

course it should not prevent readers from remaining critical of other aspects of the thread that runs through the discourse and actions of *Rote Zora*, such as their anti-imperialism, but also their “movementist” conception of armed struggle in the form of “campaigns”, which subjects the *validity* of actions to their insertion into a wider movement of struggle.

But this was perhaps not the main concern of a collection focused on the technological question, in which this excerpt from the claim of the theft of files and then the burning of the *Institute of Human Genetics* in Münster in August 1986 is emphasized: “*What threatens us is not the catastrophe, but simply the fact that it continues like this.*” ■

The local kids, #7, Summer 2021, 20 pp.

The release of this English-language journal, whose first issue dates back to the summer of 2018, has certainly been rather irregular lately, but it persists all the same over the years in developing a space for “*correspondence between those who desire anarchy and subversion.*” Usually about twenty pages long with an elegant layout, *The Local Kids* offers its international readers numerous translations, often taken from anarchist publications from the old continent, or concerning reflections on the struggles and pressing topics of the moment.

In its latest issue, published recently, we can find translations of several texts from France, but also of an “*assembly against state repression*” about sanitary measures and compulsory vaccination in Greece. Of course, these texts are part of a wider perspective, which the journal clearly states in its foreword: “*Seeing this summer which is marked by extreme weather, wildfires and floods – products of the exploitation of the planet –*”

.....
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this will be more and more the reality of this society. There are no pragmatic proposals to be made. The wager stays the same, to refuse their game (false choices between quick and superficial fixes to real crises), to be lucid and sabotage the vicious cycle of domination.”

All issues can be printed from their website:
thelocalkids.noblogs.org

Storm warnings, #42-45
 (June/September 2021)

The issues of *Avis de tempêtes* are now also published in full in English. Let’s take this opportunity to greet all the companions who have found interest in distributing this little bulletin, who use it to sharpen their own ideas or who have made the effort to translate some parts into Italian, Greek, German, English, Spanish,... All these translations, as well as the English issues, can now be found on a dedicated archival site :
avisbabel.noblogs.org



STORM WARNINGS

*Anarchist bulletin
for the social war*

.....
 # 47 – November 15 2021



*“The Frenchman is a barnyard animal
that is so well domesticated that
he dares not cross any fence.”*
 Charles Baudelaire, 1864

For several weeks, the traffickers of human flesh at the head of European states have been sounding the alarm against a backdrop of much larger geopolitical and energy issues: at their Eastern gateway, thousands of undesired travelers are crowding in, trying to flee misery, war and oppression. Coming from Iraq, Syria, Afghanistan, Yemen or Kurdistan, they are now stuck in the icy Belarusian forests facing 15,000 Polish soldiers and their hastily unrolled barbed wire. On November 16 alone, the watchdogs on the edge of Europe claim to have repelled nearly 160 attempts at “*illegal border crossings*” including two collective and forceful ones, leaving nine cops and military personnel down for the count during these confrontations. This situation, which is reminiscent on a lesser scale of 2015,

when the Balkan route had already been blocked little by little with walls (Bulgaria, Hungary, Slovenia, Austria), barbed wire camps and uniformed baton-wielders, has brought back to the forefront an expression that is *a priori* banal: Fortress Europe.

Further south, thinking of the enormous *Valla* of watchtowers and sensors erected in the Spanish enclaves of Ceuta and Melilla, or of the 40-kilometre-long “anti-migrant” fence inaugurated this summer by Greece, or of the various concrete and steel walls surrounding the port of Calais to the north, the image seems striking, to say the least. However, it’s not to be overlooked that in the midst of the incessant flow of goods, of which humans are certainly a part, borders and their miserable pieces of stamped paper (as well as their absence) serve as much to sort out the different categories of migrants as to forbid any passage to the undesirables, according to the imperatives of exploitation or self-interested arrangements between

| Invitation |

10/10, Athens (Greece). Anarchists claim responsibility for the molotov attack on the *General Secretariat of Information Systems*. At least seven molotovs were thrown against the parking lot and the building that houses the offices and the data center of the Greek government, hosting all the data of its official website. From the claim: *"During the pandemic, while the Mitsotákis government restricted our freedom in every possible way, it not only armed its repressive forces, but also proceeded to strengthen its electronic hegemony."*

12/10, Lund (Sweden). The *anarcho-communist action group "Solidarity"* claims responsibility for the arson attack on three large trailers of the company *Shell*. *"The reason for targeting Shell is its participation as an investor in the construction of the Nord Stream 2 gas pipeline,"* one of the flagship projects of the Putin regime. The attack took place at the end of August, during the Week of International Solidarity with Anarchist Prisoners.

12/10, Hamburg (Germany). Three incendiary sabotages target the technological infrastructure of an autonomous driving test track while the windows of the *Freemove* headquarters, a service company that promotes electric cars and autonomous driving, are smashed. The attacks took place before the start of the *World Congress on Intelligent Transport Systems*. The claim expresses solidarity with imprisoned companions, then ends with: *"The struggle against the state, domination and*

States. And on the other hand, the reinforcement of these devices only increases the tragic cost of crossing them illegally as a deterrent, by transforming the Mediterranean into a gigantic cemetery, or by delegating the most gruesome tasks to third-party states such as Libya, whose torture and mass-rape centers are put at the service of a European policy of preventive terror. After such long and perilous journeys, many are not willing to give up in the face of these final walls erected in their path, as witnessed by the victorious assault of 238 migrants who managed to force their way through the fences of Melilla last July amidst other attempts, or the record 853 successful illegal crossings of the English Channel in a single day at the beginning of November (bringing the total to 21,000 since the beginning of the year).

In fact, there is of course a close connection between ecological devastation, war for resources or technological restructuring that produces millions of superfluous human beings, and the displacement of populations that essentially takes place from one poor country to another. In the same way that anger against the dispossession of our lives finds a convenient path in the hatred of a fantasized Other, or that the violence of borders is also deployed without mercy within a territory. Both in the form of a hierarchy between the poor and miserable that only reinforces the social organization of exploitation and domination, and of an extension of the devices of control used against everyone.

If we only needed one example of the latter on the old continent, we could look at the many *civil programs* launched on the borders, under the guise of research funding (the European Union's *Horizon 2020* program), and whose sum of practical consequences we will leave to everyone's imagination.

First, there is the *Roborder* project (contraction of *robot* and *border*) launched in 2017 and currently being tested in Greece, Portugal and Hungary, which consists of deploying swarms of *autonomous* drones equipped with radars, cameras and frequency sensors, patrolling together over large distance in the air, on the water or underwater, with artificial intelligence to identify humans approaching the borders, then distinguish if they commit infractions (such as attempting to cross illegally, being armed or not, with or without a vehicle, etc.), before sending the necessary *"operational personnel"* to them in a targeted manner.

There is also the *IborderCtrl* project, launched in 2018 and test in Greece, Hungary and Latvia until last year, which



| Zines, books & journals |

Campaign of feminist attacks against biotechnology. Communiqués of Rote Zora 1982/1988, 24 p., publisher unknown

This booklet in its original format, which has been circulating since this summer from hand to hand, fills a gap in the available French translations of the writings of *Rote Zora*: communiqués claiming explosive or incendiary attacks against genetic research centers and pharmaceutical companies.

For several years, one of the focuses of action of this armed organization of women/lesbians, was indeed the critique through action of genetic research and the technologies which result from it (from the manipulation of the living to reproduction). Within the largest German feminist movement of the 1980s, the ideology of modern medicine, the enslavement of women by reproductive technologies and scientific and medical power, but also the relationship between patriarchal oppression and the artificialization of the living as a project of domination, were widely debated, and not without provoking significant controversies. These heated discussions, and the disputes that they brought to light at that time, still resonate with what can cause splits today within the feminist and/or libertarian movement. In an extensive text at the end of the booklet, *Our Critical Analysis of Biotechnology*, the translators do not mince their words in unmasking the

"emancipatory virtues" that certain circles continue to attribute to biotechnology, and in particular to reproductive technologies such as medically assisted reproduction (MAP). For example, they write *"Reproductive technologies are clearly part of the process of dispossession of the body by medical power, with all the additional dangers that this entails in terms of iatrogenesis"*.

This brings to mind the words of part of *Rote Zora*, who returned to their activities, including the fight against genetic technologies, in *Mili's Tanz auf der Eis* (1993), a very interesting text that is unfortunately not included in the new brochure. Here is an excerpt: *"We decided to concentrate our actions against demographic policies and genetic and reproductive technologies. We considered and we continue to consider this theme as a key point in the anti-patriarchal struggle. These technologies materialize a relationship of patriarchal power in which the so-called "masters of creation" engage in destroying and creating something "new" on a previously unknown scale, with the aim of exploiting life, increasing profits and strengthening structures of power and domination.[...] Reproductive technologies want to technically replace the process of having children: women who are diagnosed as "clinically dead" are declared dead and transformed into means of production, and their embryos – which supposedly need to be defended from women themselves – into objects of research. The manufacture of the artificial womb, whose research is done with the "material" that doctors receive from millions of womb removal operations, is already a concrete practice, as is the fact that the taboo on human cloning has become less rigid."*

The communiqués of *Rote Zora* translated in this booklet can act as a critical reminder to modern ears that are stuffed with technology and clogged with discourses of inclusion that reinforce its acceptability. This is one of their obvious points of interest, although of

When everything and everyone is caught and held by the same dominant reality, it is no longer possible to oppose it without directly opposing the whole system and its infrastructures.

While it seems important to disconnect individually, the very nature of the interconnected grid makes individual disconnection an incomplete and insufficient act.

Attacking the infrastructure is a much greater guarantee that the electric world will stop capturing us and imposing its reign of speed.

To unplug this electric world is to reveal the extent of what it affects and governs. To unplug this electric world is to acknowledge that it is increasingly difficult to act and think for ourselves beyond its grip and that it is becoming increasingly important to do so.

Unplugging this electric world is an attempt to create a chain reaction, affecting all the infrastructures and things that function thanks to electricity (digital, communication, banking, state, industry and business networks, military and police infrastructures, etc.).

Disconnecting this electric world means attacking the myth of clean energy that lies behind nuclear power. To unplug this electric world is to take a step into the unknown.

During the night, at a very late hour, we entered an electric depot on the outskirts of the town of La Chappelle Sous Aubenas in Ardèche. After cutting a large hole in the fence, we sneaked into the infrastructure to attack it at various points.

Several fires were started inside buildings that we had opened previously. These buildings contained generators and backup batteries that we suspect would take over if the rest of the infrastructure were damaged.

We also set fire to several electrical meters around and in the central building, which we believed housed a gigantic converter.

Finally, after lifting two separate metal plates, we set fire to some electric cables snaking between the various installations on the site.

In all, 9 fires were illuminating the night when we escaped.

As far as we could see, the towns and villages around the act were not plunged into darkness. Despite what we imagine to have been significant damage, with several well established fires at the site, the rest of the power grid did not appear to have been touched by the damage we caused.

This has not discouraged us from wanting to keep on attacking the electrical society.

We greet the authors of the Toulouse communique for the attack on an electric transformer. The words of the text touched our hearts and our minds. Courage to those who resist in the present against the destruction of life and freedom. A special thought for the comrade Boris, still in coma.

More than ever, in these nauseating times, we prefer the risk of the situation going off the rails to the false peace of deadly comfort. Better the darkness of a night without neon lights than the brightness of a path into the abyss.

For magic to return to our lives. Because the fairies will never be electric.

PS: Don't forget to turn off the light on your way out!

is a lie detection system based on emotional recognition managed by artificial intelligence (examination of “38 micro-movements of the face” such as the angle of the head or the movement of the eyes). If the algorithm believes a person is telling “the truth,” a code is given to get through the checkpoint. If the opposite is true, he or she is sent in a second line to flesh-and-blood border guards whose questioning will obviously be neither biased nor the most sympathetic.

There is also the *TressPass* project, launched in 2018 and tested at Schiphol Airport (Netherlands), the Nadbużański land border crossing (Poland) and the port of Piraeus (Greece), to develop a control that was no longer based on the overall validity of the documents presented by a flow of passengers, but on an approach in terms of individualized “risks” i.e., “using data for profiling”. Basically, it is a matter of using artificial intelligence to *aggregate* all the passive data of a person (passenger databases, baggage scans, biometric identity validation, police databases, itineraries and stopovers, especially those combining different means of transport) in order to establish a *coherence profile* which will itself be cross-checked in real time with an active behavioral analysis by cameras and sensors (way of walking, movement in the crowd, objects moved, heart rate of the human face, stress factors)... All of this to build a “*predictive*” scale of four levels of individual “*threat*”, allowing to “*adjust the number and types of security checks required for each traveler*”.

Finally, there is also the *Foldout* project, launched in 2018 and experimented with in the summer in Bulgaria and Greece, in the winter in Finland and the rest of the time in French Guiana to test all kinds of temperatures and humidity levels, as it consists of providing “*rapid detection of illegal activities at borders by tracing the movements and routes of people*” using algorithmically managed real-time data from ground sensors (acoustic and seismic), hidden thermal cameras, drones, stratospheric balloon, Lidar and radar, and unmanned micro vehicles equipped with scanners... all in an environment composed of forests or jungles. Or in the techno-police New-speak, “*under the cover of trees and other dense foliage over large areas*”.

We will stop here in this non-exhaustive review of ongoing large-scale experiments, with the common feature of making borders even more deadly, but not without pointing out that they do not only involve the cooperation of various police institutions, but above all of numerous cutting-edge companies and start-ups that are sometimes as ridiculously small as they are specialized, as well as public universities whose

capitalism remains manual and analog”

13/10, Berlin (Germany). A *small autonomous group* claims burning a van of the construction company *Strabag* and an ATM.

13/10, Berlin (Germany). The district hall of Mitte loses windows and is sprayed with paint. “*Attack the city of the rich and its lackeys*” concludes the claim in solidarity with the Köpi squat, evicted a few days later.

13/10, Thessaloniki (Greece). The *Anarchist Action Organization / Anarchist Resistance against Decadence* claims the arson attack against the house of a drug dealer, the day before the beginning of the trial against Matarra and Kalaitzidis for “*physical and moral incitement*” of the murder of the drug dealer Habib in Exarchia, claimed by anarchists some years ago. “*We are at war against the drug mafias and against everything that participates in the subjugation of free will and action*”, says the claim.

13/10, Berlin (Germany). A van of the construction company *Strabag* and an ATM are set on fire. Actions carried out by a *small autonomous group* in anticipation of the eviction of Köpiplatz.

15/10, Chemnitz (Germany). On three streets and intersections, barricades are erected in solidarity with places threatened with eviction, like the occupied Köpi.

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16/10, Berlin (Germany). In the wake of an offensive demonstration against the eviction of the Köpi squat, two bank branches and a vehicle of the real estate company *Vonovia* are attacked with stones and paint during the night. "*Love and strength to the former inhabitants of the Köpi squat, to the injured and arrested companions.*"

16/10, Nuremberg (Germany). Following the conviction of antifascists in Leipzig, a truck of the logistics company *Deutsche Bahn/Schenker* is set on fire. This company works for NATO and supplies equipment to the Turkish army. "*Freedom for all*", concludes the claim.

17/10, Evreux (France). In the Eure region of France, at around 6am, the building used as an annex to the town's court - which houses the clerks' office and the judicial archives - deliberately went up in smoke, along with part of its contents.

17/10, Oyonnax (France). In the Ain, three poles supporting video surveillance cameras are cut down with a grinder around 8:30 pm, by a dozen people, while the traffic is blocked by barricades of garbage cans.

18/10, Nîmes (France). In the Gard region, twenty-seven windows of 11 buses of the *Tango* urban network were destroyed in the early hours of the morning, and their seats were cut. Several lines carrying high school students, college students and workers were out of service.

18/10, Périgueux (France). In Dordogne, unknown hands deliberately caused a water leak

responsibility is too often neglected. For the four projects above alone, we can respectively mention the universities of Athens, Sheffield Hallam and the *Italian National Inter-university Consortium for Telecommunications* (CNIT); the Leibnitz University of Hanover and the Metropolitan University of Manchester; the University of Freiburg and the National University of Ireland Maynooth; the University of Reading. And closer to home, let's add those of Namur and Sciences-Po Paris, both of which are part of the *Bodega* project, which aims to "*improve the [human] performance of border guards in critical tasks*".

For this is how, next to the engineers, the computer scientists and the optoelectronics experts, a whole bunch of sociologists, psychologists and linguists in jeans are collaborating, washing their hands clean of the blood spilled at the borders, because in the end, all of them are *only* doing their dirty work. That of building and perfecting drones, sensors, cameras, algorithms and other pseudo-behavioral analyses on behalf of the coldest of cold monsters.

In the prose version of his *Invitation to the Voyage*, a critic of the religion of progress - "*this grotesque idea that has blossomed on the rotten ground of modern complacency*" - asked with a certain melancholy: "*from birth to death, how many hours do we count filled by positive joy, by successful and decisive action?*" The famous poet was of course not thinking of the zealous enthusiasts of steam, electricity and gas, but those who like him were beginning to suffer the industrial tyranny of the "*indefinite sequence*", in the face of all individual singularity. Now that a few thousand undesirables are fighting with their meager means, caught up in the billiard game between Russia and NATO over the *Nord Stream 2* pipeline (the same one that is driving up European gas prices), why not take some "*successful and decisive action*" to remind the powerful that since their beloved energy knows no borders, neither do freedom lovers? After all, is there anything more wonderful than poetry that unexpectedly cuts through the shackles of reality?



use of electricity in question, resort to given processes to gain autonomy and self-sufficiency from a certain point of view.

As it has become so complicated for the majority to imagine a world without electricity, "acts of resistance" are transformed in a technical way, in the image of the world by which they are produced. Rather than question techno-scientific domination as a whole, we will be seduced by the illusory possibility of reappropriating bits and pieces of a world that, for a long time, has no longer been thought of on the scale of our needs but responds above all to the rise of the reign of machines.

The Revolution of small daily gestures will not take place. In any case, from now on it is acclaimed by domination and takes the form of a smokescreen distilling the illusion of action. This so-called Revolution seems to us a fundamental renunciation, the loss of our ability to imagine a radically different world in which norms would no longer be dictated by the scientific and industrial imagination. We wish to continue to desire and envisage a world in which technical progress would no longer be the only positive narrative shaping the future.

If we believe in individual possibilities, we think it is a pity that they have to be pacified by overvaluing small daily gestures, turning the choice of an eco-friendly soap or a timed shower in a modern flat into a subversive practice. The choice of turning on or off the light is increasingly like false electoral possibilities, as if the criticism of the present world could only be made within an imposed framework (electoral system, digital infrastructure...).

Today, whoever knowingly attacks what is connected to the indispensable flows of the contemporary world is systematically considered the hostage-taker of many human lives.

It seems curious that contemporary Western morality, while it has never ceased to build itself on a series of mass murders and individual enslavements (slavery, colonisation), while it has treated entire populations as nuclear guinea pigs (Polynesia, Algeria,...), while it organises servitude for the majority of people, barely disguised by consumption, while it knows without flinching that its entire standard of living is the fruit of the enslavement of living beings and other out of sight humans, treats as terrorists any individuals who would question the general level of dependency on infrastructures and untouchable flows that are supported by most people.

By attacking the electricity infrastructure directly we want to pierce the abscess of blackmail that this world is forcing upon us. To hear the technocrats: anyone wanting to go against the modern, benevolent world is attacking the weakest and most dependent of the system.

We are tired of delegating our strength, our capabilities and our security to a world that locks us in, maintains our dependence and often organises our weakening.

Contrary to everything they might say, progress is not a philanthropic project.

In the age of capitalism, technical advances are above all commercial projects. The ultimate goal is not and never has been to make some people happy or contribute to the comfort of others. In this mirage in which we live, everything is maintained to make the rules of the economy and the State invisible. It is easier to accept hell when it is paved with good intentions.

We are currently deprived of exploring other possibilities of existence by the construction of infrastructures that are increasingly chaining us to a murderous societal project.

| Don't forget to turn off the light on your way out |

The modern world has held us hostage non stop, ever since childhood, venting the merits of security and making us forget the copious dose of servitude we must accept in return for progress through a series of increasingly poorly kept promises.

As the horizons that present themselves at the forefront of civilisation's advances continue to darken – the ravaging of wilderness, the increasing domestication of the living, the artificialisation of beings – the present world continues its frantic race, making it ever more dependent on energy infrastructures and the products they consume and produce: oil, uranium, electricity.

In the space of less than two centuries, the production of electricity and the increasing electrification of spaces has continued to expand and colonize every part of our lives.

Initially, only a few businesses and industries used electric energy. Then the technique gradually spread to domestic use. Today, we carry and use more and more accessories in our daily lives at every moment, in our pockets or on our wrists, and they give rhythm to the slightest moment of our existence to the point of their use being completely normalized.

What is clear is that a technique that was once marginal and reserved for a few industries has taken on an exponential and diffuse dimension, imposing its reign in the span of a few generations.

If getting out of the digital web seems an increasingly complex challenge to realize, trying to escape from a world in which all relationships are subject to electricity is

even more so.

What is now apparent is that as society becomes more dependent on electricity, it is in danger of not being able to sustain its organisational existence without it. It took these same few generations to lose the use and knowledge of a set of acts and practices, once again accelerating the reign of dependency. Beyond comfort, what the electric world builds in us above all is an experience of the dispossession of our choices and autonomy. Most of the life experiences that we can have often take place within an increasingly normalised reality.

Electrical infrastructure is then revealed as the cornerstone of what, under the guise of a world of progress and emancipation, turns out to be a totalitarian and murderous system that often forces us, willingly or not, to move forward in the direction of its development.

If, through our act of sabotage, we attacked an important electrical transformer in the Aubenas basin during the night of 13 July 2021, it is because we wanted to direct our rage against the whole of what the electrical system embodies and represents. At the same time, we wanted to remove ourselves from the ideological blackmail that the march of the techno-industrial world is subjecting us to.

In order to be heard by the greatest number of people, the critique of the current world often refuses to radically upset the conditions of existence.

It is said that, from the confines of your domestic space, it is possible to put a certain

| Armed |

The human's true weapon is its hand.

The human is an animal that nature has selected with a hand whose thumb is opposite the other fingers.

An animal that grasps, wants to take, hold, make its own.

So basically the weapon is the prosthesis that increases the active capability of the hand. In Greek *prosthesis* means the act of putting forward. When you think about it, from our far-off ancestors' arrows with their tips made from suitably sharpened pieces of flint to today's sophisticated weapons that strike from a distance thereby multiplying the single target of the past by thousands, the line of technological development is unbroken and uninterrupted.

Using a weapon is easy. So even a fool can be armed. In fact, in most cases, there is almost always a fool behind a pointed weapon, or at least someone cornered with their back up against the wall.

Society produces constant marginalisation, its ruthlessly competitive mechanism pushes a huge number of people towards the extreme periphery of survival.

Lack of work is only part of the problem, often a cliché and an alibi.

Whoever does not have a job makes do somehow, lowers their expectations, essentialises their demand for goods, carves out a niche for themselves in society which, in this case, is even willing to come to their aid, help them with some miserable subsidy but only after ascertaining their willingness to stick to the deal.

The job itself can be such that it involves carrying weapons. Think of the soldier, the policeman, the bodyguard, jobs that involve the use of weapons institutionally and for which there is even a risk allowance that augments the basic salary, albeit slightly.

When they put the weapon in their pocket in the morning and pick up the service machine gun, those who wear a uniform, any uniform, don't give it a thought. These are conditioned movements, dulled by the job into blunting the moral significance that the gesture might present in the light of a little reflection.

Being armed is therefore a problem of reflection, a stirring of the conscience, a moment, albeit extremely concentrated in time, in which the person holding a weapon tries to

around 7am, flooding two floors of the high school Laure Gatet. Six classes were affected and classes were suspended all morning for 150 students.

18/10, Hamburg (Germany). The new offices of the coworking network *Impact Hub* lost some windows. The attack is claimed to be "against all think tanks, coworking spaces and other institutions of "new work" and green capitalism!"

10/19, Berlin (Germany). An *Amazon* van is delivered to the nocturnal flames in the district of Kreuzberg.

19/10, Drancy (France). In Seine-Saint-Denis, two classrooms of the Jaurès school are destroyed by an arson during the night, and two others are rendered totally unusable.

20/10, Joué-lès-Tours (France). In Indre-et-Loire, a school bus belonging to the *Millet* company is burnt down at about 1.20 am, after the fire was set on the left rear wheel.

21/10, Bern (Switzerland). A car of *Contrafeu*, a subsidiary of the *Securitas* group, is set on fire. "As long as Securitas makes its money on control, violence and coercion, they will be attacked," the claim says. In Switzerland, this company manages many asylum camps.

21/10, Malmö (Sweden). The *Group: Fire against the virus of capitalism* claimed responsibility for an arson attack on a minibus and a car belonging to the *Attendo* company, which manages retirement homes. "In these difficult times, the owners of the private company *Attendo* have shown a particular cruelty, cynicism, greed

and contempt for humans. [...] The present system must be destroyed and the only way to do so is by revolutionary methods," says the claim.

23/10, Roubaix (France). In the North of France, the container pompously renamed *Digitruck* by the antenna giant *Huawei* in order to criss-cross the cities to "help passers-by to better manage their digital devices" lasted five days in Roubaix, before being looted and then set on fire during the night, and so was rendered totally inoperational...

23/10, Matoury (France). In the colony of Guyana, a nocturnal fire is set with hydroalcoholic gel on the second floor of the Rochambeau school, destroying five classrooms. Three young people aged 14, 16 and 18 were arrested a few days later.

23/10, Perpignan (France). In the Pyrénées-Orientales, a molotov is thrown at the prison during the night, partially destroying one of the nets that encircle the building.

26/10, Thessaloniki (Greece). The *Nikos Sampanis Brigade* claimed responsibility for the coordinated attack with hammers on three bank branches and their cash machines, shortly after the police murder in Athens of Nikos Sampanis, of Roma origin. "This is not the first time that the state and capital leave behind cold bodies. Whether it happens because of the bullets of the cops or because of the arbitrariness of the bosses, because of exploitation and oppression, as in the last example, like the worker Dimitris Daggli, 45 years old, dismembered by an overhead crane on the Cosco docks, in the port of Piraeus."

understand why they chose that particularly violent and aggressive prosthesis.

Coming back to the question of the prosthesis, it seems clear to me that there can be a residue of stupidity even in the most articulate choice. There is never a clear-cut position in this order of things. Nothing is black and white. Life is nuance and modulation, also in stupidity.

I have seen comrades whose human availability and revolutionary commitment I appreciated handle a weapon with voluptuous care and obvious satisfaction, caressing its burnished smooth steel, admiring its structure and power. A form of imbecility that is far more widespread than one might imagine, even among comrades.

So, between the fist that grips the weapon and the weapon that is gripped in the fist, in the hand that hosts and masters it there must be a contact, a sort of psychological boundary ever present in the consciousness of the individual wielding that weapon, who has decided to wield it.

This contact can never change direction. The object can never prevail over the critical aspect that prompted its use, defining its positive elements a technological prosthesis capable of enhancing the user's capabilities.

Of course, the very nature of this facilitation can lead to quite a degeneration of the initial critical condition. The weapon makes one feel strong and invincible, and if prolonged over time and incremented by a certain availability of tools, this condition of subservience to the prosthesis can reach the extreme where whoever has made a habit of carrying a gun feels almost naked in its absence.

And, as well as being a chance occurrence, nudity also often creates a psychological condition of inferiority.

The increase in power due to physically holding in one's grasp*, the very contact between skin and object, should never escape the above critical condition, on pain of subordination to the prosthesis and lack of ability to see the limits that this entails.

There can be no doubt, of course, that grasping a weapon in one's hand does not, per se, mean readiness to use it. This is all the more true in relation to the deadly power of the prosthesis itself. The increase in the illusion of power, at times ludicrously boundless, does not obviate the need for a careful moral assessment of the consequences of the actual use of the weapon.

These two elements, which might seem mutually exclusive, do not cancel each other out but face each other forcefully and often, when imbecility has not already pre-

but really differently, because the suggestion, good for all tastes, of always and in any case limiting oneself to saying no is just a pathetic reversal of banality.

Now, on the table is both the discussion on informal organisation as a revolutionary instrument of struggle for an attack on the institutions and the men [and women] of power and, at a low ebb, the structured hypothesis of a more rigid organisation: acronyms, political declarations, underlying strategic choices, campaigns to be claimed, etc. In short, an organisation that speaks about itself and has no margins for critique, an organisation that knows what it has to do and acts in the name of efficiency.

After all, if not, what kind of prosthesis would it be? I ask myself, and I ask you: can an imbecile, or worse still, a stubborn ignoramus certain of knowing the world precisely thanks to their own ignorance, accept the first hypothesis, that of the informal organisation which would force them into a critical examination of reality which they themselves, in the first place, recognise that they are incapable of? Of course not. They prefer the second solution, which is the only one that "thinks in place of them", or at least gives that impression.

That is why I have put these texts together ², because the comrades mentioned here were all capable of thinking for themselves, above all when they found themselves with weapons in their hands.

I hope that, for once, this reading will be an opportunity to reflect on what needs to be done and not just become another way of fantasizing about the past.

Catania, 31 July 1998
Alfredo M. Bonanno

Storm Warnings notes

1. See for example in French *Émile Henry. Polémiques, débats, discussions*, Anar'chronique éditions (Paris), décembre 2018, 84 p.

2. This collection includes texts on Clément Duval, José Lluís Facerías, Ravachol, Marius Jacob, Albert Libertad, Sante Pollastro, Bruno Filippi, Francisco Sabaté, Severino Di Giovanni, Nestor Makhno, Renzo Novatore and Luigi Lucheni.

Translated from the
introduction to the first edition of
A mano armata, ed. Anarchismo (Italie),
November 1998

granted as banalities that should not be thought about at the moment of action.

But these banalities are the banalities of theoretical analysis, of the critical examination of the situation as a whole that is being faced, and to define this aspect secondary or unimportant, so much so that at a time when we are “armed” the stronger we, owners of the magic prosthesis, are, is a tragic mistake.

The weapon, because of its close connection with the theory that penetrates the world critically*, is therefore something more - as we have seen - than a simple piece of metal, and this something more can take on more complex consistencies and forms than the burnished heavy object that we usually call a weapon, i.e. it can take on the aspect of a relationship, a codification of relationships in view of the achievement of common ends, in other words it can take on the aspect of organisation.

The organisation is also a prosthesis and all the above considerations also apply to it, with a few more nuanced and difficult precisions which I shall endeavour to make below, hoping for the attention of my few comrades who are willing to accompany me in this line of reasoning.

The problem of expectations reappears. There are those who imagine that everything depends on the outside world and that a force unknown to them and for this reason alone imagined, beyond all human measure, comes to give meaning to their lives, which up until then were banal and subordinate to prevailing opinions. An expectation that systematically ends up in disillusionment.

They are hopelessly condemned to stand by even when they advance, chest thrust out, on to the proscenium of what they mistake for History, and declare war on the world in the name of a force that exists only in their unfertile imagination.

Beyond this nonsense, beyond every pompous display of one’s own ignorance, there is concrete reality, and here, in the same move-

ment that produces critical insight, the form of specific organisation is born in relation to a project.

It is not this form that determines the project, but it remains one instrument of the project, even if at times it knocks on the door of the attention and emotivity of the individual comrade, demanding greater significance. The flexibility of the organisation’s form is therefore an essential element if it is to be an instrument of a project and not, on the contrary, steal from it all the care it deserves, keeping it for oneself in an obtuse quantitative growth.

I do not want to go into specific organisational choices here. Personally, as an insurrectionalist anarchist I have reached the conviction that the best solution, and therefore the most suitable form of specific organization, is the “informal” one. Others may be convinced differently, and perhaps prefer more rigid structures, deluding themselves into believing that they will get more concrete results in the short term: with acronyms, communiqués, claims, campaigns, and all the old junk to which a not exactly recent epoch of history common to each of us had accustomed us. Each to their own, of course.

If someone thinks that the prosthesis is useful in function of its rigidity, let them come forward, seriously propose and discuss seriously, instead of affirming or revamping gradations of value. But, please, do not start from the instrument, start from the project that must employ that instrument, otherwise everything is trivialised in the flattening of the thesis that “any cop will do”.

Starting from the project means analysing reality critically. And here the problem comes back to chew its tail. Anyone lacking the possibility of carrying out this analysis in depth has two alternatives: either they choose what is being elaborated, i.e., more or less roughly what is in circulation in the debate among comrades; or they decide alone to find the means to think differently,

vailed, end up in an irresolvable contradiction sometimes laden with deadly consequences for those who have unwittingly drawn the weapon without realising that they are not prepared to use it.

In itself, the ferocity with which the weapon is used in many cases (just think of mass slaughters or executions, or banal obedience to orders as far as soldiers are concerned), is the exact opposite of understanding and deciding what one is doing. Not knowing what to do and doing without knowing are the same thing and, in the long run, the bestial efficiency of the soldier and the professional killer ends up finding its destination.

The use of the prosthesis I am talking about, the weapon in my grasp, is a question of conscience. But what is a question of conscience? It is acquired knowledge of reality made one’s own, that is, critically introjected into the wide range of the latter’s relations.

No aspect of this overall movement should remain in that grey area where we keep the most problematic elements of what constitutes our actions, often disturbing because they touch on correspondences we don’t talk about but which are nevertheless within us and lead to not always predictable consequences.

Holding a weapon therefore means using a technological reinforcement which should belong to the responsible decision of the individual.

I say should because it is not always possible to reach sufficient critical depth in this field. In action therefore, no obedience to orders is acceptable, no delegation, no ranking of skills. Similarly, no imbecile becomes what he or she is not simply by holding a weapon.

Here we come up against two conflicting arguments, which are nevertheless linked by a worrying logical thread. The first concerns the simplification of decision-making, the second the exceptional nature of certain situations which impose a kind of hierarchy of competences. Let us develop them calmly.

The critical decision of the individual who takes responsibility for the acts they undertake is based on facts that should be identified by critical assessment, not brought to the fore by an ideological bias, which could hide inadvertent trivialisation.

If I decide to strike a person that is responsible for exploitation I might get rid of any critical light and just rely on the symbol. Not that carabinieri, that judge, that doctor, or that journalist, etc., but any carabinieri, judge,

27/10, Athens (Greece).

The police station of Zografou is attacked with a device composed of small gas bottles, gasoline and firecrackers. Claimed by *Incendiary Counterviolence / Nikos Sampanis Fraction*: “We carry in our memory the fallen companions and all the invisible ones murdered by property, racism and patriarchy. Solidarity with the companions pursued, imprisoned, on the run.”

28/10, Milan (Italy).

Around 4am, several vehicles of the private surveillance company SKP Group go up in smoke in front of their offices. “*The time for talk and procrastination must end. Act and raise our heads. Act to relaunch the anarchist offensive*” says the communiqué.

29/10, Courcelles-lès-Lens

(France).

In Pas-de-Calais, two dump trucks of the city’s technical services went up in smoke during the night, putting them out of action for good.

30/10, Como (Italy).

The window of the provincial headquarters of the extreme right-wing party *Lega* was broken during the night.

NOVEMBER 2021

1/11, Lorette (France).

In the Loire region, Halloween is celebrated by copiously smashing many windows of downtown municipal buildings (mayors office, town hall) in the middle of the night.

2/11, Carpathian Mountains (Ukraine).

Several forestry machines are attacked in a logging camp: electronics ripped out, tanks

pierced, windows broken, etc. Claimed as an "act of resistance against business, the state and anthropocentrism."

3/11, Saint-Etienne (France). In the Loire, three relay antennas are attacked the same night on different telecommunication sites surrounding the city, depriving 80,000 people of cell phone connection for a week. In Saint-Héand, it is the local and the antenna Bouygues and SFR which were destroyed, idem in Cellier above Saint-Chamond, while on the heights of Guizay the fire did not take.

A.C.R.A.T.E.S (Coordinated Associations for Anti-Tech Revolt and Eco-Sabotage) clarify in their communiqué: "We did not want to attack only a new aspect of technology (5G), but to assert our hostility against this society as a whole."

5/11, Anderlues (Belgium). Two vehicles of socialist city councilor Pastorelli, parked outside his home, are set on fire overnight.

5/11, Marseille (France). After the escape of at least four undocumented migrants from the Mesnil-Amelot administrative detention center (CRA) near Paris at the end of October/beginning of November, it is revealed that someone else has just managed to escape from the one in Marseille.

7/11, Rosporden (France). In Finistère, the garbage room in front of the service entrance of the Germain-Pensivy secondary school was set on fire just before midnight, causing the melting of the gas box and piping of the school, which was now without a cafeteria or heating. The start of the school year was delayed.

doctor, journalist, and so on. There is no doubt that the reasoning is sound, and has been made in the past and, within certain limits, can still be shared in abstract.

In practice, however, it entails a considerable risk, that of the critical zeroing, leaving the decision to banal ideological maximalism.

The willingness to examine the specific condition of the enemy one wishes to strike is not important in order to avoid striking a possible 'innocent' - because no one is innocent - but is so as not to trivialise the action itself by reducing it to a simple knocking down of tenpins, all alike in the night of ideological darkness.

And then there is another question, the recurring one of the imbeciles, who, with fervour and passionate enthusiasm, not by chance always espouse this thesis thereby sparing themselves all critical burdens which, due to their reduced mental capacities, they would not know how to deal with.

These considerations do not contradict the thesis of striking the pile, of which I remember an old controversy¹ as, on the contrary, identifying the pile is a more difficult critical issue and not just a secondary approach to decision trivialisation.

We now come to the other question: the need for a hierarchy of competences in particularly difficult cases. Here, too, the problem must be dealt with through critical examination by the individual.

Again the tendency of the stupid person to consider themselves omnipotent reappears, partly because of the armed prosthesis that chance and not their own conscious choice has placed in their hands. The illusion of omnipotence leads directly to not understanding the complexities of the situation, to underestimating them precisely because of one's incompetence and considering oneself capable of doing what in fact one is not. The woes of this particular kind of imbecility are unimaginable.

Learning about difficulties is an essential part of critical analysis. Not being prepared to properly assess one's limits and avoid embarking in ventures beyond one's capability shuts off the open-mindedness required for learning. The same applies to all the occasions when critical evaluation is replaced by simple enthusiasm or, worse still, by a superficial love of danger or desire for risk.

Going back to the beginning of our discourse, I think we

can now see the relationship between holding a gun in one's hand and our being able to understand* more clearly.

I would like to point out, however, that every capacity of the conscience that moves into the field of possible relations through the intellect but does not stop there, crossing over into action in a continuous passage that never ends, cannot end, is only in a small part a gift of 'nature'.

Its essential component is effort, reflection, experience, trial, courage, the search for difference. If it is thought that all this analytical apparatus can be put aside as junk by taking up arms, because the burnished prosthesis makes us omnipotent, the error is serious and will not be long in making its harmful effects felt.

These effects are of two kinds, again only apparently mutually exclusive.

The first is given by the critical incapacity that turns the possession of the weapon into a mere protuberance capable of generating all kinds of inconclusiveness, from getting oneself killed, to killing without knowing why, waiting for the very fact of having eliminated an enemy to bring about the critical clarification that should have preceded its elimination.

The second is given by the fact that many comrades shy away from taking up arms and attacking because of the, mistaken, conviction that they are not suited to the use of these prostheses, believing them only to be appropriate for a certain type of person and not attributing their evident (sometimes even pathetic) inadequacy, as would be right, to a lack of critical examination.

Basically, the problem is still the same: no one gives us anything, there are no easy solutions to acquiring the knowledge indispensable for action, and simply seeing the weapon in its circumscribed (and marginal) technical characteristic of its application, is one way of running away from the fundamental problem of critical knowledge, the measure and active condition of any attack on the class enemy.

As we have seen, I have tried to focus my attention on the problem of the arm in the hand, of why, at a certain moment in their life, a person aware of what a weapon signifies, of its deadly destructive potential, decides to take one in their hand and, above all, to use it.

I believe I have at least helped people to think about the mechanisms behind this decision, logical and emotional processes that are sometimes unclear and taken for

9/11, Roubaix (France). In the North of France, the cables of a video surveillance camera are voluntarily set on fire at about 10 pm, from inside its support pole.

10/11, Ternat (Belgium). Double arson attack on relay-antennas. On the grounds of the recycling park, a first *Orange* and *Telenet* relay-antenna is completely destroyed by flames. A second one, used by the police and emergency services, narrowly escaped: an incendiary device with a delay was found at the foot of the antenna before being dismantled by the bomb squad.

11/11, Saint-Julien-de-Cassagnas (France). In Gard, a fiber optic cable used by *Orange* is sabotaged along the railroad tracks, depriving nearly 6000 subscribers of a dozen municipalities in the area of internet and telephone service. This is the second time it has been attacked, according to the authorities: "the last time, they used an axe..."

12/11, Madrid (Spain). The windows and the lock of an office of the Spanish telecommunications giant *Telefónica* are destroyed against the Covid passport and digitalization, and in solidarity with the companions of Bergamo repressed for their fight against the Italian sanitary pass.