against industry, of course, but not only. These groups do not depend on the assemblies, they that organize, link, through words and deeds, the ecocidal plundering of our planet to the struggle against the powers that be, against exploitation and oppression.

We are not to blame for the events that happened last week in Saint-Just-Vaquieres, near Alès, which made headlines in the media around the world. The local police now say that the attackers were members of the French anti-nuclear movement. The police have arrested four people, including a 19-year-old student, who are suspected of taking part in the attack. The police believe that the attack was retaliation for the government’s decision to build a new nuclear power station near the town. The attack has sparked a debate about the role of the police in dealing with climate change protests. Some activists have praised the police for their response, saying that it shows that the authorities are serious about tackling the climate crisis. Others have criticized the police for their heavy-handed approach, saying that it could lead to more violence and provoke more attacks. Some experts have warned that the police’s response could make matters worse by escalating tensions and provoking more attacks. The police have said that they are taking the attack very seriously and are working to identify the attackers and bring them to justice. They have also urged the public to provide information that could help in the investigation. The attack has highlighted the challenges faced by law enforcement agencies in dealing with climate change protests. The police have been criticized for their heavy-handed approach in the past, which has led to cases of police brutality and excessive force. The attack has also raised questions about the role of the police in dealing with climate change protests. Some activists have praised the police for their response, saying that it shows that the authorities are serious about tackling the climate crisis. Others have criticized the police for their heavy-handed approach, saying that it could lead to more violence and provoke more attacks. Some experts have warned that the police’s response could make matters worse by escalating tensions and provoking more attacks. The police have said that they are taking the attack very seriously and are working to identify the attackers and bring them to justice. They have also urged the public to provide information that could help in the investigation. The attack has highlighted the challenges faced by law enforcement agencies in dealing with climate change protests. The police have been criticized for their heavy-handed approach in the past, which has led to cases of police brutality and excessive force.