

over my head; some inspired me, others left me a bit dazed as I found myself reduced to being a spectator/reader of a lyrical flirtation with what nature and existence might harbor of the spiritual and mystical.

Finally, there is the sixth section, in which historical accounts already published elsewhere (about the *Brothers of the Forest* in Dondanza in the Baltic countries in 1905-1908, or about the life and struggle of Caracremada in the anti-Franco guerrilla) are included.

If *unusual* was the first word of this review, which, considering the size of the magazine and the diversity of the texts, is only very limited, it could also become the last. For there is a good chance, in my opinion, that *Fimbul's* trajectories and adventures will remain, until its last breath, *unusual*, which is not a fault, on the contrary.

To get the review:
fimbul-contact@riseup.net



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STORM WARNINGS

*Anarchist bulletin
for the social war*

.....
48 – December 15 2021



| **Coming through!** |

It's not news that a calling card left by rebels is sometimes to start from a banal pretext which causes long-simmering rage to overflow against the relations of oppression. In the French colonies of Guadeloupe and Martinique, what really launched hostilities was the compulsory health pass for all visitors and patients (except for emergencies) in hospitals last October 11th, followed by the compulsory vaccination of all hospital staff on October 24th (on penalty of salary suspension). Spilling outside of the union agitations, from the strike in the hospitals to the more general one fueled by traffic blockades, thousands of nocturnal rioters undertook an assault on misery and humiliation for several weeks, proliferating looting and destruction, while defending themselves against the uniforms sent en masse from the continent.

Indeed, in territories where the population was knowingly poisoned with chlordecone by the authorities over several generations

- a notorious carcinogenic pesticide used in banana plantations - where they have no reason to trust a syringe full of a genetic concoction imposed by the same authorities, and where the memory of centuries of slavery is still vivid, how can we be surprised that the powder-keg of social conflict ends up exploding?

On May 6, 1802, when the fleet of thousands of soldiers sent by Napoleon Bonaparte arrived in the harbor of Port-de-la Liberté (Guadeloupe), named after the abolition of slavery adopted eight years earlier, they expected only to have to subdue a few black officers integrated into the army of the Revolution after this unprecedented event. Since June 1794, the emissaries of the Republic had rallied many slaves by proclaiming their emancipation, in order to use them as shock troops to try to drive out the English armies in the Caribbean, notoriously at the service of the sugar aristocracy. Although, many captives had not waited for them and had

End of October, Port-Saint-Louis-du-Rhône (France).

In Bouches-du-Rhône, the inner cables of three wind turbines are set on fire after their ventilation grids were opened. Claimed against the multiplication of energy sources that only "perpetuate exploitation and control: revival of nuclear power, "solar farms", "wind farms", to fuel telecommuting, robotics, the Internet of Things, electric cars..."

NOVEMBER 2021

14/11, Saint-Mandé (France). In Val-de-Marne, a car of the municipal police is burned by 'some individuals', in solidarity with the anarchists repressed and imprisoned in Italy.

16/11, Besançon (France). In Doubs, the mast of a video surveillance camera is sabotaged just after midday with a portable disc cutter, a few hours after its installation. The workmen must return to dismantle the whole thing for fear that the eyes of the State might crash on the ground.

18/11, Toulouse (France). In Haute-Garonne, four vans of a fiber optic installer go up in smoke in the night. A communique published just after COP26 states "the expansion of broadband internet is at its peak and already announces a society where the state will need more and more energy to dematerialize the whole economy via internet."

11/19, Paris (France). Ten vehicles of guards and a van of the penitentiary administration are damaged in

fled the plantations and formed groups of *maroons* taking refuge in the mountains. In the years that followed, these former slaves of Guadeloupe formed the core of a force that fought the English slaveholders throughout the Lesser Antilles, while the others, who had become simple "farmers," were still forced to squander themselves on the plantations where they had been slaves, but this time for the promise of a miserable wage. Their "vagrancy" or refusal to work was now even a betrayal of the glorious Republic itself, since it was concerned above all with preserving the exports of the plantation economy.

In this month of May 1802, far from being confronted only with a few rebellious and hardened black combatants refusing to be disarmed, the French colonial troops found themselves confronted with a real insurrection of former slaves and freedmen, including farmers who sometimes had experience in *maroons* and vagabonds who had left the plantations for the cities.

How can we tell that a fire is smoldering under the concrete of normality, if not perhaps when sacred cows start to be put in the spotlight? The public hospital is a good example of this, so remarkable in its industrial treatment of body-machines that need to be patched up to make them more productive, so championed for more than a year for its role on the front line of the famous war on the virus. However, it is indeed some menial workers that decided to take direct action on October 6, 2021 in the hospital of Pointe-à-Pitre, by erecting barricades of cut trees, ripped out posts and dismantled stretchers to block administrative accesses, while the corridors, the walls and the doors of the management were smeared with draining oil. A first alert that strained the words of the director of the regional health agency (ARS) of Guadeloupe, denouncing "actions of sabotage inside the establishments" against the law on the compulsory vaccination of caregivers.

Until the end of May 1802, the Guadeloupean insurgents fought fiercely against the soldiers of General Richepanse, notably by managing to take various forts and steep hills. During their movements and between bloody battles, the identification of the enemy will also include colonists or a judge who will lose their skin, but also by the destruction of slave plantations. In Basse-Terre, out of 153 of these estates, 25 will be burned and 72 entirely plundered or devastated, by attacking in particular the machines which allow the sugar factories to function. And since it was the return of slavery that was at stake (even if its official re-establishment

oretical insufficiency, that of perspective: to act to make the situation *derail*, to make it *uncontrollable*. Not through massive mobilization, tireless propaganda, conquest of "our" anarchist place within the managing organs of the struggle (assemblies, committees, etc.), but through daring action that leaves the center by going to the periphery, precisely. In short, what I think we need to think about is how to act in *hostile terrain* while continuing to create the conditions - material and mental - that make action, in the broadest sense of the word, possible. And on the other hand, it is the famous *why* act, with what goal.

In the second issue, the texts in this same section go further and offered me points of view and reflections that I found more profound. From "Civilization as a labyrinth", I retain in particular the following observation: "If we are caught inside the monster, it is clear that we will have to be capable, at least to some extent, of living within it if we want to fight it. [...] The challenge of ending the present system of domination lies largely in the fact that it is difficult, even illusory, to hope for total liberation by isolating and liberating or destroying small pieces of the labyrinth."

Another text also seems to respond to the difficulties that the proposals of "mental and physical hardening" can create, as well as of another relationship with life, vitality, and the harshness of an existence less closed to the hazards of nature. Entitled 'Validism' and Anti-Civilizational Thought, it carefully and with great nuance dismantles concepts often equated (in my opinion, wrongly) with anarchism, such as egalitarianism, freedom understood not as an expression of difference but rather as assimilation, and the struggle against "the forces of nature" rather than the challenge of living freely with them: "And what I find particularly sinister is this ability of the technological system to offer us so-called solutions that would improve

our living conditions while taking away a lot of less visible things. To promise that it can make our lives easier, after having destroyed almost all of our autonomy, having locked us in on each other, having stolen our time and our skills." Indeed, any technical solution aimed at palliating the hazards of existence (modern medicine for example) implies the risk of becoming dependent on it and not being able to imagine any other horizon than the one that perpetuates, in one form or another, the society necessary for this technical solution.

In the fourth section of the magazine, entitled "Confronting - Night raids", we find a number of communiqués from here and there, but the disparity of the selection (no doubt based on the interest that *Fimbul* sees in them, rather than on more explicit criteria) left me rather puzzled. Of course, I understand that giving a more or less complete overview of the attacks is not the purpose of this section. But I am one of those for whom the interest of night raids, the suggestion they can convey, their particular relevance, the inspiration they can give, does not depend - or at least, *not primarily* - on a claim being made. Yet, in this section dedicated to "Night Raids", this seems to be a fundamental criterion (given the absence of any night raid that was not claimed, except for a crude newspaper extract about the fight against mines in New Caledonia), and, even if I had to say so, one in which I do not recognize myself.

Then there is the fifth section, "Communing - Rituals of the dawn" where we find more prosaic texts, poems, various expressions of communing sensibility... Reading this during a trip by subway is strongly discouraged, and I would rather say to get as far as possible away from the unbearable noise of the machines, to settle down in a beautiful clearing in the forest or in the soft grass at the edge of a wandering river to read them. Some readings touched me, others went

ing suggestions that are as valuable as they are relevant, which will, for example, draw on the knowledge developed in so-called “survivalism”. In fact, in order to learn certain techniques, to increase our autonomy of action, to go beyond certain limits and to become fully aware of other limits that are difficult to cross (which is something else than letting oneself be surprised or defined by them), more or less considerable efforts are necessary. These efforts, which require regularity in time, are often incompatible with the current model of sub-life in society, where everything is only speed, guesswork, flexibility, negligence and stress. In the same way, the galloping artificialization and the “comfort” in which it plunges the human being under perfusion of technological prostheses, has very unfortunate consequences, not only for any perspective of freedom, but also for the vitality which supposes another relationship with the “natural elements”, with one’s body,...

“Living with less, little or no technology, living in less contaminated spaces, relearning gestures (whether it is lighting fires, feeding ourselves in nature, taking care of ourselves, sleeping in the snow by building shelters...), sharing this with people we value, we appreciate... All this is a source of knowledge but also a source of adventures that can make our lives beautiful, rich and break this idea that without this system we are nothing. Because we need this too: to regain confidence in ourselves and in others, both to give us the strength to continue to fight in moments of doubt but also to have lives to defend that are worth living” affirms Kaczinska Feyduski in her article *Survivalist Learning*.

In addition, the other section that recurs in both issues is entitled “*Debate - The Wake*”. In the first issue, the five collected texts start from the observation of the ongoing ecological disaster in order to address broader issues such as the prospect of a civilizational collapse. What I have retained

in particular is the question that comes up everywhere with increasing eagerness as the train of Progress speeds along: how to fuel a revolt that takes into account - *really* - that the territory is occupied? Better still, we are acting in a hostile environment, because contrary to the partisans of yesterday who fought against an *external occupation*, we fight against an *internal occupation*, a hostile environment, where some glaring oppositions that structured the evolution of domination and gave rise to attempts to subvert the existent (proletariat-bourgeoisie, occupied-occupiers, small downtrodden communities-industrial leviathan) have perhaps not been entirely *overcome* by the techno-totalitarian domination, but at least rather effectively disarmed.

Precipitate the disaster in progress or try to slow it down? To derail the train of Progress or to build other trajectories? From where should we launch our attacks and weave our complicities? In *Braking the Race to Disaster* (number 1), we read that “*we must learn to read this map that does not exist. Made of white zones, and crevices, accidents and skirmishes. [...] Areas in struggle, hostile to power, made of ambushes but which will probably not be defended because they are inevitably surrounded and controllable. It would be “the periphery, where the hold of the society is not the strongest”*. Certainly, “*from the center to the periphery*” more than ever, but what would be “*a zone in struggle, hostile to power*”? A ZAD like that of Notre-Dame-des-Landes? Like the Val Susa in Italy? Like the territory in the grip of a new mining operation in Halkidiki, Greece? No one can reasonably doubt that these are areas of struggle, nor that these struggles have sometimes led to interesting and fertile experiences. But the construction of a new managerial power within these particular struggles was also not only the fruit of chance, of an unfortunate combination of circumstances or of an insufficient anarchist presence. Because the insufficiency was perhaps more a the-

did not take place until July 1802) in the face of unbridled freedom, the French authorities even received 23 decisive cannons from their rival power, supplied by the services of the English slave-owning governor of the island of Dominica.

How do revolts begin? Often with a simple “no”, and also with small gestures of solidarity, which the adversary tries to break. On October 11, 2021 in Fort-de-France, following the obligation to present a health pass to the security guards to enter the hospital, the staff of the Martinique hospital adopted a habit of entering in procession and by force, vaccinated and non-vaccinated, with or without pass, together. Three days later, they found an armada of cops in front of the hospital’s doors to control and prevent anyone who did not have a police-pass from crossing the threshold. On October 15, as the mandatory vaccination for the caregivers approached, the latter tried again to enter the hospital without showing their credentials, this time confronting the CRS with the help of benches recovered from the courtyard, while their colleagues pelted the cops with blunt objects from the floors above.

During the Guadeloupean insurrection of 1802, the archives of the victors did not fail to point out that the women were “*even more enthusiastic about the idea of dying than the men*”, that is to say, determined to refuse to return to being chattels, and in addition to this, were systematically raped. Among the many anonymous women, Solitude, pregnant by her comrade who was fighting at her side, armed with a pistol and participating in all the battles, as well as Marthe-Rose, a native of Saint Lucia, stand out. The former was executed on November 29, just after she gave birth to a child who had become a slave again, while the latter was hanged on October 2. At the end of May, her companion Louis Delgrès, along with 300 other encircled insurgents, chose to die by blowing themselves up in the Matouba garrison rather than surrender, taking with him several officers of the French army. In the middle of the last century, a Negritude poet did not fail to pay tribute to this “*trumpeter of a distant harvest*.”

After the health pass and compulsory vaccination came into effect, the clever co-managers of the salaried exploitation finally decided to launch a general strike in Guadeloupe on November 15, 2021, by setting up barricades all over the island in order to increase their bargaining power in the prefectural negotiations. By the evening of the 18th, however, the situation had changed: barricades of tires, felled trees, carcasses of cars or even catamarans expropriated from the colonists were set on fire, the first shots were fired at the cops, while looting intensified the following nights despite a curfew de-

front of the *Interregional Secure Hospital Unit* (UHSI) of the prison of Fresnes.

19/11, Magny-les-Hameaux (France). In Yvelines, the house of a municipal policeman receives stones through its windows and a molotov around 1 am. The previous two weeks, the homes of gendarmes had been hit with stones, fireworks and bottles three times.

20/11, Oyonnax (France). In Ain, after the destruction a month ago of three video surveillance masts with a disc cutter, a new one was downed in the same way shortly after midnight.

21/11, Briançon (France). In the High Alps, two vehicles of the technical services of the city are set on fire around 4 am.

24/11, Bremen (Germany). The day after a claim, two incendiary devices were discovered in front of the premises of the aerospace company *OHB*. The claim specified the role of this arms company, detailing in particular its collaboration with *Frontex* and the army (development of radars and satellite detection and spying systems). “*We decided to target HBW, because we see the need to openly point out precisely those actors who present themselves in civilian clothes, while they are at the same time (co-) responsible for the death of thousands of people, as well as inflicting economic damage on them. [...] Get organized, get ready and attack companies*

like OHB, but also Rheinmetall and KMW, or the federal army itself!"

11/24, Mantes-la-Jolie (France). In Yvelines, two cars of the municipal police are burnt down around 1 am in front of their lair.

24/11, Briançon (France). In the High Alps, the car of the LR mayor was set on fire in the night at the foot of his house after having been sprayed with petrol.

25/11, Munich (Germany). A few meters from a police station, the private *Audi A1* of a policewoman on duty, is set on fire during the night. A communique states: "Rioters have just been shot in Rotterdam, as well as a person in Munich who refused to be evicted from his home, in Wuppertal someone was recently murdered by the cops and in Nuremberg someone is in prison for shouting at them. It's time to fight back!"

25/11, Wattignies (France). In the North, a cop car parked in front of the station is destroyed by fire at about 7 pm, after two unknown people poured flammable liquid on it.

25/11, Athens (Greece). Two attacks against bank branches. A first device, composed of small gas bottles and petrol, damaged the front of a *Eurobank* branch. Ten minutes later, a similar device exploded against the front of a *National Bank* branch.

26/11, Belfort (France) A car of the city's *Optymo* car-sharing system is set on fire near the IUT. It is the fourth one to be set on fire since September.

creed from 6:00 p.m. to 5:00 a.m. Since money is rarely in abundance, several jewelry stores were quickly opened with a grinder in Pointe-à-Pitre and then emptied of their contents, while ATMs and bank branches were broken open. Elsewhere, from Gosier to Petit-Bourg through Colin, Sainte-Anne and Abymes, many shops and supermarkets were ransacked, sometimes after being broken into with a stolen excavator. As of November 22, the President of the *Chamber of Commerce and Industry* (CCI), concerned about a "rather insurrectionary situation", had already counted more than 80 looted businesses. And since weapons are also needed to face the reinforcements urgently sent from metropolitan France (200 cops and gendarmes plus about fifty agents from the GIGN and Raid), or at least to slow down and disrupt their progress in dismantling the barricades, it should be noted that as early as the night of November 21, the uniforms, already scandalized by several shots fired at them, were relieved of the contents of the municipal police stations of Morne-à-l'eau and Gosier (burned down in the process). The Pointe-à-Pitre customs office was also completely ravaged: safes containing weapons and ammunition stolen and torn out, computers stolen and ransacked, light vehicles and premises burned, boat sabotaged.

On the neighboring island of Martinique, where the joint union decided to launch an identical blockade movement the following week, heavy clashes with the cops occurred on the first evening of November 22 in Fort-de-France. The next day, the spokesman for the co-managers of social peace went straight to a TV set to decree nothing less than the lifting of the blockades so that "the situation would return to normal and not degenerate", which of course earned the joint union the praise of their negotiating partner, the island's prefect, for their "spirit of responsibility." No doubt energized by the rioters of Guadeloupe and encouraged to seize the opportunity by the fact that the bulk of the riot police were already too busy there, many stores in the capital were looted the following nights, including several supermarkets like the Carrefour in the large *Créolis* shopping center, which ended up in ashes, while the cops continued to be shot at, even in their bullet-proof vests, as they tried to dismantle blockades in Schoelcher, Case-Pilote or Saint-Pierre. Others were injured, such as the occupants of a patrol who received a huge spool of EDF cables on their hood, or the gendarmerie officer who was hit by a vehicle of night workers he was trying to stop, not to mention the four policemen who were injured by lead shots to the face after being hit with flaming cars launched from intersections. Fi-



| Zines, books & journals |

Fimbul #1 & 2, 2021 ("snow rain" / "sun and wind"), 72 and 88 p.

Unusual is perhaps the first adjective that comes to mind after reading the first and second issues of this new magazine, which gladly draws from certain anarchist ideas, but not only, while being inspired by societal criticisms that do not back down as soon as civilization comes into focus, with its absolutes of progress and growth, synonymous with the will to power and domination. If this civilization has also known strong moments, where a deep freedom has been able to inspire individual realization and has been the foundation of less harmful relationships between humans and the world they inhabit, it has also been a long ordeal of massacres, genocides, devastation and domination, the end of which is still not in sight. Technical civilization has indeed accumulated such forces, developed such powers, has by its vertiginous growth so shaped the human being and their relationships, that nothing seems to allow hope of slowing down its development. Like a parasite, the megamachine civilization devours its host, whose agony has begun and is accelerating; like a sick body, the fever rises, the joints become painful, the breathing difficult. These imbalances are generated by civilizational grandeur, by the growth of the State, this "organization of power", by the cult of technology, by the ferocious will

to dominate and to tame. It is therefore not surprising that in *Fimbul*, an unusual comet in the increasingly narrow sky of anarchist expressions, we find many reflections and expressions of sensibilities that go in search of the *wild*, of what would distinguish us from *domestication*.

In these first two issues, there is a first section called "*Sharpening - the preparation*", where several texts reflect on the physical and mental conditions that can be necessary in certain life choices. In the text of the first issue, which I found very striking ("*Facing Fear*"), we are invited to share the author's doubts and reflections: "*Tonight, I came to look for something else, I came to look for the strength that allows me not to let myself be destroyed by the reality that is imposed on me. Not to go in circles, to endlessly repeat the same patterns, and to despair. To not give up, to continue to look for a bit of air despite the asphyxiation.*"

It is that our time is fatally scarred: it is a question of combining theoretical pessimism with the audacity of action - and of finding the force to do it while knowing that the sources of crystalline water where the most marvelous dreams and visions are reflected dry up one after the other. Because yes, it is useless to hide it, the "*post-historic man*", devoid of sensibility, of imagination, of the capacity for rational reflection too, flattened and conditioned by technical prostheses, is making his appearance while technological civilization pursues its crazy launch towards artificialization. In the second issue, if some of the texts in this same section are perhaps pushing the envelope a little too far, (for in fact, no physical training regimen will save us from the essential question that each and every one of us must ask ourselves: *why* acquire certain skills, for what purpose - the acquisition of practical skills must logically *follow* from certain choices, and not precede them), they at least have the merit of speaking clearly and mak-

| The Citizen's Factory |

Some may remember this movie, *The Stepford Wives*, one of the many that were made from Ira Levin's novels. Released in 1975, it has become a kind of classic, so much so that a very bad remake was made in 2004. Here in Italy, it was titled *The Wife Factory*, and told the story of a middle-class family that left the big city for a small village (home to various technological industries). A worrying little village, full of wives who only think about cleaning, chatting with each other about commodities and satisfying their beloved husbands. Indeed, a few months after the arrival of each new family, the wives are replaced by perfect robot-clones. And it was their respective husbands who did this after being welcomed into the local *Men's Club*, without exception. All of them were convinced that it was better to have a submissive and obedient automaton at their side than a flesh and blood independent woman with her own character and needs.

Nearly half a century later, looking at what is happening today, at the speed with which previously unthinkable behaviors are being adopted, one wonders if reality has not surpassed fiction. After all, those who only want to be told "Yes, sir!" have the most advanced technology at their disposal, and do not even need to build substitute robots.

They have the possibility and the means to directly "format" their own human subjects. Besides, why manufacture only wives when *all citizens* can be manufactured, regardless of gender and race? Citizens who think only of working, chatting with each other about commodities and satisfying their beloved masters.

The last dialogue of this film comes to mind, the one between the leader of the *Circle of Men* and the protagonist, now cornered and about to be substituted. He, thoughtful and reassuring, she, anxious to ask a single question. An obvious question, which will have its unforgettable answer.

"- It's not what you think, you've got the wrong idea. You were wrong from the first moment. It is not what you imagine, it is just another... way of being. Accept this order of ideas and you will see that everything will be fine.

- Why...?

- Why? *Because we can.* We have a way to do it and it is perfect. Perfect for us, perfect for you."

Translated from Italian from
Finimondo, December 12, 2021

nally, also in Martinique, the municipal police station of the capital is broken into and emptied of its "*weapons and scooters*", while cash dispensers are ripped out and emptied, like that of the *Post Office* in the Godissard district, whose facade is gutted with an excavator. Finally, it is worth noting that the vocational high school in Lamentin also experienced a little joy far from the dreary working life for which it is destined, by being first completely ransacked and looted, and then emptied of its furniture in order to reinforce the barricades in the vicinity.

After the crushing of the bulk of the insurgents in May 1802, one can imagine that the repression was ruthless. Besides Delgrès's group, which chose to blow itself up in Matouba rather than return to slavery, Joseph Ignace's group was entrenched in the fort of Baimbridge on the heights of Abymes. 675 insurgents were massacred there, while the 250 survivors, composed of women and wounded, were shot in public. But this was not sufficient, since in October 1802 in Sainte-Anne, white farmers and laborers, mestizos and black slaves formed a new group of 80 insurgents who attacked about 20 plantations and killed as many colonists (aristocrats who had emigrated to their lands) before being crushed. Other groups, however, fled from the major confrontations and took refuge in the mountains to continue their resistance, following the paths of the *Maroon* slaves from before 1794. In a letter from the Commissioner of Justice dated March 1803 and addressed to his minister, it is clear that things were also far from over in the steep forests: "*The number of rebels taking refuge in the woods is diminishing, but noticeably. About 15 days ago, more than 150 of them were caught. One of the leaders, named Sylvain, was burned alive, as were more than half of his accomplices. The rest were shot or sent back to the jails to be judged.*" In reality, they will only be definitively dealt with during the second abolition of slavery in 1848, which will concern the 87,000 slaves of Guadeloupe, replaced little by little on the sugar plantations by tens of thousands of *coolies* imported from India, many of whom will continue to lose their lives as a result of the salaried working conditions and mistreatment. As for the former slaves, they continued to be forced to work on the cursed plantations or for public works, thanks to the new laws repressing "*vagrancy*".

Today, at a time when the horrors of slavery have been generally surpassed by integration into the wage system as a mode of subjection to domination, in the form of cit-

26/11, Joué-lès-Tours (France).

In Indre-et-Loire, three vehicles of the town hall parked in the parking lot of the municipal technical center went up in smoke around midnight.

26/11, Forcalquier (France).

In Alpes-de-Haute-Provence, the technical room of an *Orange* relay antenna and of the *TDF* transmitter is broken into and voluntarily set on fire around 8 pm. No more television or cell phone in the area for several days.

27/11, Saint-Lô (France).

In Manche, three large advertising panels of *JC Decaux* are completely demolished or burned in a few weeks against "*the exploitation of nature on a large scale, the excessive pollution, as well as the degrading conditions of the humans designing all the products advertised.*"

On December 14, a fourth will suffer the same fate.

27/11, Athens (Greece).

'*Comrades*' claim responsibility for the molotov attack on the Acropolis police station in memory of the police murder of Grigoropoulos and the revolt that followed. They also claim responsibility for the burning of the vehicle and motorcycle of the rapist cop Dimitris Bougioukos in Ilioupolis.

11/28, Cologne (Germany).

During an arson attack on a headquarters of the construction company *Strabag*, a vehicle of the company is destroyed. "*We chose Strabag as a target because this company has been profiting for years from the climate crisis and also contributes to it by building highways all over Germany.*" Then the claim refers to the ongoing forest occupations (Osterholz, Moni, Lützerath) and ends with a

"For anarchy!"

29/11, Toulouse (France).
In Haute-Garonne, a van of *Toulouse Métropole* is voluntarily set on fire during the night.

30/11, Jazeneuil (France).
In Vienne, the expensive wind measuring radar installed for a project of seven industrial wind turbines is burnt down around 2:20 am. The device will not be replaced for several months, delaying the project. In June, tires had already been burned at the foot of the previous measuring mast, while in September, anti-wind turbine tags had flourished on the town hall and a dozen houses.

30/11, Les Mées (France).
In Alpes-de-Haute-Provence, the pylon of a 225,000 volt very high voltage (VHV) line was sabotaged: two of its four legs were sawed off, causing the 20-meter high pylon to fall, but without causing a power cut, according to RTE.

DECEMBER 2021

2/12, Gentilly (France).
In Val-de-Marne, the windows of the local section of the *Communist Party* are broken with hammers at about 10 pm, in this town where the Stalinists have been running the town hall without interruption since 1944.

3/12, Thessaloniki (Greece).
The *Metropolitan Catastrophe Group* claims responsibility for the hammer attack on the facade and ATM of a *Eurobank* branch in solidarity with the imprisoned companion P. Georgiadis and two other comrades whose trial began on 6 December. In September 2020, during a search of a small

izen-subject of any state and the blackmail of hunger in the four corners of the world, the November revolt in Guadeloupe and Martinique may have something to tell us about the context of dispossession, loss of autonomy and generalized servitude by the new technological chains. By refusing to be guinea pigs again - as they had already been for chlordecone or the aerial spraying of pesticides (maintained on a derogatory basis in the West Indies after having been banned in metropolitan France) - that is to say by demanding that an exemption benefit them for once, that of compulsory vaccinations, they have forcefully asserted that the State could no longer make use of their bodies as it has always done. In the same way, by closely linking the initial revolt to a critique in action of the police control of the territory as well as of the violence of the merchandise behind the shop windows, the rebels also proposed a method that was valid well beyond the colonies: to take rather than to ask, to destroy rather than to rearrange the existent. And if only one example were needed, it would perhaps be the destruction of the *Météo-France* station with its radar dish as well as a relay antenna, joyfully set on fire in the commune of Le Diamant (Martinique) in the early morning of November 24.

Sabotaging the enemy's communications and preventing him from *managing* the storms in progress, this is in any case a gesture that may well inspire the new helots of the 21st century.



from production and not the *very existence* of these means of production, or even industrial production itself, its harmful effects on the environment and the whole of the living world (including humans); that still believes, beyond some easy ecological concessions, that the revolutionary problem remains fundamentally a problem of *management*, will continue to roam the cities and the countryside in search of the famous proletariat that is supposed to lend its support to such a revolutionary project, by inciting the exploited and the poor to take "their share of the cake", or better still "the whole bakery", rather than destroying the existent. And incredible as it may seem, such ghosts still seem to haunt many rebellious spirits, resolutely preventing them from following *any other paths*.

The devastation of nature, the disappearance of species, the degradation of biodiversity, the artificialization of living beings lacerates our hearts, knowing that we can no longer stop the climate change that is underway, and that seeking to mitigate its consequences seems above all to amount to assisting the State in its next restructurings of an increasingly totalitarian nature. Participating in the struggles to "take a piece of the pie" also seems to take us away from a more fundamental, more audacious questioning of the catastrophic situation which industrialism has led us to, and in no way blocks the expansion of the megamachine. This is why, if there is indeed an urgency, it is rather a question of thinking in terms of how to *precipitate* the situation.

For those of us who want to live and spread anarchy at the same time, the climatic changes underway and to come cannot fail to disrupt our certainties. Some known possibilities will close, other unknown ones will open: from "sacrificed" territories that the State could temporarily abandon, to fruitful convergences, made of actions and circumstances, that could jam the machine in an ephemeral way, since all its parts are interdependent; from struggles rooted in

less domesticated territories against the advancement of industrialism to the dangerous chaos that can take over cities when its supply lines are interrupted; from less hospitable areas from which brigands launch their assaults to the audacious challenging action echoing the proud cry of anarchy, in a world where freedom must become once again what it has always been: *a wild freedom*.

There are many signs that, on the one hand, unprecedented and possibly very chaotic situations will arise in the coming times, including perhaps on European soil, due to climate change. On the other hand, struggles against devastating projects or planned pollution (such as hydroelectric dams, wind or solar farms, new energy and telecommunication infrastructures, mining projects to extract the metals needed for the 4.0 economy), which today are still often confined to a more or less manageable protest, could also tip over into harder and more offensive confrontations. As always, there are many ways to act within and in parallel to these struggles, but what matters above all is that our perspective is clear: to contribute to these conflicts becoming *uncontrollable*, to the anger they harbor *exploding*. It is notably by bringing the ingredient of direct action, immediately and without further hesitation, that today's all too obedient ecological protests could become unmanageable hotbeds of revolt, as much against those in power as their authoritarian or democratic opponents who only dream of riding on them.

Of course, as usual, there are no guarantees. It is not a program of social transformation, nor a hope of being able to accumulate enough forces for the final climax. The only promise, if any, is that *acting to precipitate the situation and detonate the hostilities* might have a taste of freedom unleashed, at last.



most unexpected doors. The state management of the Covid pandemic, with its acceleration of techno-totalitarianism and its reinforcement of surveillance in all spheres of life, provides an example of how the management of power can change as quickly as it does abruptly.

Global warming, peak oil, the melting ice, the disappearance of biodiversity, deforestation and desertification, hurricanes and floods, while being phenomena with eminently *planetary* consequences, *probably* do not herald the final planetary apocalypse, the collapse of the state and of capital everywhere on the planet. But they are no less real phenomena: they are modifying human societies, and redrawing the terrains of confrontation and struggle. From insurance studies to strategic military reports, from projects carried out by large energy companies to research carried out in laboratories: in all the control rooms that steer the forward course of this titanic civilization, we take note of the changes that are underway and that are coming.

Far from world conferences such as those dedicated to climate change that publicly confess *political obsolescence* in the face of the magnitude of climate change, and while well-meaning people continue to plead for strong measures, hundreds of thousands of experts prepare for a future *with* climate change, *with* global warming, *with* raw materials shortages, *with* pandemics facilitated by urbanization, motorized transportation and globalization. The scenarios they develop (and which we know often turn out to be *self-fulfilling prophecies*) point to famines linked to the impoverishment of soils due to intensive agriculture, the effects of which will be multiplied by global warming; to massive migrations caused by the fact that certain territories will become more or less uninhabitable (due to the salinization of springs, submersion by rising waters, desertification, etc.); to the collapse of already weakened states and their inability

to maintain control over certain territories; to shortages of raw materials and problems with securing energy availability weakening economic growth... What all these scenarios have in common is the prediction of a certain *loss of control* on the part of the authorities, which responds to an *absence of control* over changes as vast as climate change. More than inaugurating the final collapse of civilization, this loss of control rather inaugurates new management paradigms (like maybe the energy transition), aimed at perpetuating and accentuating domination.

Precipitating the situation

"While future climate wars will be an extension of the present conditions, they are likely to be far bigger and more extreme. In some places peoples, anarchists among them, could transform climate wars into successful libertarian insurrections. In others the battle may simply be for survival or even death with dignity and meaning. Those in relatively stable social environments — politically and climatically — will probably be faced by an increasingly oppressive surveillance state and a 'mass' which increasingly fears 'the barbarism beyond the walls.'"

Desert (2011)

If a world revolution that would pull the emergency brake is today as unlikely as an apocalyptic collapse of capitalism and the state; if it is far more likely that the next decades will be marked by an outburst of violence due to climate change; if it would be in *bad taste* to underestimate the extent of the instruments of mental and physical devastation that this society has produced and continues to produce, as well as the effect they have on human beings; then it is appropriate to revisit some perspectives. Any revolutionary theory that still considers the *central and main* problem as the ownership of the means of production, the unequal distribution of goods, *who* benefits

| The die is cast |

The world accelerates. What resists is being trampled by the great leap forward. If it becomes clearer every day that climate change has become irreversible, the pressure in the boilers of the infernal hull of this Titanic civilization rises, fueled by the illusion that further technical developments can restore the disturbed balances. On the side of the rebels, we are still too slow to face this reality and to draw the consequences of this, however tentative, for our actions and our perspectives of struggle. However, the die is cast and it is *from here* that we will have to reflect.

Too late

If ever there had been any possibility of diverting the train of industrial expansion thanks to a political decision of this network's managers to reverse, or at least slow down, the process of climate change (an illusory belief, since the survival of the megamachine cannot be decoupled from productive growth), it is now behind us. No measure, no matter how totalitarian or immense, will be able to defuse this well advanced process. *Climate change is a fact*; the only thing that remains open to speculation is its rhythm, its immediate consequences and, in the medium term, what will happen after the collapse of local ecosystems. Any scientific approach that claims to model the phenomenon precisely and globally only remains blind - a distortion of the field, no doubt - in the face of the absolute impossibility of predicting a phenomenon of such magnitude, with factors as multiple as they are unknown. Climate change is only a visible manifestation of a process of environmental devastation that coincides with industrial expansion and the mobilization of quantities of energy resources unprecedented in the history of human civilizations, for the purposes of expansion, conquest and domination.

Even what could have been the ultimate warning in the face of the danger of the forces accumulated by industrial civilization, in the face of this "Promethean gap" between its technical achievements and the singular consciousness of the individual (initially filled by a feeling of humiliation in front of the power of the machines that he has developed, then swallowed by it until becoming an appendage to them) - that is to say, in front of the produc-

warehouse (allegedly rented by Georgiadis) the police had found about ten kilos of explosive (ammonite, an explosive used in quarries, composed mainly of ammonium nitrate), detonators as well as two pistols.

4/12, Toulouse (France). In Haute-Garonne, the windows of a temporary employment agency *Adecco Medical* are broken in the night with a hammer "to the health of the rioters of Guadeloupe" where "the occupations and the blockades continue against the compulsory vaccine and organized misery."

5/12, Bullange (Belgium). A molotov cocktail is thrown in the night against the garage door of the European deputy Pascal Arimont, notorious supporter of compulsory vaccination. A tag is also drawn on his home: "Lie, blackmail, incite hatred, divide... you will pay".

5/12, Patras (Greece). A police station is attacked in the night with molotovs, injuring a policeman during the attack, who will be admitted to the hospital for burns.

6/12, Carcassonne (France). In Aude, the CPE's car was set on fire in the parking lot of the Jules-Verne middle school around 6:00 p.m., while class councils were being held.

7/12, Bremen (Germany). A truck of the German army is burned downtown on the site of the war profiteers of the company *MAN*. The attack is claimed in memory of Alexis Grigoropoulos, whose murder by the Greek police in 2008 had given rise to a widespread revolt: "In line with the old slogan: what burns in Germany

cannot cause damage anywhere else.”

7/12, Marseille (France).
In Bouches-du-Rhône, the premises of the agents of the *Régie des transports métropolitains* (RTM) on boulevard Clemenceau had its windows smashed, while a tag *RTM ASSASSINS* was left on the ground. Claimed “as minimal revenge for the murder of Saïd M’Hadi in late September, killed by a group of RTM controllers; the same controllers who participate in police raids through their daily operations.”

8/12, Ameland (Netherlands).
During a sabotage, two large cables for the transport of high voltage as well as 96 pairs of fiber optics are heavily damaged. The sabotage took place two months ago, but the network operator *Liander* only made it public in early December. The cables were laid as part of a project to provide a new link between the mainland and the island across the Wadden Sea to enable smarter operation of a new solar park and natural gas extraction facilities. The sabotaged cables were so badly damaged that they must be completely replaced, delaying these energy projects.

9/12, Lyon, France.
Two video surveillance cameras are destroyed around 10 pm and then 1:50 am in the Mermoz district, by pouring an accelerant and fireworks mortars on the access hatch to the camera. One of the cameras was thrown about fifty meters from the mast on which it was installed.

9/12, Mont-Dore/La Foa (France).
In the colony of New Caledonia on the eve of a local referendum on self-determination boycotted by Kanak independence fighters, two base stations were sabotaged in the same night in two places in the territory, using burning tires,

tion of Auschwitz and Hiroshima - was ultimately only the launch for a new rush, even more grandiose, on what could be submitted, exploited, extracted, domesticated.

While the massacres, to which the human species seems to devote a rather unusual cult, continued to accompany the birth of the wonderful world of the dishwasher and the car, the contradictions between labor and capital found an outlet in technological idolization. A considerable part of the world’s human population was reduced to servitude, that is to say, to total dependence on the industrial system after having been robbed of what made their autonomy possible. To the point of marking humanity with a new symbolic stage in 2008: for the first time, more than half of human beings lived in urban centers, most of them in slums.

In less than fifty years, giant steps have been taken in the devastation of the flora and fauna on this planet. There are indeed good reasons to call the industrial era the *Anthropocene*, an era in the history of the earth when the influence of human beings on the biosphere has reached a level where it has become a “geological force”. Between 1970 and 2016, vertebrate populations (fish, birds, mammals, amphibians and reptiles) have fallen by 68%. Some even speak of the *Sixth Extinction*: human civilization would be largely responsible for the projected disappearance of 20 to 50% of living species on earth by the end of this century. A North American academic has summed up the findings in a book that brings together nearly a decade of environmental research: “*Over the next 100 years or so as many as half of the Earth’s species, representing a quarter of the planet’s genetic stock, will functionally if not completely disappear... Nothing — not national or international laws, global bio-reserves, local sustainability schemes, or even ‘wildlands’ fantasies — can change the current course. The broad path for biological evolution is now set for the next several million years. And in this sense the extinction crisis — the race to save the composition, structure, and organisation of biodiversity as it exists today — is over, and we have lost.*”

Anyone who is somewhat attentive, from the inhabitants of the affected areas to amateur observers, can directly see the current surge in climate phenomena. Not a month goes by without a new phenomenon, of a more or less serious nature, adding its load of disturbance to the balances and slow evolutions on which ecosystems

are based. The melting of the Arctic, the Greenland glaciers or the Antarctic layers is accelerating irreversibly and causing sea levels to rise. Some islands have already had to be evacuated, fresh water sources in Bangladesh are becoming saline, and pressure on the ways of life of oceanic fauna is increasing. Forest fires are ravaging ever more northern areas with unprecedented violence, while droughts are accelerating a desertification that could affect a third of the Earth’s land surface by 2050. The unstoppable thawing of the permafrost will release large quantities of greenhouse gases (carbon dioxide and methane) at an exponential rate in the coming decade, contributing to the global warming that is the cause of this thaw. And so on.

The imminent apocalypse?

Each generation seems to produce its own imminent apocalypse against which it must fight, but which never arrives. However, we must also admit that the last generations had *good reason* to fear events of a monstrous magnitude, given the *apocalyptic means* with which civilization had already equipped itself. The industrial devastation unleashed during the Second World War must have inspired a great fear of a possible repetition in the most lucid individuals, the pretexts of which were not lacking, as it remained quite probable. The thousands of nuclear warheads with which the “superpowers” equipped themselves, as well as the hundreds of civilian nuclear power plants scattered over their territories, created reasonable fear of the imminent arrival of a nuclear winter (and the risk has not disappeared today). Then, as automation and mechanization definitively took over the human being—or better, integrated him entirely into the mega-machine—massive pollutions, insidious poisonings, and the dissemination of carcinogenic elements burdened the real catastrophes of the present with their inordinate scope.

Certainly, like the “hope principle”, that all-too-human self-deception, the invocation of the imminence of the apocalypse equally serves banal mobilizing purposes. Fear and hope may have a common root, and this emotional duality has always been the preferred terrain of Pied Pipers in search of subjects to capture. It should therefore come as no surprise that the ever more alarmist speeches nowadays resonate even in the highest spheres of power: the evocation of “climate change” will soon serve as a convenient passkey allowing them to open the

“damaging the fiber optics” on each of the installations, causing cuts in both mobile and fixed telephones but also the Internet in the area.

12-14/12, Firminy (France).
In Loire, two police cars parked in front of the police station were set on fire with molotovs around 4am. Two days later *bis repetita*, and it is a third cop car that burns in front of their home at about 4:50 am, while one behind it is damaged by the flames.

14/12, Montpellier (France).
In Hérault, on the much disputed road bypass of the metropolis called LIEN, for its ravages on the environment, oil is thrown on the cabin of a brush clearing machine while the driver is inside, while in the night a truck is set on fire and several machines are sabotaged by filling their tanks with sand and earth.

15/12, Aurec-sur-Loire (France).
In Haute-Loire, a school bus goes up in smoke around 2h40 am.